

A Brief Course in Mediumship

By

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*Being a Series of In-
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Neophytes of Metro-
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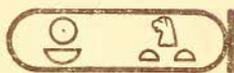


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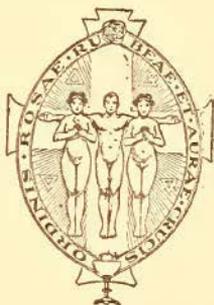
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FOREWORD

This Course of Study in Mediumship, while Thorough Scientific in Character, is not by any means exhaustive in its treatment of the subject.

It is a Simple, Concise and Logical Classification and Explanation of the Various Phases of so-called Phenomena, and points out the manner by which the Reader can best Develop his or her own inherent Psychic Powers.

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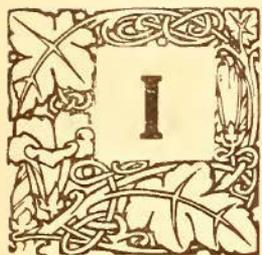
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A BRIEF COURSE IN MEDIUMSHIP

ACCORDING TO THE ROSICRUCIAN PHILOSOPHY

CHAPTER ONE

PSYCHOMETRY.



INTERCOMMUNICATION between the physical and spiritual worlds is not taught as a part of the Rosicrucian Art. It is assumed as a prerequisite for fellowship in the Order. Nevertheless, as not every one who applies for such membership happens to be a developed psychic, it is the purpose of the following pages to give an idea of the status of so-called mediumship from the Rosicrucian standpoint.

Mediumship, as a means of livelihood is positively discountenanced by the Society. Carried to its highest development, and utilized as the means of gaining spiritual knowledge and information it is esteemed, and every frater is *expected* to develop some phase which may be utilized in the furtherance of the work of the Fraternity.

Rosicrucians distinguish between two kinds of mediumship, CONSCIOUS or VOLUNTARY, and UNCONSCIOUS or INVOLUNTARY.

4 A B R I E F C O U R S E I N

The first form of mediumship is ACTIVE, the second form PASSIVE.

Conscious mediumship is the result of a development which consists in cultivating a higher molecular and atomic vibration and the training of the soul powers to a much higher state of efficiency than that to which one is ordinarily accustomed.

Unconscious mediumship applies to the phenomena resultant upon a degree of hypersensitivity which may have been one's latent property from birth, or acquired at a later date. This form of mediumship always remains passive, and affords only a limited scope of observation to its possessor, a scope which may be likened to the limited view one obtains when looking out between the shutters of a blind.

Conscious mediumship permits the psychic to function where, when, and to whatsoever extent he will, the observation gained being valuable according to the powers of accurate description possessed by the psychic.

Mediumship is comprehended under two broad divisions—

PHYSICAL AND SPIRITUAL

Under Physical mediumship we include

Telekinesis— moving of solid objects, with or without contact.

Concussion— so-called rappings, which may be on tables, walls, furniture, or even the papers held in one's hand.

Visualization— or so-called materialization. Materialization in its popularly accepted def-

inition has never been demonstrated satisfactorily and does not coincide with any known laws of Nature in the realm of Matter.

Unclassified— such as the handling of red-hot coals, lamp chimneys, etc.

Levitation— or the suspension of animate or inanimate objects.

Under Physical and Spiritual mediumship we include Magnetic Healing in its various forms.

All these classifications are dependent upon the use of the medium's physical substance in connection with OD FORCE for their manifestations.

Under Spiritual Mediumship we include

Clairvoyance—or clear seeing, either close at hand or at remote distances, purely by mental effort, the exercise of the developed spiritual powers of one's higher vehicles, or by the assistance of

CRYSTALLOMANCY, HYPNOTISM OR SOMNAMBULISM. Clairvoyance may apply equally to events past, present or future, when one considers that beyond the physical planes of being the first and last of those states do not exist, all constituting the ever present NOW.

When applied to so-called future events, such clairvoyance is said to be an example of PRESCIENCE.

Clairvoyance applies not only to states and conditions on the physical and spiritual planes,—it also extends to the recognition of discarnate intelligences—so-called

spirits—who are close enuf to the physical plane to come partially in rapport with the conditions peculiar to that plane.

CLAIRAUDIENCE—or clear hearing, is a word like clairvoyance, adapted from the French.

Its phases and properties are analogous to those of Clairvoyance, except that they apply to the phenomena of audition, and while they may bring to the psychic the sensation of sounds of a material nature, these properties usually manifest in the form of communications purporting to come from discarnate intelligences.

It should be noted, however, that the medium positively does *not hear spirits*. Sound, as we understand it in physical science, is inoperative on spiritual planes. Music for instance is FELT and SEEN thru a sensation of vibration which is far more sensuous to the spirit than to our inhibited states of audition on the physical plane.

There is no audible speech in the spiritual world. Communication is from Mind to Mind, by the act of Will. One's thots are just as safe from perception and under one's command as tho they were expresst only by the spoken word, but they go forth, and are received solely by act of Will.

TRANCE— is developed both as Conscious and Unconscious states.

In either state, the medium surrenders the voluntary control of his or her own physical organism to that of the operating intelligence, sometimes known as the "Control" solely because that particular intelligence has succeeded in coming sufficiently into rapport with the medium to be able to control and operate the medium's physical organism.

In Conscious trance, the medium permits this use of his or her organism, without however surrendering the individual consciousness.

In Unconscious trance, the medium enters a state of absolute coma, and while in this condition the physical organism is absolutely under the domination and control of the operating intelligence, under conditions and circumstances somewhat analogous to the relations between hypnotist and subject on the physical plane.

Conscious trance is the highest form of mediumistic development altho not so desirable from the phenomenal standpoint, inasmuch as the medium is always open to the suspicion of co-operation with the purported intelligences.

Closely allied to the state of Conscious Trance is that of

INSPIRATION—A psychic state in which the medium while perfectly conscious, in full possession of and able to control and direct all of his own faculties and functions, receives directly from the World of Thought such vibrations as put him directly in rapport with the avenues of knowledge required by the subject immediately at hand.

As a result of development extended beyond the trance and Inspiratory states one can accomplish what is known as going

INTO THE SILENCE.—In this state, the Ego, accompanied by the Astral envelope can function on other planes of being, either in association with purely discarnate intelligences or visualizing itself to friends on the physical plane for purposes of identification, and, on returning to the physical body, resumes its normal functions, retaining, however, a com-

plete memory and knowledge of its astral journey. Such visualizations to friends are sometimes called "apparitions of the living."

This concludes the category of mediumistic classifications. The phenomena of Thought Transference, Mental Suggestion, Therapy, Somnambulism, Telepathy, etc., are purely within the domain of psychology and while they may simulate mediumship under some circumstances they do not properly come within its scope of activity.

There is one psychic state, however, which has not been mentioned, which acts as a Borderland to Mediumship; and stands as it were between Mediumship or Seership and Modern Psychology,—

PSYCHOMETRY

Properly speaking, psychometry pure and simple is not a branch of spiritual science, being alone due to a higher development of the physical faculties, but as it often becomes closely allied with clairaudience and clairvoyance, it comes within the scope of our investigation.

It was first practised under the name of DIVINATION long before Dr. J. R. Buchanan coined the present name, in 1842; seeking by a misnomer to attach dignity to the science.

The term Psychometry is derived from two Greek words—"Psyche" (the soul) and "Metron" (a measure). It purports to be a soul-measurement, but apart from the aid of clairvoyance and clairaudience it depends for its manifestation solely upon the higher development of our ultimate sense-perception.

Mediumistic and Psychometric delineations are two entirely separate, distinct and dissimilar methods, altho they may co-operate and associate at any given time.

Mrs. M. E. F. Denton, one of the cleverest psychometrists the world has ever seen, says, "I do not deny that the same person may be both a medium and a psychometer, just as the same person may be both a talker and a thinker; but talking is not thinking, nor is mediumship psychometry."

The medium is dependent for the information he receives *as a medium*, upon activities and intelligences not only belonging to himself, but to others.

Hence the necessity for passivity—that the will of the medium may not intercept, nor his opinion color the communications given thru him.

The Psychometer, on the contrary, for any information he may be able to gain, must depend wholly upon his own powers of recognition, of comprehension, of discrimination—largely upon his own judgment—as to whether he is mixing scenes, characters, and conditions, or holding them severally distinct and true to their own belongings (in a word, upon his own intelligence in dealing with the materials at his disposal).

Hence, as a psychometer, it is impossible for him to be a passive recipient of information from an outside intelligence. And hence, also, the necessity for him to be well informed, for his being careful to examine, to compare, to weigh, measure and select discreetly; the necessity for him to be critical and capable, in order to render his efforts of any value to himself or others.

Psychometry, in its unrestricted significance, "is that science which treats of the nature and functions of those innate human faculties by the intelligent exercise of which we may, independent of any and all external sources of information, gain a conscious knowledge of facts and conditions previously unknown to us." Hence, by Psychometry, certain individuals are enabled to successfully locate underground waters, veins of minerals, deposits of oil, hidden or lost treasures, to tell the component elements of compound substances (ores and the like), to diagnose diseases, to indicate means for their removal, to read character, to indicate defeat or success in enterprises, and even to foretell events.

All of these actuate on the physical plane, and are in accord with well-known laws; therefore, tho they come within the scope of spiritual discernment, they can hardly be classed among demonstrations of spirit-entity, or of the Continuity of Life, which is the ultimate mission of mediumship.

But there is another and higher form of Psychometry, involving the spiritual intuition, exercising clairvoyance and clairaudience, and requiring a knowledge of the laws governing auras and vibrations, with power to discern and interpret symbols spiritually presented. This necessarily falls within the realms of spiritual investigation.

Without dwelling here upon the system of auras, etc., which will be treated in extenso later, we will indicate some of the methods of spiritual psychometry.

It must be insisted upon that the medium or psychometer must be in a passive and recipient state, since all the phenomena coming under this head actuate on the spiritual plane, involving the keenest exercise of the psychic senses.

Suppose a letter, or article of wear be submitted for psychometric reading, and an influence is perceived, not previously noticed. This is an indication that the reader is coming en rapport with the personal magnetism of the writer of the letter or the owner of the article, which magnetism was communicated when the letter was originally written, or the article was worn.

From this, the moral or physical condition, often both, of the original owner can be described.

Thus, a sense of animation would indicate purity or health, while a sense of lassitude, or loss of power, weakness, and depression would indicate that the original owner was depleted magnetically by being ill or suffering pain, or was in danger of being so.

A sense of elation coming in here would indicate a hopeful issue, and an early release from the oppressing trouble.

If the psychometrist is brot in communication with a spirit entity, the character or quality of that spirit may be judged by the influence or sensation which that spirit entity casts over the psychometrist, even tho the spirit form be not clairvoyantly discerned.

In this way, earth-bound, mocking or lying messages are frequently detected by arousing a sense of provocation and indignation in the mind of the psychometrist.

Psychometry thus reveals the true inwardness of individuals, and were detectives to cultivate or employ this power, and persons of criminal tendencies to be convinced of it, psychometry would prove a more efficacious preventive of crime than the present fear of the Law exerts.

Would not many a one hesitate to commit a crime could it be proven to him that the objects surrounding him would tell the tale?

Besides this, psychometry reveals the history of inanimate objects to the sensitive. By holding such objects in his hand and giving close attention to the same, a consciousness arises similar to inspiration, and tells a story foreign to one's previous knowledge, and from this the history of the object can be gleaned.

Some persons obtain clairvoyant glimpses or visions in connection with these impressions which afford great aid in the comprehension of the latter, and prove extremely interesting to the psychometer.

Others seem to hear voices, or have their tastes apparently affected, thus having other aids to their better understanding of the impressions received.

In diagnosing disease, the latter is extremely helpful, as it often leads to the direct cause of the ailment, or points thitherward.

Some diagnosticians obtain a taste of the food or medicine needed in such cases and are guided by that alone. But each one must use his or her own judgment in the special features of psychometric development, and learn by experience.

In developing the power of psychometry, the method given herewith may be followed. Have a friend present to you for reading, an object which you have never seen, and from which you cannot possibly gain any personal information of a leading nature. Articles of jewelry, or personal property of your friends, relatives or acquaintances may be used. Flowers always are effective, as they seem to convey the very thoughts of the giver or possessor. Letters also are good.

On receiving the article, either hold it firmly in the hand or pressed to the forehead. Experience will show which will give the best result in any given case. After making sure that your mind is clear from all external impressions relating to other matters, and that the full attention is concentrated upon the object in hand, then state the very first impression that comes to you. One is apt to say, "I don't feel anything in particular."

This is natural, but not true. You do gain a distinct impression, but either because of your undeveloped state, or because you are expecting some phenomenal mental condition, you do not perceive it.

Never mind how trivial or foolish the impression or thought conveyed may seem to you, enunciate it at once. Many fine results have come from an apparently foolish impression at the start.

As you hold the object in your hand, note whether a faint impression of heat or cold ensues; whether a pronounced nervousness, faintness or, on the other hand, an increased vitality is noted. Such conditions are usually

the precursors of an approach to the real owner's personality, and will be found to indicate his state of health.

Correspondingly, mental states perceived while holding the object will afford you an entrance into the owner's mental states and ultimately to his character.

The perception of the mental state of the owner reveals whether he is worried about material affairs, whether he is in trouble, or again, whether he is subject to some special joy or exaltation.

Study your impressions and emotions carefully while holding the object, and learn to weigh each, subjecting it to rigid examination, analysis and critical judgment. Fifteen minutes' practice each day will in a short time enable you to do creditable work in the art of psychometry.

Every human being possesses the power to psychometrize to a greater or lesser extent.

It may even be exerted unconsciously, as for instance, when we receive a gift that is apparently desirable but gives us a distinctly unpleasant impression. Or again, when we shake hands with a person, a pleasurable or unpleasurable impression is received, or in the case of an old acquaintance we often find ourselves obsessed by his mood when coming into contact with him.

In these and numberless other instances, we may by careful observation note the activity of psychometric influences in every-day life.

The following experiment, recorded in the *Progressive Thinker*, May 8, 1909, was made under the writer's personal observation and will be interesting to students in this phase of psychic development:

Remarkable Psychometric Test, Which Indicates That Psychometry May be an Important Aid to Science, and Which Was Given by Mrs. Margaret Gaule Reidinger.

At an informal gathering held April 1 at the home of the writer, two notable tests were developed through the mediumship of Margaret Gaule Reidinger, the New York psychic.

As will be seen from the following description, the objects given her, from which she read were of such a nature as to render it practically impossible for the medium to have described them, even had she been deeply versed in geological science.

Without previous intimation, in the course of an ordinary conversation in no wise relating to psychic phenomena, a small grayish white stone was suddenly placed in the medium's hand, with a request to see what she could get from it. The resultant reading which was given in the presence of several witnesses, was as follows:

"This object is old—oh, so old, it takes me back many, many years. It goes long before Egypt—back, back, until it seems as if there were no human being on the earth at all. It brings a most peculiar sensation with it, as of a great mass of vapor and steam. Lots of water, in fact it seems as if there was nothing but water almost everywhere. There doesn't seem to be any life around this, and yet this object has something to do with life as though it had once been alive, although it hardly seems possible. If there was any life at that time this must have been one of the very earliest forms of it, and yet it seems to be a stone. There must have been many changes in the earth itself since this object was first formed."

Without comment and immediately following this reading, another piece of totally dissimilar stone was handed her and the request repeated. This brought forth the following:

“This is an entirely different object from the other one. It is old, but not nearly so old as the first object, and while it is different in color, it is also very different in its nature. This takes me away from here, oh, so far, and with it comes a sense of terrific motion. This has been heated, very hot, indeed; in fact, melted; I see flames all about until it seems as though they must be flames I should say almost of hell fire. Before this was hot it came from where there was life. I see human beings—and yet they are not like human beings as we know them. They seem to have large heads and little bodies, and do not seem to have much hair. There are what appear to be buildings around but not like ours and they act differently from us. They are like us, and yet not like us. Then everything seems to grow dark, and then all flame, and this object comes away from there and grows hotter and hotter itself. It has had something to do with a dead man, seems as if it had killed the man, but this man seems to have been one like ourselves”—

At this point a slight commotion in our own group broke the reading and Mrs. Gaule did not resume.

The first object handed her was a fossil specimen of Trilobite (*Calymene Niagarensis-Hall*), Niagara Group, from Grafton, Ill. This is one of the earliest forms of Crustacean life upon the earth, dating back to the Upper Silurian Era, in the Onondaga period, and formed one of the most remarkable and accurate tests which it has ever been the fortune of the writer to hear.

The second object, as many may have surmised, was a specimen chipped from a large meteorite which on coming into contact with this earth's surface, caused the death of a laborer. In many respects this test was even more remarkable than the preceding. First from the cosmic conditions attaching to the object, then the direct positive allusion to advanced conditions of stellar life.

It has become a popular pastime among some psychics to make nightly trips to Mars or some other convenient planet at excursion rates cheerfully paid by the credulous attendants at parlor seances, but in the present instance the positive assertion made simply from the reading of an unknown object, uninfluenced by prior suggestion or even allusion to the subject of psychism in the remotest manner, seems to offer these articles for reading. This, unless we take into consideration the writer's own mind, excludes any explanation by the telepathic hypothesis, and with that very possibility in mind the writer purposely kept his mind from the subject as much as possible and was surprised to note that the reading in no wise touched upon any of the ideas in general with which he was accustomed to associate the objects.

The last thought which these readings bring out is of a still more serious nature. They demonstrate the indestructibility of the psychometric aura attaching to every object, organic and inorganic, in the Universe. Accepting this postulate, what avenue to a wider and deeper knowledge of the hidden things of this and even other worlds might be opened to us would science accept the proffered assistance of psychism and hand-in-hand along the pathways of scientific investigation and exploration seek out those things which are veiled from our mortal vision. Science has made commendable progress along many lines, but in others it has exhibited a most remarkable tendency to retard rather than assist in the development of new lines of thought where old established theories are threatened. The Copernican Theory was a notable instance of this, and it is only in our own day that the subject of hypnotism and suggestions has received a tardy recognition from the savants. At the present time psychism is engaged in its battle for the

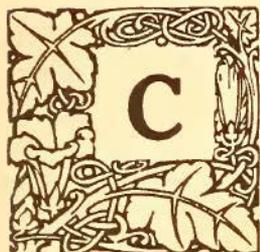
acknowledgment of men of science as a legitimate field of investigation, yet it has forced them to take cognizance of many of its basic truths.

This is the first time to the writer's knowledge that any similar articles have been submitted to psychometric tests and the success achieved by Mrs. Gaule has led to the belief that with the cultivation of the proper conditions a reliable psychic may be trained to render invaluable aid to science in its manifold investigations.



CHAPTER TWO

CLAIRVOYANCE AND CLAIRAUDIENCE.



CLAIRVOYANCE and clairaudience, or clear seeing and clear hearing, are best considered collectively, inasmuch as either phase of psychic development is seldom found without being accompanied by its corollary to a greater or lesser degree. As it has been aptly put by a well-known psychic, "Many times one hears sights and sees sounds."

It must be understood, however, that the idea of clairvoyance and clairaudience as taught and utilized by the Brotherhood, differs considerably from the common interpretation put upon these phases of psychic development by those whose only acquaintance with either of them is thru the usual manifestations of so-called spiritualistic phenomena.

A clairvoyance and clairaudience which may be a natural gift, or which may be the result of so-called "development" circles, when used solely for materialistic purposes as the means of a livelihood, is totally foreign to the ideals and purposes of the Brotherhood. It may indeed furnish convincing proof to those well-intentioned persons who are interested in occultism merely to the extent of securing evidence of the Continuity of Life and of conscious existence beyond the grave, or again as the evidence of the operation of force directed by

intelligence actuating under assumedly supernormal conditions, but in neither case are such phenomena the desideratum of the Brotherhood.

The development of power to produce psychic phenomena under any circumstances merely for purposes of display; the satisfaction of the curious or skeptical, or the information of those who are unwilling to take the trouble to search for themselves, is far from being encouraged among the fraters and sorors Rosæ Crucis. As a matter of fact, no one so affiliated could legitimately become a party to any such exhibition or demonstration.

Aside from these preliminary remarks, the importance of the cultivation of clairvoyance and clairaudience under proper guidance, cannot be too strongly emphasized and urged upon those entering upon the PATH. To such it will be absolutely necessary in order to perceive the true illumination which is one of their ultimate goals.

Clairvoyance and clairaudience are operative upon both physical and spiritual planes of being, alike. They may apply to conditions appertaining purely to the affairs of daily life, scenes and incidents either remote or close at hand,—to personalities living, and closely associated with us, or at great distances and whom we may not have seen for long periods of time; of whom we may even have lost all knowledge.

Seeing such persons clairvoyantly, or hearing them, does not come under the head of the "Apparitions of the Living" as mentioned in the sub-divisions of the previous lesson. That phenomenon is so designated only when witnessed by more than one person without any of the usually associated elements of phenomena entering into the existing conditions.

Clairvoyance and clairaudience operating upon the physical plane may not only be the result of individual development; they may also be the result of hypnotic

influence carried thru the stages of somnambulism. The works of Alexandre Dumas are in several instances based upon this truth, which first became known to modern times shortly after the experiments of Mesmer and his tub, among the ladies of the French court. In our own immediate times, the experiments of Dr. Quackenbos and his associates have demonstrated the value and truth of hypnotic clairvoyance to a degree of absolute certainty,—the subject describing accurately the actions of people unknown to her, in apartments variously located thruout the city, reading sealed objects and books, and giving various numerical combinations. This will be more thoroly treated of in a later discussion of the subject of Hypnotism proper. It is also permissible to state here that much of the phenomena of so-called mind or sight reading upon the stage, aside from rank charlatanism, is produced by first hypnotising the subject on the stage. The subject thereafter acts in rapport with the operator who mingles freely with the audience. It is not even necessary that the operator read the bills, coins, letters, etc., offered him for tests. Merely that he holds them in his hand or even touches them is sufficient to put that object thru him in rapport with the hypnotised subject on the platform or stage. This is clairvoyance on the physical plane, and of the most materialistic nature.

The desirability of stating the above instances here is that it shows plainly that the cultivation of ordinary clairvoyance and clairauidience is not necessarily contingent upon the cultivation or possession of essentially spiritual attributes. Occultists well know the existence of both Black and White Magic, and to the first class belong the phenomena previously mentioned. And it may be also whispered here that asceticism, monasticism, and the cultivation of Cromwellian moods is just as apt to result in the production of phenomena attributable to

Black Magic as to White, for the influences most commonly en rapport with such moods and states of mind are more apt to be allied with the former than with the latter.

Clairvoyance on the physical plane may be applied to the geological strata of the earth, and veins of mineral and metal deposits have sometimes been discovered by this means. When attempting to use this power in the higher realms of Matter such as the solution of chemical processes, etc., it can be done successfully only when directed by high spiritual attainments, for, as is well known to occultists, the true home of Matter is not the visible physical world, but the invisible, spiritual plane of being. When dealing with molecules, atoms, elektrons and eons, we have passed beyond the pale of the physical and are well on our way into purely spiritual regions.

Spiritual clairvoyance in its lower phases actuates chiefly in the description and discernment of spiritual beings close to the earth plane and who have experienced, more or less recently, an earth life. It may be applied to the accurate description of the conditions under which such entities may manifest for purposes of identification either to the medium alone, or to the satisfaction of the one for whom the medium is "sitting." These entities are functioning for the time being in the Etheric planes and the Desire World, usually known collectively as the Astral Plane.

It must be realized at this point, that clairvoyance thus applied furnishes no proof of "IMMORTALITY" in the acceptance of a condition of endless duration. It does tend to prove the existence of conscious functioning beyond the grave, but, despite the assertions of many professing spiritualists to the contrary, no satisfactory identifications of personalities who have "been passed beyond" for a matter of more than a century or

so, have ever been given. It is quite a common occurrence for mediums to inform their "sitters" of an amazing and formidable list of names of the illustrious departed who have come to be this or that individual's "guide" or "Control." This seems to be a certain professional procedure, and works admirably in impressing the novice in psychic sittings until years of experience have convinced him or her either of its complete fallacy or at least uselessness. The true occultist has other ways and means of satisfying himself thru knowledge of higher spheres than ordinary clairvoyance can ever reach, of the continued existence of previously incarnated spirits or egos, and he also knows that it is impossible for such egos as have passed to spheres beyond the Astral plane to function continuously as the permanent guide of any mortal, en rapport with that mortal on the physical plane. The sole exception to this absolute law, which on later knowledge will be found not to be an exception at all, is in the case of those Elder Brothers whose evolution so far as this planet is concerned has been completed, and who have learned to utilize the requisite vehicles for functioning on any plane they may desire in the furtherance of their work for humanity.

It is in the application of clairvoyance to the spiritual planes that the difference between physical and spiritual development becomes apparent.

Unconscious, passive, or ordinary mediumship of a clairvoyant or clairaudient nature is liable to many and grievous mistakes. Remarkable identifications may be made, wonderful clarity of vision so far as things easily recognizable are concerned, may be indicated, but when one consults medium after medium of the ordinary "natural" or untrained type in regard to supermundane conditions, one finds oneself in a mental maze of seeming inconsistencies, incongruities and contradictions appar-

ently irreconcilable. This unfortunate condition may not necessarily invalidate the work of the medium, but it certainly does confuse the questioner and discourages him from further research.

Heindel¹ has brot out very nicely the work of the untrained medium, also the efforts of the various media when applied to one and the same thing, affording many points of view, widely differing. This occurs in his simile of the reporters writing up a given city, each contributing from his own point of view, correct, trained, definite, widely differing from those of his fellows, yet all combined giving us a more comprehensive idea of that particular city than any one alone could have done.

Again, in the "Cosmo-Conception" we are given the simile of looking out between the shutters of a blind, whereby we can see only just as much of the view before us as can come within the range of our perspective.

This amply illustrates the idea of passive, untrained mediumship operating thru clairvoyant and clairaudient phenomena.

The untrained clairvoyant sees limitedly, is unable to describe accurately what he or she really sees, and even so cannot see beyond the planes analogous to that of our own physical world.

The trained clairvoyant, on the contrary, sees widely, not only thru the Etheric Planes of the higher division of the Physical World, but thru the Astral World into the lower Thought Planes.

Such an one is able to discriminate between the illusions of the World of Desire, which to the untrained seer appear to be so permanent and real,—and the real, true, archetypes and conditions in the World of Thot, at least in its lowest division—that of Concrete Thot. This is

¹ Rosicrucian Cosmo-Conception. Max Heindel.

the real value of trained seership—the ability to distinguish between the false and the true in things spiritual.

The World of Desire with its vast aggregation of apparently tangible conditions, each, however, the creation of individual desire, and as evanescent as the desire which created them, offers almost insurmountable obstacles to the untrained psychic in the way of accurate description.

The trained clairvoyant first learns what to see, then how to see it. Language is often inadequate to properly describe spiritual conditions and states, and it is only by analogy that they can be made tangible to those who are unable to see for themselves. The trained clairvoyant sees not only what may be before him, he sees what he will, as he will, where and when he will. What is more, he learns how to describe accurately what he sees, separating, discriminating, weighing and assorting the conditions so that error in description is reduced to a minimum.

In dealing with the different planes seen clairvoyantly one must remember that the clairvoyant is often times looking as it were thru several worlds at one and the same time. In this way it is obvious how conditions actually seen may so often be hopelessly mixed and confounded as to become almost irreconcilable and unintelligible. Instruction in clairvoyance must include instruction in the real conditions pertaining to each world, and the medium must be trained so as to be able to properly discriminate between the conditions pertaining to each.

Auras and colors play a most important part in the training of a medium. Indeed as a rule it is the color that is first perceived by the embryo psychic—many become so expert in reading color that the story of spiritual conditions is often revealed to them in this way alone. In an almost similar manner clairaudience is influenced in the realm of sound and tone.

Many curious cases have been noted by medical science which have their explanation purely on the basis of clairvoyance. For instance, the case of the boy at Braintree, Mass., son of a reputable physician of that town, who early developed what was commonly known as the X-ray eyes. His peculiar phase gave him the power entirely independent of his own volition, to see as clearly and as transparently thru, and into other physical organisms, as into a vessel of clear water.

This case was thoroly investigated by many scientific men and its genuineness proven beyond doubt. His descriptions of interior conditions of other organisms was so accurate that he became a most useful assistant to his father, in the latter's diagnostic work.

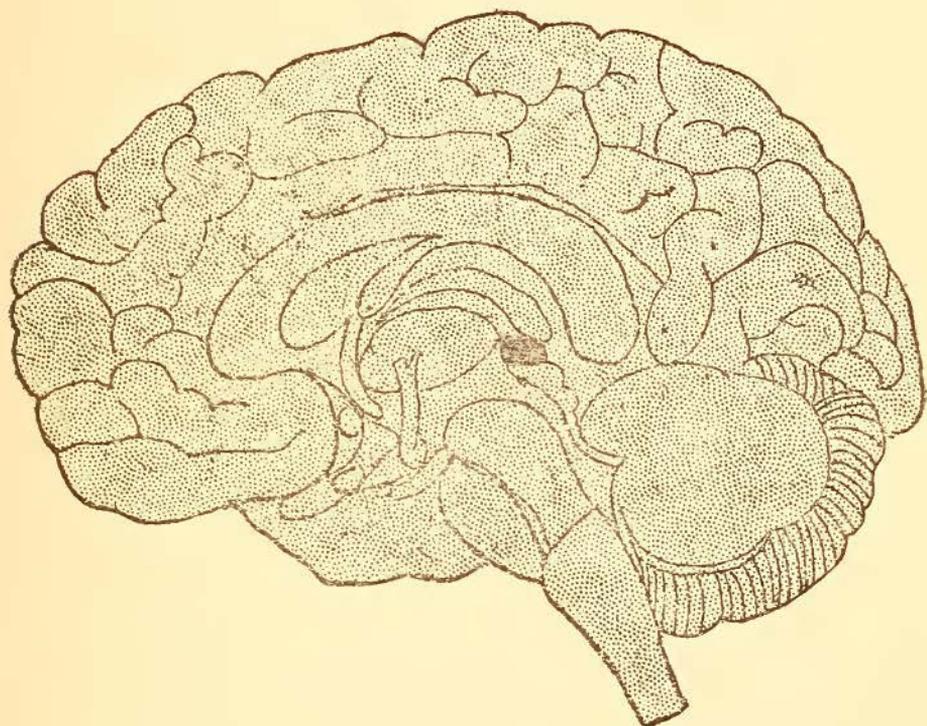
The question is often asked, "Does one see clairvoyantly thru one's physical eyes, or is it thru a different power?" Yes and No. In other words, under ordinary circumstances the *trained* clairvoyant does see thru physical eyes if he so chooses, or again, he can see equally well with both his eyes closed, thus showing that the operation of OD force can be directed thru either purely physical or purely spiritual channels at will.

The untrained clairvoyant, however, may have the sensation of seeing thru physical eyes, solely because those avenues of sense perception offer the line of least resistance to the high vibratory conditions necessary to produce clairvoyance, but it is a matter of apparent sensation alone, not actual perception thru ocular sensoria. The same is equally true of clairaudience. No medium *hears* a spirit. One does have, however, the *sensation* of hearing such, and the sensation is to all purposes as real as the actual state of audition.

In the untrained clairvoyant and clairaudient the evidences of phenomena manifest thru the undeveloped spiritual centers in the cerebro-spinal system, altho giving the

medium the impression of having functioned thru the normal avenues of sense perception.

This is what is commonly called the sixth sense, and has been variously attributed to the activity of the Pineal



PINEAL GLAND

Gland. This is perfectly correct, but the Pineal Gland has been the greatest mystery to anatomists and physiologists since its existence first became known to science. Only with the key furnished by occultism can we unlock its secret. In the lessons on Rosicrucian Symbology² the various functions of the Pineal Gland are fully explained and its importance as the primal source of activity

² Rosicrucian Symbology.

in the human organism both physical and spiritual are there outlined.

One of the most notable examples of a peculiar phase of clairvoyance was the case of Mollie Fancher of Brooklyn, whose marvelous work in the assortment and matching of exquisite colors, with her hands behind her head and blind in both eyes, is well known to many thousands who visited her. This might well be called a genuine case of physico-spiritual clairvoyance.

In the development of clairvoyance various methods have been pursued with about equal success. Crystal-lomancy, or the use of a crystal ball, often brings out the desired power after the requisite period of concentration and development. A glass of water filled to the brim may be used to the same effect. A sheet of cardboard with a circle in strong black outline having a black dot in the center is also good. In any of these cases, however, do not seek to see anything in particular at first. In advanced stages of development one can see what one wishes by holding the thot generally in mind, and its amplification or actuation will be seen clairvoyantly. In this way the activities of distant persons may often be noted and described. At first, however, hold the mind perfectly blank, with the gaze concentrated upon the crystal, surface of the water, or the dot in the center of the card. Images will be more readily seen via the first two methods.

When using the card and dot, the first sign of progress will be the appearance of a golden or fiery corona around the edge of the dot, like the effect of a total eclipse of the sun. Often the dot will appear to be doubled. This is merely an optical illusion and is not psychical.

In order to guard against illusions of the senses, the student is urgently advised to read thoroly Prof. James' Briefer Course in Psychology, wherein all the phenomena

of optics are adequately explained, together with valuable data and information regarding the phenomena of sense and consciousness as well. Later the dot will appear to expand until the developing psychic has the sensation of looking directly into black outer space.

A good way to proceed, is to take about fifteen or twenty minutes of concentration with crystal, glass or card, properly shaded from brilliant light, so as not to obtain confusing and irritating reflections—on a plain dark table, so as not to have the distractions of colored designs too close at hand. After this time has elapsed, turn off the light entirely and allow the forces to manifest by aid of the Akasic Light alone.

Under these conditions one will soon begin to see cloud-like formations floating rapidly by, whirling, expanding, and closing like spirals. They are indeed the spiral nebulae in the Etheric Region, the minute prototypes of cosmic creative processes. Little by little, these will be noted to have definite color—the colors of the solar spectrum, and in lessons on colors and auras, these color significances will be thoroly explained. It is sufficient to state here, that such colors exist and will be noted by the student.

As development progresses, geometrical figures will be noted in process of formation, sometimes vague, sometimes taking tangible shape and form. No apparent reason for their existence will occur to the student at first, until he realizes that he is looking probably for the first time into the sphere of archetypal forms, and when this occurs to him he will give attention to each particular form until its definite shape and purpose is made manifest to him.

The next step in development is the discernment of parts of the human figure. A face, a hand, a foot or some other part of the human anatomy will gradually

emerge from out the darkness. Sometimes not the figure but a portion of a dress or article of wear will be shown for purposes of identification. The logical result of this stage, however, is the ultimate revelation of the entire figure in the spiritual state of being.

One of the most notable phenomena of development is the appearance, after a short time, of bright lights seen emanating from another person with whom one may be sitting in the dark. Again these bright lights, more brilliant than the sun at zenith, will often flash in *front* of one in the full light of day. These are the centers, ganglia, if we may so use the word, of the Akasic light vibrations and their appearance and perception is always a sign of encouragement to the developing psychic.

When the above mentioned results have been satisfactorily attained then is the time to transmute the passive mediumship into active, conscious mediumship, under one's own full control and as an act of one's own volition.

Many times the student will note letters, numerals, fragments of words or even complete words. These may be signs given him by an entity attempting to convey a message and such signs should be carefully noticed; they can be held to the psychic vision by a strong act of will, long enuf for adequate investigation and concentration.

The first requisite is the cultivation of one's spiritual and mental powers to the highest degree possible. Focus all your power on the attainment of self-control and the cultivation of strength of will. This cultivation will result in the corresponding increase of your atomic, molecular, and cellular vibration thruout the entire body until, little by little, the functions of the entire organism, physical or spiritual, become a matter solely of your own voluntary act of will, and the power of clairvoyance and clairaudience can be applied as you choose, either as ex-

tensively or as minutely investigative as desired.

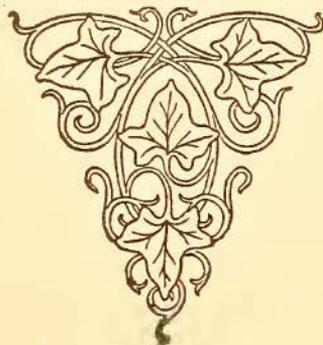
Summed up, clairvoyance may be defined as the raising of one's powers of sense perception from a lower to a higher state of vibration. Science has shown us that there are infinitely greater realms of activity than our ordinary senses perceive,—that both above and below the spectrum there are rays, or states of vibratory impact, which our normal senses as we enjoy them at present are unable to cognize, but which are nevertheless demonstrable by laboratory processes.

Clairvoyance, therefore, instead of being a supernatural power or supernormal process, is simply the cultivation, development, expansion,—raising to the Nth power of one's faculties of sense perception; the increase of the vibratory status of our sensoria.

Thoro study of true occultism is necessary in order to know accurately what one is seeing or experiencing, and to enable one to relegate to its proper place each individual item of experience, from a correct knowledge of the conditions pertaining to each.

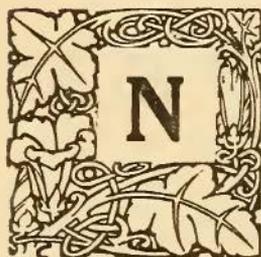
Used for the best and highest purposes and actuated only by genuine motives, clairvoyance and clairaudience will bring happiness and help to humanity, and progress and enlightenment to the individual psychic.

Wrongly used, it will redound to the detriment and degeneration of the one so mis-using it.



CHAPTER THREE

TRANCE—CONSCIOUS AND UNCONSCIOUS.



EXT in order among the phases of psychic phenomena, so-called, which claim our attention, is that commonly known as TRANCE, which, as we learned in a previous lesson, manifests under two states—the conscious and the unconscious.

Just *what* trance really IS, no occultist, psychologist, or scientist can define in terms of scientific verbiage which would be adequate and entirely satisfactory.

Into just what degree of coma the subject enters, just what inhibition of the normal sensoria exists; what becomes of the Ego; how many vehicles are functioning during this state, cannot be answered with any greater degree of positivity than we can define the phenomenon of consciousness itself.

The one really great psychologist America has thus far produced had to leave this problem unsolved at the day of his death, notwithstanding the profound thought he had given to the mystery—for mystery it is, or rather, *they* are, for trance and consciousness will both be found to be varying manifestations of one and the same group of mental functions.

Trance and consciousness have remained the mystery of the ages, for thus far little has been accomplished in

the line of their solution. Once found, we shall indeed have made tremendous progress in the direction of a more accurate knowledge of just what LIFE itself, chemically, dynamically, and kinetically, really is.

Our preliminary investigations of this absorbing phase of phenomena bring us face to face at the very outset with that bogey of modern schools of occultism—the SUBJECTIVE STATE. Regardless of the mental attitudes of various teachers and instructors, regardless of what special doctrines, dogmas, theories or hypotheses may be adduced to the contrary, regardless of the wild, speculative, vague and unscientific warnings that are so often given in these days by teachers who fear lest their pupils shall participate in the same advantages they themselves enjoy, and somewhat of their prestige be lost thereby—regardless of all this, the application of the essential principles of plain, straightforward psychology shows the trance state under *any conditions* to be purely subjective.

It makes no difference whether it be Rosicrucian, Yogi, Spiritualistic, or the so-called “Great” School of Natural Science, which, after all, is simply the aggregation of fraters and sorors visible and invisible in many lands and known by many names, who are engaged to the best of their individual ability in the Magnum Opus for humanity—and incidentally for themselves; trance conditions will inevitably be found to be subjective.

The fallacy of so-called “Independent” methods may be seen by the simplest process of scientific reasoning. Before trance or coma can be attained exterior conditions must be present in some form to assist. No human being can, of his or her own free will, UNAIDED, inhibit the mechanical action of the cerebral functions. To stop thinking voluntarily is an utter impossibility. The process of transmuting exterior vibratory impacts into

intelligible sense perception, producing the phenomena of consciousness, is closely allied with the involuntary activities of other functions of the human organism, the only difference being that one function belongs to the mental or spiritual planes, the others to the purely physical plane, and it is not chimerical for us to believe that ultimately ALL functions will be found to derive their initial activity from spiritual planes, and that the very phenomenon of Life will be found to consist in the transmutation of invisible spiritual energy into visible physical manifestation.

No process, therefore, can be truthfully designated as "independent" which depends upon exterior conditions for assistance. Independent clairvoyance is a totally different thing, for in that instance one develops by raising one's atomic and molecular vibrations to a higher plane, and thus independently sees at will after transmuting passive mediumship into active, conscious functioning.

In the case of trance, which is a higher state of development and much more valuable for evidential purposes, this development cannot proceed as the result of the individual's own voluntary efforts. Exterior forces and conditions must be utilized.

A glance at the historical evidences of the trance state shows this always to have been true.

The often quoted ancients, our masters in occult lore, utilized the trance state on all of the more important occasions. Clairvoyance was to them the simplest of all processes and very little importance was attached to it. The possession of clairvoyant and clairaudient powers was regarded as a sine qua non by the humblest aspirant to the priesthood.

Trance and *PROPHECY* were the great gifts so highly prized by the cabalists of pre-christian times

Among the exterior processes utilized by them for as-

sistance in producing the trance state may be enumerated Drugs, Herbs, Dancing, Vapors, Concentration upon specially prepared objects, Fasting, Sexual Excesses, and Singing.

Certain drugs have been and are today known to orientals and to some occidentals as powerfully potent in the production of temporary or prolonged trance, so deep as to become actual catalepsy.

Dancing was utilized by the psychic among both sexes, in ancient times as a means of producing certain mental states by accelerated rhythmic vibrations, altho, needless to say, none of our modern dances can be utilized to the same effect.

Vapors were the primary stimulus or agent in effecting the trance state among the Pythia of the Delphic and other notable Oracles of ancient times.

Fasting and Sexual Excesses were and are now to a large extent in vogue in India and the Far East, for the purpose of producing exalted mental states thru sheer physical exhaustion, for it is a well-known fact that the weaker the physical organism, the more exalted will the mental and spiritual states be found. And it must be added at this point that the sexual excesses referred to in this instance do not necessarily mean sexual degeneracy in the modern acceptance of the term.

Singing has always been used as a means of producing an exalted mental state and is one of the highest exterior accessories, as it appeals directly to the spiritual nature alone without producing unnecessary exhaustion of the physical organism. In a way its effect is analogous to that of dancing.

Without attempting at this point to enter into a scientific discussion of the psychological principles involved, we will note the action of the trance state if it may be so expresst.

In a previous chapter we learned that in conscious trance the medium permits the use of the physical organism without surrendering the individual consciousness.

In unconscious trance, the medium enters a state of absolute coma and while in this condition surrenders the control of the physical organism to the operations of the manifesting intelligence or so-called "Control" under circumstances somewhat analogous to the relations between hypnotist and subject on the physical plane.

It is not our intention to quote Biblical references as scientific evidence. It is possible and permissible, however, to quote them as purely external evidence relative to conditions which have made a powerful impress upon the world's work and that thru methods now under discussion.

As an example, therefore, of conscious trance we may refer to Revelations, I. 10, wherein John, the Seer, states: "I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet."

The points to be noted herein are, first, that John distinctly does not state that he heard the great voice with his own physical ears and from a purely physical standpoint, and the entire context precludes the possibility of clairvoyant and clairaudient functioning, for the complete record constituting the alleged Revelation is known as the *Vision* of St. John in the Isle of Patmos. Then again the very fact that John himself is stating the circumstances, incidents and events of that Vision shows his entire consciousness and memory of what transpired during that interim—in other words, his conscious trance.

On the other hand, as an example of unconscious trance we may refer to I Cor., 14-2, wherein Paul tells us that "he that speaketh in an unknown tongue, speaketh not unto men but unto God, for no man understandeth him, howbeit in the spirit he speaketh mysteries."

This cites one of the most important features of the trance state, the use of tongues other than one's own. As mentioned in a previous lesson, the supreme value of trance lies in the fact that in unconscious trance the personality of the medium is eliminated, the consciousness being to all intent and purpose absent, or at least in abeyance, and the physical organism alone is utilized as the instrument of expression for the communicating intelligences. In this way direct communication is opened up between the spiritual world and the physical world, without the confusing intervention of a third personality or intelligence. Gratifying as clairvoyant and clairaudient communications may be, there is nothing that can take the place of actual direct communication between the two principals in a psychic sitting. The unconscious trance state often reveals the presence of personalities communicating in their own mother tongues, which may be absolutely unknown to the medium.

The writer knows of one such case which manifested under most peculiar and interesting circumstances a few years ago in Jersey City. A middle-aged lady of well-developed psychic powers was often placed in the trance state for a period of two and sometimes three hours at a time.

During this time floods of eloquence poured forth, which, however, were absolutely unintelligible to those listening. Linguists were called in from neighboring schools and colleges, but all alike were unable to place the dialect or even the root tongue. Finally a gentleman and scholar who had spent many years in the Far East placed it as an obscure and extinct root dialect of the ancient Perso-Iranian tongue, and after long, arduous, and exhaustive study succeeded in translating and obtaining the key to this philological curiosity. When he had done so, however, the reward was ample, for an in-

telligence was put in touch with our modern day who has since shed much light on hitherto obscure and unintelligible subjects, and contributed greatly to archæological research relating to the times of the Medes and Persians.

On interviewing this lady, the speaker found that her health, which had been exceedingly delicate and precarious up to that time for many years, had begun to improve and that she felt as tho the mission of a lifetime had been accomplished, notwithstanding the fact that she was an absolutely passive instrument in the whole procedure.

Referring once more to I Cor., we note that the very first verse emphasizes the importance of PROPHECY as brot out at the beginning of this lesson.

A description of the various stages or processes in the trance state would be analogous to instructions for the developing psychic, therefore they may both be considered as included herewith.

It is assumed that the developing psychic has been following out the methods of concentration outlined in previous lessons. It may be that some will be incapable of developing the trance state and will have to be content with other phases. However, if the proper conditions are present and the cerebral status of the subject permit, those adapted to this state of development will begin to experience after a time the following symptoms:

First, a sensation somewhat akin to that noted when one is taking gas or other anæsthetic—a sense of approaching asphyxiation or strangulation. This is very apt to cause fear at first and an utter dread of “letting go” of one’s consciousness. There is no pain, however, and right here it may be stated that every time a subject enters the trance state such an one dies to all intent and purpose just as completely as tho the moment of final transition had arrived. It IS death—temporarily—the

only difference between it and what is commonly and mistakenly called death being that in the latter case the silver cord breaks and the Ego returns no more to that particular vehicle, whereas in the former, the Ego returns and takes up actual physical functioning again until its destiny is completed.

A slight psychical and physical hysteria will be noted at the moment of losing consciousness, due to the struggle for breath. This usually takes the form of accelerated deep breathing, and the consequent expulsion of air from the lungs, until to the observer it would seem that it was almost impossible for the ordinary human organism to exhale to such a continuous extent.

These symptoms become less marked as the psychic becomes more responsive to the process, and in some cases is hardly noticeable. They will always be present to some degree, however, and this is the safeguard against fraud and trickery, for without them, the sitter must never feel wholly confident that the subject or medium is wholly unconscious.

At the supreme moment of losing consciousness, the psychic notes a sensation as tho a cold rain or moisture was descending upon the head, gradually enveloping the entire body; some psychics describe it as a shutter pulled down before their eyes and then—blackness and coma. On emerging from the trance state the subject takes up thot just where it ceased and is unconscious of lapse of time and anything that may have taken place in the interim. A condition of fatigue is experienced, which, however, soon passes away and the organism regains quickly its normal conditions and functions, that is, in those cases where the medium is not making trance mediumship a matter of livelihood and is undergoing the trance not once but several times each day. In such cases the physical organism is unable to stand the con-

tinuous interruptions of the normal processes and many signs of physical weakness become apparent. Also many evidences of eccentricities are revealed, petty personal weaknesses, flightiness, vanity, inordinate desires in many channels, and it is regrettable to state many mediums resort to artificial stimulus to supply a false vigor in place of that which Nature alone should give.

After trance has been acquired, evidences will shortly be noted by the observer of attempts to articulate, apparently, on the part of the subject's rigid organism, followed by actual communications thru this organism from the controlling intelligence.

This period of communication may be protracted sometimes for a matter of hours, many different intelligences communicating in the meantime. The average interim of safety is about an hour, without causing undue weakening of the medium's physical vitality. There are authentic cases on record, however, where a medium has been under trance control for a matter of two or three days, all the while acting and moving about apparently perfectly normal, altho as a totally different personality.

It may be mentioned here, that many of the cases of so-called multiple personality, a term which modern psychology has invented for lack of more definite knowledge on the subject, are simple cases of trance control by outside or exterior personalities.

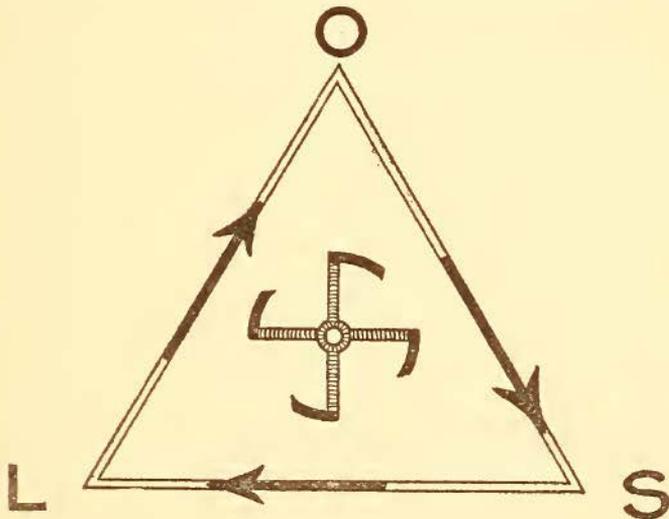
In a similar manner, many of the cases of so-called suspended animation which are protracted for many days and even weeks in our hospitals, are also cases of psychic control wherein the obsessing intelligence has not been able to break at will its rapport with the subject or medium whom it has obsessed. The subject of Obsession, however, is a matter for discussion at another time.

While the medium is thus entranced the listener may converse as freely with the communicating intelligence

as tho he were conversing with one on the ordinary physical plane.

It has been stated that the relations between the control and the medium are analogous to those between the hypnotist and the subject.

In both cases the control and the hypnotist may be known as the "Operator," the medium and the hypnotic subject will be known simply as the "Subject" and the audience of one or more may be known as the "Listener."



DIAGRAM

O, Operator; S, Subject; L, Listener. Arrows indicate direction of Lines of force. L—O, indicates progression of thought form back to the Operator, informing the Operator that the message or idea has been received and cognized.

It is a false assumption that the spirits really enter the Subject's physical body. They may indeed pass thru it in the interpenetrative term of the Fourth Dimension, but the operations of control are carried on entirely outside the physical organism.

On the physical plane the operator, O, hypnotises the subject, S, and when the latter is completely under his

control S will automatically repeat any movement or utterance of the operator if ordered to do so or ordered to enter a state wherein he will do so automatically, without further specific instructions.

On the spiritual plane, the process is analogous, only there it is a much more complicated process. Just as no professional hypnotist can guarantee successfully to hypnotize ANY subject, and might fail where another operator would succeed, and vice versa, so, too, in the spiritual planes not ANY spirit at will can control a given medium or physical organism. Spirit intelligences are attracted to each and every psychic by virtue of the Akasic light which such psychics emanate in the spiritual world. Out of the entire number so attracted, one or more, usually one in particular, will be attracted, who is able to come in rapport with the psychic, and control the physical organism, assisting in the production of the trance state and dominating the organism while that state exists or continues. This intelligence becomes known as the permanent control, and sometimes a group is formed, all of whom may be equally successful in control of the organism, which group thereafter becomes known and that particular medium's "band" of "Guides." All other spiritual intelligences desiring to communicate with the visible world thru that particular medium, are obliged to do so thru the channel of one of the particular group of controls associated with that medium. This is amply illustrated by the diagram. And it is curious to note how our old friend the Shem-Hammephorash becomes obvious in the lines of direction produced.

The only difference between the processes noted for Unconscious trance and those which apply to Conscious trance, is, that in the case of the latter the same initial blackness appears, coma and rigidity set in, but consciousness does not depart, and the medium may be fully con-

scious of all that is being said and done—a condition oftentimes valuable and advantageous to the medium for purposes of knowledge, but not so satisfactory from an evidential standpoint to the listener.

From the foregoing we may see that trance really consists in the transference of the medium's motor and sensory states to those of the Operator, the process constituting what is known as the phenomenon of Control.

As we have emphasized so frequently in these lessons, it is a matter of transmutation in accordance with Nature's laws. Let no one believe for a moment that miraculous powers can be produced by so-called "independent" methods, for the simple reason that no one is immune from inexorable law. Otherwise we should shortly witness the destruction of the species.

Trance communication is almost completely a matter of rapport. Many times those unexperienced in psychic knowledge receive most satisfactory evidences in the very first sitting with a trance medium. Often it happens that professing spiritualists and those who have followed these lines of thought for a lifetime receive but little, and are absolutely unable to get in touch with loved ones whom they most ardently desire to reach. The reason is simple.

If the sitter or listener does not bring such influences with him, if the ones he desires to reach do not accompany him invisibly to the seance, it is incongruous to expect that any psychic or the controls of such can reach out into what we call space and summon them at will. If such were the case, our estimate of spiritual worlds would have to be considerably altered. Sometimes it is better that we do not get into communication with the very ones we seek. In such cases the conditions are known on the other side of life better than we can realize

them here and often the very things we want most and seek most ardently, are for higher purposes withheld from us.

In attending psychic sittings or seances, as they are usually called, one finds in America many evidences of what are called Indian controls. The uninitiated often ask, usually in a spirit of skepticism or contempt, "Why does every medium have to have an Indian?" Well, in the first place, "every medium" does not have one. A large number have. And those who do so count themselves fortunate in being so honored. A little that will show why this is so. In the first place, America was the home of the North American Indian. He has been crowded out of his rightful home, without consideration, by a conglomerate of races with whom he has little sympathy. The Indian was essentially a child of Nature and lived close to the bosom of Mother Earth. From his standpoint and status of evolution it is but natural that in spirit life he should for many centuries to come inhere in the planes with which he and his ancestors were so closely associated and related. And whenever opportunity offers for expression on that plane, it is only natural that he should seize it as eagerly as those who may perhaps have less right therein than himself.

In the next place, the Indian character figures largely. The modern Indian, usually a degenerate and of more or less mixed blood, is no proper standard by which to form one's estimate of Indian character. Those who have definite knowledge of the real primitive Indian, know him to possess characteristics compared with which the modern and in fact mediæval savagery of the white man with his treachery, deceit, and greed, which pass under the synonym of business acumen, show up to great disadvantage.

An Indian never forgets an injury or a favor. And the medium who is so fortunate as to have attracted one of these children of Nature to himself or herself, has the consciousness, which only they can realize, of having made a friend well worth retaining at all costs.

What becomes of the Ego—the personality—while the trance state exists, and other intelligences function thru the erstwhile physical vehicle? Who knows? Many and varied assertions will be made by more or less unintelligent media. It is quite probable, from the evidence at hand, that the Ego, accompanied by the Etheric and Astral bodies and Mind stuff, withdraws a short space, holding itself in abeyance, itself in a state more or less of coma. But the great advantage offered to neophytes in the occult, who seek the trance state, is the facility it offers in attaining that higher development commonly known as “going out of the body.” Those who have followed the higher path and do not exercise their mediumship for personal gains, have in many instances accomplished this much-sought result.

Either while they are relegating their physical organism to the use of communicating intelligences, or while alone by themselves, they compass this result of entering the higher spheres and drawing therefrom the knowledge required for the furtherance of the work they are endeavoring to do for humanity.

Whether or not they can manifest to mortals while out of the body does not matter so long as they can consciously function on higher planes. That such manifestations have occurred and do occur is undeniable, but it is not a desideratum. The main thing is to be able to enjoy those intercommunications face to face with the guardians of our evolution; and to witness the operations and shapings of cosmic processes in Nature's great laboratory is the highest accomplishment the student of the Cosmic

Schools can possibly desire. It is within the attainment of those who seek from motives other than that of curiosity, for curiosity and desire must be stilled before we can ever hope to enter that arcanum. The student who takes up occultism as a pastime, to amuse whenever something more interesting does not intervene, will never accomplish much beyond the mere rudiments of the science. Knowledge is a hard taskmaster and continuous and unwavering concentration on the work in hand is the price of progress.

The words of the Order, however, are ever before us: "Whoso seeks shall find, and unto him who knocks shall it be opened," and we may be sure that the answering welcome will be just as sure and certain as our search and efforts to knock have been arduous.

Well-meaning students and many who are unacquainted with the first principles of the spiritistic hypothesis, attempt to relegate the phenomena of trance to the domain of the sub-conscious mind, so-called. Even a most superficial knowledge of genuine psychology would make the error in such an attempt apparent.

The most that the sub-conscious mind, as we understand it, could do, would be to bring out matter which the medium might easily have acquired, but which under normal conditions and circumstances he might never experience an impulse to express.

When a person in the state of complete trance undergoes an equally complete change of personality, voice, manner of expression; bringing out facts and information of whatsoever sort, so long as it could not by any means have been known to the medium normally, then it is absurd and illogical to attempt to account for such conditions under the general activities of the sub-conscious mind.

In regard to the physiological conditions involved in the development of trance, it must be confessed that thus far it has been impossible to find a medium who has succeeded in attaining this development who has not done so at the expense of ideal physical conditions.

Regardless of the methods pursued, regardless of the teachings of any school to the contrary, an intimate personal knowledge of any medium of the trance grade will reveal a more or less affected condition of the heart and cerebro-spinal system, sometimes one alone, usually both more or less involved. Angina pectoris is commonly found among those who have sought and attained this goal. A peculiar loss of control in speech is sometimes also noted—not necessarily continuously, but at intervals the medium will be noted to slightly reverse words, or be obliged to go over a sentence or statement twice in order to make it perfectly intelligible to the listener.

Clairvoyance and clairaudience are both perfectly natural functions and birthrights, but he who seeks the trance state, knocks boldly at the door of the unknown. He seeks to penetrate the veil of Isis, which as yet no man hath fully lifted. And in entering upon these unknown conditions it is apparent that at the present stage of man's development he cannot do so without the sacrifice of at least a modicum of his normal status.

Be this as it may, it is an ideal well worth the seeking, for the reward to those who can seek, attain and utilize the trance state profitably and unselfishly, is great, and its uses to humanity at large thru the mediumship of its worthy instruments is almost incalculable.

Trance will be found the key to many of the mysteries of modern psychology, when science at last exchanges its ass's ears for those of the attentive sort. Once the schoolmen can give up their quarrels and petty professional jealousies, once they can break the fetters of ec-

clesiastical superstition, a tremendous advance will be made. The phenomenon of Trance at present occupies the same relative position in the scientific world that Mesmerism and later hypnotism formerly enjoyed. Now both are recognized by Church and State, by Science and Law, and proper regulations are provided for their operation.

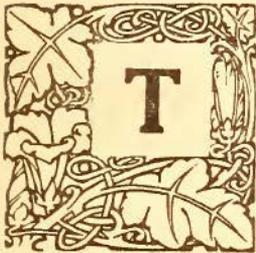
When these factors of civilization arrive at the same state of enlightenment regarding Trance phenomena, then we shall have open schools for the proper guidance, assistance and development of those who care to seek, and the consequent revelations to humanity and the resultant guidance in the world's affairs will make for greater leaps along the path of progress than the world has ever known.

Meantime, it remains for the schools of occultism to avail themselves of the opportunities offered in utilizing this wonderful and mysterious power for the best good **and** progress of humanity at large.



CHAPTER FOUR

INSPIRATION—ENTERING THE SILENCE.



TO say that one is "inspired" has become such a commonplace that we scarcely ever attach to the word the importance which it lawfully deserves. Then again, there is a certain class of credulous people who, having dabbled more or less in spiritualism, would rather attribute to the activities or influences of spirits the ordinary statements of an intellectual person, when as a matter of fact they may be no more or less than expressions prompted by common good sense.

Webster defines Inspiration as "the act or power of exercising an elevating or stimulating influence upon the intellect or emotions; the result of such influence; the influence which quickens or stimulates. A supernatural or divine influence on the Prophets, Apostles or Sacred Writers, by which they were qualified to communicate moral or religious truth, with authority; a supernatural influence which qualifies men to receive and communicate divine truth; also the truth so communicated."

Theologically, this is divided into two sections, **PLENARY INSPIRATION**—"that kind of inspiration which excludes all defect in the utterance of the inspired message," and **VERBAL INSPIRATION**—"that kind of inspiration which extends to the very words and forms of expression of the divine message."

In the light of these definitions we find inspiration to be vastly more than the ability to say good things at the proper moment, or to thrill an audience under any circumstances by mere rhetoric and oratory.

Probably the most notable example of inspiration tangibly expressed was at Pentecost when the Holy Ghost descended upon the heads of the erstwhile followers of the Nazarene in the form of tongues of flame, and they spake with tongues other than their own.

This phenomenon was simply the visible expression of the spiritual afflatus which descends upon and enters every human being when under the influence of true inspiration.

Real inspiration depends not upon the intellectual accomplishments of the instrument thru which it manifests, for as the divine afflatus operated thru the fishermen of Galilee, only two of whom could have been designated as educated men, so in our own day a Lincoln may be the channel of some of the most inspired utterances that ever emanated from mortal lips, and nearly every man, woman, and child in the American nation is well acquainted with the lack of educational facilities with which the later President had to cope during boyhood and young manhood.

As a matter of fact, it would seem that true inspiration is oftener recognized when the instrument is uncouth and unpolished than when it comes to us thru the finished product of college and university. In the case of the former it bursts upon us in untarnished brilliancy, carrying conviction without the necessity of applying the ordinary processes of logic, and appealing with direct force to the individual human mind—or shall we say to the Ego direct. In the case of the college product, it is so easy to coin beautiful phrases—indeed it is the art and custom of the time to say beautiful things whenever pos-

sible—that it is only by the glaring lack of soul in such utterances that we are able to distinguish them before we give them credit for being more than they would appear to be at first hearing.

Inspiration is not by any manner of means the work consciously of the speaker or writer. It is absolutely the work of higher spheres, and the only way in which we can assist in this work is by maintaining the utmost openness of mind and thot, the most absolute freedom of expression of any thots which may come into our minds on given occasions, and the sincere desire to act as the messenger of higher worlds in giving the message to humanity for which it is always waiting.

The Quakers, Holy Ghosters and similar sects are examples of modern organizations which depend entirely upon the action of inspiratory influences for their essential life and propaganda.

Under any and all circumstances, inspiration is the activity of spiritual force or forces operating upon the human cerebral faculties from the invisible realms of being. To a certain extent its operation is analogous to the functions of trance.

The spiritual force alluded to may be the functioning of a single spiritual entity, or again it may be the conjoined forces or powers of a group of spiritual entities united in common thot for a given work. It is evident that when it is the latter case there must be absolute unanimity of thot and purpose amongst the entities in question, otherwise it would be absolutely impossible to put thru a given line or strain of inspiration by means of one organism as the transmitting apparatus.

Whatever the source of the inspiration may be, it will be the result of the application of spiritual power, functioning thru the life and light ethers on the astral body and mind stuff or intellectual soul of the subject chosen

for the purpose. The process of inspiring is one of gradual inhibition of the physical sensoria, not to the point of coma but to a point of perfect equilibrium between the physical and spiritual polarities, so that in place of the cerebral activities of the physical organism, obedient to the resident Ego, there will be supplied the thots, ideas and impulses of the operating forces and intelligences instead. As a matter of fact, the process of exact thot is so much a condition exterior to the given organism that it is not difficult after the initial inhibition of the physical sensoria, to control the thot processes from the outside so that only what is desired will be cognized and enunciated.

Consonant with the inspiratory process will be noted increase of temperature, sense of oppression on the part of the subject so utilized, and increased heart action. In rare, very rare instances, this heart action has been increased to such an extent that it has proved fatal to the subject. It is noted occasionally in the daily press that this or that speaker or orator succumbed after an unusually brilliant outburst and death ensued, usually diagnosed by the attendant physicians as heart failure.

The most common method by which inspiration usually manifests is thru the articulation already begun, of the subject. We have said that the process is one of inhibition of the physical sensoria. This is especially notable in the case of such religious sects as the Quakers, who sit in silence until "the spirit moves." When it does so move, they rise to their feet and give utterance to whatsoever they feel prompted to say.

In genuinely religious cases this undoubtedly does give an opportunity for genuine inspiration, but inasmuch as inspiration differs somewhat from trance, in that it does not call for complete control of the entire physical organism, it makes the initial inspiratory utterance difficult

indeed. Therefore, in a large number of cases, it is quite possible to believe that the religious utterances on such occasions as the meetings of the Quakers also produce the results of unconscious cerebration even tho the subject be sincere.

In cases where the psychic begins to speak on a given subject on which he or she may be more or less prepared, after the psychic has "warmed to it," as we say, a feeling akin to instantaneous strangulation is felt; a certain confusion of words if the psychic is actually speaking, hardly enuf to be noticed even by a critical audience, and then the psychic continues conscious of a power supporting him which he does not ordinarily experience, and which seems to supply thots, verbiage, volume of tone, gestures, and manner of declamation which he would not ordinarily use; the whole coming forth thru his organism with a vehemence, a positivity, clarity of concept and power of conviction which makes him instinctively conscious that he has his audience in his power, that every word is striking home, and that he is in very truth standing and speaking in the power of the spirit.

Where does inspiration originate? That is to be determined first by its character. Just because an utterance is undoubtedly inspired does not mean that it is necessarily good. Many of the most diabolical concepts ever given manifestation thru the human family have been inspired.

The unseen world has every conceivable variety of denizens, according to the plane in question. And each plane has its own grades of development. It is quite possible that some of the attempts to inspire from even the highest spheres, on the part of a recent attainer to that sphere; might cast ridicule on that plane until such time as the inspirer was able to correct his original mis-

take or until it was explained by those who might come to his rescue and our elucidation.

On the other hand, what is commonly called an earth-bound spirit may give us absolutely accurate information, thru inspiration, of the sphere which is his erstwhile home, yet inspire at the same time thots which might work untold harm and destruction to humanity. Such, for instance, are the various erotic poems which, under beautiful verbiage, accurate meter, give us beautiful ideas regarding certain spiritual realms, yet also stimulate thots which may work against health, hygiene and virtue.

As has been stated in previous lessons, the psychic must learn to discriminate between all the conditions in any given phase of psychic phenomena. Just because a thing is pleasing does not make it necessarily good. It is often said that the good is beautiful, and vice versa. That is true in the abstract. A beautiful soul may inhabit an ugly body, but it will show forth and illuminate that body by its works, and its beauty will thus become apparent.

An inspired utterance may give us sublime concepts regarding spiritual realms, but to be from the right source, it must pass the censorship of that guardian of the soul—conscience, which tells us in a flash whether the accompanying and resultant thots are in consonance or otherwise.

A given psychic ordinarily attracts inspiratory forces according to his character and personality. Regarding the rascals of the underworld, we often read with a sort of admiration of their seemingly miraculous successes in accomplishing what all the ingenuity of men has been focussed upon preventing.

And yet this very statement brings up another thot, that of the apparent inconsistencies of cosmic law. For out of the most unlooked for sources we often derive the

greatest lights and flashes of supermundane intelligence. We say "apparent" inconsistencies, because we must remember, at the same time, that just as we might feel obliged to avail ourselves, under stress of circumstance, of the opportunity to send a message by an unacceptable messenger, so spirit entities and those operative on the other side of life oftentimes are obliged to utilize the means immediately at hand in the transmission of a message that may mean much to humanity.

In the beginning of this chapter we said that "real inspiration does not depend upon the intellectual accomplishment of the instrument"; that sometimes its real presence was evidenced more positively thru the uncouth channel than thru the polished instrument; and again, that it was not the work consciously of the speaker or writer.

All this is absolutely true, as a preliminary introduction. But once we recognize what inspiration really is, and consciously offer ourselves as instruments thru which it may function, the foregoing statements take an entirely different aspect.

Ordinarily inspiration, like all psychic forces, follows the line of least resistance and chooses those channels which do not by preconceived ideas, mechanical processes of training and education commit us to definite trammels of thot. But once a subject voluntarily chooses to offer himself as a channel for inspiratory forces, then all the education, all the polished speech and cultured verbiage he can acquire will be of inestimable advantage to the higher forces operating thru him. In such cases *he* offers the least resistance of all, for not only does he offer no resistance to the thot impressed, but he is of material assistance in supplying the requisite means for most desirable presentation. Such men and women make the so-called "golden tongued" orators, of whom the world

chronicles not many, but of whom the late Robert G. Ingersoll was one of the most notable examples.

As a rule, inspiration does not ordinarily come to those who are not to some degree gifted with the ability of speaking either before public or private audiences. The developing psychic should not attempt to seek this attainment, worthy as it is, unless he or she is used to speaking publicly or at least before fairly good sized audiences. Sometimes continuous speaking before a home group helps to encourage it. But it is manifest that the purpose for which inspiration is given from the other side of life is that the thots and impulsive ideas so given may be transmitted to the largest possible number and that these inspirations are not apt to be attempted in the privacy of one's home or for the entertainment of one's guests, unless indeed there is a very special message to be given to some individual or group of individuals chosen for a definite purpose.

The developing psychic may indeed seek those forms of inspiration that come to him if he is a writer, oftener supplying the thots faster than he can transcribe them. Writing furnishes one of the greatest channels for reaching the world at large, and undoubtedly one has the right to seek inspiration for this form of activity, and it is also undoubtedly true that many able writers recognize this power of inspiration and are willing to give credit where credit belongs.

An example of this sort is the case of Henry Van Dyke, formerly a New York divine, later Ambassador to Holland. Shortly before he left the ministry he wrote a book which he boldly claimed to be inspired in the highest sense, and not according to the ordinarily accepted interpretation of the word. As a result of his eminent position his claims were courteously heard, but with that pitying condescension on the part of press and

science that is accorded to all pioneers in the domain of the unseen. Had he simply claimed it to be inspired, it would have been tacitly admitted without a word of criticism, but claiming real inspiration from the higher spheres, it amused the eminent critics of the day. History will record the incident, but the evanescent names of the piffling critics have already been forgotten and will pass into oblivion.

ENTERING THE SILENCE is the greatest of all achievements in the life of the developing psychic, and he must be a well-developed psychic indeed before this grade or privilege is at last attained.

In entering the silence, the "I" or "Ego" is at liberty to roam where it will up to certain planes, all the time bound to the physical body, wheresoever it may be, by the Silver Cord whose time for final breaking has not yet arrived.

Sitting in concentration and meditation, the psychic awaits the approach of the trance coma; with this difference, he consciously wills the inhibition of the physical sensoria, the abeyance of the activities of the Etheric Body, concentrating upon their separation from his higher vehicles just as he wills (altho in this case almost unconsciously) that his muscles perform the act of discarding his clothing in the act of retiring for the night. The psychic retains his consciousness every moment of the time. He wills himself out from the now useless Chemical and Etheric vehicles and is as free to go wheresoever he wills to go—in fact, very much freer—as when he was still in the envelope of flesh.

Astrally he can manifest to friends if he so desire, being seen in more places than one at a given time. He experiences to his own satisfaction the status of the Fourth Dimension of Space and then realizes that not

only a Fourth but a Fifth, Sixth, in fact innumerable dimensions of space exist.

Entering the Silence is not accomplished by the aid of any exterior accessories. It is a result of Meditation, Concentration, Abstinence, and Fasting to a certain extent.

When we say exterior accessories we mean such things as crystals et al., for it is certain that our friends on the other side of life often do assist us in our first attempts to enter the silence and continue to do so until we are familiar with the new environment and have conquered the Enemy at the Threshold, with which those who have progressed in Rosicrucianism are familiar.

In the first attempts at going out of the body, as it is often termed, one experiences a momentary loss of consciousness, so fleeting that it can hardly be said to take place at all. In fact, it is not loss of consciousness in the ordinary sense, but rather a sensation of blackness, a blackness so intense that one can feel it. One is almost imperceptibly conscious of loss of all motor or sensory functions and if it may be so described "feels" that one is unconscious.

At the very outset it is almost impossible to find terms in our language with which to adequately express the facts concerning these higher spiritual conditions and states.

After the first experiences in going out of the body, one passes over the state above described and is absolutely conscious in the full sense of the word during every moment of the transition from one world to the other, from the visible to the invisible.

And this very status is by no means the least interesting of all the events connected with this privilege and is one of unflinching interest, no matter how often the experience be repeated. The only difference is that the

oftener one undertakes this experience, the less one's attention is diverted by the motor processes connected therewith and the more keenly one's sensory faculties become aware of the details incident to the occasion.

The status referred to is the transition of apparently hard, impenetrable MATTER into a vaporlike, interpenetrative condition, retaining the semblance of form, but offering no resistance to the purpose of the concentrated WILL. Coupled with this is the equally interesting transition of purely SPIRITUAL CONDITIONS which we may have seen clairvoyantly as in a mirror, full of color, life and form, but apparently as a mirage, a vision or at least a glimpse thru some transparent and translucent substance, now becoming REAL, TANGIBLE, and, to the Enterer, MATERIAL.

In this transition the one who is crossing the Threshold becomes aware, after the momentary blackness, of a gradually appearing greyish colored condition or state of environment not unlike grey fog, but without the sensation of any moisture connected therewith.

Many times on entering the spiritual world this condition will be noted and some who have not had the hardihood to persist in their efforts have become so convinced that such was the real status of the spiritual planes that the name of the Grey World has been wrongly given to the whole Astral plane.

This color is due to two distinct causes; first, to the imperfect dissociation between the Ego and its Astral Body and Mind Stuff, and the Chemical and Etheric Bodies. The psychic vision is affected thereby, and, like an infant new born into the Physical World, the Enterer is unable at first to accurately sense and cognize the conditions of the (to him) new plane of life, and he is further unable to cognize the status of color in the spiritual world as distinguished from the status of color based

upon the scale of the solar spectrum in the physical world.

Secondly, it is due to the disturbance in sensory perception at the moment of the transmutation of APPARENT MATTER INTO SPIRIT, and the coincident transmutation of APPARENT SPIRIT INTO MATTER.

It is not our purpose to describe herein the various conditions encountered and experienced in the spiritual worlds, such a description belonging to other departments of our philosophy.

We can only state further, that in due process of time, the Enterer learns to discriminate between the various ethers, observing the processes peculiar and appropriate to each; then observing the functions operative on the Astral Plane, which is just as tangible, just as real, and just as objective to the astral visitor as tho he were still functioning in the physical world clad in his ordinary habiliments.

One marked difference, however, is that in the physical world we adorn the dense organism with clothing for purposes of protection against the weather and in accordance with our dictates as to taste, color, etc.

In entering the spiritual world we note at once that only those things have tangible existence which are the natural outcome of cosmic process and evolutionary functions incidental to the development of the natural world and its various departments. Thus while the astral body can manifest for purposes of identification in any state of apparel desired, in its natural condition on the astral plane it is absolutely nude. As, however, we were informed by Buddha and, later, by the Christ, "in the Kingdom of Heaven there is neither marrying nor giving in marriage," so we find an absence of sex conditions, as we understand and experience them on the physical plane.

Procreation is not carried on, on the astral plane, hence there is no need for the ordinary exercise of the sex functions for that purpose. The sex force is therefore raised to a much higher condition, in which the perception of color, music, form, harmony, become real, tangible LIVING THINGS affording a sense of pleasure, satisfaction and real enjoyment far exceeding any of our physical concepts of that term.

Leaving the body or re-entering it thus become to the psychic merely a matter of will. The one who succeeds in attaining to this state is what is commonly known as a Master, Adept, Chela and the like. These are not the mythical beings with miraculous powers cited by theosophical writers. None of the systems which hold up to our adoration these wonderful beings, according to their description, have ever produced a single example and they take refuge in the assertion that such god-like creatures appear only to those who are ready to receive them.

This would, if true, be in defiance of all cosmic law. Nature intends each human being to be essentially human while incarnate. No half-gods, half-men exist today. The highly developed being who is too high to mingle with humanity is a monstrosity and unnatural and does not exist. We do not doubt Christ's mastership, nor that of Moses, nor that of any of the greatest teachers of humanity whose mission and work the entire world recognizes. THEY CAME TO THE POOR, THE UNINITIATED, THE UNEDUCATED, and today the educated and fashionable consider it good form to account themselves, at least in name, as followers of these teachers and profess to hold in reverence their works and words.

So, too, we can rightfully discard any system that offers for our acceptance any development which assumes

to make us more than human or professes to credit its initiates with miraculous and semi-divine powers.

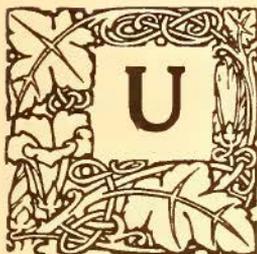
The world requires WORKERS, not demi-gods, and a healthy common sense occultism does not profess to produce any higher development than that.

The Rosicrucian philosophy has many duly accredited initiates amongst its members, incarnate and discarnate, who have achieved the highest development possible while still incarnate. All of them have been, however, essentially workers among humanity and for humanity, teaching nothing beyond the attainment of humanity and seeking to alleviate its wrongs and distresses. It claims no Mahatmas nor does it relegate its initiates to the level of ground hogs, with invitations to bury themselves in caves and burrows in inaccessible mountain fastnesses. It bids them come into the cities, and work in the open. It teaches its members that cleanliness is next to godliness and does not recommend the state of the great unwashed as an aid to spirituality.

Those familiar with the Landmarks of the Order will remember that our mediæval fraters were bidden to go forth from country to country, making themselves known to each other by simple means. They were forbidden to adopt any style of dress distinct from that of the country wherein they sojourned. They were noted historically for their sociability, their adaptiveness to society in all its walks. In other words, they were men of the age, who lived and worked as such, each according to his ability, in the furtherance of the Magnum Opus; and the secret of the Philosopher's Stone, which has been with one accord credited to them, and to them alone, is proof that not by abnormal, but only by normal living, can a man or woman expect reasonably to arrive at the nearest approximate to perfection possible to human beings.

CHAPTER FIVE

PHYSICAL MEDIUMSHIP.



UNDER this heading we include that wide range of phenomena expressed thru Telekinesis,—the moving of solid objects with or without contact with the medium; Concussion—the so-called rappings, apparently directed upon furniture, walls, or parts of the person; Visualization—or so-called “materialization”; Levitation—the suspension of matter, animate and inanimate; and the wide range of unclassified phenomena—for instance, the handling of red-hot coals, lamp chimneys, immunity from serpent poison, etcetera—the laws regarding which are uncertain.

These phases of phenomena are designated as physical inasmuch as they do not depend upon the cerebral processes of the medium, actuating thru the ordinary avenues of sense perception. They do in all cases, however, evince the presence of dynamic force apparently under the guidance of active intelligence.

It has been ascertained beyond all matter of doubt that in every phase of phenomena cited above, the vitality of the medium is more or less exhausted, according to the extent or duration of the phenomena produced, and this exhaustion relates equally to the mental as well as to the physical state.

The question which psychical science has as yet failed to answer is, whether or not the operating or manifesting intelligences draw upon the medium's physical strength for the requisite force, and upon the medium's mental processes for the proper guidance of that force, or whether some still unknown power or force is utilized which, in its operation and functioning depletes the natural bodily forces of the psychic on account of the psychic's hypersensitivity as contrasted with others who may be present.

Rosicrucians have a totally different explanation, or hypothesis if you will, based upon the correct knowledge of the medium's vehicles of expression.

It is held by the Brotherhood that in the production of such phenomena as we have under consideration, the psychic who is untrained involuntarily lends his etheric vehicle to the exploitation of the operating intelligences who use it as they will, often in the production of absolutely unimportant results, and solely for the amusement of the medium's friends, somewhat after the fashion of an organ grinder who directs his trained monkey to amuse his audience and then collect the desired nickels and pennies.

The trained psychic, on the contrary, on such occasions as the production of any given phase of physical phenomena appears to be desirable, consciously functions for the time within his etheric vehicle—all the time under his sole and absolute control—for the purpose of manipulating the potentialities of the etheric plane or region to the desired end.

This may be illustrated by analogy. In functioning in our ordinary physical vehicles, our intelligence enables us thru our knowledge of some of Nature's laws, to produce the phenomena of heat, light, sound, cold, draughts, electricity and magnetism. We do so purely by the apparent

utilization of such conditions of Matter as come within our sphere of activity. Each of the conditions cited above is produced by transformation—another word for transmutation—of one kind of energy into another. Thus from the mineral, we produce by combustion or chemical energy, kinetic energy, in the form of gases, steam or otherwise. This again we can consciously transmute into mechanical energy, which again can be subdivided into multiple channels of mechanical energy or transmuted into still higher and more potent forms of energy—**BUT PASSING INTO THE REALM OF THE INVISIBLE**—in the form of electricity and magnetism.

And note here, that it is in the passing into the realm of the invisible that most of the more important phases of phenomena which we have come to utilize in daily life, are manifested, such as heat, light, and sound.

We produce friction with a match, a stick of wood coated with sulphur, phosphorus and potassium. Flame appears. In a moment, by blowing or consumption of the factors of combustion,—it is gone. Flame always existed. It is to Rosicrucians one of the primordial elements. Where was it before its visible manifestation? Whence came it? Where did it disappear after the conditions for its manifestation were exhausted or eliminated?

The answer is, in the etheric region, world, or plane. For it is a fact that all the phenomena manifested in the chemical world have their origin in the etheric world, and this is just as true of psychical phenomena which have to do with conditions of Matter, as with physical phenomena resulting from the same.

Therefore we may accept as the first **LAW** of **PHYSICAL PHENOMENA**, that any and all phenomena which depend for manifestation solely upon objective Matter, have their origin in the etheric world and are the

results of the particular phase of activity existing in the Life, Light, Reflecting, and Chemical Ethers.

And just as every homo has his etheric vehicle or body, which is therefore an etheric center in concentrated, organized, controlled, and efficient form, isolated from the common strata of the etheric world and its waves, but not insulated from them, so the etheric center with its core, central station of power, or seed atom, becomes a highly developed power station, as we may say, from which the operations of transmuting the properties of the etheric waves into tangible, visible manifestation may be carried on.

In the case of the untrained and possibly unconscious psychic, these manifestations are produced by the operations of the astral spirits in utilizing the center of etheric force thus furnished by the homo psychic.

We say "unconscious" psychics advisedly, for it is within the range of everyday acquaintance that many people who are totally unfamiliar with even the rudiments of knowledge concerning psychical phenomena, often describe the sound of rappings, knocks, etcetera, without knowing what they are, where they come from, and least of all, that they themselves are the means if not the cause of its production.

But this process is somewhat like the idea of a man helping himself to another's bank account without the formality of asking permission for the accommodation, and then exhausting that account and awaiting the accumulation of a new one.

In the case of the trained psychic, however, he does not surrender his store of etheric or vital force to the manipulations of exterior entities, visible or invisible. Instead, he functions for the time in his etheric vehicle, directing, conserving and manipulating the forces of the etheric plane or world by the power of Will and the processes

of that, as readily as when functioning in the physical world he manipulates the conditions there at his disposal thru the facilities offered by the physical organism in the production of whatsoever phenomena he desires.

The only difference is that in one case he operates thru his physical organism, utilizing the means it has developed; in the other he operates in the etheric world by the power of concentrated will.

In the case of those mediums who may be considered as either natural or developed but untrained, it is quite true that various phases of phenomena may be produced apparently at will, but it is simply where the medium wills a certain effect, and then becomes passive, thereby placing himself, even tho unconsciously, at the disposal of those grades of spirit entities who take pleasure in assisting in such programs.

The principal process in the production of all such phenomena as we have included under the title of this chapter is a process common to all.

It is the process of effecting a proper mode of motion for the expression in tangible form of the desired end.

The actuary of this mode of motion is will—Will, either of the operating entity in the case of the untrained medium, or of the psychic himself in the case of the trained seer.

Each world, sphere, plane, or region, is governed by laws peculiar to itself. True, there are some laws which inhere in all alike, necessarily so to ensure the progress of evolutionary processes thru them all. But there are some laws which are operative in one sphere and inoperative in others.

Then again there are laws operative in some planes which are also operative in others but in modified form. Such a law, for instance, is that of gravitation. We have found in our study elsewhere that gravitation as we

understand it is necessary in the case of the returning ego in coming down thru the various planes, assimilating the proper vehicle for functioning in each and finally forming the bell-shaped structure prior to actual incarnation.

Another law which is modified in the etheric worlds, is that of cohesion. Both these laws of gravitation and cohesion will be found in the later days of material science to be vastly different from the interpretation at present placed upon them. However, the way we understand them at present serves its lawful purpose and aids in accomplishing greater discoveries.

The first operation of will, therefore, functioning in the etheric plane for the production of physical phenomena, under either of the conditions mentioned, is that of concentration upon these two alleged laws.

First the thot form is definitely formulated and con-creted. Next the will operates to rearrange the atoms of spirit substance in the etheric plane according to the form desired and the direction of force required. When this is accomplished, the very force of will exerted furnishes the initial stimulus to the etheric forces in the direction desired.

It must not be supposed from the above that the forces of the etheric planes are ever in a static condition or state of rest. Very much to the contrary, they are seething continually, assuming spiral formations often seen by the developing clairvoyant, breaking and recombining under centripetal and centrifugal conditions, the prototypes of cosmic activity.

But it is such a state that the power of will has to contend with. Will must direct this cosmic urge along the lines which will accomplish the desired result. And the proof of this lies in the observed fact that according to the will power of the psychic is the extent of phenom-

enal result attained. It makes no difference in this particular respect whether the medium be in sound health or depleted strength, the will is manifestly the dominant factor, altho it is also true that according to the vitality (or etheric force) of the medium will be the duration and extent of the accomplished result.

Some form of contact with the medium, either direct or indirect, is always desirable if permissible. Either the mediums hand or foot in contact permits of a greater degree of transmuting power. Sometimes the desired result is increased by contact with the medium thru some substance like a ruler, yard stick, or pole. Anything to serve as a conductor. But for evidential purposes, which is almost the only end such phenomena are ever called upon to serve, contact with the medium, either direct or indirect, prepares an easy way for suspicion, accusation of fraud, or even honest doubt and skepticism.

Production of physical phenomena without contact with the medium is vastly more conclusive for purposes of conviction but requires a longer period of time for the requisite development, longer period of concentration of will, and results less pronounced in their manifestations.

Then, too, to secure the best results the proper state of mind so-called is required or at least desirable. This is especially true in the case of immunity from poison. It is a well-known fact that amongst the Indians, both east and west, snake worship still survives to a degree as a persistence of one of the oldest religions in the world. In the ceremonials incident to this worship, poisonous serpents are handled without drugging or other protection to the enthusiasts, in a manner to excite the reptiles to the utmost extent. In the orgies resultant, the priests and others offer their arms, legs, necks and bodies to these serpents, urging them to bite repeatedly, sinking their fangs into the flesh as deeply as possible. Yet in

spite of all this, no harm results nor do they take precautionary measures, and the sanitary condition of these peoples is at no time ideal and sepsis would seem to be most cordially invited. The Biblical incident of St. Paul picking up the fagots and being bitten by a poisonous serpent without harm and without protectionary treatment is another instance. In fact, the whole of history, secular and occult, teems with such examples until their authenticity has been established beyond doubt.

Some scientists and writers have attempted to account for this immunity on the ground of the state of ecstasy bordering on frenzy which obsesses these religionists in their mystic rites, and which is supposed to accomplish the same result as the poison, so that the poison when received merely becomes a surfeit and is neutralized. This is not good logic, neither is it good science.

The whole matter is one of will, total absence of fear, and complete confidence in one's powers of resistance to deleterious results and in one's ability to accomplish the result desired. Such a state of mind alone can accomplish seeming miracles.

As the Scriptures have again put it, "If ye have faith as a grain of mustard seed, ye can remove mountains"—and again, "these and greater things than these shall ye do, because I go unto my Father."

Let us see what happens in the case of levitation, for instance, which may be also explanatory of practically all the phases of phenomena we have mentioned in this lesson.

Students will probably recall the oft repeated account of the famous example of levitation witnessed by the late King Edward, when the noted medium D. D. Home, a man of exemplary piety, and who made no claim to understand his wonderful powers, was lifted from his chair in the audience room at the castle, the body straightened

out in a horizontal position, a window opened by invisible hands and the body taken out thru the upper half and brot into the room again thru the adjoining window. This is now a matter of history and has been verified by the most unimpeachable authorities.

In this case the operating entities, with apparently the most laudable purpose in view, and with a medium of advanced attainments as the instrument, effected a result which has done incalculable good to the cause of esoteric science.

In this particular instance the medium was entranced, but this does not alter the succeeding processes, and the trance was only for the purpose of rendering him easier of manipulation than had he been flexible and more or less unconsciously resistant in the normal state.

First of all the power of will was exerted on the physical organism to overcome the force of cohesion to a sufficient extent to allow greater permeation or interpenetrability of the etheric vehicle of the medium, and the etheric waves of all four varieties, chemical, life, light and reflecting. The effect of the greater influx of all four ethers into one common center, already a highly organized one, was to render that center less susceptible to the force of gravitation than ordinarily. This latter force is not entirely overcome, for in none of the authentic instances of levitation is the object acted upon raised more than a matter of a few feet and usually a matter only of inches.

In lessening the power of cohesion, thereby establishing a closer equilibrium between the physical and etheric bodies of the medium, the entire organism could be raised merely because by so raising it was in reality being projected into the astral plane with the physical vehicle remaining visible in its own proper sphere but under extraordinary conditions. It was a very tangible

illustration of the possibility of occupying two worlds at once—a demonstration of the Fourth Dimension of Space.

In the etheric or any other part of the spiritual worlds the force of gravitation does not obtain in the same way as we understand it in the physical world. Therefore it is quite as easy for a body to fall upwards as downwards in the spiritual regions. Gravitation there becomes more a matter of equilibrium under the direction and impulse of will.

With a body in equilibrio, between the two planes, acting under the dominance of will exerted on the spiritual plane where it is far stronger than on the physical plane, it is an easy matter, once the equilibrium has been established, to direct the further motions of the body, regardless of place or other circumstances. Next the body is directed along the proper current in the etheric plane, selected much as an aviator selects the proper currents in our own atmosphere. The transit of this body may thus be effected in any manner desired.

In the same general way, pictures may be moved as they hang upon the wall, small objects levitated and other phenomena produced, by overcoming the force of gravity, reducing the force of cohesion and concentrating the etheric forces in the desired direction.

Rappings and knocks are not produced by the contact of spirit knuckles with objective matter. That would be absurd, and yet it is a common belief among spiritualists and those not familiar with the esoteric side of science.

Rather, the cohesive power of the atoms of a substance at a given point is reduced, then the etheric force is directed against those atoms to produce a concussion which sets in motion resultant waves in our own atmosphere, producing the phenomenon of sound. Thus, for

instance, it is quite possible to receive "knocks" on cloth, velvet, and plush, which objectively would seem to be soundless or incapable of being factors in producing sound.

In regard to visualization or so-called materialization, this subject calls for extreme caution in its treatment. Generally speaking, the application of the laws and processes already cited will suffice for a surface explanation of this class of phenomena.

Materialization is usually considered as the power of discarnate entities so to clothe themselves with a temporary envelope of matter as not only to appear, but to walk about a given room, shake hands and even embrace those whom they appear to recognize, receiving their embraces in return.

Many professing spiritualists and some others who have delved into the realm of the psychic to some extent, are thoroly convinced that they have actually taken the hand of a spirit friend, found it to be as solid and tangible as their own corporeal substance. Such would undoubtedly deny any explanation to the contrary and would also vehemently contradict any statement that the phenomenon they had witnessed was at all questionable. Yet the undeniable fact remains, that of all the psychics, so-called, who have dealt with this class of phenomena, about ninety-nine per cent. of them have been exposed as frauds, notwithstanding that they may be able to produce genuine phenomena of other descriptions at other times.

We will therefore make no direct statements regarding this class, other than to state that the Brotherhood holds such materialization, as is commonly accepted under that designation, to be impossible because illogical. We know that the Ego on its return for another life or incarnation occupies a period equivalent to sometimes a thousand or two of our years. In the case of little chil-

dren who have passed over at an early age, even twenty to thirty years elapse before their second or next incarnation.

This time is necessary to the returning Ego, not only for the assimilation of the experience previously gained, but to gather to itself the requisite materials for the proper vehicles in which it is subsequently to function.

That being the case, it is absurd to believe that a spirit which has not yet passed beyond the earth plane in the astral worlds, can in a few moments of time accumulate sufficient matter to itself to present its versimilitude to a credulous audience. And when we further know that a complete materialization outfit warranted to deceive the elect can be procured at a very slight cost, we should view with extreme caution and only under rigid test conditions any phenomena of this class presented for our consideration.

What is possible, however, is visualization. This is the power of a discarnate entity on the astral plane to so direct the forces of the etheric region as to cohere sufficient astral matter to reflect light under proper conditions and thus become visible to an audience. This is probably what actually happens when any phenomenon that is really genuine occurs under the heading of materialization. We can safely throw all sanctity attaching to such seances aside when a sturdy hand of father is presented to our grasp, and it is more than probable that a howl of pain from within the curtain used on such occasions will come from a shrill feminine voice.

Walking on and handling red-hot coals is a class of phenomena that is undoubtedly genuine. These practices have been common to the oriental priests for ages, and Europeans have subjected them to every test, by camera,

chemicals, etcetera, without finding any exterior conditions utilized to protect the participants in their fiery ordeal.

Such phenomena are accomplished, as in the other cases, by functioning in the etheric body, placing it for the time being in the ascendant. It also presents to Rosicrucians another interesting hypothesis, in view of the Rosicrucian doctrine concerning the elemental spirits of fire. It is well known that we can summon these elementals to our aid on many occasions, and by their assistance many phenomenal occurrences may take place within the realm to which those summoned properly belong. The Japanese, who make the worship and converse with the departed, a national belief and custom, are adepts in the manipulation of fire and have always claimed the power to cooperate with the elemental spirits of fire.

Still another interesting range of phenomena is that of spirit writing and picture making. The writer has personally seen a beautifully colored picture gradually appear both on canvas and paper, in pastel and oil, under absolute test conditions. No chemicals were present, no masked outlines, even the medium occupied a separate room while the seance was being conducted. More than this, the picture that appeared was a portrait of one who had passed over many years, before the writer's birth, and no photo was seen by him until after the spirit picture was produced.

These operations are conducted by the transmission of the color properties in the etheric plane to the canvas or board, crystallizing them in the process of their transition from the invisible world to the visible world. The portrait needed not to be the work of an artist, for all that was required of the manifesting spirit was to reflect the portrait of himself from the astral light to the screen, the colors becoming permanent after their transition.

Spirit photography is accomplished much by the same means, only that in this case the spirit utilizes the photographic negative for the purpose of manifesting, and allows the reflection of himself to be focalized thru the lens of the camera.

Automatic writing is a very valuable phase, and is one that has contributed much to the knowledge of the astral worlds. It is accomplished by utilizing the arm of the psychic, without trance, altho the latter sometimes is utilized, as in the case of the well-known Mrs. Piper. It is more often accomplished by utilizing the etheric arm of the psychic until such a perfect rapport has been gained as to permit of the operation of the physical arm in obedience to the prompting and motions of the etheric arm. This is a phase of phenomena which almost anyone can acquire, and if used properly will be valued highly.

All that is necessary to develop automatic writing is to sit daily at a stated time for a period of from one-half to one hour with the writing arm relaxed and resting on paper on a table with pencil in position.

At first unintelligible scrawls will develop, after the actual manifestations begin, which may be anywhere from one to two days to as many months. Soon, however, the writing will show unmistakable signs of a definite purpose and legibility will be forthcoming. It is a good plan for the writer (or automatist) to have the mind lightly set upon some absolutely extraneous subject so that no involuntary muscular movements of the automatist's own will be mistaken for psychic writing.

Aside from the phases of phenomena mentioned herein, there are many others, such, for instance, as the modelling of clay objects as done by Palladino, who altho proclaimed a fraud by incompetent critics who went thru the most childish antics in their so-called investigations,

nevertheless was the instrument for the production of some of the most remarkable phenomena ever witnessed in America.

Such alleged phenomena as trumpet communications, ringing of bells, tambourines, etcetera, are beneath our sober consideration, tho they will continue to furnish amusement to the credulous and gather in the shekels for their perpetrators.

It may be taken as a pretty safe rule, that any sort of phenomena which requires material objects for its production, such as slates, bells, cabinets, etcetera, can be sidestepped without one's losing anything that might have been of value to him. This, of course, does not apply to automatic writing, where paper and pencil are necessary, but those articles alone are required.

Phenomena in general are fast coming to be of less importance as human knowledge increases. Thruout all ages they have been used by those able to produce them, as the means of preying upon the superstition of those who did not understand, or of commanding their support, allegiance and following, thru fear.

The work of the British Society for Psychological Research, and, to a very minor degree the work of the American Society for a similar purpose, has enriched our store of general information, well attested as to veracity and accuracy and general test conditions. It is not needful for those who seek, or who desire to know, to witness the production of psychical phenomena, interesting as they may be.

Nearly all of the observed phenomena have been tabulated and to some extent the laws governing any particular phase are beginning to be formulated. One can make greater advance, in a shorter time, by resorting to the well accredited reports in the Proceedings of both

these Societies than by contributing to the support of the innumerable charlatans who operate under the name of mediums.

All legitimate occultists such as the Theosophists and Vedantins take nearly the same attitude toward phenomena as does our own Brotherhood. Phenomena are to Philosophy as the illustrations to a book. We can often get much out of a book without illustrations, probably in the great majority of cases, but illustration alone seldom conveys any well-developed thought that will persist beyond the actual moment of observation.

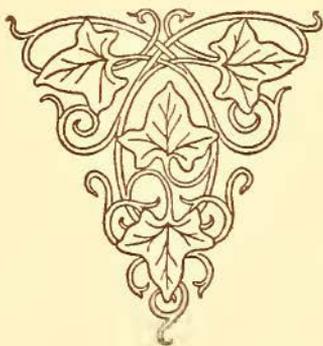
The researcher who desires to delve into phenomena has an interesting field ahead of him and if he can so delve and then let it alone he will be none the worse. But the temptation to give up everything else when once the taste and habit for phenomena have been acquired is almost overpowering, and one so giving into temptation seldom returns to the ranks of the thinkers who have succeeded in getting beyond.

Like all perfectly good and legitimate things, phenomena have their place, and the one who desires to develop, and having acquired such development can thereafter keep his ability to produce phenomena under control, has gained a valuable acquisition.

We have not attempted to bring into these chapters any information regarding the Psychic Centers of Man, the powers of the Solar Plexus and the rules for their development and ultimate unlocking. Such information belongs properly to the Esoteric Work of the Brotherhood and can be given only under properly established guidance.

As a last word, we earnestly advise all sincere students to shun so-called "development circles." This advice is given from a long and thoro experience. If you must develop psychic powers, do so by yourself and you will

escape many dangerous pitfalls, both to your health and your mental equilibrium. Flowers and a good incense are helpful to all development work. Above all things, however, hold the quiet but steady determination that you remain master of yourself. You "may entertain angels unawares" but make sure that they are Angels of Light and your reward will be worth the time and effort expended.





*Assuredly, -- at the Com-
mencement of Things it
was given to all to know
alike the Mysteries of the
Kingdom. : : : :*

*Howbeit, in these latter
days, few there be who,
seeing, see; and hearing,
hear; and understand the
Unutterable Things that
encompass us. : : :*



The books enumerated on this list
are especially recommended by the
Societas Rosicruciana in America.



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