

“PSYCHIC NEWS”

BOOKLET-3



TRANCE STATES
in Relation to
SPIRIT CONTROL

By Harry Boddington

PUBLISHED BY

PSYCHIC PRESS LTD.

144 High Holborn, London, W.C.1

"PSYCHIC NEWS" BOOKLET—1

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By Harry Boddington

Author of "University of Spiritualism"
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By Harry Boddington

*Author of the series,
“University of Spiritualism,”
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Obtainable from the author at
THE LONDON PSYCHIC EDUCATIONAL CENTRE
17 Ashmere Grove, Acre Lane, London, S.W.2

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PSYCHIC PRESS LTD.
144 High Holborn, London, W.C.1**

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WHAT SPIRIT CONTROL MEANS

THE recent Meurig Morris case proved most conclusively how hazy most people are as to the meaning of the word "trance."

Yet, if one said of scenery, "It is entrancing; I was spellbound," or of a thrilling play, "I was hypnotized; I could not take my eyes off the actor," everyone would immediately realize that a conditioned limitation of consciousness was implied.

In the Meurig Morris case, it was abundantly clear the jury accepted that idea of trance, and repudiated any suggestion of dishonesty on the medium's part.

The only difference of opinion presented was as to what caused the trance. Those who had not satisfied themselves that spirit people exist capable of inducing trance states, repudiated the theory offhand, and sought every other possible explanation.

SPIRITS' MENTAL INTERFERENCE

Those who argued by inference that Mrs. Morris, unaided by external intelligences, was incapable of producing the lengthy discourses that pour through her lips in a continuous, coherent stream, often repudiated all other theories.

From my standpoint, both parties are right in varying degrees, because all trance states are induced through a limitation or expansion of consciousness in the instrument affected.

In addition, Spiritualists recognize that the brain and vocal organs of a sensitive cannot be employed by any discarnate entity without some mental interference by the owner of the mechanism.

In the result, no fact is more fully recognized among Spiritualists than that of the impingement of the

medium's own ideas or words during spirit control. This is akin to telepathy through a hypnotized subject, whose subconscious interference is often discernible.

RELIGIOUS IMPLICATIONS

Scientific investigators look with suspicion on all forms of emotionalism, and even discount obviously religious implications in the messages themselves, not merely as non-evidential but as proving subconscious action.

Yet it is an incontrovertible fact that, almost without exception, mediums able to give satisfactory evidence of discarnate action, sooner or later emphasize the religious aspects.

The next point that forces itself upon the attention is that statements of themselves, during entrancement, do not prove discarnate action. Lecturers may discourse for weeks without in any way revealing their identity. In the nature of things it must be so.

How, then, are we to decide whether a medium is entranced by a discarnate entity or merely expressing a phase of consciousness normally quiescent?

The answer is simple but clear. It is when mediums speak foreign languages they could not have learned, or deal explicitly with subjects of which they have no normal knowledge, that the spirit hypothesis is acclaimed as the only one that satisfactorily covers all the facts.

It is upon this groundwork that Spiritualists take their stand. Very few deny that the discarnate mentality is unaffected by the medium's own mind.

For a clear understanding of trance, it is therefore essential that students should grasp some theories of hypnotism as well as self-induced but little

understood phases of mentality classified under the head of psychology.

"OPEN DOOR" TO KNOWLEDGE

We must also note the medium's religious beliefs, together with all other possible sources of acquired knowledge and ideas, before we can clearly decide what part of the manifestation is subnormal and what may be more correctly classified as super-normal or normal.

Trance mediumship is the "open door" to boundless fields of knowledge and experience. Comparatively few cross its threshold and retain complete remembrance of all they realize, because the physical brain dims the spirit memory, and because we have no analogies by which psychic experience can be translated into language.

Nor can everyone pass through that door, though the vast majority can glance through the portals of the mystic realm and forever realize "I am a spirit."

THE PSYCHIC'S EQUIPMENT

The pre-requisites for exploration are physical adaptability and psychic or soul quality. You can discover whether you possess these by sitting calmly and prayerfully awaiting the "descent of the holy spirit."

Whether the possessor of these qualifications will gain response from a "holy" spirit or one of humanity's misfits, is determined by his measure of aspiration, will, persistence and the nature of his mental and physical surroundings, for all these affect the result.

During the "opening of the door" many curious experiences befall the investigator. It is because these are so generally misunderstood that I shall narrate in simple language conclusions resulting from nearly forty years experimental research, in which the development of mediumship played a conspicuous part.

For seventeen years, with my wife as acting medium, we kept open house free to all comers, and during that time

organized two of the most successful societies in London.

It is gratifying to note that those who are following in our steps find it necessary to adopt our working hypothesis to secure results. This is at least presumptive evidence that we were on the right track.

But it is to be regretted that the rough and ready methods of pioneers are not improved upon and a deeper insight into the rationale of mediumship discovered and utilised.

Many and varied are the authorities who will assure you that my conclusions are wrong. On examination it will be found that fully ninety per cent. of these "authorities" are entirely ignorant of elementary seance-room experience. Impertinent assumption is their sole qualification.

The remaining ten per cent. can usually be dismissed because their unwarrantable fears, prejudice or intolerance render them useless as teachers.

Others merely witness specific phases of development and erroneously conclude that what applies to one individual applies to all. This generalization is often wrong because the finished product is in no way comparable to the stumbling, experimental phases of early development.

Mediumship is as natural as the use of eyes and ears. It is merely a different mode of utilizing consciousness. During early development, the sensations induced often lead to widely divergent conclusions.

"A LITTLE LEARNING——"

At this point it is emphatically true that "a little learning is a dangerous thing." Hundreds of people rush into print with entirely misleading statements which more mature experience would correct.

Hence it is that mediums unconscious of their powers, become the prey of rogues, or suffer under priestly condemnation. They greedily swallow theories advanced by inexperienced people whose "authority" is an isolated text from scripture, or quota-

tions from literature they completely misunderstand.

Too often, books are written for mere sensationalism, or with the deliberate purpose of scaring investigators. It is essential to clearly recognize these aspects in order that we may immediately jettison fear and superstition, for until these go overboard it will be unwise for you to develop psychic powers.

The true Spiritualist attitude is scientific. First marshal and examine your facts. Philosophy and religion will evolve naturally from that basis.

No people have been more misunderstood than mediums—at one time worshipped as fetish or saviour, and anon burned as witches and wizards. In modern life they figure as genius or crank, and may be considered fortunate if their eccentricity is insufficiently pronounced to land them in the lunatic asylum.

Small wonder, then, that thousands hide their experiences from the world rather than incur its ignorant condemnation. Thanks to the advent of modern Spiritualism, ignorance is gradually being ousted by knowledge, and neither priest nor materialist can stay its onward march.

In England alone we have over five hundred organized societies, and thousands of independent investigators advocating its claims. Scientists are continually adding their testimony, so that even "the man in the street" now patronizingly admits there may be something in psychic phenomena worth considering.

WHAT IS A GENIUS?

The difference between a genius and a medium is that the former is born with mediumship already operative which escapes observation because the blending of spirit action with normal expression is perfect. Identical results may be obtained by mediums who pass through unconscious control to conscious co-operation—our ideal.

The best mediums discover as development proceeds, that a dawning knowledge of what they have been

saying while entranced, gradually becomes part of normal consciousness. We therefore evolve an approximation to genius in the developed medium.

Genius was said to be allied to madness because the instrument is so exceedingly delicate that the least overstrain upsets mental poise. Mediumship may likewise be defined as "mentality delicately poised," because the slightest interference often destroys its evidential value.

In the latter case, it does not indicate lunacy, but that the gates of heaven have suddenly closed, and the medium, like Paul, is left wondering whether he is "in the spirit or not."

In development, the best results are gained by regular times of sitting with all minds definitely agreeable to the work in hand. The home circle thus forms the bedrock of Spiritualism, because it is happily natural and free from the hypercriticism of pseudo scientific investigators, who invariably "kill the goose that lays the golden eggs."

Their methods are often similar to those of the child who first pricks his air balloon and then marvels that he cannot afterwards inflate it.

SITTERS' ATTITUDE OF MIND

In seance work, thought is the dominant factor. Injudiciously directed, it neutralizes the very elements we are examining. The mental attitude of all present is therefore our primary consideration.

To recognize the facts of hypnotism and telepathy, and ignore their operations during so-called scientific seances, is childish folly.

In public or semi-public gatherings, harmony is best created by hymn and prayer, preceded by a judiciously selected reading that focuses all minds on the purpose of the meeting. When sitting alone, meditation induces similar conditions.

Care must be taken to eliminate auto-suggestion, but do not make a bogey of it. Some people are so bitten with this theory, that the most marvelous manifestations are attributed to

subconscious action, notwithstanding the fact that results are definitely traceable to spirit guidance.

Do not sit alone during development if you fear loss of consciousness. This stage is only permissible when experienced sitters are present.

The seance-room must not be overheated or the breath impeded, or natural sleepiness may be mistaken for the somnolence of entrancement. A few minutes dumb-bell exercise before the sitting induces healthy breathing and should never be neglected by phlegmatic temperaments.

Then sit upright and meditate upon the motive influencing your desires. If these are purely material, or positively degrading, postpone development until you learn more of conditions appertaining to spirit life; its grey lands, obsession, psychic maladies, and various results incidental to the abuse of psychic powers.

If you are satisfied that your motive is to bless humanity, rest assured that the blessing you desire for others will be yours.

Ignorance of mediumship is probably responsible for more real lunacy than any other cause. The terrible fear that "visions," or "voices," may be premonitory symptoms of nervous breakdown, and lead to incarceration in a lunatic asylum for life, has often transformed incipient mediumship into a ghastly horror that actualizes its own fears.

In conscious development that dread is unknown, and magnetization by spirit helpers continually restores nervous equilibrium. Properly understood, mediumship will do much towards emptying the asylums and, instead of being regarded as a curse, will be recognized as the greatest possible manifestation of divine love.

ESSENTIALS OF MEDIUMSHIP

Love of truth with modesty and firmness are essential to clear and concise mediumship. It requires great courage to admit that what you hitherto attributed to unaided ability was in reality due to spirit help.

It may require still more to admit the contrary. But what have you to fear? You have but discovered other attributes of your own soul and can now educate faculties that will prove permanent "treasures in heaven."

Spiritualists are on solid ground. Their methods of research have yielded more definite proof of spirit life and conditioning than centuries of theological speculation achieved.

They are vivifying decadent systems of religion, as well as laying scientific foundations for the universal religion of the future. Progress is slow and error dies hard, because those who adopted the profession of preaching as a mode of livelihood in the same spirit as their brothers took up soldiering or law, oppose every step of the way.

Even when compelled to acknowledge psychic experiences they often confuse the issues by attaching the phenomena to ancient errors in order to retain their grip on the unthinking masses. Realize these aspects, and resolve to be scientific.

Do not allow prejudice, superstition or emotionalism to mislead you. Absorb all of truth you possibly can, and do not distort it, for if you desire the highest mediumship, you must resolve to stand firmly for "the truth, the whole truth, and nothing but the truth."

In the domain of materialism, our contribution has been no less forceful. Long before the average mind grasped the significance of interpenetrating ethers, spirit operators were teaching Spiritualists how they manipulated its elements.

Thanks to Sir William Crookes and other channels of inspiration, Science has definitely advanced. Our hypotheses are sound and, though continually attacked, emerge triumphant from every ordeal.

The mere fact that Spiritualism alone produces the very mediums scientists are belatedly examining is sufficient proof of our basis.

Opponents are now busy classifying evidences they can no longer deny.

Their terminologies often obscure the origin of the phenomena they learnedly dogmatize upon, and import the prejudices of word-makers into the new vocabulary that is arising.

DOORWAY TO TRUTH

Thus do they rob the angels of their meed of praise in the vain endeavour to prove that the soul of Man is but a bundle of conscienceless constituents.

If Spiritualism opens the doorway of Truth for you, are you brave enough to "plough a lonely furrow" in its

defence? If not, then it will be best to wait awhile before adding to your responsibilities.

But, if you wish to join hands with reformers everywhere, and are willing to emblazon on your standard "Truth Against the World," the angels have need of you; go forward.

They teach that the attributes of God are Love, Truth and Wisdom, and where these lead you must follow and thus become attuned to infinite progression.



BIBLICAL PARALLELS

FEW people understand the actual teaching of the New Testament on spirit control. They readily perceive that "evil" spirits controlled, but quite fail to see that "holy" spirits controlled far more often and took an active part in "casting out" those who abused the privileges of mediumship.

It was by the control of a "holy" spirit that the psychic faculties of all upon whom they "descended" were "quickenened."

THE HOLY GHOST

Spiritualists are fully aware that one of the best methods of developing "spiritual gifts" is via the trance state induced by a "holy" spirit.

I spell the words "holy" and "spirit" with small letters instead of capitals. No disrespect is intended by this more correct method of writing the words. The reason you have not perceived the obvious truth before, is because theologians and translators of the Bible have persistently mistranslated passages in order to support trinitarianism.

They believed that a personal God alone performed the "miracles" recorded in the New Testament.

They positively ignored the human element indicated. The day has now passed when you can control the thinking world by suggesting mysterious limits beyond which the mind must not soar, and we now dare to question even the possibilities and nature of the Godhead itself.

Miracles are now supplanted by knowledge of natural laws, and, as priest-created boundaries fall, we realise that if the reputed "miracles" happened, it was by the operation of laws it is our bounden duty to study.

In both Greek and Hebrew versions, the word "holy" means "separate." Instead of the revisers recognizing that this connotes "individualized," they have imported Deity into purely human happenings by printing the

words "holy" and "spirit" with capital letters.

The plain and simple truth was thus obliterated. Remove the capital letters and the reading of the New Testament will require neither theological juggling nor superstitious blindness to understand its simple teaching.

Please note that the word "ghost" is more correctly rendered "spirit" in the Welsh and other versions of the Bible.

As "spirit" is derived from "spiritus" "breath," the literal meaning of the "descent of the holy spirit" is, that when the breath of God—spirit power—floods our being, if at the same moment the aspirant is "baptized"—i.e. a magnetic personality establishes the essential link by means of the "imposition of hands"—a "holy spirit" will thereafter associate himself with the medium.

Read your Bible with this key in your minds and you will find it unlocks its mysteries. The ceremony is still used in some churches where faith healing is practised, but having long since degenerated into a superstitious formality divorced from all understanding of psychic laws, it is rarely effective.

Now and again a magnetic healer, unconscious of his powers, joins them, and the beneficent results of his work are then attributed to a special endorsement by God of their sectarian observances.

The actual truth is, that they are unconsciously utilizing a law common to all mankind.

PRINTERS TO BLAME

Translate the words "holy spirit" and "holy ghost" as "spirit power" if you wish, but please note that it always manifests as an individuality. The language spoken is purely human, and it is in every way identical with what Spiritualists recognize as a "control" or "spirit guide."

Owing to their training, printers are probably the worst offenders by per-

sisting in printing "ghost" and "spirit" in capital letters and thus importing the wrong idea into the words.

Even in books which repudiate the deity of Jesus, this inconsistency will be found, making the arguments of the writers absurd.

The Rev. G. Vale Owen pointed out to me that the Bible itself does not so often write pronouns referring to Jesus in capital letters as does the modern printer. He corrected his printer's copy many times, but finally gave it up as hopeless.

Entrancement by capable (i.e. "holy" or "separate") spirit guides is a frequent preliminary to general unfoldment of psychic powers. Spirit control stimulates hitherto unused portions of the brain and psychic organism in a perfectly healthy and natural manner.

PSYCHIC EXERCISES

Exercise produces precisely the same effect upon the psychic or spirit body as the exercise of physical muscles on the material body. That is to say, they become stronger.

The word "gift" is to this extent a misnomer. Just as a strong man can do things impossible to the weakling, so is a medium merely one who uses the normal attributes of the soul in a somewhat different way to his fellows.

The natural aptitudes of mediums thus come into play much sooner than if they slowly plod through life in the ordinary way. The coalescing of the mentality of the spirit with that of the medium brings about, by telepathic processes, precisely the same result as a teacher in constant contact with a pupil.

This is clearly seen when an apparently non-musical medium co-operates with a spirit guide having a passion for music. Similar tastes and talents very quickly display themselves in the medium. His indifference to music gradually changes to appreciative delight.

After a spirit has mastered the subtleties of control, he automatically

accelerates all the latent faculties of the sensitive.

We must note the fact that many people have co-operated with "holy" spirits all their lives but are quite ignorant as to the personalities of their guides, until clairvoyants describe them and reveal the similarity of tastes between medium and spirit.

Most extempore speakers, poets and musical improvisors are mediums of this order. Their soul's expression, rather than approbation or physical necessities, is the dominant note in their lives.

Love of an ideal is the very best form of development psychics can choose. It attracts like-minded souls only too anxious to further their ambitions. Some are born with psychic faculties all ready to blossom forth as soon as "quickening by a holy spirit" causes them to burst into manifestation.

Perfect development becomes possible only when holy aspiration blends with the unfoldment of the soul's powers. If psychic gifts are developed from purely selfish motives, it is quite possible that true spiritual development may be delayed.

This constitutes abuse instead of right use of psychic powers. Therein is the difference between control by a "holy" spirit and others.

REPRESSED POWERS

Many begin investigations, merely to discover that they have been busy all their lives suppressing what they erroneously thought was evidence of a diseased imagination.

These people quickly respond to mediumistic training, and their rapid development proves to be but the operation of faculties previously misunderstood.

If control by holy spirits had not been instituted, the New Testament could not have been written. It is solely because of the psychic evidences presented, that the Bible is regarded as sacred writings.

Our explanation rationally interprets the frequent mention of the "descent of the holy spirit" with all its personal attributes. Results were

always the same, and identical with those of every seance room. The one "baptised" became a prophet, healer or seer, or spoke in foreign languages, or in other ways proved that he was associating with mentalities of a purely human type, whose knowledge was in many ways superior to his own.

PROOFS OF TEACHINGS

Even the name of the "holy" spirit is sometimes given, as in Luke i. 15, 17: "He shall be filled with the holy ghost from his mother's womb . . . and he shall go before him in the spirit and power of Elias." What happened to John the Baptist is a fairly common experience among strikingly evidential mediums.

The strength of the Nazarene's teaching lay in the fact that he proved his case by mediumistic evidences. These were so powerful that he has since been worshipped as a God, despite his definite objections.

For those who cling to the idea that the holy spirit so often referred to in the Bible was a vague, nebulous non-entity, an impersonal power, I commend dispassionate consideration of the following texts:

Acts xiii. 2 and 3. "The holy ghost said: 'Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands upon them, they sent them away.'"

The holy ghost always spoke in the vernacular; clear, purely human language. In this case the hands were used to impart power, but when Jesus materialized, breath was used for the same purpose. Those who have used the breath in magnetic treatments will understand why. (See John xx. 22.)

Could one have a clearer indication of trance speaking than the following:

"It is not ye that speak, but the holy spirit" (Mark xiii. 11).

"For a holy spirit shall teach you in that same hour what ye ought to say" (Luke xii. 12).

The more correct translation of the particles "a" and "the" would often

make a most significant difference to these texts.

"Having received from the Father the promise of the holy spirit, he hath poured forth that which ye see and hear" (Acts ii. 33).

Nothing vague or nebulous about that. What the people around saw and heard was simple Galileans under spirit control speaking in foreign languages it was impossible for them to have learned. The following is equally definite:

"The holy spirit whom God hath given to them that obey Him" (Acts v. 32).

Perhaps the clearest text illustrating the Spiritualist standpoint is John xiv. 26: "But the comforter, even the holy spirit whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said to you."

The "holy" spirit is therefore a person, one who talks in understandable human language, and not a mysterious portion of God Himself.

LAYING ON OF HANDS

The "imposition of hands," continually referred to throughout the New Testament, formed an essential link in assisting spirits to take firm control. It is now systematized and termed "magnetization."

This is simply a revival of ordinary mesmeric passes without proceeding to the induction of sleep or hallucinatory stages. Its purpose is to induce passivity and strengthen the link between the medium and spirit operators.

Healers with a superabundant vitality are undoubtedly the best people for this work. If at the same time they are themselves controlled by a spirit the result is more effective.

Both magnetizer and aspirant must be clean both in body and mind, or spirit control will be induced that is not of the highest type.

Mesmerists have thus, all unconsciously, laid lines for rehabilitating the miracles of the New Testament. In its highest forms, magnetization re-

produces the effects of "baptism by the holy spirit," of apostolic times.

The principal danger to guard against is unconscious mesmeric control by the magnetizer of the developing medium. This would have the dual effect of preventing control by spirit people, and rendering the sensitive responsive to the operator's personal suggestions, thoughts and feelings, which a medium may mistake for his own or attribute to spirit people.

Misunderstanding thereby arises, which is avoided by those who are not magnetized. When the subject passes under the obvious control of a spirit, this contingency is avoided.

Easily hypnotized people are rarely reliable as mediums because they readily express ideas from the operator or audience, and pass them off as spirit messages.

Another difficulty arises from the sense of comfort and exaltation aroused by magnetic treatment, which sometimes causes sensitives to make unwise requests to continue magnetizing in order to prolong their ecstasy.

This wilfully places them *en rapport* with their magnetizer, to the definite exclusion of higher intelligences.

The first passes used for the purpose of development are the "clearing" passes described in our book on

"Psychic Healing." These neither induce sleep nor passivity, but remove stagnation from the nerve centres.

INDUCING TRANCE

Saturation passes over the head and chest then follow to induce passivity. About five minutes is sufficient in most cases. This should be reduced at each sitting, and stopped immediately any symptoms of control or clairvoyance make their appearance.

The only real difference between control by a "holy" spirit and obsession by an undeveloped one lays in the effect upon the medium.

It is for you to decide which type shall control you. Aspirations will do much, but the application of your aspirations by actual practice will carry you a great deal further.

All your spiritual associates express qualities of your own mind. If your motives are wholly selfish or impure, the law of like attracting like mentalities will hold good.

Do not play with fire. It warms and cheers. It gladdens all hearts when wisely used. But it can burn also.

God's laws never change. Holy motives attract "holy" spirits. Make your choice.



METHODS OF DEVELOPMENT

CONTRARY to popular belief, it is not true that spirit people have our physical bodies, houses, and other objects under their continual observation. On the contrary, it is rare for spirits to see that which is objective to our sight.

Except on very rare occasions, it is only by concentrating on spirit planes that clairvoyants can see into that realm. The law is simply reversed when one loses the physical body.

In the vast majority of cases it is untrue to say that spirits watch all our actions and manipulate our brains. This needs a stage of development far in advance of most controlling spirits' power.

Trance mediumship provides spirit people with a means of once more contacting material planes. They then see through the eyes and hear through the ears of the sensitive.

Under other conditions, they sense human beings rather as spiritual qualities than physical bodies. It is via the psychic organism that control of the physical is obtained.

UNCONSCIOUS TELEPATHY

Experience proves that the vast majority of spirits drift quite unconsciously into our mental atmosphere and telepathically become a part of our waking consciousness without either spirit or mortal being aware of the fact. Intensify this condition into conscious manipulation by spirit people, and you understand what is meant when Spiritualists talk of trance mediumship.

In spirit life, spirits may walk, run or play in fields and cities as objective to their sight and senses as earth life is to us, but in a second, without using visible means of transit, a friend will appear at their side, and disappear with the same lack of objective means to the end, immediately their purpose is accomplished.

This constitutes a tremendous dif-

ference between the material and spirit world.

On earth, only the people we call mediums or clairvoyants understand these phases of existence. To produce this sensitiveness two factors are essential.

First, the physical body must be adaptable to manipulation by discarnate entities, and, secondly, the mind and senses of the recipient must be responsive as well as attractive to those who desire to communicate.

Development means that practice enables spirits to function through the medium's senses, and thus relate themselves to earth life again. Conscious co-operation, with set times of meeting are essential to methodical spirit communion or mediumship.

For the purposes of classification, methods of development are placed roughly under two heads—"positive" and "passive."

LOSING CONSCIOUSNESS

Schools of thought which adopt the "positive" method often object to loss of consciousness on the ground that it is never advisable, lest it rob us of personal initiative. The reply is, that long experience proves the assumption to be utterly unwarrantable, and that ordinary common sense is a sufficient safeguard.

Others deny spirit co-operation and affirm that sensitives galvanize elemental forces into momentary life. Again we retort that the assumption has no foundation in fact, and that experience utterly disproves it. Greater intellectual power, and not less, is the almost invariable accompaniment of the trance state. The theory was based on Mme. Blavatsky's vain effort to "smash Spiritualism."

The psychical research theory is that during entrancement, nothing more is given off than resides within the normal capacity of the medium, that no evidence of discarnate action is presented,

and, alternatively, that even though a medium may telepathically "tap" other sources of mental supply, nothing can be given that has any value owing to subconscious action.

This we shall presently discuss in all its bearings. A more rational theory traces entrancement and all psychic phenomena to an extensibility of the physical senses, i.e., we can only manifest psychic powers while possessing a human body.

The Spiritualist admits "extensibility of consciousness" as an adequate explanation for some forms of psychic expression, but contends that it also proves the existence of a spiritual or psychic organism permeating the physical, which persists after the death of the body.

TRANCE EXCLUDED

No mere adjustment or changes in the brain explain consciousness. If extensibility is a fact, then it implies the possession of a mechanism adapted to such extension.

The actual meaning of the word "positive" when used in this connection is, that while remaining fully conscious and alert, inherent psychic powers are unfolded. The unconsciousness of trance is thus excluded. It is best defined as "a conscious sensing of psychic relationships."

The path is long and tedious. One has to travel a road beset with snags, without effective guidance and uncertain whether we are developing hallucinations or clairvoyance.

This is the main objection to Theosophic, Rosicrucian and occult methods in general. Owing to the training, these lay definite bases for self-deception. The hypnotist trains his subjects in precisely the same way.

When minds are filled with Eastern imagery and stories of spooks, shells, elemental and various sub-human and non-human powers, they require very little encouragement to "discover" exactly what they are taught to expect. These "discoveries" presently take shape and form, and thus have arisen voluminous descriptions of

the spiritual universe which obtain little or no corroboration from spirit people or clairvoyants developed without this misleading bias.

Mentality is said to be "positive" while definitely and actively engaged in any given direction. Thus the executant of any piece of work must be "positive" or he cannot concentrate successfully.

Passivity, on the contrary, means an unresisting receptivity. Experience, however, proves that it can be immediately transformed into "positive" resistance on demand. It is thus apparent that though a medium adopts a "passive" or receptive attitude in order to permit psychic development, he is by no means incapable of resisting any objectionable ideas or actions he deems undesirable.

SELECTING IMPRESSIONS

We must not therefore misunderstand the peculiar meaning attached to the word "passive." It is your own subconscious interference that has to be subordinated or "passified." Hence, there are stages in passive development which would be better defined as "well regulated activity."

It is by no means mental laziness or stupor. You actually become "selective" and distinguish your own creations from extraneous thought. Consciousness is active, though apparently quiescent.

We do not realize the earth's velocity while we travel with it, but if we could step off and watch its revolutions, we should immediately be aware of its motion. It is the same with thought.

Telepathic impacts blend with our normal expression unnoticed. If we learn how to check the inrush, we can distinguish between our own thinking and ideas impressed upon us, a most difficult task.

Hence, concentration forms part of your "passivity" though it involves an apparent contradiction in terms.

In "passive" development the sitter prayerfully awaits the help of spirit friends and leaves his unfoldment to

their manipulations. The objection to this method is that, having no control over results, we can never tell exactly what will happen.

Spiritualists say this is preferable, because the medium, having so little influence upon the manifestations, cannot colour them to the same extent as the "trained" psychic.

Positive and passive mental states interblend. No sharp dividing line can be drawn, and students whose fears cause them to refuse spirit aid often awake to the discovery later on that their every step has been assisted by invisible helpers.

Conscious co-operation is therefore deemed the wisest method. Both positive and passive methods, if employed exclusively, have disadvantages, and therefore a judicious blending of both mental attitudes is recommended.

This meets with approval from wise minds on both sides of the veil, who constantly emphasize the need for practising self-control before submitting to spirit control. You do not become a mere tool, but a conscious co-operator instead.

Unfortunately, many are so impatient that they fail to understand the need for studying their subject before "rushing in where angels fear to tread."

Mediums are born rather than developed, and finding results come so easily, many are foolish enough to think there is nothing to learn. Exhortations and warnings are ignored.

ALL KINDS OF PSYCHICS

Hence, we find all types of humanity practising as mediums—saints, sages, rogues and fools, a strange medley, to which is added much unconscious self-deception that prohibits implicit reliance upon any.

From this summary, it is obvious that mediums are not a class set apart by reason of their saintliness, and that psychic powers are the heritage of all Mankind. They manifest in accordance with obscure laws we are gradually learning to understand.

Trance mediumship actually ranges

from the horrible voodooism of primitive Man to the marvellous manifestations of the saints and founders of the religious systems of the world.

Hence I plead with all to develop "quality" by first visualizing high ideals, and thereafter regarding their "gifts" as sacred possessions for which they must render an inevitable account.

Apparent entrancement with partial or complete unconsciousness may be induced by widely differing causes, causes which completely and obviously set aside the postulate of spirit control.

Sensitives are therefore warned against believing that mere unconsciousness is of itself proof of spirit control.

To the onlooker, there is but little difference between catalepsy produced by hypnotism, spirit control, disease or drugs. Materialism refuses to recognize spirit control and would classify it under one of the other heads.

On the other hand, Spiritualists ignorant of effects produced by hypnotism, disease or drugs, could easily mistake one for the other.

I take this opportunity to warn sensitives not to submit to hypnotic treatment save for curative purposes. The initial training and general hallucinatory effects induced are liable to recur at any time and seriously militate against the development of genuine mediumship.

Magnetic treatment is different. No hallucinations are created.

HYPNOSIS AND CONTROL

Spiritualists often explain spirit control as hypnotism by an unseen operator, and hypnotic effects as being produced by the dominant will of the operator.

Sometimes it is a true statement, but many hypnotic effects are induced where it is perfectly obvious that it is only the mentality of the subject acting. This is true even though the manifestations may be somewhat in advance of the sensitive's normal output.

The assumption arises from an idea that spirits exercise overwhelming will power, or play upon the brain of a sensitive as mechanically as a player moves the keys of a piano.

In mental phenomena, this is rarely true; traces of the medium's individuality permeate the whole. This is clearly seen in mediums like George Fox, the founder of Quakerism, and Swedenborg.

Both proved spirit guidance, yet neither rises far above the subconscious element provided by early training and beliefs.

In the Rev. G. Vale Owen's scripts, it forms an interesting study to note the polite avoidance of direct reply by his spirit friends to specific questions where they knew the natural bias in his mind, and in some of his writings the bias is clearly seen.

We grow but slowly, and a bald statement of facts would possibly result in failure to get the essential message across. At times it is obvious that controls are themselves controlled and forced to express their message in consonance with the desires of their amanuensis. Subconsciously, this resistance is always going on.

Auto-suggestion is the principal bugbear of developing mediums. Yet there are means of distinguishing the difference, indescribable without personal experience, which the following incident will prove.

SCEPTICS AT A SEANCE

About thirty years ago, we used to go into Battersea Park and hold open-air meetings. This would be followed by an invitation to attend our services.

In course of time a definite opposition developed. We were challenged to permit these park opponents to sit with us in our circles. We accepted the challenge but stipulated they should bring their wives or sisters with them in order that their own definite antagonism should not nullify results.

Quite unexpectedly, a big crowd attended one evening, composed of the

park opposition. Each fulfilled the condition of bringing a friend.

After the usual services, a circle was formed, with about a hundred members staying behind in anticipation of trouble. These formed an outer ring.

The "enemy," with their friends, I placed in a group, forming them into a separate but complete circle by themselves on the inside. Soon the usual manifestations were taking place among our members.

Prayer, trance speaking, clairvoyance and healing alternated. The "inner" circle was very subdued at our apparently ignoring their presence. Presently one of the women with the "enemy" began to scream hysterically.

I at once recognized the symptoms, broke up the condition, and asked her who had been hypnotizing her. She denied ever acting as a subject. Somewhat mystified, I returned to my seat. Presently the same lady recommenced shouting.

MESMERISM ADMITTED

My wife immediately attended to her, and, not knowing what I had previously said, asked who had been mesmerizing her. Again came the denial.

After the meeting we taxed her with the fact, and one of her own friends admitted that he had hypnotized her. It transpired, later, that the girl merely repudiated our statements for fear of incurring her friend's dislike.

But it was so obvious to her party that we could distinguish between hypnotism and spirit control that we afterwards became firm friends, their principal and specific charge against us being that we deliberately hypnotized our mediums and that spirit control was all moonshine.

Under hypnotism a residue of phenomena may be accounted for by the operation of external mentalities, but hypnotists quickly discover that in the majority of cases they merely set free latent faculties.

The operator does not create; he merely stimulates. This is duplicated

in many forms of mental mediumship. Inspiration is an excellent example in which one's own ideas are aroused and expanded to an extraordinary degree.

Hypnotists assume that if a medium believes spirit control will produce certain effects, he unconsciously induces all that he attributes to external mentalities. Only clear, unmistakable evidence of discarnate action can disprove that theory. This evidence is continuously and definitely given by phenomenal results and knowledge it is impossible for the medium to acquire.

I personally experimented with a view to understanding hypnotism. I soon discovered that no matter how hard I willed to the contrary, the subject's predilections, training and expectations beat me every time.

It was not what I willed that produced the effects, but what the subject thought I wanted that influenced his speech and actions.

It is extraordinary how few people realize the immense effect which the mind exercises, often quite unconsciously, upon the body. Still fewer appreciate how bodily conditions affect the mind, nor how mind reacts and induces states of consciousness over which we have no apparent control.

ALL RELATED

Yet in sleep, hypnotism, somnambulism and cognate states, we are continually confronted with them. Nor do some people appear to grasp the fact that opponents, by following different methods of research, may discover laws which escape the notice of other types of investigators.

All branches of psychology are related, and students of mediumship must review all theories—if based on evidence—in order to incorporate truer explanations of phenomena that opponents may find.

All perception of Truth is relative; it varies in accordance with our training and consequent prejudices. No one school of thought possesses a monopoly, and all mental manifestations or

aberrations must form part of Spiritualistic studies if we are to understand how consciousness functions or thought is elaborated, received or projected.

The degree in which our education and experiences differ will constitute the measure of our different viewpoints in accepting or rejecting the Spiritualist hypothesis. This is peculiarly noticeable among hypnotists ignorant of psychical research and strongly biased by their materialism.

MIND AND BRAIN

To them, mind in all its manifestations is dependent upon the physical brain. The idea that the ego has a wider range of perception than the five senses is to them absurdly impossible. Hence their lofty refusal for a long time even to glance at the mountain of evidence Spiritualism accumulated.

This state of things is rapidly passing away, but it brings in its train further dangers in the direction of restricting our researches to medical men who use mediums as "hypnotic" subjects, "suggesting" entirely false hypotheses, and carefully hedging us around with legal and medical prohibitions lest we infringe their vested interests.

Some doctors would make hypnotism and all related phenomena a penal offence—unless the practitioner is a medical man. To them, all mediums are but "clinical" material to be "trained" or cut and carved as interesting subjects for vivisection.

They grab or cut ectoplasm for analytical dissection. They ignore the long years of the medium's practical experience, and particularly the mentalities behind the scenes who create the very phenomena they now profess themselves desirous of examining. The spirit hypothesis to them is "superstition."

Opponents' studies will form a useful compendium to our own when shorn of their materialism. They may eventually teach us how physical obstacles hinder the fuller development of consciousness, and why both

physical and mental reactions prevent clear reception of the spirit message.

At present they classify all the phenomena of the seance-room under the head of "subconscious" activity.

The "subconscious" theory is easily the most formidable objection we have to meet, because it partly embraces explanations all Spiritualists accept. In the first place, all mental phenomena are related to it.

Secondly, subconsciousness is the reservoir from or through which all forms of active consciousness must pass. In self-defence we must limit "our friend, the enemy," in the use he makes of the prefix "sub."

If consciousness is clearly transcended, or manifests intelligence higher than the normal, it is not "sub" but "super" consciousness; i.e., superior to the usual attributes of the brain.

If, in addition, it exhibits a mentality differing in many ways from that of the medium, and claims to be a spirit entity who proves his case by exhibiting phenomena baffling our scientists or detailing matters known only to the deceased person, we must refuse to accept either "sub" or "super" as an adequate explanation.

Of this order are many trance addresses, premonitions, talking in foreign languages, physical phenomena and materialization.

WHAT IS SUBCONSCIOUS ?

We need, therefore, clearly to discriminate between "subconsciousness" and its alternatives. The word "sub" is a Latin prefix signifying "under" or "less than." It is extensively used to express a subordinate degree or imperfect state.

In this sense Nuttall's Dictionary defines the word as "hardly" conscious. From this simple definition, it is now being strained to cover the vast field of trance mediumship and materializations, together with the wide range of phenomena associated with manias, hallucinations, hypnotism,

dreams and many other forms of mental manifestation.

It is, therefore, essential to discover what is "sub" or "less than" consciousness, or superior and abnormal, but which during manifestation simulates waking consciousness. In general practice it will be found useful to translate subconsciousness as "suppressed" consciousness.

It really consists of memory, plus a great collection of ideas consciously and unconsciously absorbed. It is actually the essential part of us that persists after the change of death.

When waking consciousness calls on subconsciousness to function, they merely change places.

In hypnotism or disease, subconsciousness operates without volition exercising conscious control, but that is all. We thus discover its limitations.

It is also clear that *only the ideas we have absorbed can proceed from us*. If, therefore, knowledge emanates from a medium that he could not have acquired, only two postulates are permissible.

Either the consciousness can transcend the limitations of the body and collect additional information impossible for the brain to have received, or some intelligence exercising a power akin to hypnotism telepathically produces the result.

TELEPATHY ON OUR SIDE

That is the Spiritualist affirmation. Even when telepathy is claimed as an explanation, it must be obvious that thought transference requires *two* operators, one to project and one to receive the thought.

It, therefore, in no way discredits the spirit hypothesis, which does but plead for the recognition of telepathy on more planes of consciousness than materialism is willing to admit.

The psychoanalyst endows subconsciousness with a personality ever seeking to over-ride the conscious self, which symbolizes in dreams ideas otherwise suppressed. It thus becomes the interpreter of unspoken thought.

The hypnotist discovers in it an ego in many ways superior to the normal man. It is thus a higher and better self.

He inhibits undesirable thoughts, and, by appealing directly to that inner self, cures dipsomania and other moral lapses. He implants the cura-

tive suggestion on the subconscious mind which presently manifests on the outer plane.

It is because this is exactly how spirit people inspire their subjects that I want you seriously to consider the true relationship of hypnotism and mesmerism to mediumship.



CLASSIFYING STATES OF CONSCIOUSNESS

ONE of the first men to practise hypnotism in this country was James Braid. His method consists of gazing at a fixed point. In many subjects a state of "suggestibility" ensues, in which they blindly accept the slightest suggestion made.

It was found by later experiments that even the presence of an operator is not essential, but that the belief of the subject is the predisposing factor.

Merely seeing others hypnotized is sufficient to induce hypnosis among onlookers. The recollection of an earlier hypnosis sometimes reproduces the state without any further suggestion from the operator. By what is called post-hypnotic suggestion, a perfectly normal man will suddenly pass into the hypnotic state during his workaday life.

POST-HYPNOTIC SUGGESTIONS

During a preliminary hypnosis, the subject is told that at a certain time he will perform a specific action. They often make very foolish excuses to account for the act, but perform it against their better judgment.

Dr. Luys proved that a whole group could be hypnotised by intently gazing at a revolving mirror. Similar effects were obtained by listening to the ticking of a clock. Innumerable means have been invented that produce similar results.

The conclusion arrived at by hypnotists is that the method by which the condition is induced is a negligible factor, and that what subjects "expect" decides the results.

No matter how induced, the effects are indisputable. The subject develops by pantomimic action, or by speech or writing, all the natural sequences of the suggestions which arise in his mind.

Tell him he is a dog, he will run about on all fours and bark. Suggest that he is a lord, and he will assume

the airs he thinks peculiar to that station. If he believes he is any well-known personage, he will sometimes give a really startling impersonation of the character.

Say that his arm or leg is paralysed, and he promptly assumes all the symptoms of paralysis. That he is drowning, and he will throw himself on the floor, and choke and splutter, and act generally as if struggling in the water.

Any conceivable death scene can be reproduced in the same way. Artists secure more transcendental expressions by hypnotizing their models. Almost every phase of mental mediumship has been similarly duplicated.

The reading, if not the actual experience of medical men, has familiarized them with these states of consciousness, so that when we narrate the sometimes trivial occurrences of the seance room, they immediately conclude it is all auto-suggestion, or self-hypnotization.

THEY "EXPLAIN" IT AWAY

They dismiss our exceptional illustrations as due to mal-observation or fraud. Their social position carries weight in the world, and the masses follow the bell-wether blindly.

I must, therefore, impress upon sensitives the difference between evidence for discarnate operators and the possible action of one's own mind. Only information which transcends the limitations of the five senses, foreign languages, or other knowledge the medium could not normally possess may be put forward as evidence for discarnate intelligences.

It does not necessarily follow that manifestations are not due to the operation of an external mind, but they cease to be evidence or proof of that fact. The crux of the position lies in the nature of the manifestation. Does it signify an extension of the five

senses, or is it more feasible that the information could only be derived from discarnate mentalities?

It is the most difficult problem Spiritualists have to grapple with; but it must be bravely faced. Mere assertions are not proof. Obviously if there is no extension of the perceptions, neither medium nor hypnotic subject can express more than they have absorbed.

If extension is proven, then you prove that mentality functions outside or beyond the material mechanism—a tremendous advance. If more than this is accomplished, the case for the spirit world is proven.

Sensitives alone can discover and define the lines of demarcation—if any—between sub, super, and normal consciousness, and those manifestations which lie beyond the range of all three, and which may, therefore, be quite properly attributed to discarnate mentalities.

Don't worry overmuch about these details in the early days of your development. Merely note the detail, or your fear will intrude itself continuously, and spoil otherwise genuine tests. Always reserve the acid test of critical analysis until after the seance.

Most modern books on hypnotism are avowedly materialistic. Hypotheses are strained to breaking point, merely to repudiate mesmeric theories. Mesmerists were dubbed rogues and charlatans because they recognized attributes of the soul in addition to normal senses.

MESMERISM'S AID TO PSYCHICS

It is true that superstitions peculiar to their day and generation were sometimes associated with mesmerism, but these in no way invalidate their testimony on actual statements of fact.

Under mesmerism, clairvoyance and psychic phenomena were fairly frequent. Under hypnotism they practically ceased, except where the despised "passes" were used, or when a born seer submitted to experimentation.

The broad distinction between hypnotism and mesmerism is that hypnotists consistently aim at creating and directing hallucinations, whereas the mesmerist frequently enhanced psychic powers by enabling the ego to manifest with greater freedom.

Both schools induced somewhat analogous phases, the hypnotists claiming that "suggestion" accounts for all the phenomena, while mesmerists asserted that a universal fluid or animal magnetism formed the basis or link whereby they established control over their subjects.

Spiritualists are able to see truth in both schools of thought, because the phenomena of the seance room indisputably re-establishes the reality of the aura, and certain stages of spirit control indicate the part suggestibility must necessarily play.

What was called a universal fluid by Mesmer was merely another name for what is now called aura when invisible, and psychoplasm when solidified.

Spiritualists reject the hypnotists' theory for most of the phenomena of the seance room, because it would be absurd to credit uneducated mediums with the startling information that pours through entranced lips.

The intelligences using them claim to be discarnate beings who once lived upon the earth, and prove it by speaking their native language, narrating contemporary history with homely detail, and dealing with facts that research verifies.

IGNORANT SCIENTISTS

Through entranced lips came instructions for seance work. Then followed materialization and a host of bewildering phenomena clearly indicating knowledge of powers and forces of which our greatest scientists were absolutely ignorant.

The inference must be pressed to its logical conclusion. Physical phenomena are not merely phenomenal incidents. They are evidence of mentality superior to that of the medium.

Remembering that "sub" means "less than," in what department of the subconscious are we to discover knowledge one has no means of collecting? Nothing can come out from the wells of memory, save that which we have garnered.

This is the theory of materialists themselves, and if they admit that the mind has access to fields of knowledge in which the brain plays no part, they destroy materialism. All their efforts to prove that psychic phenomena are a mere extension of physical powers, land them on the horns of a dilemma every time.

They must either admit the existence of the aura as a mind field, or adopt the spirit hypothesis.

By no possible law of auto-suggestion could Cora Tappan, a child eleven years old, dig out from her inner consciousness knowledge that enabled her to wield a surgeon's knife successfully, speak four definitely proven foreign languages, and deliver hundreds of scientific and philosophic addresses without a moment's preparation.

These examples can be multiplied by the thousand. Neither race nor religion makes any difference. Truly, "God is no respecter of persons." That is our case.

FACT v. THEORY

The spirit people's explanations of the phenomena are far more satisfactory than theories framed apparently for no other purpose than to discredit any testimony that proves disincarnate action.

All experienced mediums are quite sure they are continually subjected to magnetizing by means of spirit hands making passes over them, identical with what were common among mesmerists.

It is equally clear that mediums are responsive to thought processes akin to telepathy, in which the clear reception of thought is obtained without any obvious means to the end.

Spiritualists can therefore confirm both mesmeric and hypnotic theories as to the induction of trance, and

this will eventually do much to eradicate the bone of contention between these opposing schools of thought.

How are we to account for the drivel which occasionally masquerades as spirit control? It is here that our opponents' theories help us.

It explains the infinitesimal fraction that occasionally mystifies us. Impersonation by intruding spirits does not explain it—the talking lacks individuality. It is simply auto-suggestion.

Every investigator quickly decides that a liberal discount must be allowed for the interblending of the medium's own mind with the spirit message. The amount of this discount is always a vexed problem because it varies with every manifestation.

Many reputed mediums obtain nothing of a distinctly evidential nature, but clairvoyants prove they are assisted by spirit people, because the same guide will be described by different mediums over and over again. Others are able to prove the identity of their controls almost at will.

ANALYSIS DEFIED

The majority, however, present a compound of mentalities so inextricably blended that they defy analysis. Where the ideas are uplifting, it is immaterial, from the Spiritualist standpoint, as to whether they are due to spirit agency or not.

But it is an entirely different matter if we claim to be controlled by specific spirits. We now need decisive evidence of a very convincing character before accepting assertions.

This aspect must be bravely faced in order to "warn off" masqueraders who think they have but to shut their eyes and pretend to be spirit controlled, to be taken at their own valuation. Experience proves that this is the class who sit in judgment upon all other mediums, and while teaching charity, spread petty jealousies and stupid misrepresentation of the actual facts of mediumship.

Their awakening is usually abrupt and painful, because unkind critics do

not mince matters. Analysis is therefore essential; but it must be factually accomplished, or we may destroy the beginning of the very faculty we are desirous of examining.

We find this our greatest difficulty. The slightest suggestion of conscious or unconscious fraud is sufficient to set back many sensitive souls at the commencement of their development and perhaps kill it for ever.

So I advise all investigators to proceed warily, and presently evidential experiences will form a counteracting barrier to the positive assertions of well-meaning critics whose statements sometimes assume the force of hypnotic suggestions.

We must always remember that sensitives are constitutionally liable to suggestion. It is this very fact that makes them mediumistic. Nor can we always trace the origin of suggestions. They may arise from subconsciousness, from their audience, or even be aroused through misunderstanding spirit action.

Their own critical examination of the phenomena while in progress effectually checks all spirit control. It is for these reasons that complete unconsciousness forms the best preliminary to fuller development, but not if the medium has been previously hypnotized.

TRAINED THOUGHTS

After this training, we can never be sure that subconsciousness is not reproducing itself by the association of ideas. Even when developed by spirit people, some of these factors may arise incidentally; but in this case the muddled mediumship is more often due to unintentional telepathic interference or blending of discarnate operators.

The foregoing statements supply reasons why uncritical folk develop trance mediumship more easily than the keenly intellectual. When the activity of the brain cannot be stayed, subconsciousness is continually interfering and deep trance becomes impossible.

It is here that auto-suggestion be-

comes imperative if the medium desires to prevent any admixture of his own mentality with the message. There are other stages also where it is desirable the medium should train his subconsciousness before slipping into trance, states.

He does this exactly as we do every time we go to sleep. We must deliberately refuse to think or we stay awake.

The medium does the same, but with another object in view. He can will the exact moment he shall return and repossess his waking consciousness, and he can decide who shall or shall not control him.

Auto-suggestion has therefore its valuable side as well as its objectionable phases.

The main difficulty is to guard against subconscious interference arising from early training, vanity or prejudice. These most easily elude the sensitive because they are part of the normal expression. Lookers-on, who take a more detached view, quickly note similarities in the ideas and temperaments of medium and control.

PROOF OF IDENTITY

But even here the most careful investigator may be deceived, because the closer the control approximates to the mental condition of the medium, the more perfect will some manifestations become with correspondingly less fatigue to the medium.

We must also remember that proof of identity is not always possible by speech alone. Fortunately, several other factors play their part, and spirit control is proven by the knowledge they exhibit and the effects produced rather than by isolated statements.

Control cannot become effective without specific knowledge on the spirit side and mental and auric affinity with the medium. Then comes the main problem we are now discussing. The possible action of the medium's own subconsciousness.

The simplest explanation of palpable self-deception is that of the

hypnotist. The difference between the Spiritualist and his opponent is that Spiritualists recognize but a very small fraction of spirit control that may be due to this subconscious element, but the hypnotist, with possibly no experience at all of mediumship, classifies all spirit control under this head.

We thus arrive at the conclusion that some cases of reputed spirit control are explainable on the hypothesis that some sensitives attain a psychic state wherein their normal powers are expanded and exalted, and that this remains true even though the medium may be unconscious of what is said or done. States of consciousness often arise which are identical with phases of hypnotism or auto-suggestion. But this does not nullify the overwhelming mass of evidence conclusively proving discarnate action.

Inspiration and trance mediumship are classified as follows:—

1. Inspiration. Normal powers exalted and expanded with or without apparent assistance from discarnate individualities.

2. Conscious control arises when the medium is conscious during the delivery of an address or spirit message, and is more or less aware of the individuality of his mentor.

3. Unconscious Control, Stage One. This is fairly common during early development. The spirit or medium, or both, are ignorant of their effects upon each other.

SPirit MENTALITY

4. Unconscious Control, Stage Two. The medium alone is unconscious of what transpires. The mentality of the spirit clearly expresses itself and the individuality of the medium is completely changed.

5. Partial control is an obvious blending of the ideas of the medium with the mentality of the controlling intelligence.

6. Subconscious Action. Lastly, we must deal sympathetically with the egotistic or ignorant poseur. He is not a conscious fraud. Besides, you may be wrong. Be just, but be

merciful. Telepathy affects all. Thought transference intensified into trance states presents many perplexing problems.

The lesson we learn from hypnotism is that what is termed subconsciousness or unconsciousness, really means suppressed memory or suppressed consciousness.

The ego is ever alert, though its activities are temporarily suspended or diverted. Its memory during trance states is apparently defective, or increased by suggestion, but as soon as the embargo is lifted, the spirit consciously contacts material relationships once more.

The body may be rendered incapable of action, but reawakened memory proves that the soul never even slept. All the thoughts and feelings we have ever had, both expressed or repressed, were stored away in the wells of memory, and under proper stimuli can be drawn upon and expanded.

This clearly confirms spirit teaching on the permanence of memory. The psychic organism is subject to its own peculiar laws of development, and does not disintegrate like the physical.

The physical body and brain are said to renew every particle of their substance every few years. If this is true, then memory—if it be a purely physical attribute—would be annihilated.

But the theory of complete physical renewal is perfectly tenable if we recognize the body as a mechanism, and spiritual organism as a reservoir which retains the results of life's experiences.

PATH OF LEAST RESISTANCE

Hypnotism also illustrates a method by which spirit people reach us through our subconsciousness. They consistently affirm that it is easier to use a medium's own words and phrases than to thrust entirely new ideas upon him.

Even in the deepest trance we occasionally find the medium's words are used, although the spirit indisputably proves its separate identity.

Nor is materialization and direct voice phenomena entirely free from the same defect, but here the law in operation can be more easily traced. One has but to reflect that when a body or thorax is externalized, to all intents and purposes they are but extensions of the medium's body.

The elements along which the consciousness of the discarnate intelligence travels are drawn from or passed through the medium's body. It is the extension of the nerves along auric channels that permits a spirit's consciousness, equally with that of the medium, to travel along them.

Occasionally they blend, and, if not checked by the superior knowledge of discarnate operators, the medium would actually be able to express himself more easily through the extended mechanism than they. Occasional intermixing of the two minds cannot therefore be avoided.

This causes materialism to credit unconsciousness (expressed as sub-consciousness) with the production of the phenomena in its entirety, an obvious absurdity.

The spirit enmeshed in borrowed material inevitably finds his words or ideas occasionally supplanted, because the thoughts of both operators travel over the same line of communication, like twin messages over a radio circuit or telegraph line.

CLASH OF MINDS.

Much of this clashing of mentalities will be avoided when mechanism is contrived—as it will be presently—to dispense with auric particles drawn from the medium, but up to now we find the medium a necessary and indispensable link.

The wonder of it is, not that we find the message occasionally contaminated, but that we get such clear unmistakable evidence as we do.



HYPNOTISM IN THEORY AND PRACTICE

HYPNOTISM proves that transitional stages between consciousness and unconsciousness are so transient, that at times it is impossible to distinguish between them. It is the same with mediumship.

A request from the operator during hypnosis to forget any specific conversation is sufficient to erase it completely from the subject's waking consciousness.

A command to remember it gives it an exaggerated place in the normal consciousness, and thus manias are cured. Analogous states in mediumship are frequent.

Mediums sometimes consciously cooperate during addresses, but cannot recall a word of their speech afterwards. Meditation on the theme a day or two later will enable them to regain its substance.

It thus becomes part of their normal consciousness, and advances them along the line of individual development. All mediums, no matter whether unconscious trance or otherwise, ought to devote a regular time to this form of self-education, and not lag behind audiences to their own confusion and the degradation of the cause they serve.

Psychics should aim at reaching the plane of their inspirers, and not expect to be nursed like infants all their lives. Only thus can we hope to duplicate mediums like J. J. Morse, E. W. Wallis, and the host of truly inspired workers who laid the foundations for Spiritualism.

CURES BY HYPNOTISM

The American School of Psychology has taken the study of hypnotism one stage further in its efforts to cure mental aberrations. The patient, under hypnosis, is trained to trace the whole of life's history backwards. Latent memories are unfolded in a wonderful manner.

One method directs the gaze of the subject into a crystal. He reads off the pictures as they arise. In one after another, he unfolds the story of his life and the motives which influenced actions.

He is instructed to write automatically the meaning of every picture he sees. They usually take symbolic form, as in dreams, and his interpretation of them is invaluable to the physician.

INTERPRETING SYMBOLS

It would be foolish to attribute either the pictures he sees or his interpretation of them to discarnate spirit action, though exceptions often occur. The evidence all points to their origin in the mind of the subject.

Nor are they due to the overwhelming influence of the operators, who rarely know what will be revealed.

To survey this aspect fully from opponents' standpoints, read Milne Bramwell's "Hypnotism" and Dr. Barker and Dr. Moreton Prince's books.

One illustration must suffice:

"A woman suffered all her life from an exaggerated fear of cats. She was hypnotized, and an effort made to trace the cause of the utterly unreasonable fear. Step by step she was mentally directed backwards until she reached early childhood.

"Questions then revealed the fact that as an infant she had been bitten by a cat. The childish terror of the moment attained the power of a 'dominant idea,' or mania, which continually reproduced itself in adult life, though no memory of it remained in her normal consciousness.

"Discovery of the cause enabled counter-suggestions to be made which wrought a cure."

This type of research is pregnant with illustrations as to methods used by spirit friends to impress us or de-

velop mediumship. Controls also utilize subconsciousness to implant ideas or eradicate them.

Materialism assumes that hypnotism resuscitates lapsed functions of the brain, but Spiritualists believe that the spirit cures its aberrations by more perfect control over its own machinery.

In both hypnotism and mesmerism we find the ego responsive to suggestions, even though they conflict with physical desires. In both schools it is now an accepted axiom that suggestions repugnant to the sensitive's higher self are foredoomed failures.

A MEDIUM'S RESPONSIBILITY

The cure of dipsomania and other moral lapses prove that the better side of one's nature is readily approached through the subconscious mind or spirit self.

In mediumship it is the same. Responsibility cannot be shuffled on to spirit controls. Subconsciously we resist all suggestions of which we do not approve.

Training and prejudice are the dominant factors. This is clearly traceable in automatic writing and trance, though a higher moral tone than the normal is invariably presented.

GUIDES NOT TO BLAME

Sensitives cannot therefore blame spirit guides for their own moral lapses.

The principal lesson derived from hypnotism is that, by inhibiting all sense perceptions save in the direction specifically desired, the attributes of one's own soul are freed and intensified to such an extent that the almost miraculous is occasionally achieved.

This characteristic was more clearly observable under mesmerism than hypnotism, because ordered suggestibility was not so frequently induced.

We thus arrive at the conclusion that, though states of consciousness analogous to hypnotism are sometimes reproduced during mediumship, the hypnotic subject's experiences are, in

the main, confirmatory of spirit teaching on the nature of the soul and its attributes.

So that, where hypnotists' theories are sound, Spiritualists have nothing to retract. But they are far from satisfactory in many ways. The supercilious attitude, the hallmark of obstinate ignorance, places them in the category of "things hidden from the wise, but revealed to babes and sucklings."

Hypnotists produce colourable imitations of control by the simple process of creating hallucinations, and assume they are one and the same thing. By the same illogical reasoning, there cannot be any real banknotes because forgers imitate them.

WHO IS THE BEST JUDGE ?

Hypnotists claim that no external mentalities ever find expression through mediums, and that what appears to be so is due to faulty observation or downright fraud.

Emotionalism is presumed to render Spiritualists incapable of correctly appraising the phenomena which has been their life's study. This insult to the keen business men and scientists who have been drawn into Spiritualism would call for reprisals but for the greater charity which remembers its own egotism before succumbing to overwhelming evidence.

Besides—when one comes to think of it—we are really more flattered by attracting these types of intellect, than scientists whose publicity may possibly be traced to moon-gazing or counting the hairs on a fly's leg!

UNSCIENTIFIC SCIENCE

These occupations are as liable to affect their mentalities as watching spirit forms slowly build themselves up before astonished eyes.

So we are unmoved when they deny point blank that there are, or ever were, mediums who speak foreign languages they never learned, or that apports and materializations occur as the direct result of teaching received through illiterate lips.

When compelled to admit the facts, the same class vociferously denies our conclusions and propounds farcical explanations.

FINDING NEW WORDS

The theory of subconscious activity to explain the phenomena as a whole is a palpable absurdity. When compelled to admit materialization, they hope to destroy the Spiritualist hypothesis by calling it an "exteriorization of the medium's personality," by which they mean the unconscious operation of the medium's own brain.

The absurdity becomes a screaming farce when we carefully analyse the theory. For eighty years mediums have been maligned as fools or frauds. We now awake to the startling discovery that the poor fool of a medium illustrates a higher step on the ladder of evolution.

In other words, he has so much superfluous grey matter in his brain that he can actually spare enough to make up an additional brain, body, and all its parts with independent volition of their own, quite equal to those of our scientific critics.

And he does it all unconsciously, or subconsciously. After that, the Spiritualist hypothesis is necessary to enable ordinary folk to retain their sanity.

It is partly because we have re-discovered the auric link emphasized by Mesmer, and denied by the hypnotists, that we turn more sympathetically to the experiences of the former.

Mesmerists were called rogues and charlatans merely because they discovered marvels like introvision and clairvoyance, and claimed to utilize a universal fluid.

POWER OF THOUGHT

They did not know, then, that thought does not merely build dream pictures; it also modifies or dis-integrates them entirely. The soul lives within its own mental imagery.

Hypnotism was acclaimed as a science for no better reason than that it can apparently trace all its phenomena to physical reactions; that is,

illusions are traceable to the brain of the subject himself. It was the protest of materialism against the Spiritualism of mesmerism.

Materialism, in fighting Spiritualism, uses its old anti-mesmerist arguments all over again. Almost without exception, spirit people claim to use an invisible aura.

Clairvoyants often see them making "passes" over their mediums to heal or induce passivity. It is therefore only a matter of time for us to prove where the hypnotist is wrong and thus give "honour where honour is due."

THE VITAL FORCE

Blank materialism refuses to recognize psychic science, and the opposition is partly due to the error of denying Mesmer's theory of a vital force emanating from human bodies. They would have to burn half their books if seance room effects are produced as we affirm.

The shock is too great to be accepted all at once, and so the majority are at present posing like wise crows on a fence. The suggestion behind their attitude is, that they can explain it all, but they won't.

Meantime, in England alone, five hundred churches have been built on the experiences of individuals who have nothing to gain but the world's condemnation by avowing their convictions. From the lower walks of life the truth has been pressed home because poor people had no biased theory to uphold nor ostracism to fear.

We were all sceptical at first, but after exhausting every other possible and impossible explanation, we believe the bulk of the phenomena is explainable by only one theory that covers all the facts.

It is that the spirit world is a real world, and that its inhabitants are making strenuous efforts to reach our understanding. Mistakes are sometimes made because we do not realize our own inherent possibilities and existing powers.

Sometimes the mentalities of operator and subject blend and the medium

is charged with fraud or subconsciously producing the phenomena, but details of this kind do not remove the intelligences producing the phenomena.

The cynicism and hypercriticism of those who ignore the training of the medium while learnedly photographing the results of that training, proves the truth of the adage, "what fools these mortals be."

In considering trance mediumship, we have always to remember that the mind field utilized by controlling spirits is not confined within the auric sphere of the medium, but contacts the mentalities of sitters through the same channel. We thus get an explanation of differences in the quality of manifestations from time to time.

Allan Kardec noted the fact that frivolous mediums meeting with like-minded sitters, rarely rose above fairly well-defined grades of intelligence, but when he was present, the information received far transcended the capacities of his mediums.

In like manner, Andrew Jackson Davis formed an intellectual group of sitters before it became possible for him to write his most wonderful books.

WHEN THERE IS SYMPATHY

In a lesser degree, I have noticed the ease with which I can reply to questions on psychic matters where the audience is intelligently sympathetic, and the difference while addressing obviously hostile audiences.

In the latter case, one has to rely almost entirely upon memorized matter, but, with the former type of audience, unsuspected variations of quite ordinary arguments take their place in a perfectly natural manner, and one is only surprised that the particular line of reasoning never happened to strike us before.

Where trance states are used for test messages this is more clearly evidenced. Clearly evidential matter is more rare than the majority of Spiritualists suspect, but all inspirational or partially controlled people quickly discover the inner meaning of

the text: "Take no thought for what ye shall say, for in that same hour it will be given unto you."

BEFORE AN ADDRESS

In all cases, the best preparation is meditation or actual sleep before the address. Engrossing conversation or reading immediately preceding a meeting, unless it has a bearing on the subject to be dealt with, is best avoided.

That inspirational talking and trance states are measurably influenced by spirit people is clear to all clairvoyants who watch speakers giving an address. Invariably, the lineaments of the speaker disappear, and are supplanted by those of an entirely different person.

Many speakers appear to indraw different types of inspirer from time to time, but in most cases speakers learn who their chief control is from the continually repeated descriptions received from members of the audience quite ignorant of other people's descriptions.

The Spiritualist is thus able to translate in a very literal way such texts as "I am in you and you are in me." The process by which consciousness is expanded is therein clearly visualized.

It is from experiences such as these that entirely new concepts of spiritual spheres and spirit life and action are developing.

Mediums, like Paul, continually wonder whether they are "in the spirit or not." They discover spirit people surge about them at all times. Human bodies are no impediment. Spatial relations all acquire a new interpretation.

Ministering spirits are found to be in contact with their charges at all times. What their actual powers are can be only vaguely guessed at.

They claim to be only very little in advance of Mankind, but it is clear from their ability to forecast the future, read the past, and in other ways rise superior to all known methods of reasoning that we must

credit them with greater power than ourselves.

Of this I am sure: they can see and do things incomprehensible to us, but fail completely at times when we set them what we personally conceive to be a very simple test or act of memory.

I attribute this to the complexity of the processes involved in getting their messages across to us. But, given time and persistence on both sides of the veil, they astonish us both by their more acute memory and knowledge of surrounding circumstances.

Thus, at a direct voice seance on the anniversary of my marriage, I asked my spirit wife if she remembered what anniversary was very near. For awhile she could not reply, but engaged in conversation with another friend present.

OVERCOMING DIFFICULTIES

Suddenly, and appropos of nothing at all, the trumpet suddenly darted in my direction and she ejaculated: "We became one."

Near her birthday, I put the same question. Again there was a temporary loss of memory, but after a time she put all her will into the effort and said, "My advent on earth."

But the next test through the same method failed completely, though in another way it proved she was really there. I habitually take something personal to herself when attending special meetings, but nobody except myself is aware of the fact.

I asked her if she knew what I was wearing belonging to her. She questioningly asked me if I meant her ring. On this occasion I had left this at home.

Next day, a sensitive whom my wife often influences in a sleep state very nearly akin to trance, told me that my wife had been strongly impressing her while I was at the meeting that I was discussing a cross.

In many different ways by impression, picturization and discussion, she gave her to understand that it was

important for me to be told about it. She therefore took the earliest opportunity to ask me what it was all about.

The error was thus quickly set right. I had designed a cross for a birthday present and my wife habitually wore it. It was this cross that I was wearing at the seance that I had asked her to look at and tell me what it was.

How spirits influence mediums was illustrated by a mesmerist friend. Through an open doorway, without the subject's knowledge, he first threw his hands outwards as if throwing something from his finger-tips towards the subject seated on a chair with his back towards the mesmerist. He immediately complained of a pain shooting through his head.

A MESMERIC EXPERIMENT

The test was then made more difficult by the mesmerist mounting the staircase and apparently through the brick wall, but in the direction of the subject, making the same pass. Once again the subject complained of a sharp, stabbing pain affecting his head.

In my developing circle, clairvoyants watch the preliminary efforts of spirit people to collect power. The usual process appears to be the amalgamation of the rays proceeding from each sitter's hands.

These presently coalesce, giving rise to very beautiful colour effects. The amalgamation continues until an almost physically visible quantity of aura is piled up on the table.

Spirit aura, flowing from spirit hands, is then directed upon the mass, causing it to whirl and form a vortex. It suddenly condenses and either moves as a wave of power towards one of the sensitives or takes a definite globular shape and strikes her forehead.

In either case, if the sensitive does not resist, the immediate result is unconsciousness.

In watching this process, I find there is a general tendency for each spirit guide to seize as much power as he can for the use of his own medium.

If one is more fully developed than

the others, or of a more dominant temperament, they absorb all available power to the detriment of the remainder.

The truly spiritual medium is usually of a retiring disposition and is therefore continually thrust into the background by more forceful characters. I found the best result was attained when three sitters, after the usual opening exercises, deliberately remained passive so that all the power was concentrated on one sensitive. The development during this period was remarkable.

Removed to a larger circle where

there was a continual change of sitters, the mediumship became spasmodic and always left the medium feeling very dissatisfied. But if asked to state why, she could not explain: the circle in general being very harmonious.

Some circles adopt the method of concentrating on one medium at a time. This has advantages where there are several budding mediums, but I prefer the method of passivity with only one medium acting at a time in the circle, to avoid all conflict of thought forces. It has hitherto yielded the best results.



ANALYSIS OF PSYCHIC SENSATIONS

ONE of the first lessons a discarnate soul learns is that "As a man thinketh, so is he."

He thinks of low companions, and finds them around him. Of home, and, lo! he is there. Of scenes of drunkenness and vice—home fades from his sight, and dreamlike changes occur in his surroundings.

Like a feather wafted in the wind, his thought takes him where it will. He thinks he is dreaming, and his dream follows the line of his idealism. His aspirations seem to be within his grasp; the pathway leading thereto is clearly visualized.

But the dream may easily become a veritable nightmare as memory causes him to contact the living realities of the spirit world. It symbolizes his secret thoughts. His sins of omission, no less than those of commission, point accusing fingers at him. He now realizes their effects in other people's lives. Shame and remorse overcome his flippant excuses. He desires to hide himself, and kindly darkness enfolds him.

THOUGHT—THE CREATOR

It is but the imagery of his own mind that meets him everywhere. But there are strange exceptions. Fittful glimpses of more stable conditions, in which friends seem permanently to abide, thrust themselves ever and anon upon his dream states. Their appeal finally creates sufficient enquiry to compel him to understand the law of his environment, and become stabilized.

He has now learned that positive thought is the dynamic force that moves his spirit body, and that his own soul's quality is in some strange way stamped upon his surroundings.

His surroundings obey the impulses of his mind. His limitations are partly due to ignorance of psychic modes of motion and expression, and partly to hampering elements carried over from the earth life.

Grossness, either of thought or body, enchains him to undesirable localities so long as his mind is freighted with its burden. But soon he becomes self-poised and consciously utilizes the forces that previously overwhelmed him.

With stabilisation, his surroundings are revolutionised, and he learns that upward evolutionary progress continues by the application of "Right thought, right speech, and right action."

The grosser particles of his spiritual body gradually become more and more sublimated, until at last it is too brilliant for earthly clairvoyants to watch its further unfoldment.

For a perfect understanding of the laws governing the transition of the spirit from the poor old worn-out body at death, I cannot do better than refer you to Andrew Jackson Davis's "Philosophy of Death." This beautifully portrays the condensation of elements forming the future tenement of the spirit.

THE SILVER CORD

A nebulous haze was seen hovering over a dying body, and this gradually assumed the shape and form of the frame it was leaving for ever. The psychic organism was joined to the physical by a silvery cord, which he likens to the umbilical cord uniting a newly born child to its mother.

Consciousness travelled all along this cord until its severance, and was then transferred entirely to the more permanent vehicle of expression. Dissolution of the physical body speedily followed. Many mediums have corroborated this testimony, though very few appear to realise its far-reaching implications.

As the psychic organism is evolved from the physical, it necessarily partakes of its nature. It bears earthly scars which react to memory, and thus we take with us all our human emo-

tions, thoughts and feelings. It is the natural consequence of evolution through a human organism.

As soon as a spirit tries to communicate with those left behind, it discovers its limitations, for although sensory perceptions are expanded, they cannot now act upon physical substances with the same facility as before transition.

But they soon discover that they have community of sensation with certain people, and none at all with others.

They further find that those who possess this strange affinity with them respond almost automatically to their thought. They thus learn to understand what we on our side term mediumship.

My varied experience in spirit control convinces me that not only does the mentality of the discarnate intelligence affect the medium, but the quality of his psychic body has also a powerful and very important bearing upon the sensations and impressions registered by mediums.

A proper understanding of these laws on both sides of the veil is essential to perfect co-operation in mediumship.

During trance states, spirit presences are detected by their physical and mental impressions on the sensitive. From a stolid indifference, the medium may become suddenly aspirational; or, from a state of gravity, be seized with a desire to laugh.

This obviously indicates the mood of the spirit attempting to control, but accompanying these mental states are the purely physical sensations of being hung, crushed, drowned, or some other cause of transition.

TRANSFER OF SENSATIONS

At the same moment, a curious change in personality is wrought, which enables even sex to be indicated to the medium. Sometimes the conditions precedent to death may appear in addition to, or in place of the actual death scene.

The physical sensations have direct

relationship to the psychic body of the spirit visitor, and are due to transference of sensation. The reactions are far too automatic to be consciously induced.

The usual explanation is that they are more mental than physical, and that on returning to earthly conditions, association of ideas causes the spirit to "take on" its earthly memories with a corresponding reaction through the body of the sensitive.

But granting this explanation to be correct, we are compelled to discover the semi-physical means to the end. It is the infirmities of living flesh and blood peculiar to earthly bodies that are exhibited. If spirit bodies transmit sensations, the actual basis or seat of sensations must reside in the psychic organism of the spirit visitor. The auric forces of the medium merely supply the link which connects them.

When properly connected, the mental and physical attributes of the controlling intelligence thus finds expression through the physical body of the medium, which becomes the receiving station for extraneous thought and sensations. For the spirit to think pain, even though the resultant memory is as fleeting as a dream, and dreamlike, may be forgotten on awaking.

The sensory perceptions of both parties blend until the body of the medium becomes in effect the sole possession and expression of the visitor. For a while the clarity of the twain is defective; but as soon as full conscious possession is obtained, all physical disabilities pass away, and only the normal characteristics of the spirit visitor remain in evidence.

It is rare to find full and complete control established at the first visit to a seance, but on one occasion, at a Battersea public developing circle, I saw fully controlled a youth who had unwillingly attended.

The most frequent preliminary indicative of control is the unaccountable desire to sleep that takes possession of sensitives even while they feel quite

fresh and wide awake. Indeed, a refreshing sleep prior to a seance improves the result.

With entire loss of consciousness, the change of personality is completed. No shock is experienced, and the dream state may be regarded as symptomatic of impressions left on the medium's mind afterwards.

THE FIRST CONTROL

It is a curious fact that, upon first attempting control, spirits are often compelled to express the dominant thought and feeling uppermost at the moment of their transition.

Fortunately, both spirit and mortal are unaware of their effect upon each other during these initial experiences, and what appears to be a very painful scene passes from the minds of both, exactly as a dream is forgotten on awaking. The paroxysm passes quickly away, and is replaced by the normal thought of the spirit control.

It sometimes forms a valuable link in the chain of evidence by recalling a long forgotten death scene, which thus helps to establish the identity of the communicator. Evidential tests can be obtained at this time, because the subconsciousness of the sensitive plays but little part, if any.

Telepathic interference is also less obvious. As soon as the discarnate friend exerts his will, all painful struggles cease, and more or less conscious control begins.

OTHER-SIDE EXPERTS

This form of entrancement must not be confused with the entirely different modes of procedure adopted by guides and other spirits used to controlling. So deftly is the work then accomplished that the presence of the spirit control is unnoticed, save by the medium, or those acquainted with his mannerisms.

The phase is known as "unconscious control," because the spirit is quite ignorant of the fact that he has been "tuned in." Guardian spirits take advantage of these opportunities

to "switch on" various types of spirits, and watch the results.

This has the dual effect of stimulating the medium's psychic activities, and at the same time arouses to consciousness those who, for well-defined reasons, have failed to pass immediately to brighter spheres. It gives us glimpses into underlying laws.

I used the phrase "switch on," because it is self-evident that the visitor would be incapable of controlling a sensitive without assistance. Many do not know, and it is difficult to make them realize, that they have passed through the change of death.

Often, in rescue circles, a spirit control is more surprised than the sitters to find himself talking through an unaccustomed body, but slowly realises that something extraordinary must have happened. For a little while he is quite unconscious of the fact that he is unfolding the secret thoughts of his soul to entire strangers.

The first utterance is usually a repetition of phrases used on his deathbed, and, if he passed away under any stress of emotion, this automatically reproduces itself, and carries on towards its logical conclusion.

But while doing so, a consciousness of the new conditioning dawns upon him, and, at that critical moment, he may abruptly cease soliloquising, and, turning curiously from one to another, will request some explanation that reveals his total ignorance of what is actually happening.

Then comes a rapid interchange of ideas, which ceases when he fully realises the part he has been playing. Usually, there is great thankfulness for the light of understanding that now breaks in upon their darkened minds, and the awakened soul goes away rejoicing.

Through the discovery of this method, by which spirits are released from their self-imposed bonds, there has arisen what are termed "rescue circles," which devote much time to this work. These need special precautions with a distinctly religious atmosphere and a scientific understand-

ing of all phases of mediumship, or members of the circle may discover that the would-be rescuers need rescuing themselves.

KEEP OUT THRILL-HUNTERS

Emotional sensationalists should be rigorously excluded from seances of this type, and mediums trained to resist the love of theatrical display, for at this point it is easily possible for mediumship to lapse, and be replaced by subconscious action.

The operation of the medium's own desires effectually ousts the spirit. The change is imperceptible, and can only be guarded against by candid discussion of what ought or ought not to be attributed to inherent weaknesses.

In a sense, all developing circles are also rescue circles, because they provide an avenue for all types of mentality. Until guides have proved their worth by constant association, it is never wise to believe that any casual spirit control has taken charge of your development for life.

Your secret thoughts and desires constitute the attractive forces which will eventually decide the quality of manifesting spirit controls. Those who can best aid you to reach the goal of your ambition will be selected as guides at the proper time.

Spirit people are human in their attractions and repulsions, and, though they may ignore your peculiarities, and strive to "work out their own salvation" by doing the best they can, they invariably step aside, so that your

free choice shall be unfettered. Your conduct—not your statements—indicate your desires.

During the unconscious stage, note should be taken of all names and places mentioned by the entranced medium, with a view to establishing identity later.

Too much reliance, however, must not be placed upon the information given, because, as neither spirit nor medium are conscious during this phase of control, or, at best, are hazy and confused, the results approximate oft-times to purely hypnotic states, wherein subconscious material is alone in evidence.

SPIRIT SOLILOQUIES

In the earlier efforts it will be useless interrupting the dreamlike narration of the spirit visitor's soliloquy. Persistence merely forces the medium back to consciousness. Usually the questioner is ignored, and the spirit talks on.

Gradually, the change is wrought, and the subconscious ramblings of the spirit—for it must not be thought that only mortals exhibit subconscious effects—give way to a more or less complete realization of the situation.

The more you can induce spirits to unburden their souls by pointing the way towards true personal salvation, by forgiving their enemies, and practising virtues, the better will be the result. The developing circle thus becomes a rescue circle.

MENTAL OBSTRUCTIONS

THE folly of allowing mediums at this stage of their development to pose in public before gaping crowds of sceptics needs only a moment's thought to condemn it utterly.

It is bad for Spiritualism, which, at this stage, is made to look ridiculous; bad for the spirit, who now needs sympathetic help, and worst of all in its effects upon the medium, who may subconsciously "play up" to the audience, and thus lapse from true mediumship, and simulate control.

Patients undergoing the operation of trepanning sometimes exhibit analogous states. A blow on the head stops conversation and consciousness at the same moment, but as soon as the surgeon lifts a piece of bone from the brain the patient resumes conversation at the exact point at which it ceased.

In the case of returning spirits, many years may have elapsed between the shock of death and the restoration of consciousness.

In the meantime they are but "drifters" in what has aptly been termed "Fogland," a state of dreamy indecision due to their failure on earth to think positively and constructively, and thus qualify for brighter spheres.

Sometimes the controlling spirit quite clearly and distinctly remembers all its past life immediately. Others seem gradually to pick up the threads of past events connected with their earthly life, and on arriving at the thought of their death, immediately pass into that state, and lose control of the medium entirely.

CHANGE OF PERSONALITY

Only after repeated efforts can they survey their earthly life without emotion or subconscious reaction, which cancels their ability to continue the act of controlling the medium's body.

Frequently the first indication received by sensitives that they are trance mediums, is through the extraordinary change of personality that

occurs. It may or may not be accompanied by partial or complete loss of consciousness.

The type of individual subject to deep trance states are usually, most matter-of-fact persons, without the slightest ambition to distinguish themselves in this way. Unconscious trance happens less frequently to the rapid-thinking section of humanity, who apparently do not possess the special quality of aura through which deep trance states become possible.

The medium is actually benefited by the stimulation caused by another mentality utilising his dormant faculties. The law of use provides the simple explanation. Exercise produces strength, disuse induces atrophy and decay.

EASY TO CONTROL

It is true that volatile chatterboxes are more frequently controlled, but consciousness is not so completely eliminated, and therefore the subconsciousness of the medium interferes more often.

With active brains, or irrepressible self-consciousness, the mentality is too keenly operative to permit deep trance. Even though intensely desired, it is sometimes years before any indication of trance mediumship appears. Intensity of desire defeats its own object. The theory of hypnotists, that mediumship is due to "expectancy," is clearly wrong.

The slightest thought on the part of a developing medium during control sometimes acts like a notice to quit served on the temporary tenant. The same law, properly utilised, enables the medium to become selective as to his controls, and by post-hypnotic suggestion to himself, may inhibit statements or compel reference to ideas that are dominating his mind.

All this may happen subconsciously, without directive thought being consciously directed towards accomplishing the end desired. When co-operation is properly understood, what happens by

"accident" can be arranged for by design.

At present, the spirit people are compelled to ignore such interruptions, and, at other times, the interference blends with the message, and passes unnoticed. The same law will be found operative when mediums adopt a hypercritical attitude towards their own mediumship. In the result, it either changes its form, or disappears entirely.

An understanding of these laws explains why the Nazarene so continually emphasized the need for faith. It clears the personal factor from the path of the spirit operators, and thus makes "miracles" possible.

So long as calm, steady faith is undisturbed, there is no difficulty in obtaining evidence of external mentalities, but as soon as critical analysis of one's own states of consciousness sets in, the subconscious element makes deep trance impossible.

CONSCIOUS CO-OPERATION

In many cases, the change is beneficial, because the medium learns to hold himself positive at will, and thus becomes a conscious co-operator, instead of an unconscious tool. Their power of resistance is sufficiently strengthened to attain the apostolic ideal mentioned in 1 Cor. xiv. 32: "The spirits of the prophets are subject to the prophets."

These considerations illustrate the folly of first developing mediumship, and at a later date commencing to study the A B C of the subject. This, unfortunately, is the common practice, and emphasizes the need for Lyceums and study group classes.

Many have not the slightest notion of the part their own mentality plays, and, on suddenly awaking to the knowledge that what has passed for mediumship was, in fact, due to subconscious action, become as stupidly shamefaced as if caught in a criminal act, and repudiate mediumship entirely.

This refusal to study the subject in advance sometimes arises from the foolish notion that developed brains

are a hindrance to spirit control. This type tells you candidly that they "never read anything," and it is this willful ignorance that keeps Spiritualism on a low plane.

All inspiration or rational teaching direct from the spirit world proves the contrary. The better the brain, the better the instrument. Fortunately, a critical public is now bringing its forces to bear, and "shut-eyed" mediums are no longer taken at their own valuation.

Indeed, so much rubbish has been palmed off on Spiritualist societies as "divine" inspiration from *very high* guides that secretaries are often instructed not to book trance speakers until long experience has proved their worth.

STOREHOUSE OF KNOWLEDGE

Many sensitives quite fail to understand that spirit people more often work through subconsciousness than otherwise. If the medium has a well-filled storehouse to draw upon, the task of the control is simplified and the output improved.

In the early days of one's development, all sorts and conditions of spirits endeavour to manifest. All are quite eager to assist, but all are not equally capable.

Even though quite well aware of their good intentions before attempting control, they find their desires frustrated, and their own abilities impaired by the strange brain through which they are attempting to express themselves. If they cannot overcome this difficulty it is hopeless trying to establish their identity.

Their confusion will cease to be regarded as extraordinary, if one remembers that the mere difference in the shape of our heads differentiates mentalities. The marvel is that spirits do so often overcome these inherent difficulties, and give tests of identity, speak foreign languages, and present specifically new ideas.

The medium's principal enemy is egotism. This is exhibited in various ways during control. Curiously enough,

it sometimes presents counteracting compensation by causing the medium to give more explicit messages than a more modest medium would dare to transmit, because of their apparent absurdity. The message often proves true, none the less.

Similar difficulty arises from early training, with its consequent prejudices; equally with egotism it warps the message or supplants it entirely. For these reasons, experienced Spiritualists reject great names claimed by spirit controls unless exceptionally good evidence supports the claim.

Knowing our weakness, wise spirits would not flatter our vanity. This fact cannot be appreciated by those whose self-esteem overwhelms their sense of proportion.

The greater the claim, the less does this class scrutinise the internal evidence which alone proves the assertions.

So unequivocal is the change of personality that spirit identities are as easily recognised as if they are using their own body.

Many people are misled by the idea that spirits, thousands of years old, can get directly into touch with them.

This foolish idea is equivalent to learned academicians leaving more desirable employment to undertake the nursing of infants, or mathematicians wasting their time teaching schoolboys elementary arithmetic.

There are no such time-wasters in the higher spiritual realms. Nurses are quite capable of managing infants, and teachers are filling the most appropriate rôle while educating schoolboys.

WHAT IS THE CAPACITY?

It is true that both teachers and nurses require higher education, but even here it would be useless thrusting information upon them that they are incapable of assimilating. Their very limitations are a valuable asset which places them in more sympathetic relation to their work than a more exalted mentality could hope to achieve.

As spirits advance in love and wisdom, their bodies grow more and more sublimated until they approximate to pure white light. At this stage they become invisible to spirits on lower planes.

With advancement in spirit life, there develops a growing distaste for all the petty, selfish ambitions of earthly minds. The automatic action of this repulsion causes them to recede from earthly environments.

Only their great love for struggling humanity causes them to return again and again, or arrange for channels of communication through which they can work.

Another factor, too often overlooked, is that spirit people can instantaneously flash an inspiration upon a human brain that may take the individual a whole lifetime to unravel and comprehend in all its bearings.

Equally with earthly learning, a step by step process is operative in spirit realms. Each transmitter of a great idea draws some instruction from it and applies it in accordance with his knowledge or belief.

It matters not whether they are mortal or immortal; the same law applies.

Almost every medium has his band of unseen helpers, although he may be unaware of the fact.

For special work special means to the end are arranged. The actual spirit control, whose name is known to us, is the nearest link approximating to earthly ideas. His own more distant inspirers may be beyond the range of his perception.

He is actually a centre of thought forces selected by reason of his auric and mental affinity with the sensitive. The controlling spirit is as much a medium as the sensitive in the body.

"DEAD" MECHANICS

His attunement to those who inspire him is in direct proportion to that of his relation to his own medium.

The spirit thus acts the part of a mechanic manipulating a machine

which responds to thought processes. The mechanic can transmit his own ideas if he wishes, or temper those that he receives from other minds to the capacity of the medium's physical organism to express.

Frequently, a circle of spirits utilise such centres for focusing ideas which they could not transmit individually because of impediments peculiar to mankind's perverted viewpoints.

The world fails to realise that special forms of religion are almost as much an accident of birth as nationality itself. In other countries, people naturally adopt the prevailing ideas current near their birthplace.

Internationalism and extreme tolerance in religious outlook are essential to true spiritual growth. Nationalism and religious systems are in many ways hindrances to true progress and the brotherhood of man.

Narrowness of outlook contracts the channel through which spirit people work and compels them to express the medium's ideas rather than their own. Breadth of mind is essential to the development of quality in mediumship.

Too positive mental attitudes in any specific direction so colours the types of control that mediums, whose subconsciousness is the actual villain, are often suspected of "acting a part." Remembering that arrogance and pride attract folly and duplicity, will poise the mind aright, and love of truth for its own sake will produce corresponding reaction upon the controls.

In the type of spirit habitually manifesting through you, some weakness or quality of your own mind is inevitably exposed.

When mediumship ceases to be a "marvel," and becomes recognised as a perfectly natural attribute, many disabilities will pass away.

WHEN EGOTISM RULES

Pity the poor souls removed from obscurity and suddenly thrust into the glare of publicity. It shakes up their entire mental world, and if their slumbering vanity is equalled by their

ignorance and simplicity the downfall is rapid.

Change of temperament from a modest, unassuming person to uncontrolled egotism is quickly reflected in the mediumship. Clearly evidential mediumship is displaced slowly but surely by stilted utterances and extravagant claims put forward by "spirits" who never condescend to prove their identity.

This phase is exceedingly difficult to combat, because vanity resents criticism, no matter how fair and reasonable it may be. It finally results in obvious simulation, or transforms true mediumship into a form of self-hypnotisation that has done great harm to the Spiritualist movement.

From these classes arise the stupid jealousies which divide societies into small jangling sections. Pride will be satisfied with nothing less than a church each.

The result is a series of wretched little meeting-places filled with quarrelsome people eternally dividing into smaller groups. Its fuller development is seen in the formation of new cults like that of Mary Baker Eddy's Christian Science and Madame Blavatsky's Theosophy.

THE CLAIMS OF MRS. EDDY

Mrs. Eddy claimed to be controlled by Jesus and all the apostles—a fairly common weakness among Christian converts—with the result that she was cold-shouldered by the Spiritualists of her day. Resentment thereafter coloured all her writings, which give an entirely false impression to her followers concerning Spiritualism.

Madame Blavatsky took a line common to her type. They repudiate everybody's mediumship unless it manifests through themselves or their devotees. In Madame Blavatsky's case, it ceased to be called mediumship and became something far more marvelous—a claim transparently ridiculous to all students of psychic phenomena.

It further results in distortion of the simple facts of spirit life and malignant enmity towards other mediums, who were said to be obsessed by spooks, shells and vampires.

Both leaders emphasised aspects of truth neglected by Spiritualists, and both distorted the facts of mediumship. Religionists of every denomination must therefore be on their guard

against the dominant ideas that rule their lives. The desire to prove the correctness of one's own specific form of faith finds continual subconscious expression.



PROCESS EXPLAINED BY SPIRITS

THE ecstatic and highly spiritual feelings aroused by controls is occasionally responsible for the erroneous conclusions. The neophyte immediately assumes that such feelings confirm the correctness of his belief, instead of which it is but the natural corollary to aspiration.

Precisely the same sensations would be experienced by seers who know nothing of the medium's religious ideas.

Subconscious action often accompanies true mediumship. An interesting illustration of this aspect was recently brought to my notice. A devoted Roman Catholic, in the district where I live, is subject to cataleptic seizures, during which the usual stigmatic markings appear.

Blood marks as of thorns show on the forehead and nail prints in the hands and feet are seen. The fear and awe with which her friends regard the phenomenon intensifies it, but they cannot understand why the "fit" is invariably preceded by the death scene of her father.

RE-ENACTING A DEATH SCENE

It is exactly as if she imitates the death of her father over and over again as a prelude to the stigmatic markings, which all her Roman Catholic friends regard as a special mark of favouritism by Deity.

Acquaintance with the laws of mediumship would speedily arouse the ignorant spirit father to a consciousness of his effect upon his daughter, and teaching the girl the effects of subconscious action would complete the cure.

In course of time, a few fairy tales will probably fill in convenient gaps, and the Roman Catholic Church will add another saint to its calendar. This type of hypnotic subject is not necessarily a medium, though the majority of mediums pass through phases which at times bear a striking resemblance to hypnosis.

In trance mediumship, confidence is

sometimes mistaken for vanity, and mannerisms for simulation. Actors often carry a peculiar stage deportment into everyday life, and teachers, foremen and others accustomed to giving orders, sometimes adopt a dictatorial manner when speaking in public, without the least intention of doing so.

Students must check these mannerisms, because posing turns the sublime into the ridiculous, and influences controls.

Unnatural poses are sometimes assumed by mediums as a kind of protection against the blank incredulity and unkind criticism so often meted out to them. It is a defensive armour born of their conscious integrity, without which the message they have to deliver would be strangled at birth.

THE NEW CONTROL

But, having noted how mannerisms give rise to unjust suspicions, the wise advocate will try to eliminate them.

Always be slow to decide who a new control may be, especially if there is any claim to authority in the pronouncements. It may not be due to egotism or personation, and it is wiser to let the spirit visitor volunteer his name than endow him with the one uppermost in the minds of those present.

Many purely hypnotic subjects claim to be mediums without presenting the faintest evidence for spirit control.

Auto-suggestion fills all gaps with the subject's own ideas and desires.

The most casual mention of a name in their presence is sufficient to induce control by the spirit named, at the earliest possible moment.

One woman in London, with money to burn, actually prints a long list of historical controls from whom she claims to get lengthy communications. Careful analysis will utterly fail to discover the faintest evidence of any mentality other than her own.

As simple talks to Sunday-school children, many of these addresses are

quite good; but as specimens of incarnate action they are an exhibition of foolish assumptions. The sensitive could actually give a better address normally. Contrast this type with the evidences obtained by the Crandons, at Boston, and similar seances everywhere, and the differences are so obvious that only the wilfully blind fail to perceive them. Mediums not unnaturally regard some of their own ideas as "strong impressions" from spirit people.

If a spirit claims to be an historical character, but knows nothing about contemporary history, common sense must supply another explanation, if personation, a very rare occurrence, fails to account for the ignorance and discrepancies. These cautionary remarks apply to all forms of mediumship, and must never be overlooked.

I extract the following philosophic and comprehensive explanation of spirit control from "Practical Occultism," by Tien Sien Tie, the spirit control of J. J. Morse:

"The spirit mesmerists, being in the subjective world, have to commence their operations from the subjective plane and work outwards. Hence we (spirit people) have to work upon the counterparts of the physical body as presented in the spiritual body; and to reach these we commence operations upon the outer magnetic sphere, but direct its efforts to the spiritual or inner side of the human being.

HOW CONTACT IS MADE

"This is accomplished physiologically by directing the mind or thoughts of the controlling power towards the affections, for it is by working through the affectional sphere we are able to come into contact with physical conditions of the affectional propensities."

(This very significant statement should be noted. It supplies one of the reasons why the oracles of ancient Greece and Rome were chosen from among virgins before passionate stimuli or carnal desires withdrew the mind from the higher psychic activities and religious fervour required.)

"Then, if the manipulation is for a mechanical result, instead of turning the forces into the superior intellectual brain, the flow of force is continued into the nervous department, and from the nervous outward into the muscular parts.

"Thus, by having the sympathetic nervous system under control, we are gradually able to withdraw the outer forces and focus them inwardly, as in the case of the human mesmerist; and little by little we are able to suspend the active operations of external sensations and consciousness and induce the condition of sleep that you know as the spiritual or magnetic trance."

In other words, spirit people act upon the spiritual body in precisely the same way as a human mesmerist acts upon the physical body. Because of this entirely different method of approach, spirit-developed mediums tend to become aspirational and form a class distinct from ordinary mesmeric subjects, whose powers are unfolded without enriching the soul.

"When you are getting on that road . . . where the individual exercise of your own powers becomes a possibility to you . . . the true cultivation of mediumship is the stepping-stone to the exercise of your own spiritual power. . . . As a rule, we deprecate the development of children as mediums.

"Our observation is, that mediumship should never be developed until the physical system has nearly attained its growth. You can then draw upon the vitality without much danger to the health of body or mind.

"Mediums should not be developed before seventeen or eighteen years of age, or even older. It is most pernicious, physiologically and spiritually, to try and hasten the development in any case of growing children."

PSYCHIC LETHARGY

The following is a somewhat similar extract from Wallis's "Guide to Mediumship":

"There is an effort gradually to sub-

due the normal activities of the body to a state of quiescence. This induces a heavy, depressing, drowsy kind of feeling; a lethargy stealing over the bodily functions, until one by one all the activities of the body come to rest. . . .

"This quietude develops into a state of sleep wherein the positive actions of the vital functions are turned inwardly instead of being allowed to express themselves outwardly as in waking activity. This results in drawing forth a psychological aura, generated within the sphere of the body itself, and constitutes a bond or link between the medium as subject and the spirit as operator. . . .

"When this nervous link has been established, there is a further effort of will on the part of the operator to awaken certain ranges of faculties *within the mental sphere of the subject*. For this special purpose, the superior intellectual faculties are more directly appealed to, agreeable with sublimity, foresight, reason and colour.

"Then a certain amount of physical energy is liberated, as a sort of steam to direct the machinery when the handle is turned. Presently the wheels are set in motion and mentally there is an awakening of the higher faculties. . . .

"In some cases, the spirit is withdrawn from the body, though sufficient relationship is maintained so that the individual may remain a living being. In other cases, where it is not necessary the spirit should be withdrawn, it is reduced to a state of quiescence.

DIFFICULTIES OF CONTROL

"This is absolutely essential, because in proportion to the activity of consciousness, so are the difficulties of control . . . just in proportion as the individual resumes sway over any part or parts of the body, so in that proportion is control prevented. Thus bodily and mental links are completed that enable us to build up, step by step, the complete result that is called 'spirit control.'"

It is clear from these extracts that

it is the mentality of the medium, the spirit self, that is operated upon rather than physical brains.

Mediums must not expect to be carried like infants all their lives; they must make efforts to rise to the level of their guides. Trance states stimulate dormant faculties which, sooner or later, ought to become the medium's normal expression.

This desirable end attained, enforced unconsciousness no longer serves any useful purpose, and conscious co-operation should supersede it.

Sometimes, deep trance passes into conscious control, in which the medium exerts no active volition during the addresses and can at any point dismiss the control and carry on by himself if he so desires. The majority of our best mediums pass through trance states to inspiration of a high order. J. J. Morse was a type of this development.

From porter to an editor, *via* the stages of trance mediumship to exceptionally high inspiration with marked executive ability in many directions, was no mean achievement, and speaks volumes for the wisdom of his spirit guides.

As trance gradually gives place to inspiration, the medium experiences continually increasing difficulty in deciding the precise part played by his own mentality, and presently may decide that spirits have nothing whatever to do with the brilliance he now displays. He is wrong.

He now approximates to types of genius who are quite unconscious of the help they receive from spirit people and who, in consequence, flatter themselves that their own unaided mentality is alone operative.

STUDY YOUR GIFTS

There is closer association between all forms of mediumship than is generally recognised. Try to discover which phase you are best fitted to express, and specialise in its development. Those who get fleeting manifestations of many forms of mediumship are rarely dependable, and cannot with-

stand the stringent tests modern scientists demand.

As specialists stand head and shoulders above their fellows in other departments of work, so must the medium of the future who desires to prove spirit communication to an intensely materialistic and sceptical world.

The tendency to regard mediums as "marvels" should be resisted because of its reaction on the medium and his mediumship. Do not put mediums on a pedestal or flatter them. They are but ordinary men and women subject by reason of their additional sensitiveness to greater extremes of thought and feeling than the normal individual, but that is all.

To make them feel they are a class set apart from the world places them in a false position which alienates friendships and compels them to become self-centred and "eccentric."

Properly developed, they will undoubtedly get more refined than their associates; but if courted, flattered, or compelled by the mistaken kindness of friends to resort to stimulants and enter upon a round of life for which they are utterly unfitted, do not blame the controls.

Blame the selfish worldlings who first use them as toys to while the idle hours away, and then consign them to the social scrap heap as soon as a newer interest arises.

This grave danger is inherent in professional mediumship. Traps are continually placed around mediums. Sensitives, careless of the laws of mediumship, and investigators who fail to recognise any laws at all, speedily induce deterioration.

REPELLING THE GUIDES

Sensitives feel it incumbent upon them to "play up" to their paymasters, and unconsciously repel the very guides who would "hold them up lest at any time they dash their feet against a stone."

When sitters understand their personal, mental and physical effects upon the mediums they employ, responsi-

bility will be more correctly apportioned. A sound moral and intellectual groundwork will then form a prerequisite to the public presentation of mediumship.

All mediums should try to acquire robust health. Without it, you cannot be a perfectly balanced instrument. Bad health may not prevent mediumship expressing itself, but the power should never be used while you are unwell.

It will, perhaps, increase your infirmity. Besides, it is a reflection on your guides. They can advise and heal others, but their advice is evidently useless to you. Subconsciously, this idea permeates the audience and their criticism reacts upon the medium.

While in robust health and breathing naturally, with all mental conflict erased, the human body exhales the requisite magnetic force as easily as the flowers project their perfume. This is the ideal state for physical manifestations, and, though not so obvious, is just as useful in every other phase.

Sickness depletes the nerves and thus robs the spirit people of the elements essential to manifestations. There are notable exceptions, but these, viewed from the standpoint of humanity with daily tasks to perform, are complete failures.

Start your day with the deep breathing exercises recommended under the heading of "Yoga." Follow this with five minutes dumb-bell exercise. Conscientiously performed every morning, this works wonders. It is not for health's sake alone that I want to impress upon you the necessity for robust health.

THE POWER TO RESIST

Its main purpose is so to develop your power of resistance that whenever you "take on" unpleasant or unhealthy conditions from returning spirits, or from your audience, you will throw them off automatically and without conscious effort.

Some sensitives plunge immediately into "death" states which may need counteracting by definite effort of will.

The temperament will decide whether they will be affected lightly, as in psychometry, or be deeply entranced.

From every standpoint, it is desirable to have good health, and not the least reason is the possibility of mistaking your own infirmities for spirit control or influences. Therefore, make diet your medicine and avoid sickness.

In well-conducted seances, the medium returns to consciousness as refreshed as he should be by a good sleep. If the contrary occurs, it is evidence that compensating elements are required in the circle to counteract the drain upon the sensitive.

It is here that the study of auras will prove of inestimable value.

If objectionable consequences continually affect the medium, it is usually traceable to unhealthy sitters. A malady of the mind may be as inimical to good results as a diseased body. Alternatively, it may indicate that the guides are incompetent, and these must be requested to give place to those who can keep the medium in good health.

This, of course, does not apply to mediums who give an excessive number of seances, or those whose ill-health is chronic. If excessive exhaustion continues, the medium should withdraw from seances so obviously unsuited to healthy development. The rule, of course, applies equally to non-mediums.

If sitting by yourself produces the same result, give it up. Your first duty is towards the world in which you live. If you persist, despite Nature's clear intimations, please do not blame Spiritualism or the spirit world for your own folly.

Sitters who are "too sensitive to sit," because they take on every sickly condition imagination can discover, must be dissuaded from attending seances at all. These people require definite training in auto-suggestion to strengthen their wills.

THE "MARTYRS"

It is useless developing mediumship if it is likely to become a burden to

you and a nuisance to everyone else.

I have met many of this type, but never found the very slight symptoms of mediumship they exhibited worth the martyrdom they claim to experience. They usually suffer from hysteria, but seek to extract sympathy by calling it mediumship.

But having stated this fact, we are also compelled to acknowledge that many people are constitutionally unfit to attend developing circles, and therefore suffer. Withdrawal is the only cure.

Thought, transmitted to a medium, flows as naturally through the open channel as a river along a watercourse. Frequently, several streams converge. When they are consciously collected and utilised we get orderly mediumship. With accidental influx, we get confusion.

The interruptions may proceed quite unintentionally from the audience or spirit operators. This is one of the reasons why spirits so often work in bands. Sometimes, to mortals, they seem most incongruously associated; but each unit of the group forms a specific mental or auric link essential to perfect manifestations.

THE OTHER-SIDE LINK

The spirit most closely associated with the medium is a particularly important link between the medium and all other communicators to regulate, modify, or clarify the flow of ideas directed towards the medium. The rest of the band act as directive or protective forces.

When one knows the many conflicting streams of thought that sway audiences, their utility is obvious. The medium spirit is also necessary to temper the overwhelming power of greatly advanced intelligences, whose direct control might frustrate their own desires.

The medium spirit may therefore be likened to a lens which collects and intensifies certain streams of thought, but which eliminates others. It depends largely upon their ability

whether anything of real evidential value is presented.

It is a curious fact that spirit people more often work along our lines of prejudice than in direct opposition. It is the line of least resistance and consonant with their general attitude of leading rather than compelling. Though our free will seems to be absolutely submerged during entrancement, it is often subconsciously active.

This fact must always be remembered, because all phases of mediumship are tinged by its operations. Subconsciousness is a bulwark against too ready acceptance of new ideas, and even spirit control cannot force us to receive ideas that we cannot comprehend or are not ready to utilise.

Foreign languages or particular types of message merely float on the stream unnoticed by the medium. But the operations of subconsciousness help us to understand how and why certain types of mind literally compel their guides to give teachings in accordance with cherished ideas.

This is especially noticeable in automatic scripts, because independent minds are better able to trace causes that escape the actual writer.

Nor would it be wise for spirit controls to contend for more literal interpretation. It would probably result in failure to get any part of their message delivered. Among sectarians, this aspect can be easily traced.

Nuns and Salvation Army lasses naturally assume that every bright spirit they see or hear *must* be Jesus or some well-known saint. Association of ideas does the rest.

Nor does the mistake often get rectified when they learn the nature of spirit control. Usually their pride cannot admit the possibility of a mistake, although it is clearly apparent that much lesser mentalities could quite easily deliver the exceedingly simple messages they receive.

This type of hypnotic subject gets controlled (?) by mythical gods, queens, emperors and any notorious character they read or hear about. They are primarily responsible for the ridicule that Spiritualists receive from people who do not realise that auto-suggestion merely covers a fraction of the phenomena.

SENSATION HUNTERS

This class unfortunately thrust themselves forward as authorities—and newspaper reporters, eager for sensations, give them the prominence they crave.

Subconscious activity also presents other difficulties. Whenever specific tests are devised, the medium's own mental interference is immediately in evidence. The desire to succeed, or the fear of failure, or criticism, so influences their minds that organised testing rarely does them justice.

In some cases, I found it wisest to make arrangements with the spirit operators direct, and thus avoided mental interference from the subject. If you cannot get the controls to cooperate it is usually waste of time to experiment.

In one case, I found the shock of discovering subconscious action set up such a revulsion of feeling that all mediumship was suspended for months, although the medium was above suspicion in every way. Similar results accrue from unjust charges and suspicions unwisely ventilated.

The reflection upon their honesty immediately causes mediums to close the very avenues that would prove their case. When mediums realise that conscious integrity is their best asset, they will not allow ignorance to affect them, nor think that every honest enquirer who puts searching questions is of necessity an enemy.

SUBCONSCIOUS INTERFERENCE

THE predominance of the hypercritical faculty in a medium will effectually prevent the emergence of mediumship. It constitutes an antagonistic thought stream which successfully resists all telepathic impacts.

We can thus understand why simple faith works apparent marvels, and why the cottage produces far more reliable mediums than the college or the palace. This aspect will pass away when mediums learn correctly to appraise their own mental action in all manifestations and do not resent the imputation of subconscious action as a personal affront or condemnation.

It is but a provision of nature, acting as a buffer against the unwise manipulation of forces we are not quite ready to utilise, that compels us to assimilate knowledge slowly. These considerations help us to understand why the older school of mesmerists occasionally met with such startling success.

PERFECT SELF-CONTROL

The entranced subject was rendered incapable of thinking outside a specified orbit, and therefore concentrated upon the desired objective more effectually. Mediums who grasp this principle and inhibit all mental processes that militate against accuracy will excel by reason of their perfect self-control.

The ideal circle would not need spirits of varying grades in order to produce manifestations. It would vibrate in unison with the sphere contacted.

Alas! the world has no time for spiritual unfoldment, though it gladly develops psychic powers if by any hot-house process it can force them into activity. It is interested in the knowledge acquired, but refuses to march towards the goal it reveals.

EARTHLY FOLLIES

The follies of early death, suicide, vice, slumdom, drugging and everything that keeps Man on a low plane

is clearly antagonistic to the teaching received from living examples of earth's errors who return to enforce the moral.

Mere communication with spirit people will not carry our souls one step further along the road of spiritual progression nor usher in the millennium. We must adopt new slogans and realise that all reforms are religious activities.

We race through life intent upon things that from a spiritual standpoint matter nothing at all. Not only are earthly gains and honours unimportant, but they actually constitute an impediment when used for selfish ends.

So much so, that often those whom the world deems great, awake in the spirit world naked and ashamed, or clad in the rags which symbolise their spiritual poverty. There is only one royalty in the spirit world—the royalty of worth.

If scientists would form circles for the discovery of spiritual verities, and healers, and every type of medium combine for higher development, what heights might we not attain?

I must reiterate that psychic development without soul culture is but knowledge without spiritual advancement.

While it is true that all-round development is best for individuals, it is equally true that only those who specialise make any pronounced addition to our scientific advancement. Change in the form of mediumship in-draws new operators who cannot get so expert as those who deal with one phase continually.

There is a natural desire on the part of mediums to obtain all types of phenomena, but as your auric and mental qualities cannot be adapted for every phase, the result is a series of fleeting and somewhat unsatisfactory experiences.

By demanding the impossible, you keep your spirit friends experimenting, with the result that true progress is hindered. The wisest course is to

seek their advice on all matters of development and be slow to dictate what you desire if it opposes their judgment.

Once having decided which form you are best fitted to express, pursue it consistently, learn all you can about it, and second your guides' every effort. Thus and thus only can you hope to excel.

Mediums should be prevented from sitting in public circles until their guides have sufficient ability to use them without unseemly displays. The immature exhibition given is entirely misleading. It is bad for the medium, bad for Spiritualism, and unwise in many ways.

Sudden loss of consciousness often means entire collapse of the body, as if the medium had suddenly fainted. If this happens in public, the gaping crowd get quite a wrong idea of spirit control.

INDICATIONS OF TRANCE

It is lack of control, not conscious spirit control that is thus exhibited. Frequently the first intimation one receives of sensitiveness is inability to move a limb, or the entire body may become rigid as in catalepsy. Sometimes, but by no means always, consciousness is suspended at the same moment.

These phases are not desirable as public exhibitions. Temperament plays a great part, and the self-consciousness of most people would arouse sufficient resistance to prevent this happening in public, and, if taken unawares, would certainly stop its recurrence.

Unfortunately, there are others—lovers of sensation—who seek the limelight on every possible occasion, and have thus brought continual discredit upon Spiritualists.

Public developing circles played a necessary part in the early days of the movement to draw the attention of a sceptical world, but it is high time this crude method was supplanted by a scientific application of the eighty years' teaching Spiritualists have now received. If public developing seances are held at all, they should

merely form the basis from which likely material may be drafted into properly constituted circles.

AIMLESS DRIFTERS

Many sensitives appear to drift aimlessly from one public circle to another, year after year, giving infantile exhibitions — not of spirit power, but of utter inability to grasp the merest rudiments of psychic unfoldment.

Do not adopt a strained mental attitude, nor think you can put on or take off Religion like a cloak. This checks development by withholding the semi-physical link whereby manifestations are produced.

Change in mental poise compels alteration in the mode of spirit approach and results in spasmodic mediumship and confusion. Happy naturalness is the keynote to success, and, for this reason, likeminded people get the best results.

The value of hymn singing lies in the fact that, for the time being, you refrain from distracting thought and unite in common desire to help. But even singing must not be overdone, or exhaustion will ensue from a different cause.

Genial conversation on the purpose of the meeting is a distinct help, but if this becomes too engrossing it sets all your psychic energies travelling in one direction, and spirit people have no option but to follow the lines you lay down.

It means that you are indrawing spirits whom your guides have no right to eject, even though they have the power. In all cases, remember that mental attitudes at a seance have an important bearing upon results, and make your regulations accordingly.

Conductors are often very lax in their control of seance work from fear of giving offence, but upon them the responsibility falls if complaint or complexities arise. They cannot prevent incongruous elements drifting into public circles, but in semi-private seances this ought to be possible.

A few practical hints may therefore be of value to those upon whom this duty falls. Do not close the seance abruptly. First, look around to see whether a few minutes' extended time are advisable, and then announce your closing hymn.

This brings the meeting to a satisfactory termination, with the audience standing to receive the benediction. The meeting thus closes in an orderly fashion, and sensitives have reasonable time to return to full consciousness without feeling irritated by too sudden termination.

It is an essential part of the conductor's duty to make quite sure no sitter leaves the seance room under partial control. This is quite simply effected if the foregoing suggestion is adopted.

The mere disturbance by singing and standing up is usually sufficient to break up the somnolent state into which some sitters fall, who are not recognised as sensitives, but who fill the useful rôle of reservoirs or distributors of magnetic force.

COMMON COURTESY

The requirements of common courtesy ought to render emphasis on minor points unnecessary, but conductors soon discover that ignorance of psychic laws, and total disregard for rules and regulations, continually frustrate good order and destroy the conditions essential to the production of phenomena.

Sometimes foolish sitters, or mediums anxious to please, prolong their conversation with the spirit controls long after the seance has officially terminated.

The result of this reprehensible practice means that young ill-developed mediums travel homeward talking and gesticulating like imbeciles. The whole body of Spiritualists incur undeserved opprobrium in consequence.

REFRESHED SITTERS

The effect of conductors adopting beneficent rules which compel the

entire circle to assert individual independence just prior to leaving, is manifold. The meeting closes promptly to time and all sitters are refreshed by their meeting.

On sensitives, the result is strikingly apparent. If they know that at a definite time their controls will be summarily ejected or ignored, sub-consciousness automatically gets active as closing time approaches, and spirits find continuously increasing difficulty to maintain control.

Sensitives, therefore, become normal without the least need of any assistance. The further result is that all are benefited and look forward with pleasurable anticipation to the next meeting. Mediums gain confidence in themselves and development is rapid and easy.

The alternative is lowered vitality or peevishness. When the conductor lacks decision, or the mediums refuse to obey his instructions, headaches and irritation are the unpleasant consequences.

When sitters are properly selected, and mediums work well within the healthy exercise of their power, the whole circle feels exalted and exhilarated.

The medium becomes an object of respect, developing a self-reliant temperament, and satisfactory phenomena are produced. Compare this ideal with the weak-willed and capricious specimens, and the value of wise conductorship is self-evident.

From what has been said, it is easy to see that a conductor who never loses consciousness, is best fitted to preside at public or semi-public seances. He should have sufficient experience not to lose his head at unexpected happenings, but must be sufficiently magnetic to assist and encourage.

By merely holding a medium's hands in his own, he can often resolve a partial control into a complete success. The principal danger to guard against, whilst doing this, is that of making any suggestion affecting the medium hypnotically.

At this transition stage, the sensitive

may pass momentarily under the conductor's control and thus automatically oust the spirit instead of indrawing one. The effect of holding a medium's hands inside the ordinary circle intensifies the power locally.

Every electrician knows what is meant by a "short circuit." This is, in some ways, analogous to what happens at such moments. A better way is to link up a friendly and willing medium already under control with the novice.

COLOURED CONTROLS

The conscious co-operation of the more experienced medium's guides expedites matters considerably. This is especially noticeable with coloured controls, but is not advisable in public meetings owing to the pandemonium that sometimes ensues, which would be wholly misconstrued by investigators.

Great tact is necessary, whatever you do. Mediums sometimes develop unaccountable antipathies or attractions while abnormal. Never touch them if they have the slightest objection to your doing so.

If you persist, a permanent antagonism may be aroused and subconsciously carried over into everyday life.

The fact that only one medium at a time can express the fullest pitch of his individual capacity has so impressed some conductors that they arrange for one sensitive at a time to be experimented upon. This is effected by placing all sitters under a bond to refrain from speaking and to resist control during the period allotted to another.

As the power to resist is as valuable as the ability to surrender, the exercise has a beneficial effect. In addition, modest and retiring mediums are not thrust into the background by more aggressive temperaments.

It may be introduced into all developing seances as an exercise on self-control. It compels exuberant spirits to appreciate the value of the text, "In honour preferring one another."

Especially in public meetings should this rule be adopted, so that the medley of tongues shouting each other down may not disgust or affront the inquirer.

Conductors must not exhibit their authority unduly. Quiet, sympathetic firmness is best. Bossy interference is always objectionable.

Mediums are not only sensitive to spirit people, they respond even more quickly to the thoughts and feelings of people in the body. Moreover, in their hypersensitive state, they are apt to imagine grievances where no offence is intended.

Like all true leaders, ideal conductors are born rather than trained. Their main effort must be directed towards keeping the audience happy, without permitting minds to fly off at a tangent or conversation taking a frivolous or personal channel.

But, side by side with this instruction, comes the apparent contradiction that even a buffoon sometimes has a distinct value in a seance room. You get constant reminders of this by noting how the spirit people break up tense, strained mental attitudes by turning on a sort of comic relief to the more serious business in hand.

WHERE TACT IS NEEDED

Though concentration is valuable, it easily gets transformed into a mental state that defeats its own object by restricting the output of magnetic force. Conductorship, therefore, requires great tact.

In physical seances this fact emerges continually, and even hilarity within bounds is sometimes encouraged. The simple expedient of singing a properly memorised hymn effects the same purpose, but in most cases it is best to follow the lead set by the invisible operators.

Wise conductors always endeavour to provide teaching to prevent young mediums relying too much on their spirit friends. Where this training is neglected there is a tendency to grow up like hot-house plants, very interesting but quite incapable of fight-

ing the battle of life alone. The moral is clear.

MAKING PREPARATION

The medium of the future must prepare for his labours exactly as all other workers have to do. That is to say, the groundwork must be cultivated, for until strength of character develops side by side with psychic unfoldment, ideal mediumship is impossible.

The ideal conductor for developing circles is a fully developed medium who refuses to go under control or in other ways "use up the power" by giving phenomena, but who, at or near the close of the meeting, is able to describe the nature and causes of the various thoughts and sensations experienced by sitters.

Budding psychics then realise they are not "imagining" and creating hallucinations in mistake for clairvoyance, and the explanation of what the spirit people are trying to accomplish helps all parties, and the mediums go confidently forward with their development.

By thus remaining quiet during the major portion of the meeting, the conductor adds his own store of magnetic force to that required by the guides of developing mediums, but, in an emergency, is always able to advise as to the best course to pursue, or get the spirit people to do it for him.

It is not generally appreciated that developed mediums absorb all available power while giving phenomena. By remaining normal, they not only refrain from drawing on the others, but actually lend their more powerful assistance to the less experienced guides.

Oversight of these factors results in failures so far as novices are concerned, and what are termed "developing circles" are only so in the sense that the leader improves—the rest remain stationary.

But, in mediumship, the personal

equation is always the deciding factor. Very few mediums are willing to sink self in order that others may step into their shoes.

Nor will sitters always permit them to do so, because the tedium of waiting can only be relieved by "something happening." So, against their own interests, sitters continually encourage the principal medium to act.

Extreme elasticity must be allowed in the application of all theories relating to psychic phenomena. We are but groping our way in the dark.

The conductor will discover that the imitative faculty enables many people to reproduce sounds that pass for language until analysed. But you must never charge your sensitives with that explanation of apparent gibberish.

THE SUBCONSCIOUSNESS

Mediums are in the position of hypnotised subjects continually casting about for a new suggestion to follow, and if you suggest that the subconscious element preponderates and that they are merely imitating each other, you will promptly discover that all development will cease. In their alarm, their own critical analysis and fear will stop it.

In the illustrations that follow, you will see that self-delusion is impossible. You can but let these half-and-half stages outwork themselves, as they do if honesty and common sense hold the balance true.

Intuition must supply the conductor's need at all times. Some mediums willingly co-operate. Others flatly oppose all educational efforts put forward in their interests.

Without the wit to apply them, the best rules and regulations are useless. So to all I suggest that, if you are dissatisfied, go to another circle. Do not stay and make trouble.

You cannot make ignorant persons appreciate your wisdom. Select your own sitters and earnestly pray that you may become an ideal conductor yourself.

COLOURED SPIRIT CO-OPERATORS

MEDIUMISTIC sensations are caused, first, by the temperament and desires of the controlling spirit impinging upon the auric sphere of the medium; secondly, by a transmitted auric or magnetic force used by spirit people, which causes spasmodic movements in the medium and through which control is maintained; and, lastly, to reactions from the psychic body of the visitor.

The last-named automatically results from some physical peculiarity carried over by the psychic duplicate, or is due to subconscious action on the part of the spirit.

Temperament can be quickly dealt with. One has but to compare the effect induced by the presence of a genial, generous soul on any assembly with the reverse atmosphere created by sour, crabbed or repulsive natures, to understand how quickly and unconsciously we all respond to predominating influences.

Now, imagine these feelings thrust upon us with hypnotic force, and we obtain some idea of the power and method by which the thought and temperament of a spirit effects a sensitive during control.

The auric emanations were fully dealt with in previous articles of this series and it must be remembered that its sublimations are equally the property of the spirit body.

THE ETHERIC AURA

While in the physical body, the grosser human emanation mingles with the finer, but in spirit life, the grosser having departed, the spirit uses its more etherialised aura in association with that of the medium to form a lever to move ponderable objects or impinge upon the human brain.

What we do ignorantly, they perform consciously, and thus transmute

mental processes into physical effects. Its operations cause the spasmodic twitchings symptomatic of early development, but which rapidly pass away as unfoldment proceeds.

The majority of deep trance subjects, and many who are never entranced at all, exhibit its effects. It is akin to a galvanic shock without its unpleasantness or tingling sensation.

It is wholly healthful, but sometimes gives rise to subconscious imitation by mediums who reproduce it as evidence that they are actually spirit-controlled.

Nearly all muscular twitchings of mediums are due to automatic reactions from the mind or body of the controlling spirit. On controlling for the first few times, physical disabilities peculiar to the spirit, such as lameness or the causes of death, are exhibited.

These are too automatic in their action to be consciously induced, though at times they are intentionally shown. Until the spirit learns to subdue these manifestations by sheer effort of will, apparently painful scenes are continuously presented time after time without any fuller development.

The understanding of this problem provides a rational reason why guides impose great restrictions on some spirits and refuse to let others control at all. It is simply in the interests of the medium, who might suffer from unpleasant sensations or be injuriously affected in health afterwards.

CONSEQUENCES OF CONTROL

Because these physical effects have a marked influence upon the health of the sensitive, it is imperative to learn the consequences of control by differing types of spirit.

It also explains the inexplicable loss of memory that occasionally afflicts controls, and why it is necessary for

a spirit occasionally to leave the auric sphere of his medium when he desires to gain additional information.

It is not that he suffers from failing memory, but that its clarity is affected by the denser aura which is an actual impediment to his thinking clearly.

Telepathic impacts from the audience or the desires of the medium have also to be taken into consideration; but there are occasions when effects cannot be attributed to the mental participation of either spirit or mortal. These complexities form the main impediments to clear expressions of identity.

The spirit reproduces in the medium the sensations of hanging, drowning, shooting and other death states.

It is clear that the spirit does not consciously exhibit his own death scene. His continual efforts to overcome this disability proves that fact. Only after many efforts is this achieved.

Later on, when he learns to control without help from the medium's guides, and not till then, do undesirable death scenes and purely physical reactions cease.

Do not confound this type of control with the conscious control established by spirits accustomed to the work. Long continued exhibition of the same death scene implies lack of development on the part of the operator or ignorance of the laws of spirit control with consequent inability to overcome automatic reactions.

The solution of many problems in mediumship will be found in the analysis of the aura and psychic body. Earlier articles mentioned elements collecting over the dying body, composed of all that lives after its decease.

These took shape and formed a perfect replica of the body from which they emerged. This duplicate is so perfect that it contains within itself a faint impress of the cause of death, which induces reactions through the

physical body of the medium when the memory of the spirit visitor re-establishes earthly relationships.

Just as our physical bodies react to mind, so do the elements of which the psychic organism is composed. These react to the mind of the spirit through the brain of the medium.

All types of death leave their corresponding impress, which produce manifestations frequently mistaken for conscious control or that the spirit makes these continuous and extraordinary demonstrations for the express purpose of proving identity.

This is an obvious absurdity, for one demonstration would be sufficient for this purpose.

WHAT IS EXTRACTED

These experiences open up wide fields for speculation. What exactly does the spirit extract from the physical body and retain, and what are the consequences to the owner or to the medium?

The answers will supply keys to many apparently contradictory statements by spirit people, and enable us to understand the law of psychic gravitation which compels each to go "to his own place" in the spirit world.

Spirits have actually been known to assert that they suffer from rheumatism—a ridiculous statement from the standpoint of other spirits who never felt pain since leaving the body.

CHAINED BY MEMORY

But earthbound spirits whose memories chain them to the past, and who fail to realise the facts of their physical decease, continually reproduce the illusion exactly as hypnotic subjects do. In addition, they attract the precise elements which give shape and form to their surroundings and feelings.

As soon as the spirit realises its powers over the "substance" of which its spirit body is composed, the disabilities disappear. Presently, as he

rises morally and intellectually, he, too, will have some difficulty in remembering that such a state as rheumatism or lameness ever existed.

Ignorant newcomers to spirit spheres are all controlled by their environment, but advanced spirits control the elements that surround them, and by thus utilising the law of magnetic attraction and repulsion rise superior to their influences.

The auric emanation has been termed "magnetic." So it is; but in a far wider sense than is generally appreciated. It contains within itself the polarities which decide spirit location in that greater life.

The spiritual body is more obviously and definitely related to its "mind field" than before transition. It is because this "location" is a mental state rather than a place that so much confusion exists in the minds of unprogressed spirits equally with mortals.

Drifters in the spirit world are but dreamers unaware of their release from physical restrictions. They live in a world of their own creation and association with a medium is one of the best methods used by their friends to awaken them to the newer conditioning.

Rescue circles on both sides of the veil do this consciously, but if the spirit drifts until enmeshed in the aura of a sensitive ignorant of mediumship, the poor medium is classed as eccentric or mad.

Fortunately, mentality acts with marvellous rapidity on the psychoplasm of which the spirit body is composed, and its owner soon learns to stabilise himself in "the house not made with hands."

ETHERIC REPLICAS

Mediumship thus serves the dual purpose of releasing ignorant spirits from their self-created thralldom and at the same time quickens the psychic perceptions of sensitives. The association compels the spirit to review the

past and recognise its relationship to the newer environment.

It is indefensible logic to assume that only purified elements drawn from the fleshly garment enter into the composition of the psychic organism. Every-thing physical has its etheric counterpart.

There is no teaching more consistently given than that some spirits are "dark" but that others approximate to brilliant forms of light. It applies to quality rather than quantity, but the inference is clear.

It means that some spirit bodies are denser than others, and that density or "darkness" indicates a limitation of development or power.

That the elements of the spirit body and its auric emanations are controlled by the operations of thought is equally obvious, because density can be assumed when they wish to show themselves to mortals, or descend to lower spheres, or change their costume or appearance to assist clairvoyant delineations.

The law of cause and effect is thus seen in operation on spiritual planes. The drunkard takes with him his craving for alcohol because he sowed the germs of desire in his physical body.

When the purely physical craving of a drunkard overpowers reason and he becomes a dipsomaniac, it cannot be said that the man is master of his body. But if a hypnotist appeals to his subconsciousness, the ego may put up a sufficiently strenuous fight to regain the mastery.

This condition has its parallels in spirit life. Thought accretes material which actualises itself as in a dream and the dreamers in spirit life are, for the time being, controlled by an environment of their own creation.

As they slowly wake to the fact that they are responsible for this conditioning, the scene changes and their mental effect upon the sensitive changes in like ratio. The action of spirit control, after they have sunk to a degraded condition, is equivalent to arousing a hypnotic subject to normality.

With repeated control, the individual submerged by earthly conditioning recovers himself like a hypnotic subject from hypnosis. The death scenes gradually cease and definitely conscious control begins.

Analyse the foregoing paragraph sufficiently and you will discover a greater incentive to self-control than scores of sermons could supply.

THE POWER OF THOUGHT

But, at this point, we must be careful to distinguish between "desire" bodies and the results of accident or disease. Germs of disease would excite nothing but loathing. Nor would broken limbs and other causes of death excite anything but repulsion.

This thought acts as an eliminator to the psychic body, and though the scars due to earth's vicissitudes may, under the impulse of memory, be galvanised into momentary life while controlling a medium, these would not in any way indicate the spirit's real and permanent state.

The fleeting memory does but serve a useful purpose, by causing mediumistic reaction proving identity, and then retires into subconsciousness, forever to remind us of the ladder we have climbed.

The development of mediumship is thus assisted and at the same time operators learn consciously to disperse the elements which enchain them to undesirable planes. That they leave no bad effect upon the medium is due to the watchful care of guardian angels who surround their instruments with counteracting forces.

COLOURED CONTROLS.

The most valuable of these I believe to be the coloured friends who have earned the name of "doorkeepers."

On the other hand, it emphasises the necessity for mediums to lead clean, wholesome lives, both mentally and physically, so that they may not attract or retain in their surroundings undesirables from spirit lands.

It is only after long experience that mediums learn to guard against inter-

ruptions. On both sides of the veil, communicators quite innocently interfere. Planes of consciousness separate spirit people just as definitely as brick walls separate physical bodies.

The idea that the spirit world is a sort of operating theatre where everybody is in sight of everybody else, needs only a moment's thought to dismiss it completely.

Not all being in sight of each other means that more than one operator may be transmitting thought at the same time. The same difficulty applies to telepathy from the audience.

The spirit guides of developed mediums partly overcome this difficulty by interposing a medium spirit who stands between the medium and this fluctuating thought atmosphere to regulate and transmit the messages.

So deftly is this work accomplished that we cannot always detect it. It also had the additional value of opening a pathway to higher spheres which the unaided soul cannot otherwise visualise.

The auric influence of controls upon sensitives emphasises the need for spirit guides, whose mere presence imparts vitality to depleted sensitives. The principal work of these "doorkeepers" concerns the health of the medium and prepares the way for other controls; though the mentality of our coloured friends often leaves nothing to be desired in the way of mental acumen.

Their presence keeps off intruders whose attempted control might reduce the medium to a bundle of nervous irritability. Quite unintentionally, this effect might be induced by contact with weakly psychic organisms or mentalities which leave an undesirable mental or physical impress behind.

I have quite failed to discover any other explanation for the healthful and buoyant feelings induced by coloured controls than that they naturally exhale a vital force which is transferred to their mediums.

VIRTUE OF "SAVAGERY"

The usual explanation is that

having lived closer to nature and free from the white man's debilitating drugs and anæmia-producing habits, their auras reflect the results of their earthly vitality and, their temperament being entirely different from ours, causes the medium to feel both mentally and physically refreshed.

This does not apply to the modern degenerate ruined both physically and mentally by the introduction of civilisation in the shape of rum, gun-powder and evils consequent upon the industrial processes like miners' phthisis or restriction to compounds.

As the religion of Spiritualism consists of practical reforms, I trust this object lesson will impress its weighty implications upon all whose voice, pen or power may help to remove this load of national responsibility.

It also teaches that both physically and mentally we reap what we sow, and, therefore, true development will consider health of body as a psychic factor.

The will is the vital factor both in opening or closing the "door" to spirit control, but the last control at a meeting usually leaves a more permanent after-effect than those who precede.

This proves the wisdom of those guides who definitely select healthy, simple-minded companions habitually to associate with their mediums so that their happy influence may restore and maintain mental equilibrium, no matter how distressing the previous controls may have been.

A moment under their personal control at the end of a seance effects this purpose, and the "door" is firmly closed against all intruders.

The alternative to this specific co-operation is plainly evidenced among those sensitives who ignore the voice of experience or submit to irregular control at all hours or under unsuitable conditions. Their mediumship is rarely reliable and their lack of self control is shown in twitching nerves and muscles.

Indeed, I have met mediums who actually believe this exhibition of

nerve-jumping enhances their value in the eyes of the public, so with every little speech they make, they act like contortionists and make hideous faces which they think proves that it is a discarnate operator affecting them.

These mannerisms should be checked. They are often due to subconscious action or the foolish notion that mediums never utter a word without assistance from their guides.

The mannerisms are occasionally excusable and are due to the intimate association of the "doorkeeper" spirits with the medium. There is frequently a duality of expression, because they literally live within the auric sphere of the sensitive and thus form part of their mental processes.

CONTROLLING A SPIRIT

Being continually in contact, their thoughts commingle. They thus become a permanent factor in the life of the medium, who must learn to "control the controls" by and through the same laws that they control him.

The auric "mind field" is common ground to both spirit and mortal. Each uses the same cords of communication. Mediums will thus understand that their own personal desires sometimes have the effect of a command upon those children of nature who quite naturally do everything they can to forward the medium's interests.

This interplay of thought is clearly perceived by those who watch mediums. We can tell immediately which spirit is endeavouring to take control because all unconsciously the medium adopts their tricks of manner long before actual control is established.

Later on, the merging is so definite that the twain practically become one mentality. From this power to influence controls has arisen the Theosophic notion that mediums control elementary forces. The medium who is controlled by the right type of guide will quickly discover that they have independent volition of their own and will forcibly remonstrate with their mediums if occasion demands.

With white folk, decorum is unfor-

tunately interpreted in terms of stiff-necked, silent reserve which wholly misconstrues the exhilarating movements and vociferous interjections that sometimes accompany the initial stages of development by this type of control.

Ignorance and fear, combined with a stupidly stilted unnaturalness misnamed reverence, often resent the manifestation and the valuable co-operation of these useful adjuncts to the seance room is rejected in consequence. The further result is enfeeblement of the phenomena and lessened vitality in the medium.

In some respects, the ethical standards of coloured folk are superior to our own. They know nothing of the cant and hyocerys that permeates civilisation, but they need assistance from our mental and scientific attainments.

COLOURED ETHICS

They quite fail to see the need for polite evasions or deceitful phrases, and are, therefore, out of place in many drawing-rooms, but they choose this field of work in order to advance their education in return for service loyally rendered.

Oftimes, they add a worldly wisdom that surprises and ashames us, and in considering different ethical standards we must remember that values are appraised differently by different nationalities and that these characteristics carry over into the spirit world where time is a negligible factor and motives are more consistently expressed.

The day when spirits were regarded as devils to be feared or gods to be placated has long since passed away, but recognition of their human qualities emphasises their need as well as their utility. In the past, they were mistakenly endowed with omnipotence. The real fact is that they often require our help as much as we do theirs.

This is peculiarly applicable to coloured controls. They require teaching. If you desire their help, surely it is not too much trouble to teach

them your language so that co-operation may be perfected?

THE DUTY OF SITTERS

Upon sitters, even more than the medium, does the duty fall of educating those who are placed in our care and thus prevent them offending the canons of good taste.

The scandal of the "little black girls who never grow up" would soon pass away if mutual obligations were respected. With fuller knowledge, mediums will refuse to incur this stigma.

They will realise that the long-continued childishness of a control is either a reflection on the medium's mentality or indicates an obvious neglect of duty.

Wherever their worth has been sufficiently tested and the strangeness of associating with such characteristically different temperaments wears off, they improve both the health and disposition of their sensitives far more definitely than their white-skinned co-workers.

The latter may sometimes leave a more aspirational or purely mental influence behind, but both these conditions deplete the nervous system and need counteracting. Nor is constant association with the griefs and worries of people on both sides of the veil physically beneficial.

The specific action of coloured controls provides the antidote and counteracts these effects. It is because their momentary contact restores nervous equilibrium and induces a feeling of robust health and happiness that they are so often employed to close the seance.

Conductors who know their worth always seek their assistance in matters of development. Without their help in the early days of mediumship, to clear away sickly conditions, which more often arise from the sitters than the controls, mediums would find their lives anything but a bed of roses.

Resistance to their activities usually means that the medium will experience

great difficulty in throwing off the influences of the seance room.

UNCONSCIOUS STRAIN

Moreover, few mediums realise that spirits who casually control are not always conscious of their personal effect upon the health or mentality of their instruments, and consequently know nothing of the subsequent depletion caused by emotional strain or sickly sitters.

I have always found coloured spirit people amenable to reason. If their mannerisms are objected to, they do their work silently and unobtrusively; but I believe their more intimate association is in the best interests of all.

If control exhibits a tendency to noisy volubility, or physical exercises that are objected to, the conductor should lay one hand on the forehead and the other at the base of the brain and firmly but quietly state the reason for desiring them to desist. They will usually comply immediately.

This operation must not be attempted unless oral remonstrance has failed. If they do not obey after this effort, the measures recommended for the treatment of obsession, outlined in the articles on healing, must be adopted.

But it is far wiser, usually, not to interfere at all. Noise and exercise are not "wicked," but if they terrify timid souls quieter methods must be enforced.

The coldness and formality demanded by psychical researchers is responsible for a great number of their abortive seances. Formality and su-

spicion on the part of either medium or sitter prevent phenomena. It dies ere it is born because the mental atmosphere checks auric vibrations at the start.

But a medium's determination to succeed under all circumstances sometimes overcomes difficulties in the most unexpected fashion. We thus discover that the mind of the medium is the prime factor after all.

Conditions at one time believed to be essential are now found to be of secondary importance. Intense religious atmospheres are now abandoned in private meetings.

Clairvoyance is given in electrically lighted rooms, and materialisation is photographed by flashlight. These things were at one time deemed impossible, but are now successfully achieved after persistent effort and co-operation with the invisible operators.

But the whims of mediums must be respected. Try them out and judge by results. Unless their fears are overcome and their minds quiescent, satisfactory phenomena are rarely obtained.

The personal factor is not peculiar to the medium alone. All sitters should realise their own telepathic effect. As spirit control is a purely mental operation, it follows that the thoughts of interested participants have an effect also.

The auric mind field is open to impacts from all who are within its sphere. Thus it is that every thought, speech, action, state of health or disease in the sitters help to make or mar the manifestations.

SPECIMENS OF TRANCE ADDRESSES

CORA SCOTT, better known as Cora Tappan, was the first trance medium of note in the early days of modern Spiritualism to present indisputable evidence of spirit control. Her life and experiences form an unassailable argument for the existence of discarnate operators. It clearly illustrated the purpose and power behind the phenomena.

When she came to England in 1875, the editor of the "Medium and Day-break" printed a number of her lectures and poems verbatim.

To get a correct perspective, we must visualise the utter impossibility for a child reared in a remote American village to gain the knowledge she imparted without any possible means of preparation. The subjects for addresses and poems were selected by a committee chosen from among the audience.

We are, therefore, compelled to accept her statements that she was used as a mouthpiece by mentalities claiming to be disembodied men and women. Moreover, all her addresses could more rationally be attributed to the people claiming authorship than to herself.

THE FIRST CONTROL

In 1852, Cora Scott was seated in the garden preparing her school lessons on a slate when she fell into a trance. On recovery, she found her slate written all over in unfamiliar handwriting in the form of a letter addressed to "My Dear Sister."

Taking the slate to her mother, she complained that while she slept someone had written all over it. The mother's surprise may be imagined when she found it purported to be a message from her own sister, who passed into spirit life while both of them were children.

It addressed her in a familiar way, recalling scenes of early childhood, and was correctly signed. She thought it best to say nothing to the child, but

put the slate carefully away. A day or two later, while sitting at her mother's side, the girl again fell into a trance.

Thinking she had swooned, the mother tried restoratives, but without avail. Remembering the previous experience, she then fetched a slate.

It was soon covered with writing, the principal message being, "Do not be afraid. We are spirits of your departed friends. We will not harm your daughter. We have found a means of holding converse with the friends on earth."

Up to that time, Spiritualism had only been known through the percussive sounds termed "spirit rapping." Trance speaking was unknown. Cora Scott's principal guide claimed to be the son of the Rev. Adin Ballou, founder of a Socialistic colony at Hopedale. His teaching was the primitive Christianity of Jesus, practically applied.

The son had thus been prepared by his father's broadmindedness to take up the newer work immediately on passing over.

Cora's mediumship started when she was eleven years old. Spirit people usually condemn the training of children for mediumship until the body is fully matured; but in this case I presume they thought it best to permit the "lips of babes to confound the wise."

As in the case of Jesus, John the Baptist, and Biblical prophets, it is probable she was overshadowed from birth—a claim common to most of the great mediums of the world.

Her education was such as might be expected in a village school. Neighbours and friends thronged the house night after night to test the new marvel.

ANOTHER MEDIUM

Her teacher, Mary Fulsome, a very

pious woman, prayed for special guidance as to whether the messengers were angels or devils. In a few days she herself developed extraordinary powers of healing which transformed her into a fervent missionary, an indisputably direct answer to prayer.

Afterwards, as Mrs. Hayes, she became famous throughout the state of Wisconsin as a healer.

Cora passed through phases of automatic writing, clairvoyance, and trance. One of her earliest controls was a German physician, who refused his name, but gave medical diagnosis in French, German, and Italian, as well as in the girl's own language.

It was impossible for the child to have surreptitiously learned the languages he used or to understand the prescriptions he gave.

Medical men with whom he talked said he appeared familiar with every branch of the pharmacopeia. He took the child from house to house, diagnosed diseases, prescribed, made suitable passes, and then journeyed on to the next sufferer.

As an instance of her work, the following slight surgical operation will serve to show how incredible it would be for a child's unaided mentality to have acted alone.

OPERATION BY A SPIRIT

A carpenter in the village had the misfortune to run a splinter under the nail of the third finger. Two nerves centre there, making it exceedingly sensitive.

The finger swelled rapidly, and inflammation set in. He employed a local physician, who, after several days' excruciating pain, lanced the finger to the first joint. Some days after, gangrene set in, and the carpenter begged his wife to send for Cora.

His wife, attributing the power of a "holy" spirit to Satan, refused. The physician also objected.

After the carpenter had experienced three weeks' intense agony, Cora was aroused from sleep at midnight by the spirit physician. She awoke her father, who accompanied her on a visit to the suffering man.

On arrival, they found his wife bending over him. He was in terrible agony. The physician was also there, quite unable to relieve his pain, and recommending amputation.

When Cora, under control, entered the room, her spirit physician asked the surgeon for his case of instruments.

The indignation of the medical man can be imagined. Highly affronted, he precipitately left the house, declaring that he refused to be held responsible if the man was killed. Fortunately, he left his case of instruments behind.

The eleven-year-old child, while still entranced, selected the appropriate instrument, unbound the hand and arm, and proceeded to cut the gangrene from the finger. When this was cleaned, she bound up the wound, bandaged the arm, made passes over the patient, and left him in a profound slumber.

She visited him daily for about three weeks, until he was able to leave his bed. He never lost the use of his hand or arm, one finger only remaining a little stiff afterwards.

WHY OUR CASE GROWS

The world still wonders why Spiritualism grows, despite active and malignant opposition. Presently, Spiritualists will learn to take advantage of the curative forces thus revealed, and set up their own spirit-guided hospitals.

Surely there are even now sufficient moneyed Spiritualists to make the venture possible? Hundreds of mediums are dispensing their gifts in unrecognised ways.

Why not set up hospitals where every unorthodox method of healing could be tried out? It would be one of the greatest educational factors in the world.

For the present, it would not be wise to limit the experiment to purely spiritual forces. Combine bone-setting, massage, hot-air baths, herbalism, thermal and electric treatment and every anti-mineral poison system in vogue, and the orthodoxy of today will become the heterodoxy of tomorrow.

Nature is replete with simple remedies, but the obstructive money powers and vested interests will have to be assailed by indisputable evidence before public opinion will demand their removal.

In her thirteenth year, Cora travelled from village to village, great crowds meeting her everywhere. What girl of thirteen, from any community, let alone a small village, would dare to stand before such audiences and expound theological discussions and metaphysical controversy? I venture to say there are none.

The subjects for the address, selected by a committee chosen from the audience, were of such a nature as to call not only for ability, but for considerable mental gymnastics in order to satisfy the whims and fancies of sceptical and hypercritical audiences.

In fifteen years some three thousand public addresses were given, exclusive of poems and discussions—a feat impossible to one who has first to write and then to memorise his material.

By no possible “unconscious cerebration” (a theory much in vogue at one time) could facts in history, science, philosophy, politics, and discourses on mind and matter of an academic nature be conjured up at a moment’s notice in the brain of an unaided individual.

At eleven years of age, on February 10th, 1852, in the Hall of Reform and Progress, Lake Mill, Wisconsin, Mr. Ballou controlled Cora. This is part of his address:

“Thinking this audience is fully satisfied as to the existence of spirits, I shall now endeavour to explain to you in what manner they exist after they leave the earth.

“I know of three spheres in the spirit land—one terrestrial, one super-terrestrial, and another celestial. Each sphere has seven circles, and these in turn are divided into seven societies.

“Each of these spheres, circles, and societies represents a degree of development; those in the terrestrial corresponding to the development of the earth’s inhabitants.

“For instance, any person on earth

whose development would correspond to or fit him for the first circle of the terrestrial sphere, would enter that circle on leaving the earthly form.

PROGRESSION THE LAW

“But a person on earth can only ascend to the sixth circle because, should he attain to the development of the seventh, he or she could not remain upon the earth nor in the terrestrial sphere . . . because the spirit then throws off its grosser elements and acquires a more celestial form.

“No pain or sickness accompanies such changes in our world. You perceive by these remarks that progression is a law governing all spirits, whether embodied or disembodied. There is no retrogression.

“The spheres or circles referred to are states or conditions of mind. The darkness that now pervades earthly minds concerning life in the spirit world will soon be swept away by this open communion.

“Instead of fear in your worship of God, you will know only love, for love and wisdom are the attributes of God.”

For a child of eleven to give addresses of this kind without a moment’s preparation needs a better explanation than “subconscious activity.”

I extract the above and the following passages from a trance address delivered by Cora Tappan, on December 3rd, 1873, at Lawson’s Rooms, Gower Street, London.

“Among the Persian magicians there was the faculty of rendering this double or other self visible at great distances, and while it unquestionably originated from genuine mediumship, or spirit power, the laws were not understood.”

“They also possessed the power of rendering the physical body invisible. This is the reverse law of the apparition of the double, and is simply the result of surrounding the physical body with a certain dense aura by gesticulation and rapidity of motion common to workers of wonders among these ancient people. These manipulations or

gestures correspond to those that are now sometimes used by mediums.

"Now, it has been observed in many seances for physical manifestations, that the form produced to represent the spirit sometimes resembles in a most provoking manner the form of the medium. . . . This has led to a suspicion of fraud.

UNFOUNDED SUSPICION

"But it may very easily occur without supposing it to be the spirit of the medium or a fraudulent manifestation. Suppose a spirit desires to materialise a form to make itself visible and produce a tangible touch, the most natural form to appear would be that resembling the medium, because from every part of the medium's body goes out an emanation.

"That emanation, when it takes shape, will naturally resemble the form of the person from whom it arises, just as a shadow thrown upon the ground by rays of light reflect the same proportions, the same outline, and the same form. It could not be otherwise; and thus the spiritual form would indeed represent the same figure.

"You know that if there is a scar upon the body—although the atoms change—each succeeding particle assumes the form of that scar. It is also said that the human body does not contain, after seven years, any one of the particles it previously contained.

BUILDING ON THE MEDIUM

"So, when the spirit, acting upon the atomic particles or elements that emanate from a medium's body, desires to produce a form, the most natural form the elements assume is that of the form to which they have just been united.

"Hence the spirit, for the first or even the twentieth experiment, may reasonably be expected to produce a form resembling that of the medium. As the power grows stronger and more independent of the direct personal aura of the sensitive, this resemblance becomes less and less."

The following address was given by Cora Tappan, under the control of

Benjamin Franklin, on June 12th, 1875 :

"It is broadly stated by the world of Science that a physical substance cannot be moved without known external contact. The substance of which the body is composed is material; it moves in obedience to the human will; no scientific analysis, save that which has been revealed by psycho-spiritual intelligence, has ever unfolded to the world how the spirit of Man governs it, and causes the material body to move in defiance of the propositions of Science. . . .

"Positive and negative electricity contacts a higher or psycho-spiritual force on which the mind acts, so that by acting upon a more etherealised atmosphere than that of the earth, the spirit moves its own or other ponderable bodies. . . .

"The first proposition that I have to lay down to you tonight is that the polarity of the atoms constitutes not only the physical and organic structure of the earth, but the physical and organic structure of the human system.

"Where electricity is thrown off at right angles during the night, so this electric force is thrown off from the human system, in precisely the same manner, with all due allowance for the different positions and varied conditions of the human body.

"Hence it is that every human body is either electric or magnetic at alternate periods of the day or night, and that the force that is denominated electricity or magnetism is the force by which the mind of Man governs the body, causes contact with outward creation, and produces physical effects.

"This force, extended to all the infinitesimal atoms that lie between Man's outer organism and the world which is denominated the world of mind, is uniform in action, governed by the same laws, amenable to the same forces, and capable of development in the production of power.

THE SUPERIOR POWER

"Hence, when it is discovered that atoms constituting the earth's atmosphere are more or less charged with this force of positive and negative

electricity, and a contravening force to destroy that effect, it proves that, beyond the usual causes and currents of electricity or magnetic life, there is another and superior power.

"For the sake of convenience, I denominate that higher force the psycho-spiritual force. It belongs not to the disembodied mind alone, but to embodied minds also.

"Whoever has been brought to this room tonight by inclination, reason, judgment, aspiration, or curiosity, has been brought by a process of his or her individual mind acting through this psychological power upon the nervous system, and showing independence of the outward atmosphere and the laws of external organic life. A disembodied spirit is here by the same process.

"It is possible for you, in defiance of the laws of inertia that control solid matter, to bring your physical organism constructed with substance and solid matter in obedience to this psycho-dynamic power.

"It is also possible for a mind disembodied—or any number of them—to assemble in this room through the same law, and, upon the atoms of the same atmosphere surrounding you, by the same process, move upon your minds, give utterance to these words, and in various ways reach the organism of your outer bodies, and therefore reach your spirits.

"As I have stated, the atmosphere is composed of polarised atoms, each one of which obeys the laws of magnetic or electric control. The spiritual atmosphere, in exactly the same manner, but with an infinitely finer structure, and composed of infinitesimally finer substances, obeys the law of spiritual and magnetic control.

THE RARER LAW

"Upon this finer atmosphere, and in obedience to this rarer law, the minds of all intelligent human beings act, whether embodied or disembodied. It is no more a miracle that a disembodied spirit should do so, since the same process enables both to produce the same result. . . .

"For every ultimate physical atom I can show you a correlative spiritual force; for every physical result I can show you a correlative physical cause; for every manifestation in the world of matter, I can show you a manifestation or cause in the world of spirit, not defined by Science, but capable of being as well understood.

"The atoms that compose the atmosphere of this room are invisible to every one of you. Decimal particles which make up all the vitality which you at present inhale are impalpable, yet little by little they contribute to the building up of the physical structure. Without them, you are a dead mass of clay.

MENTAL OXYGEN

"The spiritual atoms which lie behind these are as invaluable and as necessary to your spiritual and physical life as the physical atoms. If your body requires oxygen in a high state of refinement in the atmosphere to sustain physical life, so do your minds require thought in a high state of refinement, or there is death to your mental and spiritual structure.

"The elements which feed this mental and spiritual structure we call the 'oxygen of the soul.'

"When, one hundred years ago, Dr. Priestley was persecuted, and discovered the element of oxygen in the external atmosphere, he found also that other element of spiritual freedom, that was the chief cause of his persecution.

"Today, we announce the oxygen of the spiritual atmosphere, which is the same psycho-dynamic force that is destined to play as important a part in the world of scientific investigation in the future as oxygen, with its various combinations, bears today.

"This world of spiritual science from gradation to gradation, meets your outer world more than halfway, and moves upon the atmosphere that surrounds your minds, producing vibrations, impressions, thoughts, aspirations, prayers, and the uplifting of all that enables man to rise above the mere brute functions of existence in life. . . .

“There is now an infinite number of messengers waiting upon the wings of thought for an avenue or open doorway whereby they can hold converse with human beings; and the message that they bear on the freighted burden of their thought is that in mind, as in matter, there is no death.

“In the world of spirit, as in the world of external force, there is no annihilation; every ultimate principle and every ultimate atom in the uni-

verse is immaterial; and the soul of man is not alone a mockery in creation.

“The message which they bear is that, from the highest sphere of which spirits have knowledge, to the lowest child of earth, there is a connecting link of inspiration and control, which, even in dungeon cell, or chains of perjury or vice, give hope to the soul, uplifting it from the slough of despond to the region of hope, and promise, and love.”



CONCLUSIONS

THE following is extracted from an address delivered on December 10th, 1873 :

"It is true that electricity does not usually form the means whereby spirits produce sounds. In all external manifestations there are three causes for the phenomena produced.

"One of these is electrical, in the manifestation of which the spirit employs the electrical forces constantly given off from the body.

"It is asserted that the human body generates electricity of a finer quality than that employed in the usual electrical manifestations, or the electric telegraph. That this element is electricity is proven by the fact that it affects metallic substances, and produces ignition of susceptible gases.

TRY THIS EXPERIMENT

"For instance, the gas in this room can be ignited by the electricity of the human body. You can at any time try the experiment by walking up and down to generate the electricity in your body and making a friend turn on the gas for you.

"By rubbing your feet, on which you have indiarubber soles, upon the carpet, a larger quantity of electricity will be produced. After pacing round the room half a dozen times, touch the gas and it will probably ignite.

"You will find persons possessing this power who can light the gas every time. This is one of the occult forces in the human body."

(Two or three families in America, around Los Angeles, assure me this is now a familiar trick. The power seems peculiar to localities no less than individuals. One person in Scotland has reported success. Those who succeed should be able to develop table-rapping and definite forms of physical mediumship.)

"Now this, when employed by the spiritual powers, will produce certain sounds, but they are also produced by the presence of nitrogen and carbonic acid and the compression of the atmo-

sphere—an effect brought about by the combination of the two gases."

(Note: whenever you can discover the raw materials used by spirit operators, it would be advisable to obtain them and place them in the seance room when practicable. It might save a great amount of time in the production of manifestations and eventually lead to getting many manifestations without mediums.)

"You have all heard of drops of water falling on the faces of people at seances. These result from the condensation of the atmosphere which produces the oxygen and the hydrogen.

"The second form is by atomic evolution, whereby atoms are made to revolve with great rapidity, and, by producing a vacuum, cause a concussion.

"This atomic evolution you cannot see, because you cannot see the infinitesimal particles, but the presence of a spirit can affect these atoms and produce the forms that are sometimes seen by every person present at a seance.

"There is a third element, phosphorus. It is well known that all bodies in a high state of organisation possess this ingredient.

"The phosphate that is taken on and generated in the brain is the combination of that element with another, which in its nature is so uniformly connected with thought that it is scarcely possible to separate them. . . . Of course, you cannot see a thought, but phosphorescent effects can be seen.

"This intermediate product, which is the result of phosphates and of the nervous force of the brain, produces a certain amount of power and volition that in themselves constitute Mind. This is the subtle element upon which spirits often act.

"Certain persons give out electricity, while others give out phosphoric lights or phosphorus. These the spirits can control and, under proper conditions, produce phosphoric or electric lights.

"The electrical lights produce sound,

while phosphoric lights are accompanied by no sounds and are tranquil in their appearance.

"If one medium possesses phosphoric and another the electrical force, they destroy each other's influence. Someone then wonders why, with two such powerful mediums present, no manifestations are gained.

IMPORTANCE OF OZONE

"The fact is that the two forces destroy each other and the spirit has nothing whereon to act. If you knew of what your bodies were composed, you would organise spirit circles in such a manner as to produce very strong manifestations.

"If the presence of carbonic acid gas is too strong, you could introduce another element with very little trouble that does not destroy the conditions like raw oxygen. That element is ozone.

"Ozone may be produced from the three following elements: peroxide of manganese, permanganate of potash, and oxalic acid in equal portions. Combine these, then take two teaspoonfuls of the mixture and pour over it, every two hours, about one teaspoonful of water: it will throw off about enough ozone to make the atmosphere quite pure. . . .

"In the sickroom, where too much ozone would induce coughing, the above quantity would be quite sufficient to purify the atmosphere without producing evil results. In the seance, for the sake of supplying the lungs with pure air, you might introduce ozone thus made with very little trouble and expense. . . .

"Oftentimes the disease of your bodies and the lassitude of your nervous systems are the effect of impure air.

"When you remember that you often produce an atmosphere impossible for a spiritual being to act upon, and consider that from your bodies an emanation is constantly coming off proportionate to the food you eat and the drink you imbibe, and that an emanation is always proceeding from your brain in proportion to your thoughts, you will understand that the spiritual atmosphere in this room is as

dense as the physical tonight." (The room was overcrowded.)

"This being the case, how difficult it must be for spirits to approach you with anything like a palpable presence. Then, when you consider the still more subtle element of which thought is composed, or of which your spirits must be formed, you will almost wonder there is any communication at all. . . .

"Your bodies are so afflicted, your brains so confused, and the infirmities of the flesh weigh so heavily upon you, that you do not present to your friends a fair face.

"These are untoward conditions; but by studying these laws you can remedy them, and by knowing other spiritual laws you can invite and facilitate the conditions whereby spirits manifest their presence.

EFFECT OF ALTITUDE.

"For manifestations with a person of electrical temperament, localities at high altitudes are advisable, but if your manifestations are of a phosphoric kind, low altitudes and places bordering on fresh-water streams where carbonic acid is thrown off would facilitate experiments.

"True Science is never at variance with true Religion. The science is of the spirit, for there is underlying every principle in nature, and every atom in matter, the Pre-eminent Spirit whose life shapes the atom and causes it to evolve throughout the centuries forms of beauty and life.

"Spirit is everything. Matter is the shape, the external form, the clothing, the servant of the soul; while boundless in its capacity and infinite in its power, the spirit is allied to the God!"

* * *

The attention of readers is drawn to the high tone and serious implications invariably introduced by cultured controls.

Contrast these with the illogical arguments of our opponents, and it becomes immediately apparent that they have no case.

It is to be hoped that pioneer writers on Spiritualism will be rescued

from oblivion. They usually adopted a severely scientific and critical attitude which appealed to reason no less than the noblest instincts of the soul.

They deserve a better fate than submergence under the flood of sensational literature which has followed in their track.

If Spiritualism is true, then what of it?

We have seen that foreign languages were clearly and grammatically spoken by Cora Tappan, a child eleven years of age, who could by no means have surreptitiously learned them, and that the identity of the German physician who controlled her body was as well marked as her own.

Foreign languages can only be spoken by a native unless tutors instruct us.

In the articles on the "direct voice," on the testimony of one of the greatest living linguists of our time, we find Confucius corrects a 2,400 years old error. In the articles on telepathy, I gave illustrations of spirit messages transmitted to groups of people hundreds of miles apart.

The messages were sometimes split up and conveyed in sections to different people, who could not make sense of them until they compared notes. Parts of the messages were transformed and delivered in different languages.

In the articles on physical phenomena, we find the spirit Walter Stinson producing finger-print evidence testified to by New York's finger-print expert, that would be sufficient to hang a murderer on trial.

BEHIND OUR PHENOMENA

All types of phenomena support the statement that independent mentalities are responsible for its production.

The claim that their inspirers once lived in physical bodies like ours is theirs, not the mere assumption of Spiritualists. It is an obvious statement of fact, and the only one that covers the ground satisfactorily.

Why present stupid theories merely for the purpose of discrediting the messages or the messengers?

It is true that charlatans and sim-

pletons obscure the issues, that subconscious activity must be allowed for and other factors require careful scrutiny. But these do not affect the main issue

What is its purpose? Truth is ever simple, and carries its own way sooner or later, to the dismay of its traducers. Corroboration comes from all over the world. Their message is ever the same:

"We are trying to break down Man's Godless materialism and turn their faces towards the light of Truth, for Truth is God in manifestation.

"We want earth's children to awaken from childish follies and selfish antagonisms that create hell upon earth and fill the hells of the after life with remorse. True progress lies in mutual helpfulness.

"Be warned by our experiences: cease to do evil; learn to do good."

THE "HOLY COMFORTER"

It is the Nazarene's message emphasized in a thousand different ways. The great leaders of the past are still leading. They heal the sick, they exhort to clean and useful lives, they cast out undeveloped spirits, remove the terror of death, and prove their claim to be "Holy Comforters" in every sense of the words.

But scientists, immersed in their materialism, refuse even to glance at the mountainous evidence piled up.

My illustrations are but a tithe among teeming myriads. But Spiritualists are dismissed with a *curt a priori* theory calculated to crush both them and their evidence.

It is subconscious activity. It may even foreshadow a higher evolution of the physical body; but spirits—Pshaw! Science has no time to waste upon such a preposterous fallacy, and so the *great* intellects immerse themselves once more in absorbing studies relating to high explosives, flies and beetles!

Meantime, Rachael cannot be comforted; the widow and the orphan weep; selfish commercialism reigns supreme, and the greatest of all solvents for sorrow remains unused.

“ AUROSPECS ”

MEANS

Kilner Screens Perfected

The late Dr. W. J. Kilner, B.A., M.B. (Cantab), M.R.C.P., etc., was the medical electrician at St. Thomas's Hospital, London. He regularly used the dicyanine screen to diagnose disease.

His book, “ The Human Atmosphere,” created a sensation, because it means that he has discovered a mechanical method of adjusting the focal range of the eye so that previously invisible forces can be seen. This applies particularly to the aura, which is usually shown by artists as a halo around the heads of saints. He also claimed to see an etheric body otherwise known as the spiritual body or psychic organism.

HE STATES THAT 95 PER CENT. CAN SEE THE AURA.

Modern Clairvoyants, who diagnose disease, habitually see the aura, but believe they are specially favoured.

IN OTHER WORDS, Dr. Kilner asserts that NINETY-FIVE PEOPLE out of EVERY HUNDRED can be MADE CLAIRVOYANT.

His experiments also proved that regular use of Dicyanine strengthens the sight of presbyopic people.

WHAT KILNER SAW, OTHERS MAY SEE.

Some are able to see the aura immediately; others develop the power gradually by accustoming their eyes to a newer focal range by the steady, regular use of “ Aurospecs.”

The original screen was formed from optically perfect glasses cemented together, enclosing a specially compounded solution of alcoholised dicyanine. The great expense of this combination—two to four guineas being the usual charge—prohibited general use, and led to substitution of coloured water, coloured glass, and gelatines, which, being quite useless for the purpose, brought ridicule upon the subject. To guard against this deception, we have registered the word

“ AUROSPECS,”

and provisionally patented a combination which perfects Dr. Kilner's formula, and so materially reduces the cost, that *it is now possible to become a seer yourself at the price usually paid for one seance with a professional clairvoyant.*
ONE GUINEA ONLY.

Dr. Kilner's "HUMAN ATMOSPHERE," post free 10/6.

As Dr. Kilner's statements are somewhat misleading to the uninitiated, and so much misconception exists on the subject, we have hitherto refused to sell "AUROSPECS" unless purchasers have read his book AND our lessons on clairvoyance and trance, but as the "Psychic News" booklets contain sufficient details for Spiritualists and enquirers we make the following offer to our readers:—

To those who have read "The Human Aura and How to see it," post free 7d., which contains instructions for the use of "Aurospecs,"

"AUROSPECS" WILL BE FORWARDED POST FREE
for ONE GUINEA.

Refills of dicyanine, 5/- per pair, plus postage.

"CLAIRVOYANCE AND ITS DEVELOPMENT,"
5/- (typescript).



"KILNASCRENE" DEVELOPS CLAIRVOYANCE

After long research we are able now to announce the introduction of a cheap substitute for "Aurospecs." It can be used during diagnosis and delineations, or, like Aurospecs to sensitize the optic nerve before the seance.

"KILNASCRENE" goggles are the nearest possible facsimile in glass to Dr. Kilner's famous dicyanine screens. They possess almost identical spectroscopic markings and therefore produce practically the same result.

Sent post free in Great Britain for 10/- with full instructions for use. Postage extra to foreign countries. International Money Orders should be made payable to H. Boddington, Director of the London Psychic Educational Centre, 17, Ashmere Grove, Acre Lane, London, S.W.2.

UNSOLICITED TESTIMONIALS

The following extracts from unsolicited testimonials tell their own story. There was no sitting for development. These results came almost immediately:—

From A. L. M. Cheshire: "I thank you for 'Aurospecs' received. I can see the aura very distinctly with the 'Aurospecs' on. I find that on looking through them at daylight, if the hand is held up to the window, after about three minutes it appears transparent (X-ray effect) and this is an indication that your eyes are sensitised. A very great deal depends upon the correct lighting."

From D. E. C., Southampton: "On looking through the window everything appeared as if covered with snow. Fingers were illuminated and flesh disappeared; only bones were visible. A most interesting experience."

Her sister adds experience as follows: "From the left hand a white mist, stretching to the right about eight inches, while in the left hand I saw a heliotrope-coloured ball of light. Hands kept disappearing and re-appearing. Sparks showed from the top of the left hand." The mother's experience was corroborative.

From Miss E. T., Wimbledon: "When using 'Aurospecs,' the first colour my eyes registered was a faint green, which enveloped most objects, but the lighter tones, i.e., the painted side of a house, garden paths, seemed intensified, giving appearance of snow. When placing my hands in front of the screen against the cabinet, sparks ascended from the finger tips, also a lightish grey mist outlined and elongated the fingers a distance of about 6 inches. Sparks were also seen when directing finger tips towards the wrist. The bones of the hands were more clearly revealed, also dark patches over the hands. Inside the cabinet the sparks continued, and the mist around the fingers appeared more dense."

Dr. Drysdale Anderson, whose interesting article on the aura appeared on Mar. 14th, 1930, in the *Daily Chronicle*, wrote us on September 19th, 1929: "You may be interested to know that both my wife and self can make out the aura (through the glasses), but it appeared to be only some three inches thick."

Miss N. Booth, of Birkenhead, wrote on August 14th, 1930: ". . . I see my hands quite transparent. I can see right through them . . . and I see a white mist with a faint blue tinge . . . a grey with a lot of little sharp points like lights. . . . The other day, after I had looked at the light

and had turned round to inspect my hand, I seemed to see so clearly from the temples of my head, a pinky gold light right round my own body and it looked like those low electric-heater bulbs lit up. . . . This proves that (the colour of) the aura changes. And now when I take my class on Tuesdays (I am a circle leader) I see the aura round some of the sitters. . . . I saw the other evening a purple colour right round a lady after I had the 'specs' on and come downstairs. . . . I feel they are helping me, and certainly are helping my eyesight . . . my eyes are much stronger now and do not ache with strain as they used to do."

From Miss Edna May Jones, Canada, April 22nd, 1931 :
 "Dear Sir, about a year ago I purchased 'Aurospects' from you. . . . I have had great success in being enabled to see the emanations of auras surrounding articles and proceeding from them in streams, including flowers, metals, finger-tips, etc. A friend of mine, a professor of psychology, wishes to borrow them as a help in convincing his students of the actual existence of the aura . . . A little of the liquid has evaporated; can I have this renewed?"

AUROSPECS are not sold to any agents or to trade houses because heat in course of time evaporates the pure alcohol essential to Dr. Kilner's formula. We refill the glasses at five shillings a pair or send the latest design in lenses in exchange if the complete original set is sent to us with ten shillings and sixpence, plus registration costs in both cases.

Before placing "Aurospects" on the market we offered to let any member of the London Spiritualist Alliance try them out, free of cost. The following is a report from Mrs. L. M. S. :—

"Haze seen extending about 2 inches all around hands when looked at through the glasses, and in bright daylight with back to window. Also rays joining fingers of the two hands when pointed towards each other. Inside the cabinet, without glasses, the rays joining fingers were seen, but so faintly that they may have been due to imagination."

Others report seeing the electricity in the atmosphere on exceptionally bright days, and the radiations from flowers both by moonlight and sunlight.

To benefit Societies' funds we have given several demonstrations. The success varied from 75 to 100 per cent.
DR. KILNER DIAGNOSED DISEASE BY NOTING VARIATIONS IN THE APPEARANCE OF THE AURA.

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By HARRY BODDINGTON

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