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PSYCHIC MANUALS III

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CLAIRVOYANCE :

CLAIRAUDIENCE,
PSYCHOMETRY, AND
CLAIRSENSIENCE

WHAT IT IS, AND HOW IT IS DONE

BY

R. DIMSDALE STOCKER

Author of

*"Telepathy," "Soul-Culture," "Clues to Character,"
"Sub-Consciousness," "Yoga Methods," "Colour as a
Curative Agent," etc., etc.*

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By R. DIMSDALE STOCKER.

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TABLE OF CONTENTS.

CHAP. I.	PRELIMINARY OBSERVATIONS	5
CHAP. II.	CLAIRVOYANCE IN THEORY ...	9
CHAP. III.	CLAIRVOYANCE IN PRACTICE. POSITIVE METHODS ...	30
CHAP. IV.	"MEDIUMSHIP," PSYCHO- METRY, ETC., NEGATIVE METHODS	38

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CHAPTER I.

PRELIMINARY OBSERVATIONS.

“THERE is nothing new under the sun,” said Solomon of old. And, if the truth must be told, there is nothing particularly novel about the subject with which it is proposed that the following pages shall deal.

For “clairvoyance” — which means nothing more than “clear-seeing” — covers a range of phenomena at once so wide, so varied, and so comprehensive, that we can in no sense pretend that it applies to any fresh discovery of the twentieth or even nineteenth century.

Mystery and vision, prophecy and second sight, have always, in some way or another, served to play a sufficiently

prominent part in the history of the evolution of human faculty. And whilst we may feel disposed to question a good deal that has been presented to us in the shape of seership and divination, that ample evidence for the possession of such qualifications is forthcoming, both in ancient and modern writings, anyone who is in the least familiar with the literature both of the Orient and the Occident would scarcely be prepared to deny.

At the same time, whilst documentary evidence for the existence of a power akin to clairvoyance is abundant, and whilst the mass of testimony which is afforded by the researches of the late Mr. Myers, Mr. Edmund Gurney, Professor Camille Flammarion, and others, cannot well be dismissed by any person whose mind is open to consider the "pros" and the "cons" of the subject, the present work is addressed rather to those who are in search of first-hand experiences than to the

student of the more recondite aspects of psychic research.

Such being the case, therefore, any lengthy defence or anything approaching an elaborate statement in regard to the theoretical side of the question has not been attempted, as the manual has been designed primarily for the use of those who would seek personal proofs of the phenomena which are treated.

In almost every household, one member of the family at least is likely to prove a good subject for experimental research in this direction, and in the majority of cases all that is required is a little elementary knowledge of how to conduct investigations of the sort. It is in the hope of meeting such a requirement alone that the following pages have been prepared.

Those who may be desirous of convincing themselves of the reality of clairvoyance are recommended to read up the extensive literature devoted to the

discussion of mesmerism and hypnotism. But, desirable as it is that they should familiarise themselves with the broad outlines of the subject in this way, no amount of reading can have the same value for them as that with which their own personal experience can furnish them.

And such being the case, the appearance of this small handbook is perhaps justified.

CHAPTER II.

CLAIRVOYANCE IN THEORY.

It is very often objected that, even if psychic faculties are possessed by mankind, the exercise of such powers is exceedingly doubtful, attended by most serious dangers, and liable to expose the possessor to the most terrible consequences, sooner or later.

As to the existence of such powers, I do not propose to offer you any testimony or proof—for, unless an overwhelming and alarming proportion of the population is wilfully and wofully given over to deception, or is miserably self-deceived, there must be some foundation for the mass of evidence which is forthcoming that supernatural happenings *can* and *do* occur; that our senses will not explain everything in

the universe; and that there are means at our disposal other than those ordinarily recognised, whereby knowledge may enter the mind.

Time was when this idea was ridiculed. Twenty or thirty years ago, for example, most scientific men would have laughed at the bare suggestion that you and I could function outside the limits of the sense-activities.

But all that has been changed. And when we find men like Dr. Russel Wallace, Sir William Crookes, Sir Oliver Lodge, Prof. Barrett, M. Camille Flammarion, and Prof. William James are one and all of opinion that investigations into super-physical science are not only worthy of their attention, but are likely to yield fruitful results, we may well set aside an hour or two for the purpose of asking ourselves whether such a problem as the present is not of the greatest possible moment and the utmost use to us.

I have said that I shall not attempt to produce *proof* as to the existence of the clairvoyant faculty. That, I take it, is quite unnecessary.

Most of you will have had, at one time or another in your lives, evidence of the existence of the "higher" perceptivity—call it intuition, second sight, what you will—this sixth sense, in some shape or form; and if you yourselves have not, you will have friends who will have. If, too, you will take the trouble to investigate, you will find that all the great literatures of all the oldest civilisations abound in allusions to divinations, inspirations, trances, ecstasies, and similar exhibitions of an abnormal state of consciousness—which, unfortunately, it has rather been the habit of Western science to ignore or to attribute to imagination or disease.

Any such negative hypotheses regarding the facts of abnormal states of consciousness, however, do not succeed, let me

remind you, in accounting for them. And people who are content to be "put off" any enquiry into such matters by being told that they amount merely to "disease" or "delusion," only stand as self-confessed ignoramuses—incapable, as they are, of sifting the evidence which exists in favour both of their reality and their significance.

Let us, then, admitting the substantial truth which is claimed by psychic researchers for the several branches of their study, attempt to examine the means by which the alleged phenomena of second sight or clairvoyance and clairaudience might be rendered possible of attainment; and after having done so, let me, by way of making what I have to say of practical interest to you, suggest a few methods by which some of you could develop your own latent powers in this direction.

For, after all, each of us possesses at least *the germ* of this psychic sense, there being nothing supernatural, or abnormal about it.

But how, it may be enquired, are we to know this? How am I prepared to maintain it?

Let me, in endeavouring to reply to these questions, furnish you with a brief—a very brief—description of our sensorial apparatus.

This comprises, as you are doubtless aware, our five senses, which enable us to detect certain sets of vibrations which reach us.

For instance, we have the sense of hearing, by means of which we are enabled to receive a relatively slow range of aerial vibrations, which reach the tympanum of the ear, and so set up a disturbance in the brain which our mind recognises as *sound*; and we have, again, the sense of sight, which qualifies us to detect a more rapid order of ethereal vibrations, which reach us as *light*.

Touch, and smell, and taste, again, are only answers to special scales of vibrations

which we are enabled to appreciate by the various appropriate modes of apprehension which respond to them. And it is very well known that the degree of susceptibility to such vibrations varies enormously, not alone in different people, but in any one person on various occasions.

A primitive man will appreciate vibrations which meet the retina of the eye more quickly than a civilised man; whilst, on the other hand, the ear can be so educated as to appreciate tones and modulations that would escape any but the trained musician.

Now this fact goes to show us how variable a quantity the receptiveness in any one case may prove. At best, the senses constitute only a very relative medium of communication between subject and object—and anyone who regards the data with which any one of them, in their present imperfect state, can furnish him as a

criterion of reality, is in direct opposition to the recognised principles of science.

On this point, Prof. James reminds us, in his admirable work, "*Psychology*":—

"There is no reason to suppose that the order of vibrations in the outer world is anything like as interrupted as the order of our sensations. Between the quickest audible air-waves (40,000 vibrations a second at the outside) and the slowest sensible heat-waves (which number probably billions), Nature must somewhere have realised innumerable intermediary rates which we have no means for perceiving."

As I say, then, the range of the senses is strictly circumscribed, and adapted to receive only a very limited order of vibrations.

Having this clearly before us, we can the more readily see that, if it were possible to raise the responsiveness in any given case but slightly above the average, we should have an extension of perceptiveness so far beyond that of the ordinary mortal

that things now undetected, unseen and unheard, would become perfectly tangible, visible, and audible. An excellent case in point is afforded by a clipping from the *Morning Leader*, of Nov. 12, 1904:—

“ HAVE WE A MIND COLOUR ? ”

STARTLING IDEAS AS TO NEW EVIDENCES OF
TEMPERAMENT.

Dr. Stenson Hooker, of Nottingham Place, W., who is a specialist in the electrical and the light and colour treatment of patients, has, through the *Lancet*, startled the English world with his ideas as to rays or the “ coloured emanations from individuals,” the gift of seeing which, he says, is not common, but which faculty, or gift of inner perception, he himself possesses in some slight degree.

“ Or, rather, it is not seeing, but ‘ sensing,’ colours which emanate from individuals. Rays emanating from a very passionate man have a deep-red hue. The one whose keynote in life is to do good throws off pink rays. The rays from the ambitious man are orange; those from the deep thinker, deep blue.

NOTHING REMARKABLE.

“The rays of the lover of art and refined surroundings are yellow; those of the anxious, depressed person, grey; the one who leads a debased life, muddy brown; the devotional, well-meaning person, light blue; the progressive-minded one, light green; the physically or mentally ill, dark green, and so on.

“I see nothing remarkable in these facts,” said Dr. Hooker. “Most educated people now know that there are rays of colour extending beyond both ends of the visible spectrum. Because the majority of us do not see certain rays is no proof that they do not exist.

“I must impress upon you,” said Dr. Hooker, “that I think that neurotic people should leave these psychic matters severely alone. Only well-balanced minds should take them up, and only those for a motive worthy and sufficient.”

According to the doctor, thoughts have both form and colour, though these are invisible to most people, and they are of such a subtle nature that they inter-penetrate anything which is touched or handled.

B

PSYCHIC LUCIDITY.

“ For instance, a letter or a glove is, if I may so express myself, saturated with the thoughts of the writer or owner. These thoughts are mirrored on the psychic plane of others, and perceived subjectively by those who are sufficiently receptive to their influence.”

Reverting to colours, Dr. Hooker said that any condition, physical or mental, would, for the time being, change the colour of the emanation. A person of erratic disposition would yield hues as changeable as those of the chameleon; and one of his friends has an “ aura ” which is scarcely ever of the same tint.

On the other hand, he has tried the “ aura ” of another person a dozen times or more at different intervals. This man is living a steady, resolute, and philanthropic life, and his “ aura ” is invariably a beautiful pink.

“ You may smile incredulously,” said the doctor, “ but I know perfectly well that sooner or later these will be accepted scientific facts.”

The Leader, on 23rd Sept. last, published an article setting forth the views of Mrs. Gladstone Stuart, a niece of Mr. Gladstone,

which are almost identical with those of Dr. Hooker.

Now that is precisely what clairvoyance and clairaudience and psychometry—or soul-measurement—amount to : just a heightening of the ordinary sensitivity of a person.

There is really nothing “uncanny,” nothing even “strange,” certainly nothing “supernatural” about this power. It is merely an extension of the ordinary senses—a capability of answering to subtler vibrations playing upon and around one, than the man in the street can perceive.

Now, of course, because he cannot consciously contact them, the ordinary person denies point blank the very existence of such phenomena as are perceptible to anyone whose “eyes are opened.”

Similarly, a congenitally blind man would deny the existence of light, unless his faith in some person who could see

were sufficient to convince him that light really existed.

But you will find that it is only to be expected that people of limited powers will refuse to believe that which is beyond their comprehension.

And the very fact that they reject the evidence in favour of such exalted faculties, is of itself proof that such faculties are of a higher order than their own. For the lesser cannot contain the greater. And human faculty, even at its highest pitch of development, is only a very relative thing.

I do not mean by this to be understood to say that every phase of clairvoyance corresponds to great moral or even intellectual advance, because, as a matter of fact, many primitive people possess these psychic endowments, up to a certain extent.

What I do mean is this—that, all else being equal, an extension of vision in this way or that opens up a larger conscious field before us, which should therefore

entail self-culture upon our part such as could enable us to enter into a more complete realisation of our possibilities and powers.

It is just for the lack of training that so many people with a gift of second sight in an incipient stage, are at a loss how either to develop or apply their faculties.

They get "impressions," and "intuitions," and "presentiments," but often of the most trivial and insignificant kind. And then they are led to question whether, after all, it is wise or well that they should encourage, and not repress, their proclivities; and whether it would not be better for them to have nothing whatever to do with the borderland.

With many people the clairvoyant faculty is of an exceedingly intermittent kind. They receive flashes of inspiration now and then only—see at intervals—and will pass weeks and months, and even years, without being able to penetrate be-

yond the purview of the recognised five senses. Many people will become clairvoyant under exceptional circumstances : at the time of the passing away of some relative or intimate friend. Others possess the faculty only when under mesmeric influence. There are, in fact, quite a number of people, who, in their normal or waking state, are totally devoid of any power approaching the clairvoyant faculty, but who will, when sent into a trance-state, be able to see and hear things completely outside the range of their ordinary perception.

Yet others are able "to see" during sleep : they will experience prophetic dreams, and manage to get into touch in this way with events which are already occurring some distance away, or which frequently will take place subsequently.

Telepathy will sometimes account for certain such phenomena. But, strictly speaking, telepathic communication is a phase of clairvoyance.

An instance of prevision during sleep is provided by the following account from the daily press, during the last few months :—

“ A tragic story of death presentiment is exercising the minds of the fishermen of Brixham, on the shores of Torbay.

“ During a recent Sunday night a fisherman named Furneaux startled the household in his little cottage by a terrified shriek. To his wife he explained that he had just had a horrible dream.

“ ‘ I saw our boat out at sea,’ he said, ‘ and a steamer came down on us and cut us in two. We were all drowning when I awoke.’

“ In the afternoon the trawler *Zyra*, of which Furneaux was one of the crew, sailed out in the channel with her full complement of five, including Furneaux.

“ On Tuesday the steamship *Heathbank* anchored off Brixham, and reported that she had on board the body of a fisherman named Tucker.

“ The captain reported that at nine o'clock that morning the *Heathbank* had been in collision with a trawler, had cut her down to the water's edge, and she had sunk. A boat had

been lowered, and the lifeless body was the only remnant of the trawler and its crew.

“Tucker was the second hand on the trawler *Lyra*. Furneaux’s dream had come true, and he and all his shipmates had perished.”

Now the numerous types of clairvoyance preclude the possibility of detailed attention—all the more so as each introduces us to considerations of a more or less complicated character, which involve many difficulties, practical as well as theoretical.

But, to all intents and purposes, we may recognise three well-defined types:—

(a) Clairvoyance which enables us to see rather more than employing the senses admits of our doing, and which is a kind of “X-ray” faculty—adapted to the discerning of psychic conditions which lie more or less immediately outside the range of normal vision, and which amounts to a mere extension of visual perception, and is sometimes spoken of as “etheric” sight.

(b) Then we have clairvoyance in space—or the power of seeing what is happening

at a distance, perhaps at the other side of the world.

(c) And lastly, we have clairvoyance in time, which puts us in relationship with past, present, and future.

Now, I have already shown how the first order of clairvoyance may be accounted for: that it corresponds to an increase of responsiveness to certain vibrations which would be ordinarily unobserved.

And there is reason for believing that this is often accomplished through the pineal gland, a small body in the brain, which is adapted to quiver in response to the subtler vibratory impacts.

But the second and third types of clairvoyance are somewhat more complex.

For instance, whilst the discernment of what is happening at a distance may be accomplished by means of a sort of psychic telescope, or through the intervention of the "telepathic sense" (see Manual I.), it would be quite possible for one person to

make himself visible to another by *projecting a thought form*. . Another method would be for the clairvoyant himself to travel in his psychic or astral body to the scene which he is able to witness—and on his return to transfer his impressions to his brain-consciousness—a feat which is seldom accomplished successfully.

This may require a word of explanation.

So I would remark that occultists are unanimous in declaring that man has not alone his physical body : that the vesture of gross matter is not his only garment ; but that his contact with other planes of existence necessitates his clothing himself with a body of subtler matter, which is always distinct from, although normally in close attachment with, the dense material part of him.

A well authenticated historic case of “clairvoyance in space” is recorded of the Swedish seer, Swedenborg, of whom it is related that upon a certain occasion when he was taking supper at the house of

a certain William Castel, on the evening of July 10, 1756, he suddenly became excited and declared himself to be able to see a fire raging fifty miles distant, in Stockholm, in the very street where he resided. After some hours, however, he appeared to be in a calmer frame of mind, and exclaimed: "Thank God! the fire is extinguished at the third door from my house." He also told his host what property had been destroyed, and where the fire was extinguished, his statements being subsequently verified in every detail.

The truth of this incident was vouched for by the greater part of the inhabitants of Gottenburg.

Then as to clairvoyance in time. Here we have to remember that, in one sense, past, present, and future are one—that the distinction between them, that is to say, is arbitrary and dependent solely upon our own limited sense organs—not upon the happenings themselves, the causes of which were set in motion ages and ages ago.

An extension of vision, therefore, results in a recognition of forces which are at work upon more exalted levels, and which will work themselves out ultimately upon the earth-plane, *always providing* that no other unperceived set of circumstances crops up and interferes.

You get a good idea of this when you turn to the means employed by the meteorological authorities in attempting to forecast the weather.

Observations are made of the prevailing atmospheric conditions at the various stations, the information is then collected together, and the *probable* changes in progress are afterwards chronicled.

Upon this a prediction is based—which will always turn out approximately correct, unless some other weather system sets in outside the radius of the recording stations and upsets the calculations of the prophets.

Now, that contingency sometimes happens, it is true. But nobody suggests that the people who are responsible for the

“forecasts”—some of whom are Fellows of the Royal Society—are frauds.

Why? Simply because people understand that, at best, their horizon must necessarily be a limited one, and that cyclonic disturbances and anti-cyclones sometimes take it into their heads to outwit the clerk of the weather—clever though he may be.

But people will not make the same allowance for the prevision of the clairvoyant. They know perfectly well that it is possible to predict by means of psychic penetration, but when the seer is out, they say that the lucky hit was “guess work” or a “coincidence.”

All such inconsistency on their part, let me remark, arises in this way: that they would like to regard clairvoyants as impostors or as omniscient, and that they will not take into account the limitations which are imposed upon them.

This can be done only by attempting to understand the *rationale* of the whole process.

CHAPTER III.

CLAIRVOYANCE IN PRACTICE. POSITIVE METHODS.

AND now the stage of our enquiry has been reached when it will be well for me to offer you a few suggestions, so that, if any of you should feel disposed to cultivate your own psychic faculties—which will prove, in the long run, a great deal more satisfactory than entering into consultation with the wizards and witches who, until recently, have flourished in our midst—you will know how to set about it.

First, let me mention then, that although there are many methods of development, all authorities upon the science of seership are agreed that it is, in the first place, necessary that the physical faculties should be kept out of the way, relatively speaking at least.

Sensuality in any form, gluttony, or intemperance, are most disastrous. And, whilst they are sometimes resorted to in order to produce a state of trance and stupefaction, drugs should be strictly avoided.

Equally undesirable is the use of the "crystal," which is frequently used for the purpose of "scrying." To gaze at any object beyond a certain time is harmful both to the eyesight and to the brain centres, which such a practice serves to temporarily paralyse.

Another mode of self-hypnotisation which often brings a little clairvoyance along with it, is the repetition of a certain *Mantram*—such as the sacred word *Om*—over and over again.

The late Lord Tennyson, poet laureate, tells us what a strange effect the continual repetition of his own name used to produce upon him. And some of you will experience similar results to those which he obtained if you attempt this experiment for yourselves.

But one and all of these methods, which are along the *passive* line, and which have many points in common with the "Hatha Yoga" school, are open to grave objection, and as such are not to be recommended.

They will certainly produce the hypnotic trance and enable those who pursue them to obtain access to the *lower* psychic departments of nature.

Yet they demand the sacrifice of the lower senses; and hence are not natural and spontaneous—but forced.

Now it is never good to surrender one thing unless one is to secure adequate compensation. And it is not wise nor right to injure your optic nerve or your aural capacity merely in the vague hope of getting an equivalent of another kind.

The using aright of these senses which you have—this alone shall entitle you to an extension of perceptiveness when the time arrives.

But those who are already clairvoyant or who wish to take up the study seriously are advised to undertake the positive method.

This entails no surrender of the sense organs. It begins in the right place—*within*; not without. It starts at the centre.

For this, soul-training is indispensable. It is all a question of interior development.

For example :—

I. You will have to acquire absolute mental control, and be able to fix the attention just whenever and wherever you choose.

Most people find the greatest difficulty about this.

If you were to pull them up at any odd moment they would be totally unaware of what they were thinking. Their mind is in an unsettled, uncentred state; and so their thought is vague and indefinite.

It is a good plan for such people

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to take a limb of their own body, their right little finger or their left great toe, and to direct their consciousness upon that now and again for a while. This will enable them to get into the habit of fixing their attention.

- II. Again, it is an excellent thing to choose a certain hour in the morning and to select some special subject, calculated to inspire and uplift you.

You may take a quality, or an ideal, or adopt some motto or colour, and meditate upon it, making a resolution to dwell upon it during the day.

It is well to be very regular in this practice, as real development along these lines is never accomplished by leaps and bounds. It always proceeds in an orderly and methodical fashion.

- III. After you have accustomed yourself to this you may take a spiritual ideal, the highest known to you — some lofty character in one of the great

Scriptures—fictitious or otherwise, it matters little.

Make a vivid mental image of that person and try by an effort of the will to raise yourself to it—aspire towards becoming at one with it.

At first you will find it hard; you will rise and descend again. But after some practice success will attend your efforts.

You will have transcended the limits of your former state.

IV. For those who are less developed emotionally and who are not so devotional by nature, a raising of the consciousness through abstract thought may be recommended.

Those who are mathematically inclined will find the works of Mr. Hinton invaluable for this purpose.

But, after all, the path to seership is beset by many difficulties—and neither intellectual nor emotional exercises alone will enable any one to utilise their higher endowments to the fullest advantage.

This has always been understood in the East, where a pure and altruistic life is made a *sine quâ non* by the candidate to higher unfoldment.

Abandonment of the lower nature, the casting away of worry, care and grief, which, alas! only too often sap all the vital forces and take the attention off the higher aspects of life, are indispensable to progress along these untried routes. And those who cannot afford to relinquish their "household gods" at the present moment must await a more convenient season for coming "up higher." This opportunity may present itself in the present incarnation; or it may open up in some other.

Be that as it may, and notwithstanding the many drawbacks which many of us must necessarily undergo in our efforts to expand the consciousness, of one thing we may be perfectly certain, viz., that no aspiration, no thought, no vague yearning but will yield a return and bring about a

lasting result in our evolution in the long run.

If it be your earnest desire to qualify for this stupendous increase of mental faculty—if you are seeking it in all sincerity of heart and purity of motive, rest assured the day will come when you will be more—when your mind shall be consciously at one with all that you aspire to become.

Truly has Prof. James said, "Facts are there only for those who have a mental affinity with them." And as the mind can know of no limitations, as the spirit is one and not subject to the seeming divisions imposed upon it which are all too apparent to our limited vision—so it is that we shall yet come into a fuller and more complete realisation of all the facts lying unexplored before us.

Now we behold as "in a glass darkly"—but then face to face; now we "know in part"—but then we shall know even as we are known.

CHAPTER IV.

“MEDIUMSHIP,” PSYCHOMETRY, ETC. NEGATIVE METHODS.

SUPPOSE we asked one of the lower animals — say a respectable frog, or an educated flea — its opinion of human intelligence. What do you think its answer would be?

Well, assuming (for argument's sake) that it could follow the question of its interrogator, and supposing that it was endowed with speech and was candid and obliging enough to speak its mind freely, we might suppose our reptilian or entomological friend would reply somewhat thus :

“ Human intelligence ! Impossible ! No doubt it is all very well in its way. *It may exist* even. But of what *good* is it ? No use at all—at any rate, to *us*. We can eat, drink, and sleep ; live happily as we are ;

and so enjoy ourselves to the full. Human intelligence, indeed! What does one want with it? What is the use of reason—or ideals—or anything of the kind? All bosh! All moonshine!”

Do you know that the attitude of a good many people towards the possibilities of human faculty very much resembles that of the frog or our flea?

There is a number of *human* frogs and fleas—who croak and hop, and do very little else, and whose prejudice and limited outlook on man's mental horizon effectually put a stop to progress, and preclude the possibility of realisation in any direction beyond that of a purely physical kind.

Only the other day I was speaking to someone about psychic research, and he argued very much in the same strain as our friend the frog.

Namely, of what *good* was investigation into such studies; and was it meant that we should “pry into” God's secrets.

Well, I think that the best answer as to what is the good of anything, is (frankly), "Nothing," and have done with it.

For, after all, the only excuse for activities in any direction whatsoever is, that they proceed from a craving of the human soul which requires satisfying and means for development, and which has been planted in the human breast by some power, without, presumably, human sanction or consent.

And this answer partly supplies a reply to the query as to whether we were *meant* to travel into the outlying regions of the psychic realm. Obviously, if man has implanted within him certain positive capacities—who put them there? And so, who is primarily responsible for their exercise and with what result?

If God: they must be of some use. And this being so, their culture and activity should receive the same attention as we bestow upon any other set of faculties—

such as, for example, the historical sense, mathematical aptitude, the gift for languages, music, etc.

Indeed, I am not at all sure but that these little-understood faculties of men—which confer second sight, telepathic-communication, clairaudience, and such like—should not come in for a larger share of attention than any others.

And for the reason that *they are so very liable to be perverted and abused.*

I can quite understand, for instance, any thinking individual taking exception to the fashionable craze of crystal-gazing or card-telling. Not that there is anything essentially *bad* in such gentle pastimes; but that they lend themselves to such grave abuses.

When people will go to a seer (to whom they pay 10s. 6d. or £1 1s.) to be told that they will go home and fall down stairs, or retire into an asylum to-morrow fortnight, or separate from their wife or

husband, naturally any man with a spark of decency—or even common sense—feels that divination has something diabolical about it. Such phases of the predictive art, would, of course, be amusing, were it not for the susceptibility of the persons who are naturally led to consult such prophets. As it is, they are disgusting in the extreme.

And this very fact of human susceptibility of itself should serve to point out how supremely necessary it is for the psychic senses to receive careful culture and guidance.

In this chapter I cannot pretend to offer you anything like a complete exposition of psychic culture.

During the remaining space allotted to me, however, I shall have occasion to refer to one or two further methods of holding communication between the seen and the unseen; between the world of sense and the world of the spirit.

I take it for granted, in view of what I

have already said, that both of these realms exist. And that, as man has faculties which put him in possession of the desire to feel after the Beyond, so that Beyond really Is—and that man is not brought face to face with a dead wall when he endeavours to penetrate into the unknown.

Of course, this admission—that there is another sphere of consciousness besides the one of the physical brain—would years ago have been greeted with derision.

Some of us may remember how, on one occasion, a famous man of science delivered himself of the opinion that “the brain manufactures thought just as the liver secretes bile.”

But such an opinion would now be quite as provocative of mirth as the contrary assertion would have been a few years since.

For whilst the brain (and indeed the entire physical man) is intimately related with thought-processes, the researches of scientific observers have tended to prove

that the mind—and mental phenomena generally—are *not* confined to cerebral operations in the way in which it was formerly imagined.

For instance, Lodge has said that he conceives it to be probable that only a small fraction of an individual may be said to be incarnated at any given time. And here we have the recognition of at least an extension of personality beyond the limits of the organism.

The one part—incarnated in the flesh: the ordinary, waking “I.” The other, a super-conscious entity—or rather a being belonging to (as Lodge says) “another order of existence;” and which is awakened by, and amenable to, suggestion.

This hypothesis of a waking, *plus* a supernormal, consciousness, will be found to go a long way towards accounting for very many super-ordinary happenings—and particularly for the very remarkable tendencies which many people disclose under particular circumstances.

There are people who are quite ordinary, unremarkable, average sort of beings in their usual state; but who, under excitement, or *suggestion*, become almost insane in different directions; so amenable are they to hypnosis.

These are the people who make first-rate "mediums." In appearance, such people are usually pale, fair, bulky and amorphous; and whilst much of their power may be derived from "controls" or "spirit guides," their *psychic condition* may be referred to an awakening of the senses which function on another plane of nature.

Now, a great many people are mediums without in the least knowing it; and there is always with these people a great danger of their becoming obsessed.

They are liable to be "moody"—creatures of impulse, violent emotions, and carried away by the feeling of the moment.

These people are to be found in almost

any home circle; and they are generally thought "queer"—or, at any rate, something out of the common. They are liable to be much misunderstood, and are often thought to be fantastic and dreamy.

The fact is that such people require to be developed as mediums, and this is best undertaken by someone who thoroughly understands what he is about.

There are many methods of development (as it is called). And I cannot attempt to deal with all of them.

Roughly, all such phenomena may be said to come under either one of two classes, however:—

- (1) "Muscular," or
- (2) "Nervous."

I use such terms for convenience' sake, and not necessarily for the purpose of accurately describing the source of such phenomena.

I. *Muscular Mediumship* comprises
Magnetic-healing,

Muscle-reading,
Table-tilting, and
Automatic writing—

(which one and all seem to depend to some extent upon the involuntary agency of the muscles).

II. *Neurotic Mediumship* consists in
Psychometry,
Clairvoyance,
Clairaudience, etc.

And I will now proceed to say something regarding their practice and development.

Taking the "muscular" mediumship first of all, I pass on immediately to table-rapping and automatic writing, as magnetic-healing is dealt with in a section of "psychic manual" No. 6 of the present series.

These, then, are pursued in the following manner:—

Table Turning.—A round table is selected, the size of which should be in

keeping with the number of persons who propose to take part in the experiment.

The members of the family, or their friends, now seat themselves round it, with the hands (palm downwards) lightly resting upon the surface of the table.

The little fingers of each person should be in contact, and on no account should the thumbs touch.

After waiting—during a period of from two or three minutes to an hour—a peculiar magnetic vibration will be perceived by the sitters, which is very generally taken to mean that a departed entity wishes to communicate.

Whether that is always so or not, the most mediumistic sitter present will be able to elicit raps, by means of which a code of communication may be set up between the conscious sitters and the super-conscious intelligence at work through the medium.

An excellent mode to adopt is to arrange so that *one* rap or tilt shall mean "no,"

Two, doubtful,

Three, yes,

and so on.

By this means, too, words may be spelled out, and so quite an amount of useful (or useless) information may be furnished to those present.

Providing that the "conditions" are strictly observed—that the attitude of mind present among the sitters is serious and deferential—it is quite possible to elicit valuable knowledge in this way, and correct replies will be given to queries, the answers to which need not necessarily be in the sitters' waking consciousness.

It is the best plan to sit in a slightly darkened room—male and female alternately. And if possible a little sacred music at the commencement of the proceedings should be given, to harmonise the vibrations.

D

It is also as well, it may be added, to hold these séances regularly.

Very much the same procedure applies to *planchette*.*

No doubt the incidents which took place in connection with this little instrument, at a certain law-suit recently, will be fresh in the minds of many of you.

Well. The manner in which this little device is to be employed is as follows:—

Two or more persons rest their finger tips lightly upon the flat top part, having first of all placed *planchette* upon a sheet of white paper.

Their attitude should be one of passivity, and a question having been asked, they should await an answer patiently and with a becoming gravity.

After a little while the board—apparently of its own accord—will move across the

* The *Planchette* may be obtained of the publishers, price 3/9 post free.

paper, and attempt to write a reply to the query.

For a *planchette*, an inverted wine-glass—placed in the centre of a circle of alphabetic characters—or a “Ouija board” may be substituted.

This latter consists of a piece of highly-polished wood, on which the letters of the alphabet are printed. Upon this a small, movable board (on three legs) is placed, and on this again the hand of the operator is superimposed with similar results.

Various other instruments of one kind or another of this species have been devised. But “automatic writing” may just as well be cultivated by sitting in the silence “subjectively”—quietly, passively—and taking an ordinary pencil between one’s fingers.

If one is to develop, the pencil will write of its own accord.

Having briefly considered one or two

phases of "muscular" mediumship, let us turn to the "neurotic" type.

First in this class, we have *Psychometry*, or clairsensience. In this case the medium "senses" or "feels" the psychic emanations of persons or things.

He may be handed a glove or a piece of stone (*e.g.*), and will intuitively proceed to describe personal and local particulars, giving facts, dates, and other information relative to the circumstances involved.

This sense seems to be a transmutation of the sense of feeling (dependent on delicacy of touch).

Its culture necessitates the "passive" state of mind: also cleanliness of person, and a more than ordinary degree of psychic impressibility.

Instructions.

The article to be psychometrised may be taken in the left hand, and held to the forehead.

The fleeting impressions which arise in

the mind of the sensitive should then be taken down. Such "impressions" may come in the form of personal feelings. For instance :

Animation—Purity and Health.

Antipathy—Discord.

Hopefulness—Expectancy ; success.

Drowsiness — Biliousness ; " out of sorts " ; stomach trouble.

Dreaminess—Idealistic tendencies.

Pains—Illness of parts (according as affected).

In a Pall—Death.

It is found that one's predominant mental faculties largely determine the nature of these impressions.

Thus, one with large sense of form and observation would describe persons and facts accurately ; whilst a person with " Human Nature " of abnormal size would be good at describing motives, etc. And so forth.

Well, by constant and repeated efforts,

the gift will be trained and increased. "Natural fitness" is essential; but sittings every other day do much to train the gift.

Harmony and serenity should be *lived*; and, by concentrated attention and expectancy, the interior states of conscious will be opened and expanded.

All of us have these in the germ; but steady and persistent attempts to attain to seership will alone enable us to become percipients along the higher lines.

The highest seership and psychic culture necessitates, after all, the greatest discipline, self-abnegation, and *isolation*. We may be *in* the world, but we must not be *of* the world, if we would become prophets and seers. To be able to divine—to peer into the realm of causes—we must needs go behind the outer life—the world of effects. And, judged in this way, we see that psychometry and its allied arts are certainly the highest types of mediumship.

During the course of these remarks, I

have not attempted to be dogmatic, theoretical, or even argumentative.

I have drawn attention to the facts—for these things are facts—and let them speak for themselves.

Many of you will find that you have such powers, if you will only put them to the test.

If you do possess them, do not hesitate to employ them. But be careful *how* and by what means you do so.

If your motives are insincere or frivolous—if you are indiscriminating or over-enthusiastic in your attempt to develop these powers; if you consult *planchette* only in order to know whether you will have a legacy left you; if you try table tilting just to satisfy your curiosity regarding the winner of a game of bridge—be sure you will regret it afterwards and reap the most undesirable consequences.

Many people have taken up these psychic pursuits and have been so deceived *in this*

way by them, that they have been led to doubt or decry them ever afterwards.

That may have, at any rate, been better than prostituting their powers.

But for any of us, who will but regard such things as he would a telephone or telegraph wire which serves to connect him with higher orders of existence—such things as a *planchette* or psychic sight cannot but prove of the highest service—since they will serve to demonstrate at once how *near*, how *real*, and how *large* is “the Life of the Spirit,” in which we live, move, and have our being.

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