

EXPANDING  
YOUR PSYCHIC  
CONSCIOUSNESS

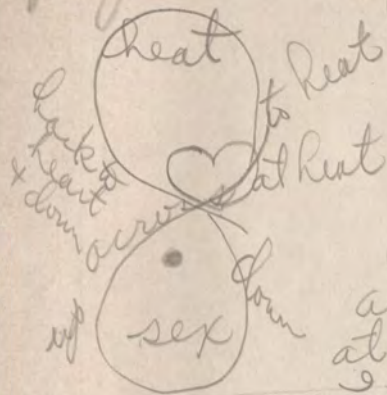
VOLUME II



By  
RUTH WELCH

Opal Keys  
1951

April 17 1900 they showed  
me different at bringing  
up power. Egyptian way.



Then I seen  
Mrs Labor she  
said bring power  
also to head & down  
all. dream cross  
at heart instead of navel  
I'll try it as they

showed it to me. It may  
be that I'm left handed  
I'd have it different. Also  
Mrs Labor say breath is the  
root of it all. Learn to breath  
proper. & I have it



RUTH WELCH,

Healer, Teacher and Writer

EXPANDING YOUR PSYCHIC CONSCIOUSNESS

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LESSONS FOR STUDENTS

Volume Two

By Ruth Welch

Price \$1.00

Brea Progress, Publishers  
Brea, California

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First Printing, October, 1951

Printed in the United States of America

## FOREWORD

True success is not measured by any rule of thumb. Neither is it a matter of dollars and cents. The final proof of true success lies in its ability to give service to man in general, and if this service creatively touches the higher or spiritual consciousness, its value then can have no comparison with any other type of effort.

In presenting this second Volume of *Expanding Your Psychic Consciousness*, there is only a sincere desire that it shall fulfill the same purpose for which Volume I was printed. This is, that it shall effectively point a safe way toward the expansion of spiritual powers in the lives of those who desire such soul growth. If in this endeavor, this second volume receives the same enthusiastic response as did Vol. I, then the author's efforts will not have been in vain.

Mrs. Ruth Welch has listened carefully to the inner voices of her Invisible Mentors and Teachers, and has carefully endeavored to carry out their every suggestion and thought for the further expansion of *your* psychic consciousness. These pages are doors through which your own searching mind may pass, to find hidden truths and enjoy the expanded horizons of your own enlarging concepts.

We join together in a sincere desire to give every teacher, student and reader of these books, instructions and data which will be of real and lasting value, that through their own expanded consciousness, each may find the rich reward which a fully lived and adequate inner life brings.

Acknowledgement is gratefully given to Mr. J. Gilbert E. Wright, author of the splendid Chapters on Ectoplasm.

Rev. Bert L. Welch

## FORMING CLASSES OR CIRCLES

In all phases of psychic development there are certain fundamental rules which it is helpful to follow. In this chapter therefore, we shall stress points to be observed for the formation of a class or circle. This information becomes doubly important to those groups who have no developed medium or teacher, but who wish to sit together for mutual development.

Many teachers feel that an odd number of persons is desirable in forming a class, often believing that 12 students, with the 13th person as teacher or leader, is the perfect number. This belief doubtless stems from the occult meaning of the figure 12, and from the fact that Jesus selected 12 disciples as his band, himself making the 13th, as teacher and leader.

Astrologists claim that each disciple of the Master represented one of the 12 Houses of Astrology. Occult teachers place deep significance in the number 12, as one and two added together make 3, which is the symbol of the trinity, to be found in all nature. However in the average gathering the number of persons to be included in the class must be regulated by the number of those available.

In those classes where no medium or experienced teacher is present, the small group is most desirable, and most apt to bring results, for the smaller group can best be harmonized, and will likely have a more nearly undivided goal. The developed teacher will be able to handle a much larger number of persons successfully, and the most necessary quality in any circle or class is not after all, how many comprise it, but rather the unity of purpose, and the harmony which prevails among its members.

In the formation of the circle or class which has no medium, some member of the class should be selected as Leader or Chairman. To him should be given the task of conducting the meetings, as well as the responsibility of carrying out instructions which may be received from spirit. A Secretary should also be appointed, who will keep an accurate record of all meetings. Thus the group as a whole, as well as each member individually, can see what progress is being made, and also become more aware of any mistake in procedure.

Every meeting, whether large or small, should be opened in a reverent frame of mind, with prayer and the singing of hymns. This not only stirs the ethers, but also conditions the group members, and raises their vibratory rates and spiritual receptivity. It assists also in making conditions whereby spirit workers of high intelligence and intent are able to assist in the work.

In our own classes we always begin the evening with prayer and song, followed by a period of absent healing. During this healing period, hands are joined, one palm up, the other palm down, so that palm rests upon palm, thus forming an unbroken chain through which the healing power may flow without obstruction. This flow of power may be plainly felt, and may then, by thought and word, be directed to those who are in need of healing, either those within the group itself, or those residing in far places.

If any member of the class is ailing, they should be given treatment. This is done by this method: select the person sitting directly opposite the ailing one as the dividing point in the circle. From this point, from the right hand, and from the left hand, direct the power to flow in each direction, passing directly into the hands and body of the one who is ill. This is not only a direct aid to the weakened class member, but it also helps to eliminate negative conditions caused by lowered vitality,

and eases the "pull" upon other members later in the meeting.

Following this period of healing, a general discussion on a topic assigned at a previous meeting is helpful, for it allows each member to express thoughts and guidance they may have received during the week. This arouses enthusiasm and a beneficial feeling of participation, which is an aid in spiritual development. There is nothing harder to overcome in any group, than the mental inertia occasioned by a student who just sits, without a word or an opinion. Be enthusiastic! See what spiritual treasures you can ferret out to share with others of your group! Listen to the opinions and thoughts of others, and take from them that which will enhance your own understanding. In this way mental horizons are pushed back, and real progress is made.

In cases where individuals do not know which phase of spiritual development they will develop, or are capable of developing, and when there is no capable or trained medium to direct them in these matters, it is well to make preparation at first for all phases. Should any manifest, they are then prepared to make the most of it. Always keep paper, pencils, trumpets and etc. handy. If any member is strongly impressed to speak, sing, dance, or write, or in fact do anything within *reason*, they should do so, for each obedience to spirit influence, makes easier and more perfect the next demonstration. Such small beginnings lead to fuller expressions in the course of time. Patience is the watchword, and absolute Truth, *without embellishments*, its necessity.

Occasionally a medium is developed in the course of a few sittings, but the greater number of students must labor unceasingly for long intervals. This fact should be accepted at the beginning, for to become impatient after a few weeks or months of study would mean the

loss of all that had been accomplished.

Every student possesses his or her own temperament and characteristics. These must be wisely considered in the forming of a permanent class or group, for no personality clash can be overlooked or tolerated. Such clashes bar the reception of that which is high and fine by creating vibrational disturbances.

Neither should the sitting be prolonged for too great a time, as this is often exhausting to the physical body, and vital forces may thus be depleted. Where circles are held once or twice each week, it is often beneficial for each student to sit alone for a half hour on the day of the meeting, thus previously drawing to himself vital force which later on spirit friends may be able to use during the class demonstration.

The best time to hold meetings is at a time when each of the members may be free of other duties, and thus have no pressing cares upon the mind to distract attention or to cause tenseness or strain.

It is also best, when possible, to set aside a certain room for these meetings, for after a time this room becomes spiritually magnetized. Each student should take his or her assigned chair promptly at the appointed hour. Spirit forces very probably have prepared conditions for this meeting, and a delay in starting might be disastrous for best results. Members should occupy the same chairs at all meetings, unless changed by spirit direction, or unless the sitter becomes unhappy in his position. In such case, a rearrangement may be necessary to promote the greatest possible harmony.

Darkness is, of course, necessary to the development of physical phenomena, but it is not necessary, nor is it desirable to the development of mental mediumship. Instead lower the lights to a soft, restful state in which each member may be plainly seen. Clairvoyant mediums who unwisely develop in the dark, frequently encounter

difficulty in working in the light. Thus it is best to regulate the darkness or the degree of light to conform to the type of mediumship which the members are striving to develop.

Before attending class, each member should partake of light food, or no food at all, as a heavy meal, undigested, forms a bar to mental reception by rendering the individual sluggish. Overeating and overindulgence in any direction is a hindrance to mediumistic development. Many teachers feel that the eating of meat is also to be avoided, but this is of course, a personal choice.

Before attending class, members should bathe, dress in clean, comfortable clothing, and enter the class room with a pure mind and with elevated thoughts, remembering that both the time and the place are sacred. Only under such conditions may that which is truly high and fine, and of permanent soul value be received.

If, during the meeting, a spirit endeavors to communicate, but seems weak and unable to do so, it may be found helpful to gently encourage it by speaking in a soft soothing manner, thus building a vibrational sound track upon which the spirit may operate. Music may be played, or songs sung, to raise the tempo of the vibrations, and assist the spirit through. Never break the circle, or leave it without the consent of the manifesting spirit, for this may stop all demonstrations.

We are told that it is just as difficult for spirits to learn to use the human body and its organisms for communication, as it is for we who are still a part of earth life to manipulate spiritual forces for the same purpose. If, after holding meetings for some time, no satisfactory results have been obtained, do not become discouraged or allow this delay to break up the meetings. No one should become dissatisfied if months, or even years pass, without much in the nature of phenomena. During this time spirit may be working invisibly to adjust conditions,

so that when the time is right, manifestations will come through in all their power and beauty. During this period of waiting, the very harmony of the group, meeting regularly in mutual endeavor, can and will be beneficial to the health and well being of all members.

Enter this period of preparation with the determination to sit for months, or even years if need be, in order to establish perfect contact with spirit. Little that is lastingly worth while can be gained without personal effort. Remember also that being in the company of those who are mentally and spiritually adjusted, adds to the strength of the body, promotes peace of mind, and adds stature to the ambitions of the soul.

In this thought, let all students enter hopefully into their periods of study and development.

## **CLASS SUGGESTIONS**

## INSPIRATION AND HOW IT WORKS

All people, whether they be civilized or savage, educated or illiterate, are subject to some degree of inspiration, for its finer, more etheric electrical impulses touch, and are absorbed by, the human auric flow, passing thus through it and the nervous system to all the life centers of the body.

Unfortunately not all persons are aware of the possibilities contained in an expanded reception of inspiration. However those who are, find this a pleasant and helpful form of development, for by the reception of inspiration one may become en-rapport with teaching, guidance, and helpful companionship from the higher spiritual realms of power. By retaining consciousness during inspiration, one may also keep for himself, and for the benefit of others, a remembrance of such teaching and guidance.

At this point it may be well to diverge from the topic long enough to consider briefly the creative structure and behavior of thought and the spoken word. It has been scientifically proven that a thought sets up a certain electrical vibrational pattern. A spoken word has even greater power than a thought, and its structural vibrations are of greater density and force. This radiation of thought and vocal force spreads out in all directions, just as a stone tossed into the still surface of a pond, causes vibrations which spread and ripple outward.

This spreading radiation touches and is absorbed into the aura of every person with whom it comes in contact, thus communicating something of its original quality to them. Thus the creative power of thought and word takes form. If the person so touched is in a negative or receptive state, the influence will be great. If how-

ever, the human aura has been closed against intrusion, the influence will be negligible. It is because of the working of this spiritual law that inspirational religious speakers are able to reach the heart strings and higher senses of their audiences and thus transmit to them some of the high quality of the thoughts which they express.

Inspirational or inspired speaking may be roughly divided into two types. First, those who allow their vocal organs to be used by a spirit entity, but who retain complete control of their mental faculties and will power. Second, those who are receptive to inspiration, but who employ their own choice of words to clothe or express the inspiration received by them. The first partakes of partial trance, the latter of true inspiration.

For the student who is just developing this phase of work it will be found helpful at first, to make a short written outline of the thoughts he desires to express. When speaking he will then allow the inflow of inspiration to enlarge upon and develop those thoughts to the full comprehension of the audience. In due time, when the reception of inspiration has been perfected, and when the student has gained confidence in his own ability, it will be found pleasant and possible to discard the mental "crutch" of the written outline, and rely solely upon the inspirational inflow of the moment. The more this practice is used, the greater facility the speaker will develop, and the greater faith he will build in his ability to receive and express inspiration without confusion.

Because of inspiration, the student will find that he will express in lovely words, and with beautiful meaning, thoughts or ideas far deeper in portent than those habitual to him. This will prove a welcome outcome for the sincere student, and assist in building up reliance, both in his own powers, and greater confidence in spirits who collaborate with him.

An interesting and helpful exercise during development, is to watch, clairvoyantly, the ebb and flow of auric colors around the head and shoulders of those who speak fervently on religious subjects, and whose higher and more spiritual emotions have been stirred. These auric flows will often show a great deal of electric blue, infused with other colors, as the quality of the thoughts and emotions of the speaker change. (See Vol. I, lesson on Aura.)

## **YOUR PERSONAL INSPIRATIONS**

## REQUIREMENTS FOR SPEAKING MEDIUMSHIP

Those who wish to prepare themselves for speaking mediumship must assume many obligations. They must study to understand the basic truths and laws which govern spirit and human life. They must learn to correctly pronounce words, and to enlarge their vocabulary with beautiful and expressive phrases which most fully express spiritual inspiration, for beauty of word is a form of spiritual power, and by its own creative action, moulds the thoughts and aspirations of those who listen to it.

Speakers must also learn poise, self control, what to do and what not to do in public, and upon the rostrum. They should try to improve themselves in every way, for an ignorant speaker will never be able to express the high inspiration and the creative beauty which a properly trained and well grounded speaker will bring forth. The immutable law that like attracts like, governs this, as in all things. It must be remembered that the development of grace, poise, and ability must not be a mere surface growth, but be that which stems from the heart and soul of the individual. All goodness comes from within, and when the *within* is filled with beauty, goodness and love, it will manifest outwardly, and people will note it and be drawn to the one whose countenance is filled with light and love.

Speaking mediumship, whether it is used in the home, in the class room, or upon the rostrum, is a direct link between the heaven world and the earth plane, and is thus a sacred trust and obligation. Let all students heed

this paragraph, and think well upon these matters, for as one writer expressed vividly: "The brain of the medium bears the same relationship to the thoughts that flow through it from spirit, that seive does to the sand which is passed through it. If the seive is coarse, it will pass coarse material. If the seive is very fine, it will exclude all but the finest of material. The finer the brain development, and the quality of the soul, the finer the material that will come through it."

In beginning the development of inspirational mediumship it is best to attempt the first demonstrations while with a few well chosen and trusted friends. Do *not* endeavor to go upon a rostrum until you are fully prepared and trained, for in doing so you expose yourself to undue strain, and often permanently limit and impede the spiritual growth which might have been developed otherwise. Be patient and faithful here, and the reward of perserverence will justify this course later on, in a fuller and broader mediumship.

Do not expect to be guided and controlled by spirits who claim great names in history. Here again we must remember that like attracts like, and unless there is some special or personal reason why a high spirit should manifest to you, one must always be distrustful of those who come giving the names of celebrities. The general rule is that bonifide spirits of high standing are reluctant to give their names, preferring that the attention of their listeners be directed entirely on what is being said, rather than dwelling in awe upon the greatness of the one communicating.

To attribute that which one receives from spirit as emanating always from an exalted soul, is also to lay oneself open to unbelief on the part of others, who perhaps have traveled further on the road of development, and who because of this very fact, do not advertise the greatness nor the fame of their controls and helpers.

This is one of the fundamental rules for students to realize. The higher the teacher, the less he or she will say regarding their own fame or position, for in their higher development they have come to realize that to tell of these things dissipates their spiritual power. This is true humility, and is not only a fine personal characteristic, but one which is a "must" for all developed souls.

In developing speaking mediumship, study also the lesson given previously in Vol. I on voice control, for all these factors have a vital and potent effect upon the quality of your mediumship, and aid in making it a living and vital force to your hearers. Going into the Silence daily is also a "must" in all types of development, and is one of the finest practices and aids in the reception of inspiration. Breathing deeply yet easily, forcing the breath clear down to the solar plexus center, is also beneficial. In fact anything which tends to lift the soul of the student into closer harmony with spirit, tends also to improve the quality of their mediumship, and brings closer the fulfillment of a well rounded mediumship.

## YOUR GUIDES AND SPIRIT HELPERS

*Dr. Done Dec 20 1940 + Chief Big Black Bear*  
*Dec 1940*

|                                              |                                                              |
|----------------------------------------------|--------------------------------------------------------------|
| <i>Dr. Done. 1945</i>                        | <i>Calhoun (Irish) 1950</i>                                  |
| <i>Dr. Gray 1946</i>                         | <i>Tonia - 1950</i>                                          |
| <i>Margetta - 1947</i>                       | <i>Hindu Langree 1950</i>                                    |
| <i>Chief Rain in the face - 1951</i>         | <i>Elesa + Leson June 1951</i>                               |
| <i>Penny India scout Dec 22, 1951</i>        | <i>Don an Peart June 1951</i>                                |
| <i>Pansy June, 1945</i>                      | <i>Nine Egyptian came 25 pass 4 afternoon of Jan 2, 1952</i> |
| <i>Wild Flower guide thro trumpet - 1948</i> | <i>Trumpet guide + Chinuch</i>                               |
| <i>mentylation Nov 3, 1952</i>               | <i>Sister Catherine Nuro May 6, 1951</i>                     |
| <i>Ella, Newman Ruby, Dolly</i>              |                                                              |

## AUTOMATIC WRITING

Automatic writing must assume a large place in any discussion of development, for it offers sublime opportunity for the reception of that which is, as yet, beyond the mortal ken. By automatic writing we mean that writing which is received by students or mediums without the operation of the conscious mind or volition. The first symptom or sign of the development of automatic writing, is often a compelling desire to obtain pen and paper and write. This great desire is not to be denied. The hand and arm may feel stiff and lifeless, or it may tremble with a power which the student cannot suppress. Others experience a gentle electric thrill which runs down the arm, indicating the presence of a spirit who wishes to communicate.

At first only vague scrawls or meaningless words may be obtained, but as the practice is persisted in, these gradually or in some cases at once, take on meaning, and convey legibly and clearly the message or thought which the communicating entity wishes to make known.

One teacher in speaking of automatic writing, warns that students must never allow a spirit to continue to write through them if the influence felt in the arm begins to extend above the elbow. This may, he says, indicate a desire on the part of the spirit to extend the control further, and perhaps gain possession of the entire body, which is manifestly dangerous.

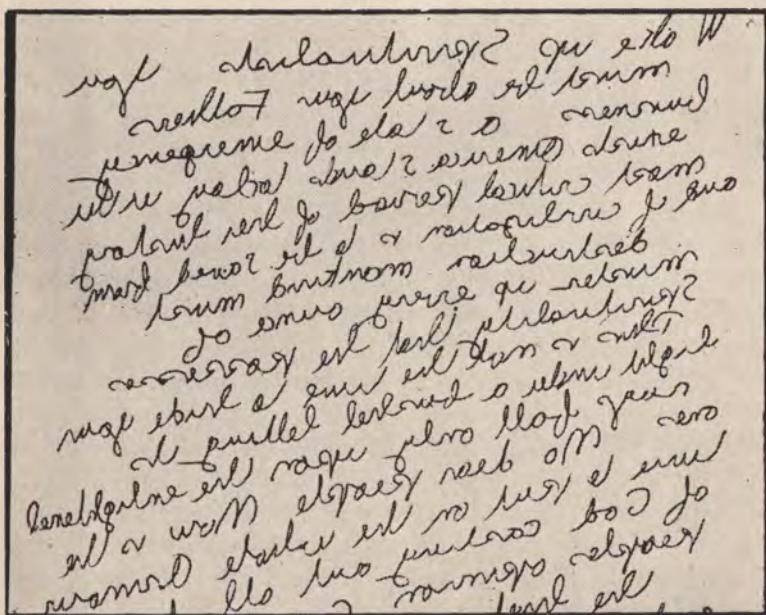
Students sitting for automatic writing should always keep a pad and pencil handy, for one never knows when some thought or message will come through at first. Often one will waken during the night with the overpowering desire to write, and upon doing so will

find a wonderful flow of thought being transmitted.

Automatic writing may be accomplished in another way, as is the case with the writer. In this instance a typewriter takes the place of pad and pencil, and words flow so rapidly that it is difficult at times for fingers to manipulate the keys rapidly enough to keep up with the press of thought. This comes without conscious volition or mental action on the part of the writer.

It was in this manner that many of our great occult books were written. In one case the author, Newbrough,

## MIRROR WRITING



Received by Hollywood, California, Medium

This is a part of the original Mirror Script, received through the Trance-Mediumship of Doctor Irene Hope Lloyd, from her Spirit Teacher. Hold a mirror before this page and read it!

was required by his spirit collaborators to arise at 2 a.m. each night, and seating himself at the typewriter, his fingers worked busily for an hour, during which time he never looked at, or read a word of what was being typed. In fact he was not permitted to read anything until the entire work was concluded. This procedure went on for months, at the end of which over 900 pages of manuscript had been written, of the most profound and compelling material. This was the book known to thousands as Oahspe, the Kosmon Bible.

Also related by another author is the fact that at one time, for a test, Rev. Stainton Moses, author of Spirit Teachings, held a pencil in each hand, and also between the toes of each foot, and by this method received four separate writings, expressed at the same time in four different languages. It is patently impossible for any human mind to have accomplished such a feat. Therefore it proves that four spirit entities were communicating simultaneously, each in their own native language.

In the book, Stainton Moses expressed his sensations during the session, as follows: "The intensity with which the messages were written out was something quite new to me. The hand traversed sheet after sheet on my book, tracing the most minute characters, always emphasizing the name of God with capitals, paragraphing and keeping margins, so that the writing struck the eye as a beautiful piece of calligraphy. The hand tingled and the arm throbbed. I was conscious of waves of force surging through me. When the message was done, I was prostrate with exhaustion, and suffered from a severe headache at the base of the brain. The following message was given, but much more quietly. "Your headache was the result of the intensity of power, and the rapidity with which it was drawn from you."

Further explanations showed that this was undoubtedly due to the over eagerness of spirits who are not

always mindful of the physical limitations of the human body, since they no longer are hampered by such conditions.

With correct development, there should be no such results, and each student is urged to demand that their controls use at least ordinary thoughtfulness in not creating conditions which might, in any way, be harmful to the physical bodies of those through whom they are manifesting.

The best way to begin the development of automatic writing is to hold loosely in the fingers, a good sized pencil with very soft lead. This is done so that any marks the pencil may make will be clearly visible. Use a good strong sheet of paper, large enough so that if the arm swings easily, the pencil will not run off the side. Hold the pencil in the fingers, not allowing the hand, wrist or arm, to touch the paper. Soon a feeling of fatigue will result, and this in some occult way tends to make the use of the arm more available to psychic control. Once this control has been established, the feeling of fatigue will vanish.

In training for this phase, as in all others, the same rule prevails. Never overdo the period you set aside for development, no matter how eager you may be to perfect yourself. Fifteen minutes at first is the ultimate of time which should be allowed. When practice has made the process easier and of less strain, longer periods should be given, but never under any circumstances to the point of exhaustion or depletion, for this lessens the normal protection around the individual, and makes easier the invasion and control of unwanted influences.

A set time for writing should be established, and is of major importance. Remember that those in spirit who must co-operate in the work, also have their schedules. Be courteous and thoughtful enough to set a time and keep to it religiously.

The second cardinal rule which students should observe is to terminate the sitting promptly. This is difficult to adhere to, when interest has been aroused, but this plan works beneficially both for yourself and the spirits who work with you, as it allows no derangement of schedules in either case.

Care must be exercised constantly to exclude all conscious thought from the writing. To this end it is helpful to read an absorbing book, while the hand holding the pencil is engaged in automatic writing. To carry on a conversation with another person will also serve to keep the conscious mind occupied, and thus allow the writing to be more fully of spirit origin.

Often the writing will take on curious shapes, or be entirely unreadable. Many students have thrown away their scribblings, when if they had but understood, they might have enjoyed and benefited by worth while messages. It is well to remember, that often communicating spirits will begin the writing on the right hand side of the paper. This writing will be upside down, and backwards, and can only be read when it is held in front of a mirror. Writings in ancient languages, with their peculiar characteristics, may also be received, in which case it is interesting and profitable to try and have them translated by one who can read and translate that language. In the event that you have proof that the writings received are actually of some ancient language, it may be well to send them to the Smithsonian Institute in Washington, D.C. as they have done much in the line of language translation in the past.

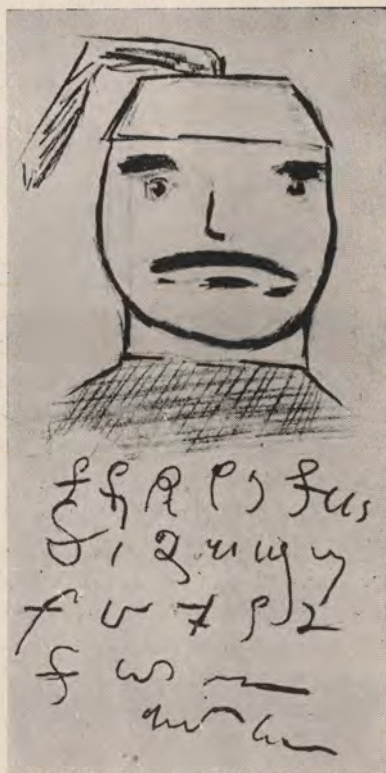
In several places in California there are ancient writings which scientists and experts have not as yet been able to classify and translate. While these writings may have nothing to do with automatic writing, it is important to note, and it will be interesting to watch for future

translations of what is, in all probability, writings of an ancient race who hoped thus to leave a record of their migrations. Also, it is not impossible that similar writings might be given thru automatic writing. So do not discard writings merely because you cannot decipher them. Be sure first that they are not ancient writings, or that a mirror will not reveal their message to you.

When you sit for writing, assume a comfortable position in which no part of the body is in a strain, or be apt to call for special attention. Keep the mind free of worry or the problems which confront you, and enter into this period with joy and expectation. Remember that relaxation of the body, together with the occupation of the mind elsewhere, is the rule here. Often communicating spirits are aware of your vital problems, and will suggest means of correcting them. They will, in all cases where the communicant is of high spiritual origin, give spiritual uplift to the student, so that they may be encouraged to meet and solve their own problems, and correctly use spiritual power for the healing and adjustment of all that needs this ministration.

A word of solemn warning here! *Never in any case sit just to see what you can get.* In the event material of an obscene or vulgar nature appears through automatic writing, it is essential to terminate the sitting at once. If it continues to manifest, the writing should be discarded altogether, unless through some fortuous circumstance, the entity may be banished, and the writing proceed under normal conditions. This is vitally important, for not to do so is dangerous in the extreme. Low spirits are always quick to take advantage of every opening, and curiosity paves the way for influences which are best excluded, and also precludes the reception of that which is high and of spiritual benefit. Here again, as in all things, like attracts like, for this is one of God's basic creative laws, which is always everywhere in effect.

Let the motivating desire in the development of this phase, as in all others, be a deep inner longing for greater spiritual wisdom, so that one may be enabled to live each day, fully and richly. Spiritual power releases the Divine Element within the centers of man's being, and if allowed to manifest unhampered, it will assist him up the golden stairs of experience, and guide him to the attainment of victory over the physical self, and material limitation.



This picture combines both automatic drawing and writing, in an ancient language.

## TRANCE

Webster's Dictionary defines trance as: an ecstasy: a state in which the soul seems to have passed out of the body into celestial regions: in medicine, catalepsy, i.e., total suspension of mental and voluntary motion, pulsation and breathing continuing, muscles flexible, body yielding to and retaining any given position not incompatible to the laws of gravitation. Spiritualists would add to this a statement that trance is a state in which discarnate beings use the physical, and to some extent, the mental equipment of the person in trance.

A trance condition may be attained voluntarily by the medium, or be the result of influence brought to bear upon him by a spiritual being who wishes to use the medium's bodily equipment. Harry Boddington, in his splendid book, "The University of Spiritualism," says that: "all trance states are induced through a limitation or expansion of consciousness in the instrument or medium effected." By the limitation of consciousness it is meant a trance condition which is self imposed, as will be explained later on in the lesson. By expansion of consciousness it is meant true trance, in which physical limitations are transcended. Again he says, "To produce this sensitiveness, two factors are essential. First the physical body must be adaptable to manipulations by discarnate entities, and secondly, the mind and senses of the recipient must be responsive as well as attractive to those (Spirits) who desire to communicate. Practice enables spirits to function through the medium's senses, and thus form a relationship to earth again. Conscious co-operation is essential to spirit communion."

Spirits must use the equipment, both mental and physical of the one through whom they speak and demonstrate. Thus to some extent at least, the words spoken

by them are "colored" by the native quality and characteristics of the medium, although this is not volitional. When trance is light, or shallow, the demonstrations are then most apt to take on characteristics and ideas of the medium.

The reverse of this however, may be true, for often the spirit manifesting will bring forth ideas entirely at variance with the habitual thoughts and beliefs of the medium. Here the very timbre of the voice, manner of speaking, and every detail of the demonstration will be characteristic of the spirit manifesting. Such a complete portrayal of spirit personality is due to opportunities for a more complete spirit control during a deep trance state.

It must be remembered that there are varied shades and degrees of trance, from the first light stage, in which one cannot change or alter spoken words, but in which one is often dimly aware of all that is going on, to the deeper stage of trance, in which the medium is entirely unconscious of anything that is spoken or which may be transpiring. When yet a deeper stage of trance is reached, we have what is referred to as dead trance. In this manifestation the breathing of the medium is slow, the heart beat faint, the body limp and unresisting. In dead trance the medium's soul is entirely freed from the physical body, but remains connected to it by the silver cord, which is in truth its "life line." Should this cord be severed, death would occur at once. During this latter state, the medium's physical body is impervious to pain which under normal conditions would be unbearable. It is extremely essential that no person be allowed to touch or otherwise disturb the medium's physical body while in dead trance, without explicit permission and direction from the controlling entities.

One fact regarding trance must be clearly understood if we are to have a comprehensive grasp of the subject. This fact is that in many cases, trance is self induced,

as was mentioned before, and not the result of spirit intervention. In these cases the medium without question, is merely contacting a subconscious strata of his own intelligence, bringing forth from it information that is generally not at his normal disposal. It is well for students to understand the distinction between self trance and spirit trance. Both manifestations are productive of good if the medium is spiritual, honest and desirous of uplift. It should not detract from the value of the teachings if information emanates from the medium's own subconscious mind, for in all probability this information was gathered during periods when his soul was absent from his body. This may have occurred during sleep, and may not have been remembered when waking. However the subconscious never forgets a single incident, for it is the storehouse of all experience. Thus in the final analysis, information given by a medium in self-induced trance, may still be said to have had spiritual origin.

Experience will enable students to catalogue the type of manifestation which is being witnessed. Several things reveal this. If foreign languages, unknown to the medium are spoken while in trance, it is then certain that a spirit understanding this language is in control. If scientific subjects or data of any kind, not known to the medium, are brought forth, we are then safe in assuming spirit is conducting the trance demonstration.

Trance mediumship is a phase which dissolves known horizons, making the entire universe a fertile field for exploration, and offering an unlimited scope of possibilities. More real data regarding conditions in the world just beyond has been received by this means than through any other known method.

Marie Corelli writes of such an experience in her wonderful book, "The Romance of Two Worlds." In this story the spirit was loosed from its physical shell,

and journeyed to celestial realms. Here, in answer to a question, spirits created an illusion for the visiting soul in which she seemed to be given the power to create a world, and people it with her own creations. As she watched with compassion and love, these creatures of her making began to deteriorate and soon became decadent. Though she abhorred their wickedness, she found herself yearning over them, loving them greatly, and desiring to offer them what ever aid was possible for their advancement. This thought created illusion fully answered her question as to how God can continue to love His creatures, when they become wicked and unGodly . . . She returned to her body after this trance extrusion, profoundly impressed by her experience and deeply influenced by it for the balance of her life.

Not all can become, or *should* become, trance mediums. For the physical make up, emotional qualities, and spiritual desires of the individual play a large part in determining the eligibility and desirability of trance mediumship. We have stated before that no person should allow trance when alone. Only when qualified and highly spiritualized persons are in attendance, is trance safe or desirable. Real danger is present for those who venture unwisely into trance, for this may offer an opening wedge for unwelcome and unprogressed spirits to take control, and often after gaining control they refuse to relinquish it. This brings about conditions known as possession, or obsession. That neither condition is desirable is obvious.

Some students have been urged to submit to hypnotic treatment to assist in the more rapid development of trance. This is extremely unwise, for the submission of one's will to another person, could seriously effect the development of *genuine* mediumship. We are not antagonistic to hypnosis properly used, in the hands of a capable and competent operator, especially when used

for healing purposes. Magnetic treatment, which consists of allowing a properly trained person to make magnetic passes over the body is beneficial to development, as it does not wrest mental control from the student. Magnetic passes soothe the nerves and help to induce a restful, relaxed state of mind and body, thus making the attainment of trance easier and smoother.

Each student may, and probably will, experience different conditions while undergoing development. Some, as we have previously said, seem to be born with psychic powers close to the surface, so that little or no effort is needed to bring them into full activity. Others must labor months or years to accomplish this result.

One man, whom we know, sat faithfully for an hour each night after his day's work was finished. He allowed nothing to prevent the keeping of this date with his band of spirit helpers. This was continued for a period of five years, at the end of which, regular and faithful co-operation with spirit had so harmonized forces that he was able to begin his active psychic work.

When beginning his nightly period of trance development, it was suggested that he mentally vision a large tunnel down the middle of which he was slowly walking, endeavoring to reach the end, where a bright light shone. The tunnel was to mentally represent protection, the shutting out of material noises or attractions, thus allowing his full attention to be centered on gaining his objective. This concentration procedure also gave him a definite goal for which to strive, and helped to keep his mind from wandering. By the time the lengthy tunnel had been traversed, and the light reached, trance was attained. This suggestion may also be helpful to students who have not as yet fully mastered the technique of going into the silence, and quieting their own bodily sensations.

Slight discomforts seem to attend the development of

many phases of psychic work. Trance is no exception. Often the student will feel as though a tight band had been drawn around the head just above the line of the eyebrows. The student should not become alarmed, or stir restlessly, for such nervous movement will often break the psychic connection. At times the head may feel as though it were covered by a loose cap. This is usually accompanied by a sense of warmth which is pleasant and soothing. When such symptoms as nausea, faintness, flashes of light, or a general feeling of unease occur, remember that they are transitory, and do not become alarmed. Not all experience these symptoms, but instead feel a delightful languor stealing over them, and fall easily and restfully into the trance state. Ease of operation will develop as student and spirit band work together harmoniously.

It is well to keep certain rules in mind when sitting for trance. See that your health is good. If you are below par, discontinue sitting until health is normal. Be certain that your mind and body are clean, and filled with spiritual thoughts and desires. This will help to attract only the highest and best type of teaching and phenomena to you. Keep the room pleasantly and restfully lighted. Usually a soft shaded light is preferable to total darkness. Some prefer full light. Which ever induces restfulness is best for your own use. Good ventilation is always essential. Loud noises which jerk you suddenly back into consciousness, should be guarded against. Cases of blindness, deafness, and even death, have been caused by the throwing of strong light upon an entranced person. Guard against such possibilities, *always*. It is important to remember that your demonstrations of psychic power will always resemble the mannerisms you display during your period of learning. Do not allow contortions, or in fact any displeasing display of any kind, to mar the attainment of graceful

mediumship. Contortions, grimaces, jerks, the rolling of eyes and the making of uncouth noises, are not in any way necessary, and bespeak training which has been both unwise and inadequate.

In all our lessons we have emphasized the need for the proper spiritual approach to mediumship. The gaining of true spiritual poise and wisdom, overcoming bad habits of speech, learning to breathe correctly and deeply, will pay big dividends now that you are actually approaching the active part of your development. Hours of work and preparation now find their true fulfillment. In trance speaking it is sometimes difficult to submit to trance while before an audience. It will prove helpful to close the eyes, and begin the discourse, lecture, or message before the trance control becomes complete. This will make it easier for spirit to take full command, and when this occurs, there will be no discordant jar, jerk, or other unpleasing actions. To have a friend near when one enters trance is comforting and reassuring, for upon awakening there will be a moment or two of indecision and confusion. It is best to have a trusted one near, who will take the arm or the hand, and assist one to a seat, standing guard until a complete normal state has been restored.

Always have cool water handy, for all trance speakers and workers are thirsty after speaking, and the water is gratefully accepted. This serves also to assist them in recovering completely from the trance condition.

Finally, remember that in attaining trance mediumship, as in all other phases, care must be exercised not to overdo either the number of sittings, or the length of them. Over eagerness here will only tend to prolong the period before perfect co-operation between spirit and medium can be harmoniously established. Once again, may we admonish, as did Andrew Jackson Davis, "under all circumstances keep an even mind."

## ASTRAL PROJECTION

We now are to consider a phase of development replete with possibilities of soul growth and the accumulation of spiritual knowledge. Students will remember that in Vol. I we touched lightly upon the subject of astral travel, or astral projection. It is such a fascinating subject however, that we believe another chapter devoted to a deeper study of this phase of psychic work will be richly rewarding.

Several out of the body experiences have quickened our personal interest in projection, and one in particular may interest the reader. This was a most unforgettable experience, and occurred at a time when I was desperately ill. We have since learned that severe illnesses, fainting, or unconsciousness caused by accident or anaesthetics, are all conducive to astral projection, as they diassociate the conscious mind and loosen or "lengthen" the silver cord.

After a night of distress, I was awakened around four o'clock in the morning, with the knowledge that I must obtain help quickly, or pass on. The household was sleeping, and my weakened voice did not penetrate their slumbers. Thinking to reach one of them, I rose from the bed, and, using all my strength took one or two steps, only to realize that unconsciousness was overtaking me. Turning back toward the bed, I managed to fall across it, when all went black.

Imagine my surprise and bewilderment to find myself standing beside the bed looking down on my unconscious body. Gradually I saw the astral counterpart emerge, laying face up, parallel to the physical form and some ten or twelve inches above it. It was connected to the physical body by a luminous cord. On this cord the astral body was gently swaying, much as a captive

I know have experienced

balloon sways in the breeze.

Suddenly the intelligence which had been watching these amazing developments from beside the bed, was *within* the astral body. The part that thinks and plans, as has will, was actually within the astral body. Then to intelligence was added the power of feeling, for now I felt myself *to be* the astral body. I was not conscious of a physical vehicle at all, only the astral body whose almost imperceptable swing was registering on my mind.

As the mind accommodated itself to these new sensations, and as the first shock of newness passed, another factor was added, for a radiant blanket of light was now enfolding me and demanding attention. This light was golden, warm, soothing. I had the fleeting thought that it possessed the qualities of life itself, and that my body was absorbing from it essences of healing and strength, as doubtless it was.

Then came another development, for from just above the line of the brows extending all around the head, a tight band seemed suddenly to be loosened, bringing great relief. Over me flooded a great sense of joy and freedom. There was a thrilling "aliveness" impossible to put into words. Every cell and tissue responded. Every nerve was alive and tingling with life and joy. My body no longer felt cubersome and heavy, but light, free, and glorious!

How long this radiant light bathed my body there is no means of knowing. I remember thinking, "If this is death, dear God, please do not send me back to my sick, painful body." But earth lessons were not complete; work not finished, for suddenly I was being drawn reluctantly back into my cold, clammy, sick body, with only a heavenly memory to compensate for the long weary days of convalescence that lay ahead.

But out of that blessed memory came a firm unshakable knowledge that death, the passing from this stage

of life to another, holds no terrors, but that this natural, normal change *can be a glorious experience*, and should be looked forward to as the earned reward of life's lessons lived and learned.

So the study of astral projection is to us, and we believe to many students, a fascinating subject, and a way to garner much spiritual experience and good. In this way the *real* self may emerge from its vehicle of clay, and transcend bodily limitations to gather information and experiences which otherwise would be impossible to it.

First of all, let us understand what the astral body *is*, its function, and its inherent possibilities. In his magnificent work on the subject, "The Projection of the Astral Body," Mr. Muldoon defines it as: "the double, or the etherial counterpart of the physical body which it resembles and with which it normally coincides. It is thought to be composed of semi-fluidic and subtle forms of matter, invisible to the physical eye."

It is this astral body or etherial counterpart which withdraws from the physical body during normal sleep, or during periods of unconsciousness, fainting, or anaesthesia. This type of projection rarely produces memory of the experience, as is the case with conscious or controlled projection. It is in this latter condition that one may consciously visit scenes or persons at a distance, or gather information unavailable while in the normal state. In both types of projection, the astral body is firmly connected to the physical body by the silver cord. If by shock, accident, or if for any reason the cord is severed, death would be the immediate result. Fortunately however, this is extremely rare.

Another propensity of the astral body is its ability to travel great distances at speeds which defy thought. It can also pass through solid matter, which seemingly offers it no resistance. It responds readily and apparently without confusion, to the directions of the intelligence

or mind.

In my own first experience, the intelligence functioned during the time the astral counterpart was disengaging itself from the physical body, without however, causing the pain or discomfort which might have attended this emergence. During subsequent projections, no intelligence manifested until the projection was complete, or at least no memory of the process remained. From discussions with many others who have projected, it would seem that the latter procedure is the most natural and common. Certainly it is the most pleasing and desirable.

We are all acquainted with the process of sleep-walking, whether we have ourselves experienced it, or have merely heard of such cases. This is a state in which persons, sound asleep, walk about, sing, swim, or do any number of things at the direction of the subconscious mind. We might say that the same thing happens during astral projection, not to the physical body of course, but to the astral counterpart of the body. Mr. Muldoon calls this type of projection, Astral Sonnambulism, and such a term is eminently fitting.

In astral extrusion one may find himself standing stationary, walking or moving at normal speed, or advancing effortlessly and rapidly through space. I have observed in my own cases of astral projection, that the astral feet do not touch the floor or road or whatever the body is passing over, but that instead, one seems to float easily somewhat *above* it. There is also the projection, usually to far places, which is accomplished in a flash, without any feeling of awareness of moving. *One simply is there!* or safely back in the body again without apparent time having elapsed.

## THE MECHANISM OF ASTRAL PROJECTION

Now that we know something of the propensities of astral bodies, and what we may expect of them, let us consider some definite instruction on how to develop and use such powers. One great spiritualist leader of several years ago gave instructions for projection which we personally know to be expedient, and which can be used by any individual to good advantage.

In this method, the student must compose himself comfortably, secure against interruption, so that no shock may result, as might be the case if he were rudely shaken or drawn back into the physical body too quickly.

*S* Then, through the power of concentration, the student must visualize himself as standing on the top of a high mountain from which he is able to look in every direction. Next he must count his blessings, enumerating each smallest detail for which he can honestly give thanks. (He will be surprised at the number of them!) He must turn then to the east, and send blessings out over all the land and its peoples, letting divine love well up within him in this blessing. Repeat this process to the west, the north, and the south. *o*

After this is finished, he should ask God sincerely and earnestly for wisdom and guidance, and then return himself in thought to his room. Here, step by step, he will mentally trace every detail of going to his chosen objective. Thus, he will mentally open the door, close it, walk down the path to his car, open the door, close it, turn the key in the ignition, step on the starter, and go through all the motions that he would follow if he were actually going to his goal in his physical body.

Should you wish to project to a place you have never

seen or to which you have never gone, and if you cannot visualize the complete step by step process, go as far as you can, then call for assistance. This will come to you instantly! At this point it is important not to manifest fear if something unexpected happens, for this would cause shock, and the astral body would immediately draw back into the physical body for protection.

Never use the power of projection for useless purposes, or for mere idle curiosity. To do so might place yourself in a most undesirable situation, even a dangerous one. But if real need arises, or if you wish information of a spiritual nature that you cannot otherwise obtain, then you may rightly venture forth, garbed in your astral body, to find it.

Many times another method has been used successfully, particularly when the objective is for the obtaining of information. In this method the sub-conscious mind is used primarily. Just before settling down to sleep, speak aloud and impress upon the subconscious the need for certain information. Instruct it to assist you in finding it. Then in the same earnest tone of voice, instruct it further that such knowledge must be elevated in the morning to the level of memory. For it would be of little value to experience during the night, unless in the morning, the wisdom so obtained could be remembered and used.

Those who have experimented with various types of astral projection, and with various conditions under which it can, and does take place, tell us that projection is accomplished most easily in total darkness. However, it is not advisable nor wise to develop it in this way. And the reason is a simple one.

All of us have experienced, occasionally, a feeling of momentary confusion upon awakening from a deep sleep in a totally dark room. We have, momentarily, lost our sense of direction. We grope blindly around for a time,

usually bumping into furniture which, in our confused state, we thought was in the opposite part of the room. Often we have not understood *why* these moments of confusion occur, but the answer is a simple one. Again quoting from Muldoon's book, he says: "When you go to sleep, the astral body rises out of the physical, and can lie at a different angle than the physical body. The senses during sleep are keen, and impress the fact that the body is lying at a different angle, upon the conscious mind. When you waken in the physical, the impression made by the astral body is so strong in the mind, that of course you think that *you* are lying in a different position than you really are, and, being unable to see, you cannot prove or disprove the matter."

It can be readily seen that the same sensations may be experienced when awakening from projection in a pitch dark room. For then the eyes cannot fasten upon known objects for reorientation. We therefore recommend that students do not sit in total darkness, but instead in subdued, restful light, in which objects can be easily seen and recognized. This seems to bring a sense of confidence, which is desirable.

Most sleepers experience their most vivid dreams, so psychologists tell us, just before the normal waking time. Also it is most normal to experience involuntary projection during sleep, after the body has been at rest for a few hours. This is due to the fact that the conscious mind has then lost more of its dominance and control, the heart beat has slowed, and all the wide awake functions have become, for a while, quiescent.

In this type of spiritual development, as in all others, the student must earnestly work with enthusiasm. Become one pointed. (Think projection, dream of it, wish for it, talk of it, and live with the thought of it constantly! This subtly impresses your desire for the phenomena upon the subconscious mind, and is a direct aid in receiv-

ing its fulfillment. Let your mind dwell upon projection when you retire at night, and practice faithfully the ritual of projection outlined for your use in the first part of this article.

The subject of projection is so vast in its implications, so replete with possibilities for soul growth, so entirely desirable, that each student should study the subject thoroughly. Right knowledge is power. Improper knowledge is peril, and we cannot too strongly urge those who wish to attain these powers of projection for themselves to prepare themselves thoroughly before attempting to put projection into actual use. This gives the fullest protection, and is the greatest guarantee of success.

## **YOUR ASTRAL TRAVELS**

## THE PINEAL GLAND

In the summer of 1925, while driving through the High Sierras of Northern California, we had stopped at a little town near the base of Mount Shasta to have a tire repaired. It was extremely hot, and as we had just traversed 75 miles of road leading thru the old lava beds, which collect and reflect heat in no uncertain terms, we were very thirsty.

While the tire was being repaired, I went into a drug store and ordered a glass of lemonade. While sipping it, I became aware of two strange looking gentlemen who stood to the back and right of where I sat. These two men were dressed in clothes similar to those worn by the prophets of old. Their long robes were voluminous. Each wore a turban on his head, and each had long locks of hair, reaching to the shoulders.

Plainly visible just above the nose, and between the eyes, was a protuberance, not unlike the half of a small egg. This seemed to pulsate softly in a most unusual manner. Then I saw that they conversed without the use of vocal organs, using their powers of thought transference. That they were discussing me, was obvious. I watched, fascinated. After a few minutes they walked out of the store, and jumping to my feet I followed hastily, to see where they might go. They had disappeared! No other person in the store had seen them.

The memory of this incident has remained fresh in my mind all these intervening years. We were then, as we said before, near Mount Shasta, where it is reported a race of adepts live in the remote fastnesses of the mountain. Yet whether these two men were inhabitants of that race, or whether I merely saw inhabitants of another sphere of life in a moment of clairvoyance, still remains a mystery. At the time, 25 years ago, I knew

very little about psychic matters, but this incident whetted my interest, and was perhaps the beginning of research into facts pertaining to it.

Whatever the nature of this occurrence was, it is almost certain that clairvoyance, in some degree, entered into it. And clairvoyance comes as the result of an awakened and activated pineal gland, which we shall discuss in this lesson. To understand something of the nature and function of the pineal gland will aid students in determining more exactly the true nature of their own experiences.

The pineal gland is regarded as the link between the visible and the invisible worlds. It was an organ of sight, according to Manley P. Hall, long before man had physical eyes to see with. But becoming more deeply immersed in physical living, man gradually lost his inner sight, and today man is, in most cases, devoid of much pineal activity. Some authorities maintain that it is the mystic seat of the soul.

The pineal gland is a tiny organ approximately 6mm high and 4mm in diameter, situated between the two lobes of the brain. It lies directly above the topmost part of the spine, and very near the center of the head. The gland is mounted on a tiny thread, or stem, and consists of closed follicles surrounded by ingrowths of connective tissue. The follicles are filled with epithelial Cells, mixed with Calcareous matter and brain-sand. These tiny particles of sand are also found clinging to the stem upon which the gland stands. Any sudden jar, as a blow on the chin or a hard fall, causes these tiny particles of sand, which are highly magnetized, to contact one another, giving a flash of "cosmic" light. Most likely you have said at such times that you saw stars!

The exact function of the pineal gland is not known in its entirety by the medical profession. There is a connection however between the gland and the regen-

eration of the soul, and it also has some part to play in the control of generation. To the student of the occult, the pineal gland is recognized as an organ which has much to do with clairvoyant vision. While it is not a true organ of sight, like physical eyes, or even the mystic third eye, it does bear a strong relation to seeing.

There is an embryonic or fully developed pineal gland in every form of vertebrate life upon the earth, with one exception. This is a tiny marine creature, less than two inches long, called, by its common name, a lancet. This creature has neither a brain nor a pineal gland. Prehistoric animals were not only fitted with a pineal gland, but they made active use of it. In a geological museum you may examine their skulls, and there see the orifices through which they were able to project or retract this organ of sight. In the serpent, the gland is highly developed. Some serpents have two, one situated deeply imbedded in the skull, the other covered with a thin, almost transparent parchment-like skin.

The "soft spot" in the skull of the newly born child offers its proof of the once used but now neglected ability to see and commune by the use of this organ. The frequency with which young children see and talk with members of the unseen world, and the fact that as they grow older, and that as their skull knits into its solid shell, they lose their ability, is significant.

The pineal gland may, under proper conditions, be made to vibrate very rapidly. This causes a diffusion of light from the head of the individual, which may be seen by those with clairvoyant vision. If conditions are just right, this may sometimes be seen with the physical eye. This produces the halo of light seen around the head of a saintly person.

[ The pineal gland can be aroused by the conscious effort of the individual. The best way is by a system of breathing and thought control. The body must be re-

laxed, as in the practice of the Silence. (See previous lesson, Vol. I, for instruction on the procedure of the Silence.) As the lungs are filled, visualize the force of the unseen entering the body by way of the right hand, proceeding up the right arm and on into the center of the head. While the breath is held briefly, the gland is mentally seen to expand and pulsate. The breath is now exhaled, and on the next inhalation the force is drawn through the left side by the same procedure as before.

This exercise may be used for a short period daily. But a sincere word of caution here . . . *do not overdo it!* Even moderate practice will bring discomfort in the head. The discomfort will center in the back of the head and at the base of the skull. Experiment slowly! Persistence and determination will finally win.

In her marvelous book, *The Finding of the Third Eye*, Vera Stanley Alder says: "The physical world is divided as is all else, into seven interpenetrating planes or strata. These are solid, liquid, gaseous, and four kinds of ether. The physical eye can register or see the vibrations of the first three. The "Third Eye" can voluntarily register or see the vibrations of the four ethers. When the "Third Eye" opens, the individual begins to see all the manifold creatures and activities of the ethers, and he approaches much nearer to the causes and realities of life. The mind can have power over everything which it can visualize. (Study well that statement *for it is a key to personal demonstration.*) Therefore while man is thus studying and learning to comprehend life in the ethers, he is able to develop the power and to use and control some of this life."

Thus again we say, study well, be consecrated to that which is Godly and good, seek purity of thought and action, and earnestly develop every latent power possible. This brings more of the richness and the fulness of life to each student.

## ECTOPLASM

In order to fully understand the various phenomena of Spiritualism, we must seek to understand the laws by which, and through which these are produced. In many phases of phenomena, such as materilization, levitation and etc., ectoplasm plays a major role. A better knowledge of what is known of this illusive and mysterious element will be helpful.

This lesson is from the pen of the eminent J. Gilbert E. Wright, research chemist, setting forth his findings as to ectoplasm. We need to know everything possible on what its innate characteristics are, and our aim is to present all the facts we can obtain. There is no more serious or able writer in our ranks today than is Mr. Wright, and we are proud to present him as a guest writer on this subject.

### FACTS SO FAR DISCOVERED

(1) No one has seen ectoplasm; felt it; tasted it or smelled it. The Visible manifestation is not itself.

(2) It is invisible to ordinary sight.

(3) It is not so much a "thing" as a "process."

(4) Our language is inadequate to describe even the process, for the process is something "out of this world." Words stand for things *in* our world.

(5) We are even embarrassed in using "it" in referring to ectoplasm, for by "it" we usually mean a "thing." i.e. "matter." Now matter is that which has weight, occupies space and offers resistance to force. If your so-called "ectoplasm" has these three properties, then it is "matter" by definition.

(6) What exactly do we know?

(7) The medium's body decomposes into something immaterial or something semi-material. Doyle called it, in a moment of inspiration, "the half way house of matter."

(8) This semi-material stuff is not matter as we understand matter.

(9) It diffuses thru the tissues of the medium's body like a gas, and emerges through the natural orifices.

(10) Not because they *are* "orifices," but because at or near the orifice the ectoderm or "skin" stops, and the mucous membranes begin. Apparently it does not pass so freely through epidermis as through mucous membrane.

(11) When it reaches the surface of the mucous membrane, it immediately ceases to be a gas. If it were a gas, it would diffuse into the room according to all the physical laws that govern the behavior of gasses. It then follows one of two courses.

(12) It may immediately cease to be a gas and become a sort of viscous liquid, in that it occupies a confined space. It is amorphous. It may become visible by red light or dim daylight, and it may flow "upwards" or "downwards."

(13) It has now some of the properties of matter. It occupies space. It can be seen. But does it gravitate? At this stage we cannot say. My raised arm if left to itself will fall, but I can raise it. So that if this stuff be "matter" it is living matter.

(14) Since now, at this stage it can be seen, what is its color?

(15) We cannot be certain, for color depends upon the source of light.

(16) When photographed it appears in different shades, from dazzling white to nearly or completely black.

(17) There is some evidence that the material which

comes from the brain thru the nostrils, mouth, and ears, is the whitest; that from the solar plexus, darker, and that from the hip area the most nearly black.

(18) The "Walter" hand, which was seen during the Margery mediumship, was almost a dead black.

(19) The color may be contingent upon other conditions than the source of light and the source of the material, cerebral or otherwise. As the material is known to copy form, it may also copy color. We shall go into this more fully later.

(20) It may be self luminous.

(21) Even the less obviously self-luminous forms being of a living nature, may shorten the wave length of the impinging light, so that they appear lighter than they would, if there were not other contributing factors. The white robed spirit forms which we see in the seance room are always much lighter than the white shirts of the male sitters. Inorganic substances cannot do this, but some living creatures can, as witness the firefly, the glow-worm, etc.

(22) Before going further let us say that the part of the medium's body which decomposes is most probably the water content. We surmise this from the fact that excess water is frequently thrown down during this kind of seance.

(23) To resume, the "gaseous" materials need not so condense when brought in contact with the air. It may not condense noticeably until it has traversed many feet from the medium's body. This may be the case when an object at a distance is moved or levitated by the so-called "ectoplasmic" arm or Pseudopod.

(24) In this case the "material" if we may yet call it material, is most condensed where closest to the object moved, and less condensed where closest to the medium's body.

(25) Yet the space between is not filled with gas. It

is not filled with anything material, whether solid, liquid, or gas, but something is there more attenuated than any gas we know of. It does not diffuse like a gas. It behaves more like a confined liquid, without there being any confining walls.

(26) This apparently empty space between the medium's body and the raised object, is where alone we can study the nature of this so-called "ectoplasm." And it is *invisible*. Everything we have discussed so far is not ectoplasm, but materialized "ectoplasm." In other words, "matter."

(27) If you have kissed the lips of a materialized spirit, you were kissing something material. If you have handled a spirit robe, you were feeling something material. It is granted that there may be degrees of "materiality." If a spirit form weighs 20 pounds instead of an expected 135, obviously the bones and flesh are somewhat different from ours.

(28) What do we know of this apparently empty space in which the ectoplasmic forces are at work? And now, at last, is the right phrase . . . "*ectoplasmic forces!*"

(29) It is a conductor of electricity.

(30) It is opaque to 70% of infra-red rays.

(31) It casts a shadow on a luminescent Barium Platinocyanide screen.

(32) Metals are transparent to it.

(33) Insulating materials are not.

(34) That is about the limit of our physical knowledge, and all of that may not be accurate.

(35) Biological concepts are more helpful in understanding the process than physical or chemical.

(36) In materialization we are evidently witnessing a "birth" process.

(37) The medium evidently "gives birth" to these forms in a biological sense.

(38) All life starts in darkness. The seed must be

145/ planted in the dark soil. Parturition takes place in the remote, dark recesses of the mother's body, and physicists tell us that had the atmosphere been more attenuated, life could not have started on this planet. The first attempts would have been destroyed by the cosmic rays. Light is destructive to life. Only the skin cells withstand it for any length of time, as any doctor will tell you, and which you can confirm for yourself by exposing your body for too long on the beach. The red end of the spectrum is less destructive than the violet.

(39) In the early stages of the medium's "development," the phenomenon is often presaged by a cold breeze, indicating an exchange of energy somewhere.

(40) Partly materialized forms are frequently quite cold—4 Deg. C., showing that in the process of organization, energy is absorbed.

(41) All forms are connected to the body of the medium by an umbilical cord, visible or invisible. If not visible, it can be made so.

(42) The darkened seance room corresponds to the mother's womb.

(43) A further "confinement" is usually desirable and is effected by the foetal and embryonic stages taking place behind closed curtains. The use of infra-red viewing instruments may perhaps obviate this present necessity.

(44) The materializing process recapitulates the history of the organism. The materialized form appears first as foetus, then as embryo.

(45) All birth is accompanied by fear, as psychoanalysts know.

(46) The first stages of "materialization," i.e. "birth," is accompanied by fear. The borning thing takes tentative "peeps," as it were, at its new environment and will withdraw instantly if startled.

## MORE ON ECTOPLASM

(47) These materialized forms are *not* ideoplastic. Fanciful or imaginative structures are unknown. Mermaids, centaurs and unicorns do not appear. Materialization is not creation. It is recreation. The reproduction of something that *is* or once *was*. There is no invention.

(48) We cannot visualize our thumb prints but post-mortem thumb prints have been obtained which correspond with the ante-mortem thumb prints.

(49) This indicates that these materialized forms are moulded in or around pre-existing structures.

(50) Discarnate intelligences; spirits, must come back in the mould they left behind, so to speak, on the earth plane. Or, at least, it is easier for them to do so. Hence spirits who have died pre-maturely, say, in childhood, however hundreds of years old they may be, come back as little boys or little girls.

(51) An exception seems to be those who were still-born, miscarriages, or aborted. They grow "on the other side" to their optimum stature eventually and materialize at the stage of development they have reached.

(52) No physical laws are violated in the seance room.

(53) If the materialized form weighs 50 pounds, the medium has lost 50 pounds. In the case of a small medium, she, if seen beside the materialized form, may resemble a bundle of rags.

(54) Anything levitated must be supported from below or hung from above.

(55) Usually the weight is carried by the medium's body, so that if a table weighing 30 pounds be levitated, the medium shall have gained 30 pounds.

(56) If the materialized figure weighed more than the medium, the latter would entirely disappear, unless material was secured from source other than supplied by the medium.

(57) The material, while still in the amorphous state, has an urgent desire to organize itself or is urgently being made to organize.

(58) If the medium is naked or if the material is formed at an exposed part of her body, it may take the form of cellophane and extensive sheets may be formed.

(59) If the medium is clothed or if the material is formed beneath her clothing, it may take the form of cheese cloth and the pattern and texture of the clothing will be preserved, coarse or fine as the case may be.

(60) If the condensation does not take place within the vicinity of her body, it may "pick up" the texture of the curtains or that of some other fabric within the room. Even darning and other repair marks may be reproduced. We have seen spirits clothed in garments which showed repair marks on the curtains.

(61) This usually arouses suspicion of fraud among the inexperienced.

(62) The "miracle" of the "loaves and fishes" is often observed here, i.e. the multiplication of forms. A materialized spirit may take a handkerchief from a sitter and quadruple its size. In other words, the original is copied by fresh material in the manner of the printing press. Virus reproduction is apropos here. This micro-organism does not reproduce by fission, by spore formation or budding, but by casting a shadow of itself on the ether, so to speak, from which many "carbon copies" may be made. The Miracle of the "loaves and fishes" is not apport phenomena. If the original loaves are wheaten, the duplicates are wheaten, and not rye. If the original fishes are cod, the duplicates are cod and not

herring. So when this phenomenon takes place, it may seem as tho the medium's own dress were extended.

(63) The Production of this sheet material whether it be like cellophane material or woven fabric, serves a double purpose. It can be used for garments in order that the conventions may be observed and it can be used to form a "cowl" within which the materializing embryo may grow. All life enters our plane protected thus by a sac. Seance-room birth is no different.

(64) Whence comes the material for these materializations?

(65) Mostly from the medium and the surroundings.

(66) But it may be and generally is also withdrawn from some of the sitters. Experienced sitters well know the sense of depletion.



Ectoplasm may take this, among many other visible forms. This form shows long, interwoven streamers of light. Picture taken by James Hendrickson.

(67) If you want a semblance of color in the garments, you had better provide a large bowl of flowers or see that the women sitters are gaily dressed. *That* pigment is needed.

(68) If you insist that the male materialized forms be dressed other than in night shirts of ectoplasmic fabric you had better retain your coats.

(69) If you insist that American Indians appear in full regalia, you had better throw a few fancy costumes in the corner. They will be needed as patterns. It will arouse suspicion, of course, but models must exist somewhere and at no great distance.

(70) These injunctions need not apply to "etherialization" which we shall discuss later.

(71) Do not be surprised if you hear your own voice or that of a neighbor issuing from the lips of one of these "ghosts." Even your own voice may be copied. There is nothing material in the spirit world and nothing material comes out of it.

(72) And do not be surprised if one of these "ghosts" has your thumb-print. It has happened.

(73) Medium and materialized spirit form a closed system.

(74) It is in a sense one organism.

(75) It is as tho the medium's body swelled out and a part was appropriated by the invading spirit.

(76) Materialization is "mediumship," that is to say, it is the expression of an invisible personality by means of the body and mind of the medium in some way. That is inevitable. Perhaps the features are right but the handwriting resembles the medium's, or it may be a synthesis of both. If the medium has alcohol, onions, peppermint or tobacco on her breath, the materialized form may carry these odors also. Even if the form seems completely to resemble "the loved one" the finger prints may still be those of the medium, or one of the sitters.

Conversely, if materialized forms touch a blackened surface, the black pigment, if detachable, may appear on some part of the medium's body, and most likely on that part corresponding to or near the part affected.

(77) Since in materialization we have a closed system in a delicate state of Equilibrium, you should not touch the materialized form without permission, lest you harm the medium; nor touch the medium lest you affect the materialized form.

(78) When given permission to snip off a lock of hair from a materialized form or to remove a fragment of the robe, be reverent. Remember you are removing a portion of the medium's body, and possibly from an essential organ. What you have removed is *not* "ectoplasm." On microscopical examination it will disclose itself to be living tissue, probably epidermis. Fabric will be found to be identical in weave and texture with some fabric within the seance room; most probably with the dress of the medium or of the curtains of the cabinet. It will be, however, of a nitrogenous nature and composed of single filaments. Anything that can be put into a bottle is no longer "ectoplasm" but "matter," since it has weight, occupies space and offers resistance to force.

(79) Sometimes the materialized form weighs more than the medium. Spirit forms up to nearly 300 pounds have been observed. In such cases the additional matter was probably withdrawn from one or more of the sitters. Always there were numerous sitters on such an occasion.

(80) The transformation of matter into energy is probably common in seances for materialization. This is not at variance with modern Physics. The lifting of heavy objects beyond the medium's normal power has frequently been observed.

(81) The materialized form is sustained by forces from *without* itself, but probably from *within* the energy complex of the closed system which is medium-material-

ized-form. It has been observed, for example, that an electric fan blowing a blast of air toward a materialized form did not disturb the drapery which seemed to present a solid front.

(82) Nothing can appear in a materialized form that is not present in the near neighborhood of the medium, as has already been said, but even if present, there may be reasons, even if they are psychological, why it cannot be "extracted."

(83) Colored people usually have their deceased relatives appear without Melanin pigment if the medium be white. Further comment is unnecessary.

(84) Of course, apported objects may be introduced for dramatic effects, or to aid identification, but these are never an integral part of the Spirit-Medium complex, and they are deported when they have served their purpose.

(85) A striking proof of the genuineness of these phenomena is the fact that sometimes the "living" appear as they do in "voice" sittings.

(86) We have two bodies, as St. Paul observed—the material and its ethereal counterpart. The ethereal *can* and *does* wander. This is the phenomena of "Bi-location" or "the double." Doppelganger, the Germans call it.

(87) There is evidence that the materializing spirit comes back in the form of the mirror-image of its former self; that when he "wills" to raise a right arm, if he be right handed, the left is elevated. If he formerly parted his hair at the left, in the materialized form, the parting will appear at the right, and so on. Mirror-image finger prints are common, and the reversal is frequently not in the "plane" dimension only, but in the "hill and dale" dimension as well. Thus we get normal positive and normal negative; mirror-image positive and mirror-image negative, and mixtures of all. More evidence is needed to confirm these statements. Sitters should observe

whether a deceased relative who was known to be left-handed, in the materialized form, uses naturally his right hand. A request for a sample of his handwriting is an easy way to establish this.

(88) Miniatures are especially interesting, puzzling, and "evidential," as the psychic researchers say. A completely recognizable face may be formed within what appears to be a lump of dough stuck into an eye socket. The Glen-Hamilton seance room furnished abundant examples of these miniatures. It suggests that the form we leave behind when we depart this plane, exists as a seed which can be regrown, but restrained or dwarfed in its development, as the Japanese produce a stunted oak. It is phenomena such as these which offer the best clues to the *modus operandi* of the materialization process.

(89) There are four kinds of materializations.

(90) Transfiguration. In this case, the semi-materialized stuff, not unlike dough oozes from the facial orifices. At first it looks as if the medium's face had been plastered with clay. The material is then transformed into the characteristics of the invading spirit. The medium with this "false face" like a Hallowe'en mask, being entranced, may then walk out of the cabinet and "impersonate" the revenant. There is ordinarily a sinister implication to the word, impersonate. No such implication is here intended. Everything expressed through a medium is in a sense, "impersonation."

(91) Simulacra. The invading spirit usually shapes the semi-materialized stuff from within, as an overcoat assumes shape when we slip it on. It is a "biological" fitting of course, but when the spirit cannot achieve this, occasionally the control will make additions and amendments from without.

Forms thus produced look as if they had been sculpted or moulded from clay, and sometimes by a not too good

craftsman. They are simulacra or "representation" and quite frequently in two dimensions only. Baron von Schrenck-Notzing's materializations were, for the most part, two dimensional. They are works of art and sometimes very poor art. Many of these simulacra appeared in Glen-Hamilton's seance room. There are even representations of ships, as though cut out of sheets of the doughy material with a cookies cutter, and things that looked like boxes. We must assume separate and invisible hands, other than the spirit's to account for these creations.

(92) And third, the solid forms as we have discussed throughout.

(93) Etherealizations. This is comparatively rare. The forms thus produced can be "seen thru," as can the conventional ghost. My impression is that they are subject to fewer limitations than the other three forms. American Indians appear in full regalia and there is no suggestion that the garments have been copied from available costumes within reach. Likewise, Orientals may appear in their bejeweled turbans and flowing robes with a versimilitude not found in the other kinds of materializations. These forms rarely speak, or if they do, their voices are almost inaudible. This is what we should expect from the absence of solid vocal membranes.

(94) By observation, experiment, inference, the foregoing facts, or alleged facts have been assembled. We have received little help from the spirits themselves. Why is this?

(95) In the first place, the picture we have drawn is a picture from our side. We see effects only and assume causes. From their side, the casual, what they do may be inexplicable. Re-read Plato's Parable of the Cave.

(96) Further, there is evidence they do not know the "inwardness" of what they are doing, anymore than we

do when we raise our arm. How explain that act to anyone? We do not even know how we digest our food, see or hear. The mind-matter relationship is probably as obscure to them, or as nearly obscure, as it is to us. They may realize what our science denies, that mind has an organizing power over matter, and their knowledge may end there. At least they have gained something!

## **YOUR PERSONAL EXPERIENCES**

## CONCLUSIONS REGARDING ECTOPLASM

In these 96 paragraphs, we have the crux of almost all that is yet known about that mysterious substance, ectoplasm. That it is living "stuff," acted and moulded by thought and memory, no one will deny. Since our aim in these writings is to bring all possible light and fact to bear on these subjects, thus to form in each student's mind a firm basis upon which to extend their own observations and experiments, we are glad to have the opinions of those scientifically trained and reliable persons, whose findings take us so far along the road to full understanding.

James Burns has suggested that Spiritualists use the term "Psychoplasm" rather than Ectoplasm, as it denotes a quality of *mind* behind such manifestations. In his book, *University of Spiritualism*, Harry Boddington, one of England's truly great writers on psychic subjects, says this: "Nature around us is a condensation into palpable forms of previous aerial and inscrutable forces. Man as an organized being is composed of these things. He holds them in suspension in his nervous system. *We are all materialized spirits.* The solid food we eat is used to maintain the structure of the body, supply it with force, and the mind with feeling, thought, and expression. This fluid within man's body is called "psychoplasm" because it is so highly vitalized that the soul can mould it into organic form. The terms then means invisible elements which can be condensed and moulded and thus become visible and tangible by reason of the directive mind behind the manifestation."

This gives us quite a new slant on the study of physical

## SPIRIT KATIE KING, MATERIALIZED



The materialized spirit of "Katie King" is shown as she walked with one of the psychic investigators present at this memorable occasion. Katie King remained in her solid materialized form for many hours, submitting to medical examination, and eating with apparent pleasure, food set before her. It is seldom that such a prolonged manifestation takes place, as the materialized spirit is generally able to hold their form intact for only a few minutes. Shown with Katie King is the renowned psychic investigator, Sir William Crooks, Inventor of the Crookes Tube, the forerunner of the present day X-ray.

matter, physical bodies, and materialization. For if we are all materialized spirits, so to speak, it is quite rational to suppose the materialized human body, when properly organized and chemicalized can "give birth" to other forms—materialized spirits! This brings the whole scope of our study on this subject into the realm of natural law, acting under its eternal compulsion of infallable action and reaction . . . cause and effect, in endless streams of varied manifestations. It relieves us of the feeling that such manifestations are of supernatural origin, and brings all such phenomena into the field of rational, understandable, and thus acceptable, happenings.

Thus we advance another step in our understanding of life, and its various phases of expression. What wonderlands of as yet unknown possibilities lie ahead, only those Illumined Spirits of High Degree can fully comprehend. Occasionally however, we humans catch a reflected gleam, and spurred on by this supernal beauty, seek ever more diligently and earnestly to fathom all that our finite and limited human minds can absorb. Each bit of new knowledge, each negative thought pattern overcome, opens wider the value of our "reaching out." Let nothing deter your honest efforts to achieve to the very best knowledge possible to you as an individual, for nothing in human living is so richly and so eternally rewarding as this!

## MAKING FRIENDS

If nobody smiled, and nobody cheered  
And nobody helped us along,  
If every man looked after himself  
And good things went all to the strong;  
If nobody cared just a little for you  
And nobody thought about me,  
And we all stood alone in the battle of life,  
What a dreary old world this would be!

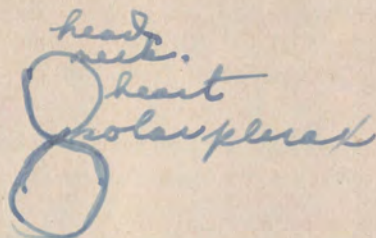
Life is sweet just because of the friends we have made  
And the things which in common we share.  
We want to live on, not because of ourselves  
But because of the people who care.  
It's giving and doing for somebody else  
On that, all life's splendor depends;  
And the joy of the world, when you have summed it all up  
Is found in the making of friends!

—Selected.

## SPIRIT FRIENDS

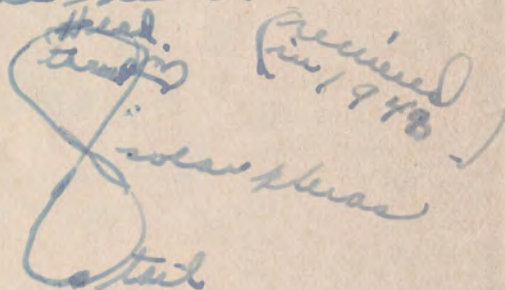
# STUDENT'S NOTES

from Spirit - 1951 -



(Mystic) down head thru heart cross solar plexus & up the right side across at the neck.

another for physical phenomena.



start at tail of spine & go up thru solar plexus on left side counter clock cross & solar plexus to right, around head & back down again crossing at same center.

## RECOMMENDED STUDY BOOKS

*Attainment Thru Cosmic Vibrations*, by George. 180 pages, well bound. Price \$2.25. Of absorbing interest for home study or for a gift.

*Communications With The Spirit World*, by Johannes Greber. The story of a Catholic priest who became convinced of survival. An outstanding book for self development. A must in all Spiritualist libraries. Cloth bound, 432 pages. Price \$5.00.

*Clairvoyance*, Leadbeater. Price \$1.75, 180 pages, cloth bound. Instruction on clairvoyance.

*The Chakras*, by Leadbeater. Cloth bound, printed in India, 102 pages. Color pictures of the various Life Centers of the body. An intensive and valuable study. Price \$4.50.

*From the Seventh Plane*, by Winifred Willard. Fascinating reading, emphasizing the closeness of earth and spirit. Lessons received thru automatic writing from one in the higher spheres of etheric life. Worthwhile. Cloth bound, 251 pages. Price \$3.00.

*Guide to Telepathy and Psychometry*, Ousley. British Publication, 86 pages. Price \$1.75. The Laws of Thought Projection and the Scientific and practical aspects of psychometry explained.

*Man Visible and Invisible*, Leadbeater, price \$4.50. *The Long Awaited Book on Aura*. 20 colored illustrations, cloth bound, extremely valuable key to the meaning of colors, 150 pages, imported. Cross indexed . . . a must!

*The Masters and The Path*, by Leadbeater. Price \$3.00, 357 pages, cloth bound. Color chart. 13 other charts. The way to Masterhood and the various initiations. Valuable . . . and a must for all occult students.

*Obsession and Possession by Spirits Both Good and Evil*, Oesterreich. 400 pages, cloth bound, price \$3.00. Case histories and authentic information on these important subjects . . . Interesting and extremely informative.

*Projection of the Astral Body*, by Muldoon and Carrington, 242 pages, cross indexed, profusely illustrated, cloth bound. Price \$3.50. Factual experiences and instruction in projecting the astral body. Long out of print. Valuable.

*Secrets of Mediumship*, Boddington, cloth bound, 125 pages, price \$2.00. Valuable advice to beginners, showing both advantages and pitfalls in mediumship. British.

*Trumpets*, aerialized, luminous band, Dr. Piene's lessons, \$5.00.

*Thought Forms*, by Leadbeater. 62 pages, cloth bound. An extremely valuable book for students, having 29 full page color plates, showing various thought forms, the text explaining these fully. A book every student should study. Price \$4.50.

*Telephone Between Two Worlds*, Crenshaw. Cloth bound, 232 pages. An absorbing account of the mediumship of Richard Zenor, who from a tiny child has demonstrated his outstanding ability. Will shake the most severe doubter and bring understanding of greater spiritual truths. Price \$3.50.

~~of me~~  
Snow child  
Buttercup  
Snow drop  
Snow flake  
Rose Bud  
Sweet Pea

in my home 1852

Song Lee came  
day before my Birthday  
Oct 6, 1852.

Petra Chimes  
Samsa high priest  
Remona, 1852 thru  
Rev Dyson.

