
PSYCHIC INSTRUCTIONS

BY
WILLIAM E. HART



The Christopher Publishing House
Boston, U. S. A.

BF
1040
.H33

COPYRIGHT, 1937
BY THE CHRISTOPHER PUBLISHING HOUSE

PRINTED IN THE UNITED STATES OF AMERICA

Gift
Mrs. H. H. Hughes
1/5/54

DEDICATION

TO HER WHO FIRST SUGGESTED THAT I PURSUE
THE PSYCHIC QUEST,
MY MOTHER
THIS BOOK IS AFFECTIONATELY DEDICATED

INTRODUCTION TO GENERAL COURSE

The following Foreword and Chapters of Instruction represent more than forty years experience in conducting unfoldment classes and services throughout the United States.

Not until recently was it thought practicable to write a course of instruction which could with any degree of success be used by many sitters not in contact with the instructor. But after the success of the instructions by personal correspondence, it was deemed feasible to write such a course and to offer it at a price which the many could afford. The personal instruction was of necessity expensive; the general instruction can be offered at a greatly reduced price. In this way, the many who could not afford the more expensive course can now get the same instructions by a less expensive method. Everything contained in the personal course except personal supervision and correspondence is included in this general published course.

The order in which the topics are treated has been changed to meet a different situation. Emphasis has been placed where emphasis is needed. The sitter has been cautioned about things and matters before these rise into his mental view. Re-arranging the course and including all the essentials have taken several years of preparation and study.

The Foreword is intended to deal with a problem not immediately related to the subject which follows in the instructions. It discusses matters which are inextricably

interwoven into the personality or character of the person, the sitter; matters which in part compose him, which are a part of him, and which all too often determine whether he will succeed in his undertakings.

It was not without hesitation that this subject was undertaken in the Foreword. Yet if the course were to be thorough, such instruction regardless of the "taboo," must be given. Too infrequently are beginners given instruction upon the personal mental habits which they must have in order to achieve their ambition, and never it seems are they given such instructions when undertaking to unfold or develop their psychic talents.

Every one is sensitive about his own short-comings. An instructor, merely to excuse himself, assumes that the student possesses the qualities required or will in time after repeated failures develop these qualities. No one intentionally wishes to irritate the feelings of a person by pointing out apparent short-comings in the personal make-up, the mental make-up, of the person which unless corrected will prevent him from realizing his ambition. Still in matters so little understood as psychic matters these potential dangers must be pointed out.

Since this is a general course instead of a personal course no one can rightly assume that an admonitory finger is pointed at him. Herein lies the danger. Because it is not personal the sitter will assume that it does not apply to him. It is natural for him to believe that these words of admonition can hardly apply to him. He may be correct in his belief, nevertheless he should not be too confident that they do not. 'Tis better to err on the right side than on the wrong side. The sitter who does not need the advice of the Foreword is probably already too self-critical, whereas the sitter who can use the Foreword to an advantage is too little self-critical. Each

sitter will have to determine for himself what applies to him.

Strictly speaking, the matters discussed in the Foreword do not come under the heading of instructions for the unfoldment of psychic talents; they are the traits which the sitter must have if he hopes to succeed in his undertaking. These traits are not hard to cultivate. So he should begin by studying thoroughly the Foreword. His inclination will be to skip through lightly the Foreword lifting here and there an idea. Instead he should read and study for all the implications the matters discussed in the Foreword. He should incorporate each idea, one at a time, into his life until he is in complete possession of the ideas, and the ideas are in complete possession of him. He can then move forward smoothly. The sitter should read and re-read the Foreword.

He should review often this Foreword in order to check his directions. The force of repetition of these ideas will in time integrate these ideas into the sitter's life. The process will not be so observable as noticeable; the change in spiritual direction will not be seen but felt.

The sitter under these general instructions will find, after the initial instructions, suitable blanks for recording his manifestations or results. Likewise there are hints about what he can expect in his sittings. For convenience the sittings are broken into groups of four principal sittings each covering a period of four weeks. These units are not fixed periods; they may vary greatly from sitter to sitter. These periods are mentioned more to indicate that changes do take place in the type of sittings, in the manifestations, and in the variety of manifestations. Each sitter must guide himself in the matter of

10 INTRODUCTION TO GENERAL COURSE

group-unit sittings according to his judgment and determination.

With these few introductory words the author entrusts to the sitter the results of his years of work in psychic matters. It is hoped that this course will be as beneficial to the sitters it reaches as the personal courses, both correspondence and resident, were. More necessarily depends upon the sitter using the general course than did upon those using the correspondence or resident courses.

FOREWORD

The determination to succeed in his unfoldment of his psychic talents should, early in the course, prompt the sitter to establish the habit of sitting. He should then resolve that regardless of what may happen and regardless of all the obstacles—regardless of anything short of disaster, he will sit and succeed in the unfoldment of his psychic talents.

He must realize that there will be many detractions all pleading, figuratively, for him to forget and neglect his sittings. But he should remember that the price nature or God has placed upon all the prizes is that they shall be earned. The greater the value of the prize the more earnings must be given. Psychic unfoldment is no exception. It cannot be given to or conferred upon a person; it too must be earned.

Sitting for unfoldment of psychic talents does not require any great amount of effort; it is no herculean task. But it does require constant effort. Like any skill achieved, the unfoldment of psychic talents is the result of innumerable little efforts rather than one "big" effort. Little by little the greatest tasks are accomplished. Sitting for unfoldment should, therefore, become a part of the sitter's daily or weekly routine. These sittings should become as much a part of his life as are his meals. By forming the habit of sitting the sitter will provide himself with the impetus which will carry him through the low points mentioned in the instruction.

How well the sitter applies the principle just mentioned will be demonstrated by his success.

The attitude of the sitter toward his psychic talents and his purpose in unfolding them, although separate, are, for the purpose of this Foreword, united under one head and treated in the same section. In psychic matters these really two different attitudes are so closely related that it is difficult at times to separate them by their manifestations.

The attitude of the sitter toward his psychic talents and his purpose in unfolding them are, indeed, of very great importance—to him. It is at this point that the religious aspect of psychic unfoldment enters. Determination can be created and can be used destructively, selfishly, or unrighteously. But the right attitude and purpose cannot be. These grow more or less out of insight.

In every serious undertaking there are always personal prerequisites which the person must possess before he can even expect to succeed however slightly in his undertaking. In some ventures these prerequisites are courage, stamina, and fortitude. But in undertaking to unfold psychic talents the person must possess not only those mentioned but others too. He must be determined to succeed whatever the cost in time and patience and must have the right attitude toward his psychic talents.

Both these prerequisites are equally important. Mentioning one before the other does not indicate any difference in importance. So to take first the determination to succeed, the sitter must realize that the successful unfoldment of psychic talents is not due to wishing for their unfoldment. Persistent directed effort is needed. As every worthwhile accomplishment is the result of intelligently and expertly applied effort, so is the unfoldment of psychic talents. There is a wide-spread notion that the sitter does nothing. The following lessons tell

the sitter how to apply the effort, but he must supply the effort. The instructions cannot do that part for him.

The greatest danger against which the sitter must guard is, paradoxically, himself. He must guard against his self-produced excuses and against his own discouragement. The three evils which on this score he must guard against are excuses, discouragement, and mental failure. The first begins and the last ends the undertaking which is not a failure but in which the person was unequal to the opportunity. The sitter should resolve to continue regardless of obstacles. There are many illustrations which could be used to emphasize this principle, but enough has been said in this Foreword to cause the sitter to be on guard against these dangers.

This resolution firmly established will do more than many other things to aid the sitter toward his success. It seems to re-align all the mental forces within him. He moves with the current, not against it. No one knows the exact effect or cause of this, but it is well known that a determined, resolute person succeeds where one equally capable, but not determined or resolute, fails. Success is first mental; it is a mental habit. So the sitter should be determined to succeed if he expects to succeed. What is worth starting is worth finishing.

The attitude of the sitter toward his psychic talents as well as his purpose in unfolding them is going to determine whether the sitter is going to get the enjoyment out of these talents when unfolded and whether he is going to be successful as success is measured in contentment and satisfaction. Contentment, satisfaction, and enjoyment are locked up in these talents, but only the sitter himself can unlock them for himself.

Many sitters enter upon their course of sitting without instruction in this aspect of unfoldment. They go

through the physical exercises of sitting. Their instructors let them believe that all they must do is to "sit." This act of sitting is, truly, important, but it is only the act which produces itself nothing unless accompanied by other acts. These other acts are important.

During the course of sitting for unfoldment of psychic talents the sitter's outlook should undergo a gradual change. He should see these psychic talents as the *Infinite* expressing itself through him—as something entrusted to him not for the purpose of injuring or overshadowing someone else. Rather these talents are his only if he uses them to help others as well as himself. He should remember that great abilities usually rest with those able to use them and willing to subordinate, when the occasion requires, self in the interest of the whole of mankind. He should keep a proper balance between his wants and ambitions and the requirements of his own life—the requirements both of him and for himself. He should not become an un-individualized person, thinking always of the others. He must live and help to live. He should be co-operative when the occasion demands and thoughtful of his own interests when the other is not demanded.

Psychic talents when unfolded should not be used for gaining through their unfoldment an advantage over someone else. The sitter should not have this view in any of its phases. The only personal advantage which the sitter should consider himself as gaining through the unfoldment of these psychic talents is that advantage gained through knowing that these talents have helped someone else.

Psychic talents should be used spiritually to help others. They are for the benefit of all. The sitter should not harbor the idea that he is God's especially chosen one and,

therefore, unanswerable. He is merely the one entrusted tentatively with these talents. Of course the person who has unfolded his psychic talents should be the judge of how they should be used. However he must keep in mind that they are his to be used for the benefit of all as he sees the need of all. He must be alert to perceive the need of all. With this principle firmly fixed in his mind, the sitter will not drift far from the right course.

The sitter should, therefore, keep in mind the truth that the greater the ability of the person, the greater is the responsibility and obligation of the person.

One further thought, the sitter should not entertain the idea that he is going to make money through exercising his psychic talents. True, every laborer is worthy of his hire. But the sitter should observe that worth comes first. The attention of the sitter must not be directed toward the pecuniary possibilities which some see in their psychic talents. Such visions are only illusions. The sitter who has these possibilities in view is destined to disappointment and failure. (He should read carefully the chapter on Guides.) Friends upon the other side, removed from the temptations and ambitions of this side, see more clearly the essentials of this side. The jealousies, envies, and ambitions of this side appear to those upon the other side of life as futile and meaningless. They are interested in aiding others in getting greater experience as they are by others aided in getting greater experiences. Therefore the term worthy cannot be too strongly emphasized.

Finally, the sitter should acquire, if he does not already have, the attitude, upon entering the course of sitting, that he is going to unfold his psychic talents for the sheer pleasure he will get from using them and for the opportunity their unfoldment offers the *Infinite* to

express itself through him. He will find that if he sincerely and genuinely adopts this view that many blessings will come to him. The right attitude and the right purpose are essential to this end as well as the successful unfoldment of psychic talents.

Psychic Instructions

PRELIMINARY INSTRUCTIONS

In every activity either psychical or physical there are certain fundamentals which must be more or less understood by the person and certain processes of accomplishment used by the person in order to attain his goal. Generally the fundamentals are knowledge, and the processes are the art of applying this knowledge. The unfoldment of psychic talents is no exception. In the next few pages a general outline of what this knowledge is will be given followed by instructions how to apply this knowledge.

First, probably no one knows just what is the ultimate base of psychical abilities or talents. The most primitive, so the author believes, manifestation of this talent is the hunch. This faculty developed further and variously is called inner vision, cosmic intuition, and mediumship. The difference between mediumship, per se, is that mediumship is used more for the purpose of communication than for the predetermining the probable route which happenings will take. In fact mediumship derives its name from this use. Yet all these psychic faculties, talents, senses, or abilities are founded upon the same base.

This faculty, talent, or sense—call it what they will, for the same thing is often called by any one of these names—is not something which one person has exclus-

ively. Every person has to a greater or less degree this ability. The differences seen are due more to the means used in unfolding it — to the instructions used either knowingly or unknowingly—than to any basic difference in the potential ability.

So often the unfoldment of this talent is entrusted to accident. Just as in other affairs of life some are more fortunately accidental than are others, so in these psychic matters some are more fortunate in their accidents than are others. The best way is to be eclectic. The novice should select the best and try to imitate the best. The mere determination to do this has by some little known means the tendency to turn the person toward the best. Of course, the mere act of wishing will not do this, but something else hidden away in the person will direct and select the best. The best examples had good idols is an old, nevertheless true saying.

So the sitter will see that psychic talents, abilities, sense, or faculty is not what one person has exclusively, but something which every person has. The important point is to use it. Use brings forth greater abilities, provided the user is discriminating and critical. The sitter should begin in a small way to use what he has. The following instructions and directions are based upon this theory.

INSTRUCTIONS

PRINCIPAL SITTINGS

In sitting for unfoldment for psychic talents there are two distinct types of sittings which are designed to accomplish different ends. The principal sitting is treated in this section. The auxiliary sitting will be treated in the next chapter.

The principal sitting is the one which compares except for results obtained with the seance held by a medium. The procedure is usually the same. Only there is one person sitting instead of the usual group.

But before undertaking this sitting the sitter should select a time once or twice a week when he will not be disturbed, when he can retire to a quiet room which is either dark or darkened. The time should be regularly kept for this sitting, as it is the "appointment" sitting.

For this sitting it is well to have a darkened room if it can at all be provided. In the event that the sitter cannot provide a completely darkened room, one from which the greater part of the light has been excluded should be selected and kept for this purpose. The room need not be used exclusively for this sitting except during the time of sitting. A bedroom is suitable, provided it is not noisy, too hot, or too cold. The sitter must be comfortable. He should suffer during the time of his sitting from the least possible number of distractions and annoyances.

Once or twice a week the sitter should retire to this room for his principal sitting. (The sitter after some experience may find that once a week is better suited

to his needs, but sittings twice a week at regularly appointed times are recommended.)

The sitter should sit in an easy chair facing any direction which pleases him. He should have before him at about arm's length away a stand upon which he can place a trumpet, writing pencil and pad, or any of the other appurtenances ordinarily found in seances. It is unnecessary at the start to have these appurtenances, but if the sitter has them he may put them on the stand. After taking his seat, he should relax for a few seconds, sing a song or repeat a prayer. Hymns are usually sung because they produce a religious atmosphere and because the majority of people know them.

At intervals when the sitter feels himself becoming tense or his thoughts wandering into every day affairs, he should sing another song. Some sitters play a phonograph instead of singing songs. The sitter may adopt either means.

The object is to restore the sitter to a relaxed passive state. Whatever will do this will accomplish the purpose.

The sitter should not sit longer than thirty minutes, at the longest forty minutes. A thirty-minute period is better because the sitter's body does not begin to resist the unfoldment until about the forty-minute period is reached. It is well to stop short of this period in order to be on the safe side. (See Section on Psychic Fatigue.) A long sitting actually harms the sitter's unfoldment, by depleting the psychic strength of the sitter, more than it helps.

When the sitter thinks that his thirty-minute period has passed, he should repeat this prayer, leave the room, take several deep breaths of fresh air, and write the record of the sitting upon the work-sheets as instructed in

in the Section on Record. Usually in these sittings the first type of manifestation is that of the impression. An impression is like a thought but without any previous mental connection. Many call them "sudden thoughts." An impression may be followed by related thought, but a true impression is not preceded by related thoughts. It is sometimes difficult to distinguish the difference between a thought and an impression especially if the person receives an impression about something about which he has just been thinking. A little experience, however, will enable him to distinguish the difference. The sitter should watch for fragmentary impressions. These are mentioned again in the Section on Record.

As the sittings proceed and as the friends upon the other side become informed of the undertaking and become more experienced in penetrating the sitter's consciousness even for the infinitesimal part of a second, the results will become more numerous and varied. There will be a greater variety, usually, of manifestations as the friends try one avenue after another.

But since there is such a variation in the abilities of friends upon the other side, as there is a variation of abilities and interests of people upon this side, no fixed standard of time or order of manifestations can be set. Each sitter's experience is almost another problem. So he should not expect the same manifestations in the same order which some others receive. His will be personal. This is an additional reason for keeping the record.

These principal sittings should be at regular intervals as at nearly the same time of day as possible. In this way the friends upon the other side will know when to expect the sitter to sit. A change of time should be made only after mentioning it in the sitting and putting it in the Record.

AUXILIARY SITTINGS

The auxiliary sitting as mentioned in the previous section is designed to accomplish entirely different aims from those for which the principal sitting is designed. The auxiliary sitting might be termed a practice sitting, although it is not precisely a practice sitting.

Since complete relaxation is essential to the unfolding of one's psychic talents into mediumship, the auxiliary sitting enables the sitter to learn how to relax and to become passive in a sitting separate from the principal sitting. The procedure for this sitting is simple.

The sitter should find some time during the day when he can sit down for fifteen minutes. He should relax and strive to become mentally passive. Everyday during the first month's sitting he should do this, and he should continue this type of sitting as long and as often as he personally feels the need. At first the novelty of this sitting will prevent the sitter from becoming relaxed and passive. But in time he will be able to do this more or less efficiently and at will.

There should be no disturbances about the sitter when he is trying to relax. He should not worry about the time. In fact he should, as much as he can, forget the work-a-day world with all its demands.

In this auxiliary sittings the sitter should breathe easily and deeply, as deep as he can without straining.

No especial time need be set aside for this sitting, but a very good time is that immediately before retiring at night. This time is suggested because so many have found this time to be the best. Some who are tired at

this time should select another time when they are not so physically fatigued. Each sitter will have to select a time which fits his own needs and conditions.

This sitting has but one purpose; namely, to train the sitter to relax at will and habitually. The oftener the sitter does this, the more firmly established the habit will become. The sitter should not, however, overdo this. It is essential that the sitter carry on this type of sitting throughout his first months of sittings, after which if he perceives the need of fewer sittings he can reduce the number of auxiliary sittings a week. He should not abandon this sitting entirely. Practice makes perfect and enables one to perfect his skill.

GUIDES

Mediumship in order to be successful must have the active co-operation of friends upon the other side. These friends must know the route back and must be able to show others not familiar with the route how to travel over this route. These friends who are more or less attached to mediums are called guides. These guides by their personalities and temperaments determine greatly whether the mediums to whom they have attached themselves will be popular and helpful or unpopular and harmful.

No one assigns guides; they are attracted by the sitter in the same fashion the sitter attracts his friends upon this side. The sitter's interests, his attitude, his purpose—all these either attract or repel guides as they attract or repel friends and acquaintances upon this side. Of course almost every personality upon this side has its admirer upon the other side. This fact accounts for the great differences in the personal quality of guides if guides can be described as having "quality."

Consequently no medium whoever he is can secure the services of a person upon the other side to act as a guide for the sitter contrary to the wishes of the person who is to act as guide. Each sitter must attract his own guides. The very act of beginning to sit in earnest will attract, so the author believes, to the sitter someone from the other side with kindred interests and aims and capable of aiding the sitter. It is unnecessary to know the names of these guides, for very often guides like to conceal their names and identities until they can be certain

that the sitters are sincere and in earnest in their sittings.

There is no point in knowing the names of guides as names are "worn" upon this side, for the honors and acclaim of this side vanish upon the other side. The person as he stands out in bold relief, upon the other side, free from the illusions of this side. The sitter should be sure that his own motives and purposes are the best; the rest will in turn take care of itself.

These guides are the ones who experiment in mediumship to find the best method of producing the manifestations sought. They develop their own technique of conducting and ordering their meetings. Unfoldment is principally this—taking the undeveloped instrument and fashioning it into a developed, skilled instrument for their use. The guides learn by their own experience and experiments, while the sitter also learns to become passive and relaxed. The unfoldment of mediumship is still in empirical stages. The sitter likewise acquires the skill in doing the things upon this side which are necessary to be done. This is true regardless of the mediumship which the sitter is attempting to develop.

All the previous discussion on the subject of *Guides* relates to those who attach themselves to people in order to fulfill the urge to help folk upon this side of life as well as those upon the other side of life.

But there is another type of guide, which cannot be ignored. This type of guide is either a relative or a friend whose love causes him to strive to help the one left behind. This type of guide is more properly called the guardian angel. These are the ones who strive with their advice to aid those left behind.

Sometimes the guardian angel type of guide is interested in the unfoldment or development of the prospec-

tive medium, but usually this type of guide is more interested in the happiness and contentment of the sitter. There is considerable overlapping of functions of the two types of guides, as one of one type assumes the functions and employments of the other. Nevertheless guides will be found generally to fall into these two classes.

Consequently, the sitter should understand that there is really nothing mysterious about the subject of guides. The same manifestations socially take place upon the other side as upon this side. People of similar interests are attracted to people of like interests.

If the sitter wishes to attract the highest type of guide, he must personally be deserving of the highest type of guide. A rogue cannot attract a saint, nor an ignorant a scholar, unless other considerations overwhelm the personal preferences of the guide.

Guides must be viewed as real friends who are willing to co-operate with sitters because there is some mutual advantage to both.

PSYCHIC FATIGUE

There is one point against which all sincere guides and instructors warn beginners. It is psychic fatigue. It never seemingly penetrates the consciousness of the sitters that they can become so psychically fatigued that they are actually injuring themselves psychically by excessive sitting. For this reason the sitter is cautioned against sitting too often and too long. The sittings prescribed in the previous chapters are a safe maximum of psychic exertions. There may be exceptions when it would be safe to sit for longer periods more often, but these are rare instances.

The sitter must not think that simply because he is still getting results that work is still progressing. Very often sitters will get results for a long period of time, but when all the sittings are measured they will discover that they are not getting different results, that the guides are constantly doing the same things. There should be a progressive change in the type of manifestations. There should be movement, as it were, from the simple to the complex phases or kinds of manifestations. This movement is usually marked by the progression through the various mental phases into finally the physical phases. Some guides prefer the mental phases which they develop to a very high degree. But usually they proceed into the physical phases.

It behooves the sitter to follow the directions herein given very closely until he is sure that he can safely experiment. Each of the two sittings a week of the beginner should not exceed, as before prescribed, forty min-

utes. When the sitter does begin to experiment, he should do this only by impression or after careful consideration.

By following closely the directions and instructions of this course, the sitter can be sure that he will not become psychically fatigued or exhausted. The sitter should not let his enthusiasm direct his sittings and their length. He should be guided by tested experience so far as that is available.

Psychic fatigue and physical fatigue follow, to use a graph as an illustration, almost the same curve. When a sitter is physically fatigued, he is usually psychically fatigued. Thus a sitter should take care to arrange his sittings so that they will occur when he is not physically or mentally fatigued, for the chances are that he will be psychically fatigued too. These three are so interlocked that one affects the other two.

RECORD

In a course of instruction on the unfoldment of psychic talents, there is one feature which all sitters are prone to neglect. They somehow think it unnecessary to keep a record. They believe that what they know others know. Hence they can see no need for keeping a record of every principal sitting. Yet this keeping of the record ranks with the others in importance. Memory cannot and must not be trusted.

Every sitter should keep a record of the manifestations which he receives in his sittings, especially the principal sittings. He should record in this the time he sat, the length of the sitting, the things heard, seen, and felt. This record need not be lengthy, but it should be complete enough to suggest to the mind of the sitter what actually took place.

The record well kept enables the sitter to weave together the "story" of his unfoldment. In one sitting he may get an impression or other manifestation which is not completed until the next or another sitting. From these fragments the sitter can determine for himself how well he is going. He can see the manifestations, not as disjointed occurrences but as a connected series.

The keeping of the record accomplishes something else—it enables those upon the other side to know what manifestations reached the consciousness of the sitter or of what he was aware. It is not always true that those manifestations of which the sitter is aware were the only ones attempted by the friends. Something which escaped the attention or failed to register upon the con-

sciousness of the sitter might have been attempted. Where the record is fixed upon paper it seems easier for the guides to gather their information, possibly because they have a longer time in which to do it. Or it might be that the recalling and recording of the results by the sitter in some way notifies them. Once informed what channels proved effective, the guides concentrate their efforts toward developing these channels.

Usually, though not always, the first channel opened is the impressional one. An impression, as mentioned before, can be compared with a thought with this important exception that it does not have an antecedent related thought.

The record enables the sitter from the manifestations he has received over a period of time to determine what phase of mediumship is apparently his forte. He can tell this by the number of times this phase has evidenced itself in his sittings.

PERIODICITY

There is one matter in sitting for unfoldment which seems to mystify every sitter. For the want of a better name it is called periodicity of results. Each period of results or manifestations is followed by a lull or non-productive period. The proportion of productive to non-productive sittings varies from four to one to one to one. There is not fixed ratio which applies to all sitters.

This matter is mentioned here only because it tends to alarm the sitter. He very often concludes that he is personally at fault in his work, that there is something amiss with his routine or application.

But every period of psychical exertion is followed by a period of rest. This period of rest is usually utilized by the guides and friends to consolidate their gains and to determine what tack they shall next take. During these periods of lull the sitter's perseverance will be tested. His patience will be tried. Many fail because they are so easily discouraged. At this point the habit of sitting should carry the sitter through. It does no good to berate the friends and guides, for they are as eager as the sitter to get results. They can go no faster than the material they are using will permit, nor faster than their own ability to learn will permit.

Fretfulness and nervousness are merely going to prolong the period when no results are obtained. The sitter should simply abide his time until the productive period re-appears. The sitter's health or physical condition

curtains should touch the floor and exclude light from the cabinet. A dim red light should be put in the other corner of the room and lighted during the sitting. The light from this source should be just enough to throw into outline the form of a person standing in front of the cabinet. The sitter should sit inside the cabinet. These are briefly the conditions required for the final development of materialization.

In spite of the instructions given above, the sitter is advised against sitting by himself for materialization especially before he has developed firmly his mental phases.

But the sitter who feels those cob-web coverings or masses upon his hands and face may be sure that he has, as said, materialization "forces." A full treatise could be written upon the phase of materialization, but this is no place for that.

The sitter should continue to keep his Record and to use his mental phases of mediumship.

SITTING WORK SHEET

Month from to

Note: Be brief yet complete in recording the demonstrations received in the sittings. If necessary use additional sheets. Under-score important demonstrations. Refer to these notes of record frequently.

1)

.....
2)

.....
3)

.....
4)

.....
5)

.....

Each of the above spaces is ordinarily enough space for the record of one principal sitting. Five spaces are provided to accommodate the record of months in which there are five sitting weeks. All the sittings of one week are considered one sitting whether one or two principal sittings.

SITTING HINTS, NINE

The physical phases are so many and varied that each cannot in turn be discussed in these "Hints." Only the conditions and peculiarities to all can be outlined. It is entirely possible that the guides of each sitter must use an entirely different means from any means used before by other guides in getting their manifestations through. Guides have ways upon the other side of learning what others have done.

The principal markings of the physical phases are the presence of ectoplasm, lights, whispers, raps, noises, etc. These are all part and parcel of the physical phases—they are the beginning manifestations. The sitter who gets any or all of these manifestations should not feel alarmed about their presence. They are a good omen.

He should keep a careful record of the manifestations both physical and mental which he receives. By looking back over this Record, which should be secret so that he can include everything in it, he can review the route he has followed and can see the direction in which he is psychically travelling. In developing mediumship the sitter must know what he is trying to do; he must have clear ideas. His thoughts cannot be vague or his ideas nebulous. Then he should follow his impressions, for they are the directions received from his own guides and friends upon the other side. He should respond to these impressions relating to his sittings.

It is important that the sitter as soon as possible get on "his own." He will, true, make mistakes. He will blunder. Many times he will feel that he is walking on a

treadmill, but if he has the stamina, he will continue and finally succeed. The only person who succeeds is the one who does not fear failure and who is not dismayed by failure. Success is not a gift of the Gods; it is the reward of effort, determination, and courage.

By this time the sitter should have progressed substantially in his development and should have a very complete Record of the manifestations he has received in the months of his sittings. He must continue as long as he sits to compile this Record. From the steps shown in this course, the sitter, it is hoped, has learned how to walk. There would be nothing gained by the sitter's continuing to lean upon the instructor as upon a crutch. Up to a certain point an instructor is useful, but beyond that point only a coach is occasionally needed.

The sitter should use his abilities, talents, faculties—his mediumship. He will be surprised how quickly it will in this way grow. And the sitter should continue his sittings even after he has developed a phase of mediumship. It is possible to grow even after one has attained what to him is his full stature.

SITTING WORK SHEET

Month from to

Note: Be brief yet complete in recording the demonstrations received in the sittings. If necessary use additional sheets. Under-score important demonstrations. Refer to these notes of record frequently.

1)

2)

3)

4)

5)

Each of the above spaces is ordinarily enough space for the record of one principal sitting. Five spaces are provided to accommodate the record of months in which there are five sitting weeks. All the sittings of one week are considered one sitting whether one or two principal sittings.

SITTING HINT, EIGHT

The presence of materializing "tendencies" or "forces" as they are often called is indicated in a rather unique way. Unless the sitter is schooled in what the various indications are, he will pass through these without knowing or realizing just what happened.

Materialization like other physical phases utilizes in its production that substance called ectoplasm. This substance is either attracted to the spirit person as in etherealization, a sub-phase of materialization, who wishes to manifest or is modelled by the guides into a form which that person uses. Both explanations are given because both methods are used. The former is used chiefly in etherealization. Etherealization is luminous in a darkened room. The latter method is the one means used more often in materialization.

The sitter may in his sittings by this time be aware of the presence of a substance which against his skin feels much like cob-webs. Brush as he will he cannot remove this substance, for his own body is exuding this substance. This is the primary manifestation of materialization. There is a great distance to go before this actually develops into materialization, but it is the beginning.

If the sitter after receiving this type of manifestation feels impressed that he should sit for materialization, he should proceed to erect a cabinet — an enclosure— across the corner of the room. The front curtains should be so made as to allow separation between the two parts, which when hanging loosely should close the cabinet. The

These classes should be conducted as the principal sittings were. The time of sitting should be regular, and of the same length as that of the principal sitting. Each member should keep a personal Record of his own manifestations.

The sitter's own guides and friends are now capable of assuming control of these sittings. The time will not now be wasted as it would have been if neither his nor his friends' guides and friends has had experience in these psychic matters.

The physical phases, although they have been developed by sitting alone, are more easily unfolded in a small class than by solo sitting. The sitter should start his class as soon as possible. (See "Hint" on materialization, a phase which can be developed only in class sittings.) The sitter in these sittings should follow the same procedure he follows in his principal sittings.

If the writer were asked the one act which is most important to the sitter's unfolding his mediumship, he would unhesitatingly say that it is to use, however great or small, his mediumship as developed. The sitter cannot be too strongly impressed with the necessity of using his mediumship as he develops it. He should not postpone this step until he is completely developed. Mediums are constantly improving their mediumship.

The sitter can, if necessary, devise his own ways of using his mediumship. Very little can be accomplished, however, by imitating religiously the ways of others.

UNIVERSITY OF MICHIGAN



3 9015 06355 0829



