

Stead, W. T., memorial center, Chicago.

# Development of Mediumship

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A Volume of the "Table-top" Treatises of

*The*

Wm. T. Stead  
Memorial Center

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Pastor and Medium

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## INTRODUCTION

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"Where Two or Three Are Gathered  
Together in My Name, There Am I In the  
Midst of Them."—Matthew 18-20.

MEDIUMSHIP is as varied in its types as varieties of human nature.

Mediumship is a gift, but its discovery and unfoldment may not occur until later in life.

All sensitives are not able to become public mediums, but all mediums are sensitives.

Our first consideration, therefore, is to define the term "psychic." Most dictionary definitions are unreliable. The psychic is a person who "senses," or "feels" spirit forces. The psychic might see spirit-forms or hear spirit-voices. Again, the person of a psychic nature might have none of these experiences.

A sensitive may feel depressed when he or she is being slandered by somebody out of hearing. A sensitive will feel the currents or vibrations with which he or she is brought into contact. Therefore, the sensitive feels the spirit forces not only of those spirits who are discarnate, but also of the spirits in the flesh.



In Spiritualism, and particularly among mediums, this psychic sensitiveness is usually referred to as "feeling conditions." The psychic or sensitive may be in a court-room, and would feel the hopes and despairs, the falsehoods and the other emotions, not only of the person on trial, but of the witnesses and the spectators. Ordinarily, the sensitive person cannot trace the source of these disturbances.

At one time the sensitive person is living in the seventh heaven of rapture and confidence and faith, and perhaps in a few moments, or hours, or days, that sensitive individual will be in the depths of despair.

The psychic very seldom strikes a middle course, and hard-hearted, cynical, analytical persons might call the sensitive person sentimental or moody, or an extremist, or a subject of hysteria. This cold, unemotional, analytical person does not realize that there are people who can feel conditions outside of themselves.

As an illustration of psychic sensitiveness, we may take the wireless station. A radio message is flashed hundreds of miles away, and the sensitive antennae will catch these ethereal vibrations and the message is received. The wireless apparatus is attuned to one special kind of vibration. It does not detect the vibrations that become heat or sounds. It responds only to a cer-



tain key, and when that keynote is sounded, the wireless receives and translates the vibration.

The sensitive, or psychic person, receives vibrations from other minds in the flesh and out of the flesh.

There are many persons who are spiritually sensitive, and who feel impressed by their departed dear ones without being able to describe how they feel their presence. There are others who have experiences such as feeling the touch of spirit-fingers, or hearing words spoken, or seeing colors or lights.

The person who believes that he or she is sensitive to the point of being mediumistic, must understand these fundamental conditions in order to develop or unfold. Among these fundamentals we must take into consideration the interpretative nature of the mind.

The first language of mankind was a picture language. The modern advertising expert appreciates the value that pictures possess in conveying an idea quickly. The coats-of-arms of nations and commonwealths and municipalities and families, and trade-marks of companies, are but expressions of this age-old inclination of the mortal mind to picturize.

The more recent form of drama known as moving pictures, is simply one type that carries out this human inclination to receive stories in pictures.



As we go back through the works of ancient authors, and as we study the inscriptions on the tombs of the Pharoahs, we find that pictures have been used from time immemorial to convey ideas. These pictures have become symbolical. The cross is the symbol of Christ; therefore, it signifies sacrifice, mercy and love and faith and many other of the nobler characteristics. And so the minds of people deal in many symbols. These symbols are of many varieties. They may signify their meaning through colors or through forms. Some sensitives receive many remarkable impressions in dreams, and yet the dreams are symbolical. They are like the parables of old.

Our speech is filled with symbolical expressions. The child starting in school learns forms, meaning shapes of objects. He learns colors. That child deals in symbols, because later on he must use symbols in his thought and his work.

The English alphabet consists of twenty-six symbols or letters. All arithmetic, all accounting, everything that pertains to figures, will be found to be expressed in ten symbols or numerals, beginning with 0 and ending with 9. No number could possibly be thought of that can not be expressed by combinations and repetitions of these arithmetical symbols.

All of this may seem to have nothing to do with



mediumship, and yet it has a great deal to do with mediumistic unfoldment. The points that we have told you are placed before you to call to your mind the truth that in all thought we do a great deal of symbolizing.

The psychic begins, as a usual thing, by receiving symbolical impressions that require interpretation. It is impossible to name the many varieties of these experiences. We repeat that they are as varied as individuals themselves. Some psychics continuously are seeing colors. When they are happy, they may see blue or green; and when they are angry or afraid they may see red or black. Their feelings interpret themselves in the form of colors. But the psychic may simply "feel" without knowing why or how.

The business man says that he has had a "hunch." He means that he has had an impression—an idea. He has sensed that a certain thing is so. He is unable to describe his feelings, or find a reason for it; therefore, he dismisses an explanation in the common term of "hunch." This is only an ignorant expression used by those who do not realize that they have had beautiful impressions. This is intuition. In reality, it is the receipt of an impression from the spirit-side that comes to us not in a certain number of words, but as an impression—as a conviction.

Nearly every person has experiences of this nature.



But the psychic has additional experiences. The psychic or sensitive person "feels" these vibrations. He feels the thoughts of others. He is more easily impressed by his spirit guides. Perhaps through earlier orthodox training, or because of some other reason, this psychic person fights off these feelings. He resents them. Perhaps he is afraid of them. We know of numerous persons who are really mediumistic, but who continuously fight their gift. Some of them are afraid that they will be considered peculiar if they talk about their experiences. Others think it is the work of evil spirits. This simply signifies lack of development.

We have endeavored to give you an idea of the psychic. A person who has never had psychic experiences, likely would not be mediumistic. There are many who are psychic, or sensitive, who would never be capable mediums.

Now, when we say that a person is "sensitive," we do not mean one who is easily offended. We simply mean a person who feels these conditions—just as a photographic plate "feels" or registers the rays of light that are admitted to it.

Some sensitives will see lights at night—perhaps not every night, but occasionally. Others hear rappings, and those who are near them will also hear the rap-



pings, but might not see the lights. When the sensitive is sufficiently mediumistic, physical manifestations will be produced and anybody else present will see or hear the same thing. But this psychic person might see what the others would not see. There is no doubt that many babies and many animals have what is often called "the open-eye"—seeing things on the spirit-side of life as readily as on the material-side.

A person might be a sensitive without ever unfolding mediumistic powers, only because of lack of understanding. Here is a child, for example, who is just naturally musical. That child can remember and repeat musical airs. But it is necessary for that little one to begin to study music and to practise diligently. As time passes, that child becomes more and more proficient and is an accomplished musician.

Whenever we deal with talent or genius, with any God-given natural possession, we must never forget that there must be practice and study if there is to be real proficiency. The young man who wishes to become a physician must have about ten years, and possibly more, of grammar school and high school education, and four or five years of study in a medical college, before he has any claim to being called a doctor. If we examine the history of different trades and professions, we will find that the majority of those who have



become very skilled, worked and studied a long time, even though they had that natural inclination or ability in the beginning.

In the unfoldment of mediumship, there must be this same patience.

Our medium, Mrs. Cecil M. Cook, tells about a couple who were sensitives and who aspired to become voice mediums. They sat regularly several times a week for over twenty years before the voices of their loved ones in spirit came to them. Neither one alone could get the manifestations. The mediumship in some strange way was divided between them. Both had to be present to produce results. That, of course, is unusual. But it is not unusual in the unfoldment of a medium's powers, to attain the best development in company with others.

A person has no right to say, "I wish to be a materializing medium," or "I wish to be a direct voice medium," because that person can not decide upon his or her kind of mediumship. Many people wish to be artists or actors or poets or sculptors without the ability. Perhaps they would be good lawyers or doctors or business men. Why should they refuse to develop the gift that God gave them? If God saw fit to give any person talent, His wisdom surely is sufficient to decide which talent to bestow upon an individual. That person



should be thankful for that gift, whatever it is, and improve it and refine it.

It is impossible even for a developed medium to tell another positively that he or she can be a successful medium. The medium would be able to tell if a person is psychic. But we repeat once more that all psychic persons are not going to be capable public mediums, although all mediums are sensitives.

What greater gift could there be than the ability to open the door between spirit and earth?

If the ambitions of men and women will lead them to work and study for many years to become skilled in music or art or business, why should any sensitive be so impatient as to refuse to undertake the right kind of development in order to unfold his or her mediumistic powers? Being impatient will not bring success, but will retard it.

We cannot command that a barren spot in the ground shall become a garden of beautiful flowers. We must prepare the land, plant the different kinds of seed and cultivate the garden. We must protect the flowers, and care for them, if we are to enjoy their perfume and beauty. We can not command that we are to be mediums just because we wish. Nor have we the right



to say just what kind of mediums we are going to be, or when that mediumship will be revealed.

The loved ones in the spirit-world are ready and anxious at all times to bring messages to mortals. When you depart this life, and you find that in spirit you can touch your earth-friends without their feeling you, and can speak to them without their hearing you, would you not be glad to find an open door through which you could communicate? There are countless numbers on the spirit-side of life who are doing all they can to find means of communicating. If the earth-people will do their part, they may be certain that the dear ones in the spirit-world will do their part.

There is no definite formula for the unfoldment of mediumistic powers, but there are certain rules and regulations that will assist the sensitive individual to learn in time if he or she is to become a medium. No person can learn how to be a medium. That must be a gift. And if a person really is a medium, and simply has not discovered that mediumship, or learned how to use it, then these instructions will be of value to that person. And, we believe, these instructions will bring many beneficial manifestations to all who follow them.

In the preparation of this treatise on the development of mediumship, we are not going, nor could we go,



to any man or woman and say: "You can become a medium if you follow our instructions." All we can guarantee is that we are giving you the benefit of the things we know, so that you may apply this knowledge, and—with patience—determine if you are a medium.

But there is an unfoldment akin to mediumship—a development that helps one know that the beloved in spirit are near. There is beauty in unfolding one's spiritual sensitiveness.

And, too, as we try to open the door, let us remember this: In a sense ALL PERSONS are mediums. Each of us has some gift which our dear ones in spirit are endeavoring to help us make more beautiful; a gift perhaps, that is just as important to the world as the gift of mediumship. God gave to each of us a mission—a part in the Great Plan. None is left out. And many who unfold these other God-given talents are doing just as much to help humanity through their channels and avenues as the mediums who serve the public.

Our dear ones "across the way" are doing all they can to make each of us in the flesh more worth-while. Let us open the door wider and permit their gentle, helpful forces to guide us and develop us as God has decided we should develop.



## CHAPTER I

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### DIFFERENT KINDS OF MEDIUMSHIP

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We quote from "God's World," Paragraph 10, Page 35:

"There are many types of mediumship. There are many expressions of spirit manifestations."

We take another quotation from Paragraph 8, Page 34:

"There is a distinct difference between the gift of the medium and the gifts of other persons out of the ordinary. The writer, the great author, must do actual work of a conscious nature. The sculptor, the painter, the inventor, the musician, the actor, must do conscious labor in carrying out the expressions of their gifts. The medium does not do anything that is conscious effort. At the same time, the medium, after one seance, may be more fatigued than the artist is after a day with his palette and brushes."

While there are numerous kinds of mediumship, the best known and most satisfactory types may be summed up as follows:



1—The direct-voice medium, who secures the voices of discarnate spirits so that these voices may be heard by all others present.

2—The materializing medium, through whose powers the discarnate forms materialize, becoming just as solid and real to the eyes and the touch of the persons in the seance-room as mortals would be.

3—The etherealizing medium, who secures the astral or etherealized figures that are apparently phosphorescent, that do not appear solid like the materialized forms.

4—The transfiguring medium, around whose physical being are built forces to give a resemblance of the spirit that is manifesting through the physical body of the medium.

5—The trance, test or control medium, who is controlled and through whom the spirits speak.

6—The healing medium, who may produce none of the manifestations above named, but who brings healing forces to others.

7—The independent slate-writing medium, who secures writings on slates that are not touched by the hands of any living person.



8—The spirit photographer, whose sole gift is to photograph materialized forms in a cabinet, or under conditions similar to those produced by a cabinet.

9—The painting medium, through whose mediumistic powers beautiful paintings are made upon canvas or other materials without the touch of human hands.

10—The physical manifestation medium, through whose force musical instruments are played, or articles of furniture are moved, or physical objects are suspended in space.

11—The automatic writing medium, through whose hands dear ones in spirit write with pen or pencil. This phase also includes the planchette and the ouija-board.

12—The inspired medium, through whom the spirit-forces work in inspirational manner, such as in oratory or music.

There are many other classes of mediumship, but the above classifications are the most prominent, and perhaps the most desirable.

The rules that apply to sitting for manifestations under any of these classifications, would apply equally to any type of mediumship. Therefore, if a person developed along some different line, the rules that relate to the above types will relate to any types. It is not



for the individual to select the kind of medium he or she is going to be. That is out of the question. Sometimes there are indications that point to the class of mediumship that will be unfolded. Following, we classify the more important of these indications:

First, visions manifested through often seeing lights in a dark room, or even seeing spirit-forms in the daylight. Also, the production of physical manifestations, such as loud rappings or the actual moving of objects when the mediumistic person is near. These indications logically would point toward the powers of the materializing medium.

Second, clairaudience, or the hearing of words spoken by spirits discarnate, meaning spirit friends—not those in the flesh. When these spoken words can be traced directly to something that is a fact—when the words deliver a real message that others will recognize—these indications would point toward voice mediumship.

Third, an inclination to do automatic writing, or the receipt of dependable messages through the instrumentality of the ouija-board, or planchette, which is simply a ouija-board with a pencil as the front leg and which writes instead of traveling to the letters of the alphabet.



Fourth, ability to bring healing power to sick or injured persons, indicating healing mediumship.

Fifth, the photographing of persons or objects that would show faces and forms that had not been present in physical reality at the time the pictures were taken. This precludes the existence of a double exposure of a plate. Such indications would point to that form of mediumship that performs spirit-photography.

The above brief classifications might be extended indefinitely, but they are sufficient to indicate the signs that would typify different classes of mediumship. Sometimes a medium will develop several kinds of mediumship. A medium usually develops these different types of mediumship only after years of faithful practice.

The securing of paintings belongs to the materializing class and comes, usually, as a more advanced development. We give no instructions on this type of mediumship, because once a person develops as a materializing medium, that person's spirit guides would give all the essential instructions for securing the paintings.



## CHAPTER II

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### PREPARING THE SEANCE-ROOM

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The developing medium should have a room that can be used as a seance-room. This would mean any room in the house that could be darkened by hanging blankets or other opaque materials over the windows. Therefore, night-time is the best period for development work. In the light, we become too positive and this retards the forces. In the darkness, we are more likely to send out our sensitive forces.

It is not the spirit-world that demands the dark. It is the human being that must have the dark. Some development is done in the light. Usually manifestations in the light come more slowly, and the best manifestations in the light usually come as a result of development in the dark.

So far as possible, the seance-room should be free from disturbances of any kind. If a number of persons sit in the seance-room for development, which may be for all of them or for one or two of their number who



are mediumistic, these persons should sit in a circle. Sometimes considerable experimenting is required, as time passes, before the proper locations of the different members of the circle have been determined.

It is much like building a battery. Every material must be in its right place. The psychic forces of different people necessarily are different. Like a recipe for cooking, there must be just the right amount of each essential ingredient.

The members of the circle supply the forces upon which their loved ones in spirit draw. And when a certain system of seating the members has been found most resultful, each member of the circle should take the same seat each time the members meet.

The seance-room should be the same, so far as possible, during the development period. It is not a good idea to have a different room each time the circle meets. And the type of manifestations to be sought should be determined upon so far as the judgment of the sitters can make that determination. There would be essential differences for the development of different types of mediumship.

For example, if there was reason to believe that one person was endowed with the gift of materializing mediumship, then a cabinet would be necessary. This



cabinet could be a closet opening off the seance-room. The door would be left open, but some dark material, such as blankets or shawls, should be hung before the door, so that there would be an opening that could be pushed aside by the materialized loved ones, in event of materializations. The mediumistic person would be seated in this cabinet or closet, and the members would be seated in a semi-circle facing the closet. In the absence of a closet, two blankets or shawls could be hung across one corner of the room so as to meet, and the space behind these hangings would form the cabinet. This cabinet would be open at the top.

If the individual or circle is to sit for voice mediumship, then it would be necessary to have a trumpet. These trumpets are made of aluminum or fibre. Some of them are in a single piece, and some are in sections, one fitting inside another. In addition to the trumpet, there should be a pan of water of sufficient size for the trumpet to be dipped in when the manifestations begin. Just why this is necessary, we do not profess to know. We do know that water is a good conductor of electricity, and we believe that there is some similarity between electricity and the forces used by our loved ones in spirit.

If trance mediumship is to be developed, it is not necessary to have either a cabinet or a trumpet.



Better conditions are furnished in clear weather than in stormy weather. The physical organism of mortals is depressed to a certain degree by inclement weather, and the forces that our spirit friends draw from us are thus retarded.



## CHAPTER III

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### PREPARING FOR THE DEVELOPMENT SEANCE

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Better results are usually obtained where two or three persons or more who are in perfect harmony, and who are real believers in Spiritualism, gather together at stated intervals. These sittings should not be held too often. They should take place not oftener than two or three evenings a week in the seance-room.

It will be found, after a few meetings, that by the different members changing their positions, the proper arrangement will finally be arrived at and the best results will be obtained. The arrangement should be carefully noted so that it will be repeated at each meeting.

When each one of the sitters has his or her proper place, the lights should be extinguished. The sitters are arranged in a circle, the diameter of which would be determined largely by the number present. But the circle should not be too large. If there are four or five



persons, the chairs should be arranged so that there would be a space of not over five or six feet across the circle.

The evenings to be selected should always be the same every week so far as practicable. Let us say that the circle met every Monday, Wednesday and Saturday evening. The time of the meetings should remain the same. Let us assume that it would be 8:00 o'clock on each one of the evenings named. The time and the selection of the evenings would depend upon the mutual convenience of those who would sit in the circle.

Where one person alone is sitting for development, of course there could be no such thing as a circle. If there were only two, they would sit opposite one another. If there were three, they would sit in the form of a triangle, each facing the center.

These circles should not be too prolonged. To begin with, an hour would be sufficient time each evening. It is just as wrong to overdo as it is to underdo.

No person should be permitted to join the class who is not in hearty sympathy with the work. Ridicule and skepticism must be excluded if results are to be obtained. One skeptic in the seance of a highly developed medium, where there are perhaps fifty sincere persons present, can so retard conditions as to prevent manifestations.



What must the effect be where the medium is only beginning to unfold his or her powers?

The number should be determined upon, and it should be a point of duty of all the members of the circle to be present at each meeting. Others should not be brought incidentally simply to entertain them. If manifestations are being received, it might be harmful to bring in a new member. If the circle is to be added to, then the additions should be only of those who are in sympathy with the cause.

These rules must be observed if proper results are to occur.

There should be no disturbance on the premises. If there are other persons in the household who do not enter the seance-room, they at least should be courteous enough to not make a noise. Quietude is most desirable. But be careful to NOT become positive, anxious or strained. **BE NATURAL!**



## CHAPTER IV

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### THE CONDITIONS OF THE SEANCE

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There is a term used by mediums that is not always clear to the novice. These mediums refer to "conditions." They mean that when those present in the seance are believers, and keep their minds open and refrain from concentrating intently on any thought, when they are inspired by love and not by doubt or curiosity, it is possible for the spirits to use the forces of those present for the manifestations.

There is a great misconception about concentration. The term frequently is used in the seance-rooms of developed mediums, but often it is misunderstood. Ordinarily, a person interprets the meaning of concentration of mind as the intense centering of thought upon a certain subject and holding that thought intently on that subject.

This condition must be avoided in the seance-room. The best way to avoid it is for those present to engage in natural conversation about the subject of Spiritual-



ism and about spiritual philosophy. If those present become morbid or depressed or worried, they are simply making it more difficult for the loved ones in spirit to draw upon the material forces. We shall illustrate this:

Sometimes persons become very angry after they have eaten a hearty meal, and so great does their anger become, they suffer from indigestion. The attitude of their minds has really retarded the process of digestion. It has poisoned them. If the attitude of the minds of those in the circle is moody or surly or suspicious, then the conditions are bad. If any member of the circle thinks too intently upon desiring to produce results, the conditions are bad. The more natural the members of the circle, or of the individual sitting alone for that matter, the more likely will results be obtained.

It is a good idea—where there are a number of persons in the seance-room—to sing at intervals of about ten minutes. These can be sacred songs or they may be popular songs. Singing places the members of the circle in a happier and brighter frame of mind, and it prevents their concentrating too intently upon any one subject. The singing soothes the sitters. It brings about a more placid and more happy state of mind. It is this condition of naturalness that enables the spirit friends to draw upon the forces of those present.



The conversation should not keep up continuously. There should be periods of about five minutes at a time when there is no conversation. But during these intervals of quietness, the members of the circles should simply keep their minds open—should not feel too expectant—should not try to assist the spirit friends by concentrating their minds on the results—but should simply sit there and keep in a condition of mental and physical ease. LOVE is the greatest magnet of all—wholesome love for the spirit-world.

Posture is another point to bear in mind. An ordinary dining chair is better than a rocking chair or a swivel chair. The members of the circle should sit upright, with both feet on the floor. The feet, or the legs, should not be crossed. For some reason or other, this interferes with the bodily currents—perhaps with the nerve-force or the blood-circulation. No person should sit humped over. That also breaks the forces.

Now, let us sum up briefly the points to bear in mind:

1—The seance-room must be darkened, to overcome positiveness on the part of the sitters.

2—The members should sit in a circle of not too great diameter, each facing the center.



3—There must be no intense concentration of mind, or nervousness, or skepticism, or desire to "help the spirits," except with love.

4—The positions in the circle selected by the different sitters may require some experimentation. But when it is found that better results are produced after certain changes have been made, then at each seance every member must sit in that particular chair, meaning in that particular position in the circle.

5—Not over three evenings a week should be selected, and they must be the same evenings every week.

6—The members of the circle should meet at the same hour on each evening that the seance is held.

7—The sitters must sit in a comfortable, upright position, both feet on the floor, and avoid bending over.

8—Singing at intervals of about ten minutes helps put the members of the circle in the right mental attitude.

9—Conversations about spiritual subjects should be carried on in a most natural manner and in a natural tone of voice.



10—The members of the circle must not get into a state of expectancy. Naturalness is necessary at all times.

11—There should be periods of quiet extending over perhaps five minutes at a time, and during these periods the members of the circle should be mentally at ease, avoid intense concentration, nervousness and other agitation.

12—The meeting should last about one hour, which would be gauged by estimate very largely in the beginning.

13—There should be no disturbance in the house so far as can be avoided.

14—There should be no disturbance in the room, such as a ticking clock.

15—Every member in the circle must be in harmony with the work, and free from skepticism, and everyone must be in honor-bound to do nothing to deceive the others.



## CHAPTER V

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### MANIFESTATIONS

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Where one or more members of the circle should prove to be mediumistic, and where there is a condition of great harmony, manifestations sometimes are secured even at the first sitting. These may come as rappings in different parts of the room. They may come as lights. These lights might be globular, or vaporous, or more like flashes. Lights will come in such a variety of ways, it is impossible to attempt to describe them. Sometimes all of the persons present do not see the lights, but where sounds are produced, usually they can be heard by every member of the circle. Only the more psychic would see the lights.

Where the sittings are for trumpet manifestations, the first indications would be the movement of the trumpet on the floor.

The persons who wish to develop must bear in mind that they should not expect results too early. We repeat that we have known many who have sat patiently



for years before they secured results. In some development circles, it is found that by suspending the trumpet by ribbons or strings, so that it will hang about midway between the ceiling and the floor and in a horizontal position, the voices of the loved ones in spirit will be obtained sooner, because then the forces can be used for speaking and do not have to be employed in the actual movement of the trumpet.

Sometimes a member of the circle will become controlled, and the manifestations of trance mediumship in its early stages may begin as groans and moans. There is nothing to be alarmed at, because where a medium is just unfolding, it is not easy for the spirit friends to make use of his or her forces. Perhaps it is only after the medium has been controlled that the real manifestations will begin. The person who is being controlled should give up to it and not fight it. Love alone induces a friend to control one. There should be enough confidence in one's spirit friends and in God to know that no harm will come. Our spirit friends love to help us along. Love is never productive of harm.

A mistake is often made where a medium is entranced or controlled, and cannot come back to herself very speedily after the spirit friend in control has left, by dashing cold water on the medium's face. This



is an entirely wrong conception. Sometimes slapping the medium's hands will help, but the best thing to do is to simply sit in a state of quiet concentration so that the spirit powers can draw upon the forces of the sitters and thus help the medium.

Sometimes alarming stories are circulated, because of this very simple and really common condition that often confronts even the most highly developed medium in coming back after a period of control or trance. Remember at all times that the spirit-world does not harm us, but helps us. And also remember that sometimes a medium is in a nervous state, or is really not well physically, and that this condition rather retards the process that would otherwise be perfectly natural and that would suffer no interruption.

Manifestations will come in many different ways. Sometimes they are physical. Different members of the circle will feel touches upon their faces or hands or arms or legs or other parts of their bodies. Sometimes the perfume of flowers will be detected. Sometimes there are rustlings as though some persons in flowing garments were moving around the room. Whatever the manifestations may be, there is no difficulty in recognizing them, because they are different from the ordinary experiences of life on earth. These manifestations may begin the first evening, or the second, or the third,



or it might be weeks or months. Patience alone speeds results.

It occurs sometimes that there is one member of the circle who is really sincere, but who brings the wrong conditions and retards progress. This can be learned usually only by experimenting.

Where the manifestations are physical, and where partly formed vaporous shapes can be seen, it is reasonable to suppose that the mediumistic forces present favor materialization—and beginning with the next seance, a cabinet can be employed, as we have described previously, and the person who is very evidently mediumistic should sit in the cabinet.

At the materializing seances, the medium is under control or in a trance. During the seance, no light should be turned on. The sudden appearance of light drives the forces back upon the medium and a fearful shock is produced. Before a light is turned on, it should be mutually agreed by those present that the meeting is over. When the sittings have progressed to that point where voices of loved ones in spirit can be heard, then the spirit friends themselves will inform the sitters when the seance is at an end.

These conditions would apply to a circle consisting of a number of members, and they also would apply to



the individual sitting alone. It is always more desirable to have two, three or more persons sitting for development, because even those members of the circle who do not become mediums have the satisfaction of knowing that they are helping their medium to develop and, in some manner, they are developing themselves.



## CHAPTER VI

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### INDEPENDENT SLATE-WRITING

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In developing for independent slate-writing, the arrangement of the seance-room would be similar to the descriptions we have given, but a small table should be placed in the center of the room, and upon this table should rest the slates. These are usually two ordinary school slates, or a double school slate, with a small particle of slate-pencil between them, and with the slates tied together securely with string. The members of the circle should keep the tips of their fingers on the edge of the slate during the seance.

Manifestations of independent slate-writing begin with the actual movement of the pencil between the slates. Sometimes, before this occurs, a wave motion is felt by those present, and very often a cold wind seems to blow over the hands of the sitters. In any development seance, those who are more sensitive usually will feel this wave-motion like a great pulsation in the air. Very often different members of the circle will feel sensations on their flesh like slight electric shocks.



Where independent slate-writing is developed, messages are usually written on the inside faces of the slates. No human hand touches the pencil. This is a special form of mediumship, and sometimes it is developed not through the powers of just one person, but through the combined psychic or mediumistic powers of a number of persons.

It is well to remember that members of a circle might endeavor to produce manifestations of one type, when they are really suited to manifestations of a different type. For instance, they might sit for voice manifestations when they could secure slate-writing more easily. They might sit for materialization when in reality they would be developing some trance or control medium among their number. It is necessary, therefore, to pay strict attention to the nature of the manifestations that arise.



## CHAPTER VII

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### TABLE TIPPINGS AND RAPPINGS

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Very often it is found that the easiest manifestations to produce are table-tippings or table-rappings. The tippings are usually more easy to secure than the rappings.

The procedure for a seance like this would be the same as that for slate-writing. Of course, in developing for slate-writing or for table-tippings or table-rappings, the same general idea of the conduct of the seance would be carried out as we have described in the earlier chapters.

A very light table should be used, such as a sewing table. The sitters gather around this table—and here, as in the other seances, the positions of the different members of the circle at the table are important. That may require some experimentation.

These seances can be held in the dark or in a partial light. There should be only a sufficient number in the circle for the table to accommodate. The sitters are



gathered around the table with the chairs as close as comfort permits. The tips of the fingers are held lightly on the table. There is the same plan of singing and of natural conversation that should be followed out in the seances that have been described. Finally the table will show an inclination to tip, and will likely tip toward the person who is most mediumistic.

A code should be arranged, one tip to mean "Yes" and two tips to mean "No." The receipt of messages through table tippings is a rather slow process, and is accomplished by repeating the alphabet. When the table begins to tip, or rock, as is usually the case, one member of the circle could ask, "Are you ready for messages?" If it tips once, or twice—whichever has been agreed upon to mean "Yes"—then the spokesman will begin to repeat the alphabet. He starts at A and names the letters slowly.

To show how the message is received we shall repeat the process as follows:

A—the table tips. A, B, C, D, E, F, G, H, I, J, K, L—the table tips. A, B, C, D, E, F—the table tips. A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R—the table tips. A, B, C, D, E—the table tips. A, B, C, D—the table tips. We have the name "Alfred."

Thus, by always starting with A after the table has



tipped, and repeating the letters in order until the table tips again, the letters that will go to make up the words are indicated by the tipping of the table. If the alphabet is said over too rapidly, there is likely to be confusion as to which letter was meant.

Where there are rappings, then as the alphabet is repeated, a rap will come at the right letter. In the beginning, these rappings are usually very light—like the breaking of a slender, dry pine twig. As time passes, these rappings may become more pronounced.

Naturally, as each word is spelled out, the members of the circle are keeping watch of the letters and of the words.

While this is a slow process of receiving messages, it sometimes leads to more advanced development. Moreover, it is a method that has been used in the investigations of some of the most prominent scientists of the world. It is a recognized means of communication, and while it may not be as satisfactory as some other types of manifestations, it is found to be very interesting and usually begins in a shorter time than any of the other types of manifestations.

Our loved ones in spirit prefer more pronounced means of reaching us, but if the table is the best we



have, they will use it. Their desire to reach us, to assure us of their presence, causes them to adopt any means that may fill our hearts with the helpful knowledge of their presence.



## CHAPTER VIII

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### THE OUIJA-BOARD AND AUTOMATIC WRITINGS

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Thousands of persons—perhaps millions of persons—experiment with the ouija-board, which is a triangular piece of wood mounted on three legs. On one side of the table on which the ouija-board is operated, is a semi-circle on which there are the letters of the alphabet, and perhaps underneath them the numerals ranging from 0 to 9. On one side is printed the word "Yes" and on the other side is the word "No." Sometimes one person operates the ouija-board, and sometimes two, each putting the tips of the fingers of one hand on the ouija-board.

Questions are asked. For example, one sitter will say, "Will the ouija-board write for us?" The board will immediately travel over to the word "Yes." Then another says, "Who is talking?" And the ouija-board spells out P-E-T-E-R.

These experiments are conducted in the light. Gen-



erally, frivolous questions are asked. Where there is no seriousness, there is likely to be more or less hysteria. Unfortunately, many of those who experiment with the ouija-board really have no mediumistic powers, and without knowing it, push the ouija and in reality do the spelling themselves.

The ouija-board has been accused of much profanity, and we wish to offer an explanation of this. In the first place, the experiments usually cover too long a period. If there are forces of our loved ones in operation, they become worn out, but the persons who are using the ouija insist on continuing. It is then that the ouija begins to utter its oaths by spelling out profane words. The ouija starts in operation and travels to D, and then it goes over to A, and to the minds of those present flashes the fear that the ouija is going to spell the word "Damn." It is not the spirit friends who are swearing. It is nothing more than an involuntary action on the part of the person whose fingers are on the ouija, and who is responding to his or her misgivings without realizing it.

Where genuine ouija messages are received—like real seances—they end with dismissals such as "Enough for now," or "This is all," or "Good-night." Any attempt to urge the ouija beyond this point means that whatever occurs is no longer from a spirit source, but is merely the product of the experimenters.



The planchette is a ouija-board with a sharpened pencil as the front leg. It is another form of automatic writing. The pencil writes instead of pointing to letters. Therefore, the planchette is placed on sheets of paper.

In automatic writings, the person who wishes to develop so as to receive written messages from loved ones in spirit, is seated before a table, with a pen or pencil in his or her fingers, and a few sheets of paper to receive the writing. Sometimes a person will sit many evenings before his arm begins to move over the paper, and usually the formation of the first letters is very slow and indistinct.

People who practise automatic writing make the mistake of trying to write too much. One or two evenings a week would be sufficient. Like the seances, they should be the same evenings each week, and the writing in no case should extend over thirty minutes.

Where the sitter permits his or her conscious thoughts to influence the writing, it is no longer automatic writing. Unfortunately, many so-called messages have been received through the instrumentality of automatic writings, and through the ouija-board and planchette, and the product of these experiments has been called an authoritative message from the spirit-world.



Without mediumship, there can be no communication. Every person cannot produce dependable results through automatic writings or the ouija, any more than every person could paint a beautiful picture. Where the automatic writing is genuine, the dear ones in spirit always indicate that the writing is through when they have finished their message. The mistakes of the average individual developing automatic writings very often retard results. Therefore, for the ouija or planchette or automatic writings, we submit the following precautions:

First, all desire to hasten the receipt of messages from dear ones in spirit should be avoided.

Second, the sittings should be of short duration, and only on one or two evenings a week.

Third, all questions asked should be sensible questions, and not along the line of typical "fortune-telling."

Fourth, only one question should be asked at a time, and that very clearly and simply. It should be a direct, reasonable question.

Fifth, where the answer indicates that the information cannot or should not be given, that question should be dismissed and not asked again.



Sixth, the experimenters must refrain from asking silly, unreasonable questions or they will not get satisfactory results. Our loved ones in spirit are very earnest. Why should we not respect them sufficiently to be serious with them?

Seventh, when the message from the dear ones has been finished, there will be a definite indication that no more should be expected, and that must terminate the sitting.

This means that the forces are exhausted. Our loved ones would continue, but conditions don't permit.

We repeat, because the repetition is necessary, that there must be earnestness—there must be patience and love in one's heart—and there cannot be results without mediumistic powers. Many things charged against Spiritualism are merely the products of the undeveloped who insist that, because they believe they have received certain results, those results must be correct.

As we have told earnest seekers after the truth, in "God's World," God Himself alone is infallible. Many well-meaning persons, wishing to develop, may be mistaken. They may take too much for granted in the beginning. They may be impatient, or they may insist upon knowing all about the spirit-side of life, when it would be utterly impossible for their minds to grasp the great reality of the details of spirit-existence.



## CHAPTER IX

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### MEDIUMSHIP AND GUIDANCE

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The person who is mediumistic, and who is unfolding his or her mediumship, must keep in mind at all times that development comes from the spirit-world through love, and that the medium is exactly what the name implies. He or she is simply an instrument through which the spirit friends operate. That instrumentality calls for the greatest confidence in the dear ones in the spirit-world.

Our guides tell us that we must learn to lean upon them and ask them to help us. But let us not make a mistake in interpreting what they mean. They certainly do not imply that we are to expect them to work miracles for us, and that we are to put forth no efforts. We bring the conditions, and it depends upon the conditions we bring as to the nature and degree of the results we obtain. They long to help, but we determine the degree of their assistance, because our forces are their avenues.

If you wish to employ a bookkeeper, and you advertise in the paper for one, you likely would receive sev-



eral applications. You would not wish to employ a young man who knew nothing about bookkeeping, or who was simply studying accounting. You would want somebody of experience. You would select someone who had actually worked at bookkeeping for several years. Then you would feel that you had employed a competent person.

If you were ill and went to a physician, would you select a medical student or would you go to a doctor who had been practising for many years?

It is impossible for the human brain to master any truth in a short while. A man is an engraver, and before he becomes proficient, he works at engraving for many years. The housewife did not learn how to cook and do her housework in a few months. It required years to master the details. Thus, in every direction in which we may look, we find that patience and study and thought and effort are required to produce the best results.

Mediumship is greater than any of these other gifts, but it requires practice and love—and thankfulness.

The best medium is the one who prays earnestly and asks God and the spirit friends for help, and development, and who asks his or her guides to assist; who helps them come very near. The sincere medium must



not only practise—must not only produce the right conditions—but continuously must depend upon the spirit friends to help. The medium who is really sincere offers up prayer with this earnestness:

“Almighty Father, I feel that the greatest privilege that could be given to any mortal is the privilege of being a medium, through whom the loved ones in spirit may communicate with those in the flesh. No matter how long it takes, or how much patience it requires, I am Thy servant, willing to devote that time and patience. I realize that there must be certain changes brought about in me in order to make me a capable instrument. I wish to live and think such a clean and upright life that I will be a fit instrument for my dear ones in spirit to use. At all times, I desire to be near my guides because I love them, and to realize that they are doing their best for me, because they love me; and that they can bring to me only those things which I earn through my earnestness and confidence.”

This attitude of mind—this thanksgiving for every manifestation that is received—is just as much a part of a medium's development as the things that are done in the seance-room.

It is true that some persons develop a form of mediumship that can be helpful to themselves alone. But whether they are restricted in their mediumistic



unfoldment, or become the instruments through which wonderful manifestations are performed, they must be thankful for that which they receive.

There have been cases only too numerous where mediums of wonderful power have been deprived of their gift because they misused it. As the medium looks ever toward the higher forces, those higher forces are attracted. Leaning on one's guides, therefore, means confidence—thankfulness for what they do—love and trust—a sincere desire to live and think in a manner that will attract the dear ones in the spirit-world.



## CHAPTER X

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### MEDITATION

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Just as there is food for the body, so is there food for the mind.

While it is true that the loved ones in spirit draw upon the physical organism of the medium, it is also true that the spiritual powers of the medium must be taken into consideration.

We have warned against intense concentration. That is too much the attitude of the investigator. It is more like a barrier than anything else. But there is real food for the mind of the medium who is unfolding his or her mediumistic powers. That nourishment of the mind is meditation.

There are periods during the day—perhaps only a few minutes each day—when it is possible to think about the beauties and the glories of spirit assistance, guidance and communication. It is beneficial to dwell upon the truth that back of all things in the universe there must be natural law and an all-impelling love—



that this great well-ordered universe could not be possible without harmony, and that harmony would be impossible without love. It is not necessary to try to measure the universe, or to try to think of what the spirit-world looks like. We do not need to seek to absorb all of the truths of creation, because only God understands them. But we can think about the goodness of God. We can contemplate the countless worth-while things. We can be thankful for our experiences, even though they may be very harsh at times.

Meditation is a great deal like tuning up a violin. Until the strings have been tightened properly, only discord would result if the bow were drawn across them. When the instrument is in tune, then it is possible to produce sweet melodies. When the spiritual instrument—meaning the medium—is in tune, then is it not reasonable that the dear ones in the spirit-world can manifest through that medium more readily? The medium who entertains thoughts of hatred or revenge or impatience, is not assisting the spirit friends to work through him or her.

Meditation on one's guides, even though one may not know their names, is very essential. It seems to bring one closer to the spirit-world. It is the key that unlocks the door.



The mental attitude of the medium at all times should be natural. The medium should not isolate himself from his fellow-beings. He need not go about talking his mediumship to everybody. There is no need why the medium should be odd any more than there is any reason why spirit communication should be a mystery. The greatest mediums in the world have always been the most natural. The greatest and most popular singers in the world are those with natural voices. Those voices have been cultivated through study and practice, but their naturalness has been preserved. The most popular figures in the public eye have been men and women who acted naturally—who were what they were and who simply refused to be actors on the stage, pretending that they were something different.

Those who are unfolding as mediums often overlook these truths. It is a fact that the rules that should be followed are recognized and dependable. It is a fact that the rules of the seance-room and the seance should be observed, just as it is true that a carpenter or a machinist must observe certain rules relating to those trades.

Mediums come from all walks of life. There is not any special class upon which this gift of mediumship has been bestowed. And as the truth of Spiritualism



grows, there will be need of more mediums. As people develop, their reputations as mediums become more widely known.

It is truly a beautiful thing to bring consolation to hearts bowed down in grief—to permit mortals to communicate with their loved ones in Spirit. This assists those in the spirit-world just as much as it helps those in the flesh. The more advanced spirits refer to themselves as “Doctors of Truth.” It is a privilege to be a servant—and instrument—of those high minded, progressive and courageous spirits whose greatest happiness is in bringing greater knowledge and greater comfort to mankind. The medium in reality is ordained by the spirit-world, and this should mean more than simply being ordained by mortals.



## CHAPTER XI

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### DEVELOPED MEDIUMS

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The term development—with respect to mediumship—should not be misconstrued. It means exactly the same as the development of art. The inclination, or the talent, for the art must be there in the beginning.

Development does not bestow mediumship upon anybody. Unfoldment is perhaps a better word. As the medium unfolds and become a dependable instrument through which the loved ones in the spirit-world can communicate, that medium has greater strength to carry on his or her work.

There are many mediums who are busy six or seven days a week, and anywhere from six to ten hours a day.

It is true that some mediums begin to lose their powers after a few years. But it is equally true that many mediums retain their great powers over a long period. Those who live nearer to God and the spirit-world are mediumistic for many years.

Naturally, the medium who is receiving communi-



cations—who can both see and hear those in spirit—is being instructed. That medium's guides are telling her or him what to do. As the medium is unfolding, it may be impossible to receive this direct kind of help. It is a notable fact that the medium who goes to his or her guides for advice of every description, is the most successful medium, and the happiest. The medium who sincerely wishes to help others—who feels sympathy for every aching heart—is in closer harmony with the spirit-world than the medium who is inspired chiefly by desires to make money.

The attitude of the public regarding Spiritualism has been shaped to a considerable degree by the mediums themselves. Just as the person who has small talent for acting, has the most to say about his ability, so does the person who is a poor medium make the most ado about his or her ability. Such persons invite investigations and experiments that would cause failure on the part of the most gifted mediums.

The person who begins to unfold his or her mediumistic powers, owes a certain debt to Spiritualism and to the loved ones in spirit. It is not fair that this person should do anything intentionally, or through hasty action, that will cause discredit to this beautiful truth. The earth-world is always too eager to tear down reputations and to besmirch a religious belief. Mediums have been



abused, but some of them have invited that abuse, and have been the indirect cause of bringing trouble to wonderfully gifted mediums.

There is a responsibility that goes with mediumship. Any person who wishes to unfold his or her mediumistic powers, must accept that responsibility, and in living and in thought must try to be an honorable example of Spiritualism.

Men and women of the highest types are becoming interested in the subject of Spiritualism, and it is unfair to them, or anyone, to even unwittingly destroy through false claims and vain boastings this beautiful structure that is being built so carefully.

Be thankful to God that you are an instrument through whom messages from the loved ones in the spirit-side of life are received.

Be gentle and be tolerant. Be true to your faith. Be patient.

The world is entering upon a new era of religious thought, and those who represent that thought should aim at all times to reflect credit upon it. Mediumship is altogether too sacred to drag in the dust or to hold up unthinkingly to ridicule.



Too many mediums make the mistake of trying to prove to the doubter, when God Himself could prove nothing to that doubter who has naught of love, and only egotistical contempt. Only as people are prepared to receive, can they receive. Only the person seeking education can learn.

We must not think that every person in the earth-world will be a Spiritualist. We must remember that in the different religions there is beauty. Even though they may disagree with us, they are worshiping the same God. They are His children. They have as much right to their religious convictions as we have to ours. Condemn no person because he is a Catholic or a Methodist or a Christian Scientist or anything else. Each of us can see according to our own understanding and our own training and experience.

A hundred people located at a hundred different points around a mountain might all see that mountain differently, but they would be looking at the same mountain.

And so there are many different creeds worshiping God. They worship Him from different points of view, but it is the same God. Each one is as precious in His vision as any of the others. Each is His child.

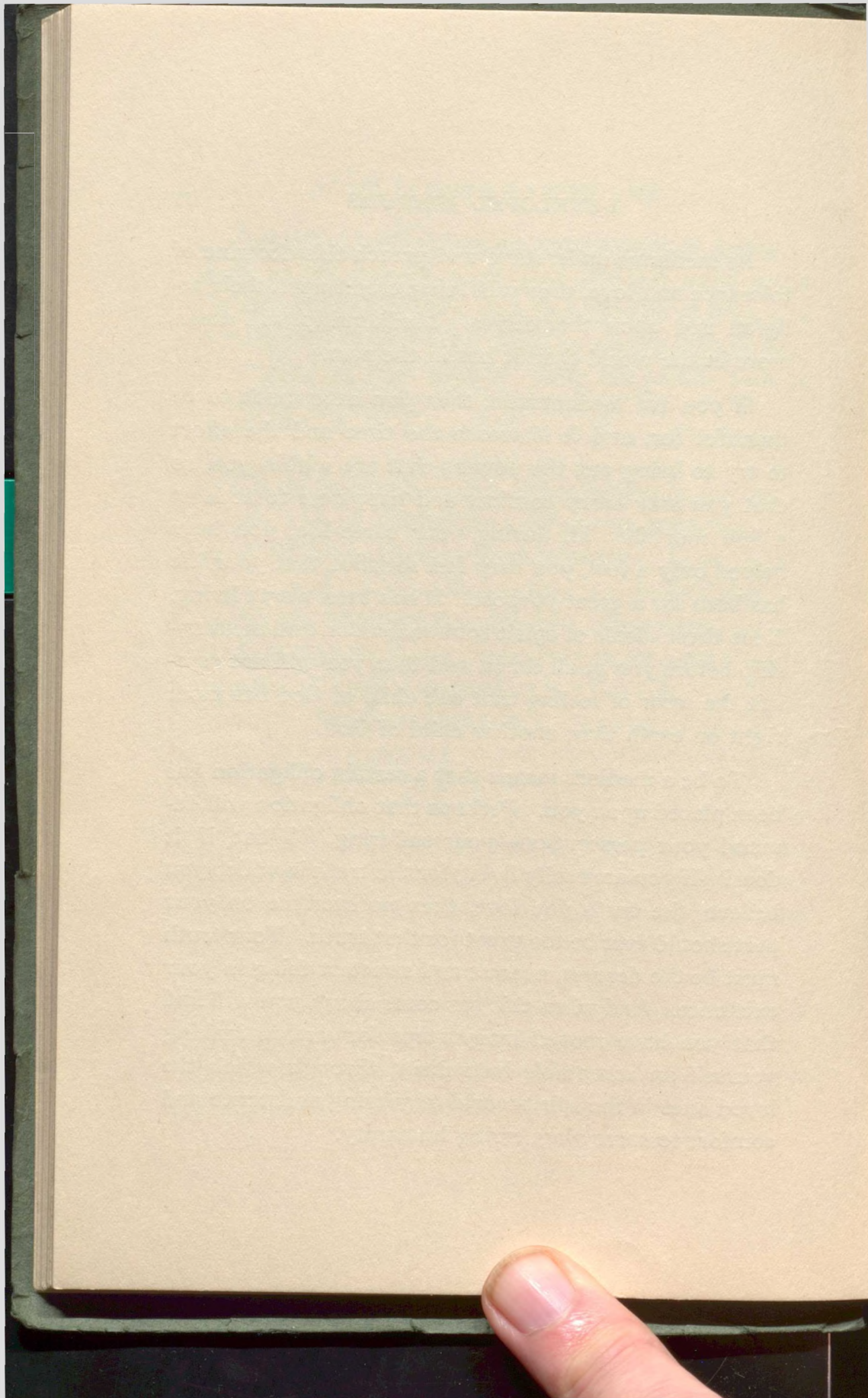


As mediums understand and preach this doctrine of tolerance and love, they will bring credit upon their religion and upon themselves. Mediumship will mean more in the world than it has in the past.

If you are mediumistic, then you have much to be thankful for, and it is worth the time and the effort to try to bring out the powers that are within you, so that you may carry comfort and happiness to at least a few mortals. If, during your earth-life, you have helped only a few, you may feel satisfied that your life has been for a great purpose. It has been worth living. Keep these ideals of spirit communication and mediumship before you at all times, and then you will not commit the error of feeling that one child of God has more right on earth than another child of God.

To be a medium means that a certain obligation has been placed upon you. Perhaps that obligation will demand your persecution—your suffering. What if it does? If you are really living for the truth in which you believe, the truth you love, then no sacrifice on your part should ever be too great for that truth. Your truth must be the dearest, nearest and sweetest thing in your existence. And when this has come about, you will find that you have moved many steps forward in making yourself an acceptable instrument through which the loved ones in the spirit-world may bring assistance and comfort to sorrowing, erring humanity.







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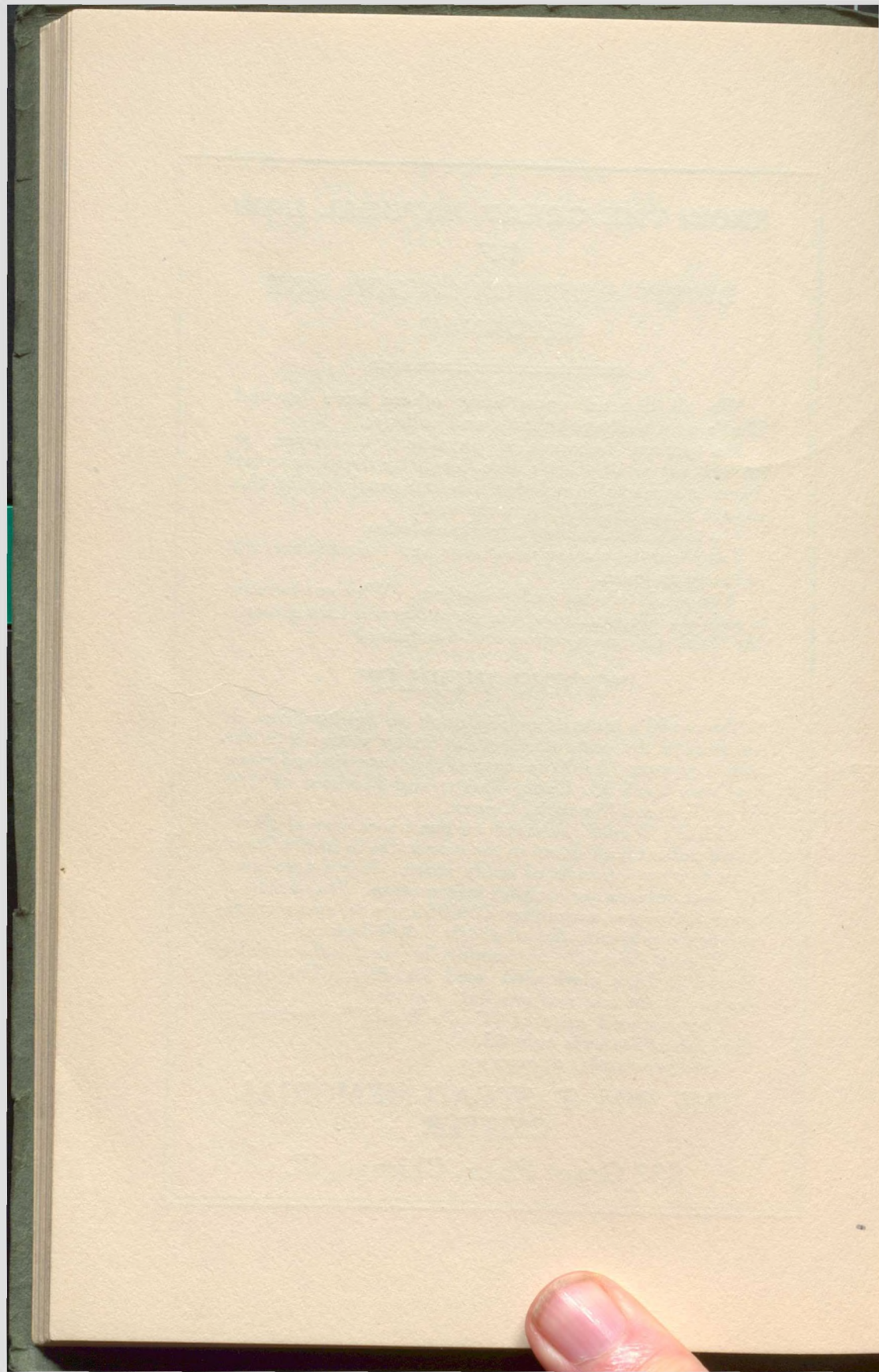
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