

MEDIUMSHIP

Its Various Phases Explained.

Lecture Delivered by Rev. Oscar A. Edgerly, at the
First Spiritualist Church, Baltimore, Md.,
Under the Influence of His Spirit
Guide, Dr. Chalmers.

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Mediumship--Its Various Phases Explained.

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Mr. Chairman, Ladies and Gentlemen: It devolves upon me as a controlling intelligence to say at the inception of my effort to-night, that it is with a degree of hesitancy that I assume the duty that has been allotted to me at this time. It becomes necessary for me to repeat that which I have thought it pertinent to say on prior occasions when I have been called upon to give my thought through an instrument or organism foreign to my own personality—practically a borrowed body, only to be used temporarily by myself.

I say that I approach my duty with a degree of hesitancy, for two reasons: The first is, that as a denizen of your plane of existence I never was accustomed to public speaking; in the second place, I am not called upon with sufficient frequency to voice my thought through the instrumentality of a medium to feel myself thoroughly competent to utilize the organism to the same degree of success that some of my colleagues might.

However, I have been solicited by my spiritual associates laboring through this medium, to treat the subject that has been presented for our consideration this evening, they apprehending, I presume, that I am more competent in some respects to deal with it, because it is a subject of deepest interest to me, one that I have tried to treat in a studious manner, to deduce to the best of my ability the elements of truth, as I perceive them, as pertaining to the subject. I have further to say that, as a representative of Spiritualism, I can only consider myself a post-mundane convert, having known nothing of Spiritualism when a dweller in the material world, and only having my attention called to the fact in nature, which you designate by the word mediumship, since I became an inhabitant of the world of souls.

In the earth life, having been a physician, I was passionately fond of investigating all phenomena that concerned life—biology, physiology, anatomy, microscopy, and to a certain degree my attention had been called to that more subtle science which, in your universities, is now designated by the word psychology, a comparatively new branch of natural philosophy, I think, and yet one that is attracting a great deal of attention. Shortly prior to my transition from your material

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world, this science of psychology, or the study of it, was gaining some prominence, but nothing near the prominence or the conspicuous place that it holds in the curriculum of your universities to-day. But my attention was called to it in association with the other lines of study to which I have referred, and I believed then, as I believe now, that through psychology and the investigation that will be instigated by its agency, the world of materialistic scientists are to be advanced to a higher plane of comprehension, relative to the spiritual nature of man and the relationship that man as an individual, and the race of men, hold to the universe, and through their relationship to the universe, that relationship which they hold to God.

The subject of the evening is Mediumship. Having been, as I have said, a student along those very lines to which I have referred, when in the earth life, after being freed from the limitations of material existence, I found that were I to continue my studies along those lines it would be imperatively demanded of me that I, as a spirit intelligence, should reach back into the material realm. As far as studying the physical constituency of man and the relationship of the soul to the physical body is concerned, the only realm where it can be intelligently studied is the realm where men are clothed upon with materiality. So it was necessary to the continuance of my studies, for me to turn back into your realm of existence, and in doing so I was brought in contact with that which I have referred to as a fact in nature, that is, mediumship—interpreted, simply meaning the channel-way through which decarnate intelligence can communicate with those who are still incarnate; and through certain constituent conditions that are an integral part and fabric of the phenomena of nature, appeal to the grosser senses of men in material life, and so give evidence of the continuity of life—evidence of the existence of a realm wherein decarnate spirits continue to live and to be possessed of consciousness, continue to be possessed of reasoning faculties, continue to be possessed of the memories which they have carried with them from this life, and the possibility of imparting those memories, through the instrumentality of media, in the material world, which gives us conclusive evidence of the continuity of life and the continuity of human consciousness.

Now, if this mediumship does exist, then it is for me to-night to try to analyze it. You can approach any phenomenon in nature, you can perceive the result of activities, the result of forces, and the result of those forces you may designate by the term phenomenon, and yet you can not comprehend what the nature of the phenomenon is, what the modus operandi is in reality until you analyze it, until by an analysis you comprehend the associated agencies, the component parts that make up the total effect. Now that is what I would propose to do to-night, and I do not feel there can be any more important subject discussed before a body of Spiritualists, than this subject of mediumship, when we realize that upon the claim of mediumship, by the Spiritualists, depends that which differentiates them as a peo-

ple from all other communities or religious cults that exist in the world. It removes them from the necessity of a mere belief or faith, and offers them the opportunity of giving a demonstration, a conclusively affirmative reply to that mooted question of the ages, "If a man die, shall he live again?"

Now, I do not desire to promulgate my thought to-night in any arbitrary sense, or to make the declaration that I am right and that there is no appeal from my assertions. I am simply going to offer to you as a body of fellow students my conclusions as a student, derived from my observations on the spirit side of life.

You see the manifestations of the various phases of mediumship. You see the result accomplished through some subtle agency that you believe, and, in fact, that you know is constituted of living intelligences; but the question may exist in your minds, Do spirit intelligences accomplish these results? How are they enabled, through the various phases of mediumship, to establish, for instance, a code of telegraphy whereby they can communicate? How are they enabled to move ponderable bodies? How are they enabled in the emptiness of the vacant air to materialize a form that can stand before you possessed of solidity, tangibility, ponderability? I propose from my standpoint to try to answer these questions, and to deal not only with these questions that appertain to the so-called physical phases of mediumship, but also to try as best I can to present for your consideration my conclusions relative to what may be regarded as the wonderful phases of mediumship whereby decarnate intelligences, such as I claim to be, are enabled to voice, as I am voicing now, independent thought through the instrumentality of a borrowed organism.

There is a practical *modus operandi* that must be utilized to accomplish the result, the same as there is in accomplishing anything that lies in the direction of or in association with human effort; and it depends upon certain conditions that exist in the organism of the medium, the one controlled, that makes it possible to accomplish this result.

Now let us, in a broad sense, try to comprehend something of mediumship. In the first place, in giving it our consideration, we would answer a question that is very often asked by the skeptic and the investigator, "Are not all mediums?" I answer that question, yes. Mediumship primarily is a function of humanity taken in general, but it is developed to a greater or lesser degree in certain individuals, just as are other special lines of ability that are exemplified in human action. All men may be possessed of some ability as draughtsmen or as painters to depict nature upon canvas, but not all are possessed of the same degree of ability. You have your great draughtsmen, you have your great artists, you have your great musicians, who transcend in their ability beyond the general plane of human attainment. So it is with the faculty of which humanity is possessed that makes it susceptible to influences that come from the spiritual realms. Some are possessed of an ability that transcends all their fellows and makes

them peculiarly capable of being utilized by the spirit intelligences.

Now, then, in what sense do those who excel in the direction differ from the average of humanity? Answering that question I shall say, they differ simply in a farther elaboration of the nervous system and of the brain in certain specific directions. I will remind you that the ordinary man, the ordinary woman, in his or her anatomical integrity, possessed of a nervous system with its various plexuses and centers which generate nervous force, sometimes designated by the words animal magnetism—every ordinary person generates in the ganglionic centers of the nervous system this vital force, which is utilized in the various expressions of the functional activities of the body. For instance, the physiologist is aware of the fact that the action of the diaphragm upon which depends respiration, the pulsation of the heart, the involuntary action upon which depends digestion, etc.,—that these things are dependent upon the pneumogastric plexus or the great nerves emanating, as they do, from the medulla oblongata and ramifying to the various sections of the body where the distribution of this nerve force is necessary to accomplish definite results. Now that expresses the involuntary functional activities of the physical organism. Then again this nerve force is generated and located in various centers upon which depend voluntary activities. For instance, you desire to move your arm, and from the necessary center there is discharged a sufficient amount of the energizing magnetism or nerve force which causes a contraction of the muscle responsive to a mandate of the will.

Now, upon this condition of the human being, with this elaborated nervous system which generates, as it were, a greater amount of this nerve force than is necessary to be utilized in the ordinary functional activities of the body—upon that condition depends the ability of the spirit intelligence to operate by and through the organism of a medium, as you term it. For instance, as I control this medium now I have necessarily to have the ability to direct this magnetic current in accordance with the mandate of my will, his will, for the time being dethroned.

If I would describe the process of control as thoroughly as I can, then I would have to call your attention to the fact that as I come in contact with physical organism, if you have noticed carefully, there comes for a moment a shudder, a spasmodic action throughout the whole body of the medium. At that moment the cerebrum, the higher part of the brain, more particularly the cortex, as differentiated from the medullary portion of the brain—the outer surface of the brain is rendered anaemic, the blood is forced back, and in that second of time the medium's will is dethroned. I, Chalmers, usurp the seat of consciousness. And having usurped the seat of consciousness, then I have to have the ability of co-ordination in manipulating the various centers upon which depend co-operative and harmonious manifestation of action through his organism. But it is more particularly necessary that I or any other controlling intelligence should have sufficient

knowledge of the anatomy of the brain to locate the center upon which depends the activity of the organs of articulation. I find that center in close proximity to that portion of the cerebrum termed the Island of Reil (technically known as the "Insula cerebri"), named after the Dutch physician who first defined that anatomical center.

When we are not controlling the medium, the over amount of magnetism goes off by induction, just as a battery or a wire that is not insulated may give off its electricity into the surrounding air by induction, if the air be damp. Very many people who are peculiarly sensitive in coming in contact with a medium often say, "Why, I get a peculiar feeling—an electrical thrill, as I come in contact with this person." The remark is often made of mediums after they are developed and their nervous systems have been elaborated, by people who are skeptical, who know absolutely nothing of the fact that the person is a medium, coming in contact with the medium they say, "Why, I feel a peculiar sensation." Possibly it is a sensation as though there was a draught of air passing over the surface of the skin; or it may be an electrical thrill. It is simply that the capillary filaments of the nerves of the skin are so sensitive that they are acted upon by the magnetism or vital force that is going off, as it were, by induction from the medium, when this magnetism is not being utilized by a controlling intelligence.

Taking this magnetism that is generated by the organism of the medium over and above that which is necessary for the carrying on of the functional activities of the body, I turn it back upon that center upon which depends articulate speech, and so I control my thought by a process very similar to that used by the telegraph operator as he manipulates the key, charging the center with various shadings of force, until there comes the harmonious vibration of the organs of articulation and my ideas become clothed in speech.

Another phenomenon I will now explain, if you comprehend that which I am presenting for your consideration. How many times many of you have been called upon to sit in so-called developing circles, and very many times you have been greatly troubled by some young medium who was being acted upon by outside forces, indicated by spasmodic movements, perhaps a grimace of the face, a twitching of the arm or leg. Sometimes this spasmodic condition is carried to almost a state of epilepsy, and you have deplored that fact. Now, when you comprehend that the manipulating spirit has not yet become sufficiently competent in playing upon the subtle instrument, the brain and nervous system, then you can comprehend that in the effort perhaps to concentrate on the center upon which depends the articulate speech, they inadvertently stimulate closely associated centers, and as a consequence you get this incongruous action to which we referred—spasmodic movements, etc.

It is only after a spirit intelligence has become sufficiently familiar with the modus operandi of manipulation that he is enabled to harmoniously play upon this wonderful instrument, and not produce dis-

cords. The condition is very similar to that when a musician sits down at the piano. The poorly trained musician inadvertently strikes a wrong key, and you get a discord in consequence. So in that manner would I explain the method whereby spirit intelligences are unable to voice their thoughts systematically and harmoniously through the organism of a mental medium.

In cases of purely inspirational mediumship there is an interblending of the thought of the medium with that of the spirit. The medium is not perfectly subordinated to the control of the spirit. There is a co-operation between the ego of the medium and the controlling intelligence, and you refer to the medium as being inspirational.

In subjective clairvoyance, where mediums perceive the spirits, as you speak of it, they do not see them in the sense that you see objectively; the external organs of sight are excluded in the operation of clairvoyance. It is a utilization of the interior centers in the visual tract upon which depends clairvoyance. Thus if I, as a controlling intelligence, have a desire to produce a scene in a locality where the medium has never been, then it would be simply necessary that I should have sufficient wisdom to manipulate or energize neurotic centers at the terminus of the optic nerve so as to produce the same result, the same vibratory impress, upon those centers that would have been produced had the medium actually observed the scene. In the latter case the vibrations of light would have operated upon the external organ, the vibration would have been carried through the optic nerve, and the consciousness of sight would have come about. But in clairvoyance (subjective) the same result is accomplished by a different process. Thus a spirit intelligence can impress with accuracy upon the consciousness of the medium scenes at any distance, externalized in the brain of the medium by methods to which I have referred.

The same is true of what is termed clairaudience, only the auditory nerve is utilized in place of the optic system. A stimulation is produced at the terminus of the auditory nerve in the center of hearing, and the result appeals to the consciousness of the medium as sound. The medium will say, "I actually hear; I hear a name spoken to me." No other person there present hears the name spoken. There is no vibration of the air, there is no sensation in the external ear that gives the consciousness of sound, but the sense of sound is created in the consciousness of the medium by the stimulation of the auditory centers in the deeper parts of the brain—the medullary portion of the brain. So we see that these things are brought about in a practical manner. It is nothing that partakes of the nature of uncertainties, but it is a practical co-operative relationship between the organism of the medium and the manipulating spirit.

So much, then, for the mental phases of mediumship. I feel that, in the time that is allotted to me, I can not do adequate justice to the consideration of these things, which are so subtle in their nature and which have reference to the many conditions, which are, as yet,

not a part of your psychology, or of your physiology. These things, even the structure of the brain—its cellular structure, and the nerve filaments in their relationships, etc., etc., I assure you are nowise comprehended as to their functional possibilities, as to their functional utility. You people do not comprehend them; but when you come to comprehend their functional nature, then you can have a more intelligent understanding of that which the spirit intelligences, who are possessed of superior knowledge, may have to convey to you. Your processes of education along any particular line have to be voluntary, slowly unfolding, and until humanity advances step by step, step by step, it is absolutely impossible to reveal to you all that might be known of the nature of these things by physiologists or psychologists or physicists who have passed into a higher sphere of existence.

But now to leave the mental phases of mediumship and to refer to some of the physical phases. Doubtless the question has been asked a great many times when a ponderable body is moved without any physical contact, apparently, and you accredited that movement to decarnate intelligence, "How do you accomplish the result? And why is it necessary that you should have a medium present in order that the result may be accomplished?"

Well, primarily, the ability of the spirit to move ponderable matter depends upon the existence of a dynamic force which they must utilize. Now what is that dynamic force? It is again the magnetism or vital nerve force generated by the organism of the medium. Well, you say, "Why are not all mediums physical mediums? Why should one be a mental medium, with only ability to be controlled and to give mental expression to the spirit presence, while another is possessed of that peculiar quality that enables spirits to move ponderable bodies in their presence?" Simply a difference in the rate of vibration of the dynamic force having its origin in the organism of the medium. Vibration is the great underlying foundation of all of nature's activities. Whether it be in the expression of electrical action, whether it be in the expression of the chemical rays of light, whether it be in the expression of the force found in vaporized water-steam, it is the vibratory activity of the ionic primordial element. Now the magnetism that can be utilized in being turned back upon the brain to enable me to voice my sentiments through this medium—if you were clairvoyant, if it appealed to your clairvoyant sense, if your receptivity was subtle enough to have such an impress upon your consciousness, you would find that the emanating magnetism from this medium, a mental medium, would give you the sensation of blue. If you could see the magnetism radiating from a medium in whose presence there would be a possibility of moving a ponderable body, you would find that the emanation is red, indicating a different degree of vibratory activity, and thus differentiated in its application, in the nature of the force thus originated.

Now, then, going on with our explanation of the moving of a ponderable body, it is dependent upon this magnetism as existing with the

medium. Sometimes people doubtless in their questionings wonder whether the "spiritual body" as referred to by St. Paul is not used in moving ponderable bodies, and the thought might come that perchance spirits grasp with their spiritual hands an object and lift it as you might lift it. No, such is not the case. It is a problem for the physicist to explain, the *modus operandi* bringing about this result.

If we are going to move a ponderable body, what is necessary for us to do? Simply to overcome the power of gravitation that draws it to the earth. Now if I could imagine that this desk that sits before me weighs two hundred pounds, that simply signifies that according to your standard of weights and measures its pull to the earth is that number of units of force, which you refer to as pounds. Now, in order to break that pull of the earth we have got to establish a counter force to just overbalance the pull of the earth. If we can then have a counter force of two hundred pounds and any fraction of an ounce—anything over two hundred pounds, we have overbalanced the pull of the earth, and we can move the desk. So then this problem is for us to presume that the magnetism generated by the medium can be so focused that it can have a counter pull upon the object to be moved, and that is verily the case. The magnetism, under the manipulation of the spiritual physicist is concentrated in a focus, either close to or more remote from the object to be moved, as the contingency demands. And then the force is applied and the object is moved without any ordinary physical contact with which you are acquainted.

But some one says—as some of your materialistic physicists have said in reference to the story told and often repeated that in the presence of your great citizen, Abraham Lincoln, a piano weighing some five hundred pounds was lifted from the floor so that he could pass his cane under the legs of the piano without any obstruction—some learned physicist says, "Why, there are not enough units of force in the whole body of the medium to enable a focus center to be created to lift five hundred pounds."

The position is well taken, but it is one, however, that we can refute, not by declaring that there is sufficient in the medium to be utilized, but by declaring another truth in what may be regarded as transcendental physics—something beyond the understanding of your physicists in their conceptions of the nature of things; and that is this: If you have a medium who is a physical medium and whose organism generates a magnetism of that peculiar vibratory quality that enables it to be utilized in lifting a ponderable body, you have in that magnetism as utilized by spirit physicists an agency that can polarize the ions of magnetism that can be drawn from the associated company. (An ion is the unit of magnetic force.) Now my declaration implies this: Here is a person sitting before me who under ordinary circumstances is not even a medium, but who is generating the magnetism that is carrying on the vital functions. That current

of magnetism can be detached, as it were, can be diverted; and so the controlling intelligence diverts from this one and from that one until the magnetism flows out from each in a steady current to the focus where the magnetism of the medium is also centered, and it is there polarized. If the vibratory activity is below the standard of that of the medium it is brought up to it; if it is higher it is brought down to it; and the heterogeneous magnetism coming from many people is rendered homogeneous in the focus to aid in the lifting of a ponderable body. So if a piano weighing five hundred pounds was successfully raised in the presence of Abraham Lincoln or anyone else, it simply implies to me that the manipulating spirit physicists were enabled to draw from the associated company all that was essential to bring about a magnet with a capacity sufficient to lift the piano. That is my explanation as gained from my observation as a student upon the spirit side of life.

Now I am going to refer to another phase of mediumship that is of
 If we have, for instance, a congestion of the liver, a person might say, "Why, that depends upon an interruption or interference with the circulation." Yes, but the circulation would not be interfered with if there was normal distribution of that energizing agency that keeps the system in operation. How well this is illustrated—take the various plexuses—supposing that at any particular point between the dorsal and lumbar we have a wound of the spinal column—we find that all below it fails of nutrition; we find that after a little while a shrinking away, an interference with the circulation. The arteries are all there in their integrity, the veins are all there in their integrity, but the wound that shuts off the flow of nerve force is quite sufficient to cause an atrophic shrinking away of all portions of the body below the seat of the wound, illustrating the truth of that which I have asserted, that it is an interference in cases of disease with the
 world were only aware of it, who are possessed of a peculiar nature and nervous system that elaborates a magnetic energy that when properly directed might be successfully utilized in the alleviation of human disease, that is, in the correcting of abnormal states of the physical body.

Ladies and gentlemen, and if there are any physicians present I want to say to you that I have come to the conclusion that all diseases, indiscriminately making a very broad assertion—I believe that all diseases, when they are not traumatic—and even in the traumatic state, caused by accidents, wounds, etc., even in that case perhaps it may be true—my assertion is this: That all diseases in their perpetuation depend upon a perversion of the distribution of vital nerve force. The tenacity of artery or vein, of the lymphatic circulation and the vessels upon which they depend, all those things depend upon the proper distribution of nerve force. Every function of artery and vein is controlled by its associated nerve filament upon which depends the distribution from the plexus centers of the body, of the nerve force that keeps up the energized integrity of the body.

peculiar interest to me in the light of my past earthly existence. An allopath physician, an orthodox physician, wedded to the traditions of my profession, living to the best of my ability in accordance with the light that I was possessed of, I sought to minister to the sick in a manner that I hoped would be conducive to the alleviation of their sufferings; but in company with my fellow physicians I often found that our efforts were largely experimental and that unfortunately we were not possessed of an exact science. Sometimes prejudiced, sometimes bigoted, sometimes unworthily stubborn in our opposition to innovations; and I apprehend that the world is not greatly changed now, and that conditions largely obtain to-day in the world as they did then. But since I have been a denizen of the higher spheres of existence, I know more of the subtleties of nature, more of the agencies that are applicable or that might be applicable as therapeutical agencies in alleviating human suffering. So I make the bold declaration that there are in every community a large number of people, if the integrity of the distribution of nerve force. Now in drug treatment what do you do? You stimulate or you depress. If you depress the heart, how do you do it? You act upon the pneumogastric nerve system to accomplish your result; and if you stimulate the heart, you do the same. You stimulate the liver, you stimulate the kidneys, you act primarily through the stimuli given by the nerves. You have a lowered degree of vitality in one who is diseased—in an abnormal condition, and in consequence you get all these perversions—different localized manifestations of disease.

Now we will say that it is a diseased condition of the liver and you give it a remedy that causes stimulation. It may seem reasonable or unreasonable, that which I will assert, but I say the moment you give a stimulation to the liver you rob Peter to pay Paul. Now I say that the vital magnetism generated in an organism, when there can come about co-operation with a spirit intelligence, that magnetism can be projected into the organism of the person who is ill. You are not borrowing them from the other functional activities of the body; you are getting it from a medium who can spare it, who generates an over-amount, more than is necessary for the mere requirements of the individual, and you give to the ill; and in the same sense that I described the method whereby the polarization of magnetism drawn from others might be brought up to a vibratory state where it can be utilized for a specific purpose, it is that healer who generates this particular kind of magnetism will have in his aura that which will polarize the magnetism of others until it has a healing quality which, when sucked up by the diseased body as a sponge sucks up water, can give vitality and strength and bring about an integrity of the functional activities of the body.

These things have been overlooked to a great extent by the generality of humanity. There are only a few who are aware of those mighty agencies that have so far been ignored. And not alone is it true, ladies and gentlemen, that there are certain individuals, healing

mediums, who generate this magnetism that can be thus utilized, but there are subtle forces in your atmosphere that impregnate the very universe itself, which when you become properly informed can be directed as healing agencies far less crude than are the agencies that have been utilized and are now found in your expansive materia medica.

Excuse me if I have dwelt too long upon this particular phase, but I want to say that I believe that Spiritualists should study these things more closely, for there is a world of potential forces that are not comprehended that humanity should comprehend. So awaken, and in harmony with the inspiring sources from the higher life be schooled in the direction that will enable you to inaugurate in the world new systems of procedure that shall be a blessing to the race.

Another phase of mediumship that I want to refer to, and perhaps a phase that has been more mooted than any other phase that the attention of the world has been called to. And that is the phase of materialization. It is a phase that the fraudulent practitioner can simulate so well that he can clothe himself in the very livery of heaven and impose upon the sacred confidence of those who are seeking for some word or some sight or some indication from the loved ones gone before. But notwithstanding that this phase of mediumship has been so terribly abused by the unthinking and the unscrupulous, I am ready to-night to assert through this medium that it is a phase of mediumship that has an actual existence.

My assertion implies this: That under certain circumstances the decarnate intelligences, ordinarily invisible to the generality of humanity, can be clothed upon with a sufficient amount of tangible matter so as to reflect a light that you can see and even to take upon a semblance of its former self to the degree that it may be touched, be handled, be felt to have solidity, to have weight, and to stand before you visibly representative of your friend who has passed into the invisible world.

To be sure, certain conditions are absolutely necessary in order to have this accomplished, as in the fulfillment of all the phenomena of nature. Nature is a hard taskmaster; you have got to fulfill the conditions to the last infinitesimal degree or you will not accomplish the result. If you want to congeal water—make it into ice—you have got to get thirty-two degrees by a standard Fahrenheit thermometer before you will accomplish your result. You may be stubborn, you may say, "O, well, I am not going to conform to the requirements of nature; I am going to have ice without reducing my water to the temperature of thirty-two degrees." You would try a very long time. Eternity would not be long enough for you to accomplish your result. You have got to fulfill the demands of nature without a hair's breadth variation. So in the phenomenon of materialization you have got to fulfill to the last degree that which is required.

Now I do not want to weary. But in dealing with those subtle-

ties I like to follow out my own line because it seems to me I can thus convey more fully to your minds that which I desire to impart.

Let me just for a moment give a consideration to the nature of materialization. What does it imply? It implies bringing together an association of the atomic or ionic elements (give it any name you choose in accordance with the various schools of physics to which you may belong)—bring them together in association and they adhere together by the attraction of cohesion, as it is termed in physics, and then you have an object that is materialized. It has solidity, it has contour, it has weight. You can feel it; you can handle it; it has ponderability.

Let me look for a moment at some of nature's processes of materialization. Supposing I hold in my hand here a piece of marble. What will the chemist tell me about that marble? He will tell me that it is composed chemically of carbonate of lime. Very well! But let me ask the microscopist what the marble is, and as he examines it with the microscope he says that it is composed of fossilized infusoria. Infusoria is a mass of tiny marine shells that at some time in the history of the world has constituted a sediment in the ocean. The marble was not materialized when it was in the state of infusoria, as a floating sediment in the ocean, was it? But here is your mighty cabinet, the abysmal depths of the ocean, and you are going to have a materialization phenomenon take place there now, and these tiny microscopic shells sinking age after age until they constitute a strata upon the floor of the ocean—the mighty weight of the water above them and the heat from the interior of the earth below. Mighty cataclysms take place in nature, throwing over that strata of associated infusoria a weight of almost incomprehensible masses of earth. There is your cabinet: the crushing weight pressing down, the heat from below—and, lo and behold! Your infusoria atoms have now become coherent one to another and under the pressure and heat they become crystallized. We have materialized our marble; we have accomplished our result.

Again, can we dematerialize it? The easiest thing the world. I hold it in my hand now, a piece of marble—weight, substance, solidity, can see it, can feel it. Give me your furnace. Heat it to something over 3,500 degrees of caloric, and I put my marble therein. What takes place in the heat of the furnace? Heat is vibration, and vibration acts upon the stone and the attraction of cohesion that holds them coherent is counteracted, the marble dematerializes under that terrific heat, has gone off in gaseous form into the air—carbonic acid gas—volatile lime. I can not see it any longer; I have lost it now; I can not touch it; it has become intangible, it has escaped the limitation of my senses.

For another illustration: I can not gather it together again, because it is lost to me, as far as your materialistic physicists are concerned; but it is another story when you speak of spirit intelligences and their ability to bring together volatile atoms. Just another illus-

tration to show the naturalness of materialization and dematerialization—supposing I have here a receptacle containing refined nitric acid. I will borrow from some person here a silver dollar. I place it in the nitric acid. Now a dollar has weight, solidity, form, everything pertaining to matter. I place it in acid. The acid acts upon it, and even as in the case of the marble in the furnace, drives the atoms apart, and lo and behold! Pretty soon I have a solution of silver in the acid. The contour of the dollar is gone; it is no longer in that form; I have dematerialized it. It is held in suspension in my acid. Now I want to regain my dollar—rematerialize it. I know as a chemical necessity that I must add a reagent to neutralize my acid. I add my alkaline, for a moment I get effervescence, and then I get my precipitation, and I have my silver back in the form of a dust. I can give that now to the mineralogist, who can treat it properly and bring it back to its metallic integrity. I can give the silver back to the coiner who can recoin it and I have my dollar. I have then dematerialized it, and I have rematerialized it. Now these are facts in nature, commonplace—nothing wonderful—nothing miraculous.

Now let us approach the subject of spirit materialization. You have a cabinet. Why do you have a cabinet? Why do you insulate an induction coil in an electrical machine. You do not want your electricity to go off by induction; you do not want to lose it; you want to hold it; so you put a nonconducting agency around it. In like manner we have got to conserve the magnetism of the medium. Our cabinet, then, is the insulation that enables us to hold the magnetism from distribution by induction while the spiritual physicists concentrate their foci to which is to be attracted the atoms that are floating in the air; perhaps some of the very atoms that you have rendered volatile, that you have driven off into space; atoms infinitesimal in their minuteness, escaping your observation, yet they are floating in the air just the same; and as you have your magnetic foci in the cabinet they and a few other associated atoms of matter will be attracted, will float in, to cause a temporary form to stand before you.

You ask, "Why do you have darkness?" What is light? Is not light vibration? Yes. But the little vibration of light was not sufficient to shake the marble to pieces and to render it volatile. No, I had to have a more intense vibration, the vibration of heat, which is simply light, in a sense.

But now with my materialized form it is not necessary to have a degree of heat like it was necessary to have in order to dematerialize my piece of marble. But the vibratory action of light is sufficient to overcome the weak attraction of cohesion that holds together the form that stands before me. So we have to have a negative condition of darkness. Light is positive; light is activity; darkness is passivity, quiet, a negative condition.

I want right here to make a prophecy, and it is this: That as there comes to be more perfect co-operation between the masses of people here in the material world and the spirit intelligences, there will be

an advance made relative to the methods of accomplishing these results; and I apprehend that the co-operative work that will eventually go on between spirit intelligences decarnate and in the form will be devised whereby it will not be necessary for you to resort to darkness in order to get the results, because the agencies upon which depend the successful experiments will be so far more perfectly comprehended, both by the spiritual manipulators on our side of life and the students on your side of life, that it will be possible for those experimentations to be carried on in the light; there will be brought about a condition whereby they will successfully resist the vibratory light, and then you will get your desirable results.

I do not feel that it would be pertinent or proper that I should speak to greater length. I feel that in the presentation of my deductions derived from my observations, perhaps there has been a lack of coherence which I regret, but I have presented as best I could under the peculiar circumstances that I am compelled to work these thoughts, and I trust that you may give them your consideration. And of those of you who are Spiritualists I solicit a more earnest co-operation on your part with the spirit intelligences from the other side of life to the end that all data relative to these matters may be more properly comprehended; that the amount of data in possession of humanity may be greatly increased; and that ultimately mediumship can be so well understood that it will take its place in the curricula of your great universities in association with the other branches of science. And when that day comes—and I believe that the time will come when it will obtain here in the earth life, then a new agency to bless the race will have come into operation that will make for that time which has been dreamed of in song and story throughout the ages gone, when peace on earth may come and good will may obtain among men.

(Stenographically reported by R. Stanley Ashton, Washington, D. C.)

Report of Committee on Mediumship,

Presented to the N. S. A. Convention, Held at Rochester, New York,
October 19, 20, 21, 22, 1909.

The duties as assigned our committee was "To enumerate the phases of mediumship, and to solve the many problems related thereto." The following is our committee's report as made to the N. S. A. convention, 1909:

I consider the word "medium" as used by the Spiritualist to simply imply a human being who is so constituted that he or she, as the case may be, is capable of being used as the agent through whom messages or teachings from decarnate intelligences can be delivered to the inhabitants of the material world. I would also submit that the supposition is pertinent, that in rare instances creatures belonging to the subhuman orders of evolution may be acted upon by decarnate intelligences, and in that sense may be considered to belong to the category of mediums. We have many such instances recorded in the records of occult experience.

I consider that mediums are divided into two great classes, to wit: mental and physical. Mental mediums being those whose mental faculties alone are used, while with physical mediums we have associated the accessories of the seance room.

I consider that mediumship is dependent upon inherent attributes of organization. These attributes properly having their place in the nervous system, and the aura associated with the brain and the nervous system. These attributes do not differ in kind but in degree, as found in ordinary people.

The vital nerve energy emanating from the organism of the physical body of the medium becomes the agency or dynamic force in the hands of a decarnate spirit to enable it to come into reciprocal vibration with

the grosser material world. Thus the spirit aids of a Keeler or of a Eusapia Paladino are enabled to accomplish their wonderful work.

The referred to classes of mental and physical mediums are divided into a multitude of expressions, and these expressions are what I consider as sub-classes or phases, as they are generally termed.

I feel to adequately enumerate the phases would be to practically number all the mediums in the world. The phase of each medium is governed largely by their personal and physical idiosyncrasies.

As to solving the many problems that are related to mediumship, I believe that must be a progressive work and left to the enlightened age in which we are living. In the nature of such a subtle subject as mediumship, new problems are bound to constantly arise, and their solution cannot well be left to a committee chosen in our day. To my mind they had better be left to the discriminating intelligence of an awakened humanity. Time, the eternal teacher, pregnant with the fire of heaven-born inspiration will best solve these problems that now confuse our finite minds. For our committee to solve all the problems by which we are confronted would mean that we should write unnumbered volumes and ask for unlimited time.

OSCAR A. EDGERLY.

By the Guides of Mrs. Cora L. V.
Richmond.

Mediumship as understood by Spiritualists, and in constant use among them for sixty years, is the one word or term that expresses the power or gift by means of which a definite

knowledge can be obtained of the existence of those who have passed through the change called death and their ability to communicate with mortals.

In other words: Mediumship is that gift or quality possessed by human beings (or imparted to them and other organisms) whereby spirits who were once dwellers in human forms can make known the fact of their continued existence and their interest in and desire to communicate with mortals. Through mediumship is demonstrated the ability of spirits thus to make known their states and conditions in the realm of spirit and their ability to control organic and inorganic matter in ways that are unknown to mortals and entirely unexplainable by any scientific hypothesis known to human scientists.

All people are (or may become) mediums, i. e., all have in some degree that latent distinctive "force" or quality that may be brought forth or acted upon by spirit presences (personalities), according to their wish, will or other circumstances within the power and scope of the spiritual realm. As, primarily, mediumship in its active state is the result of the direct action of personal spirit intelligence upon and through earthly organisms, it seems also to be in the nature of a direct "gift" many times, and may be bestowed and then withdrawn in obedience to the wish or will of the spirit or spirits (instead of the wish or will of the medium) or one phase of manifestation may be substituted for another.

For the want of a better term (or a more comprehensive and definite word) the particular force surrounding the person who is exercising mediumistic gifts is named "Psychic Force," yet this term can by no means cover the numerous and varying forces—spiritual, mental and physical, that are set in operation when spirits wish to communicate with mortals through mediumship. Especially is this true when they (spirits) wish to manifest through or act upon material, inanimate bodies without the intervention or employment of the usual dynamic agencies.

Undoubtedly the trained volition of spirits wise enough to act upon sub-

stance in the presence of the medium is much more potent and accurate in its operation than anything in the same direction attained by those still in the mundane state.

Although the personal presence of the medium seems to be indispensable in all cases of physical phenomena, still there are notable instances—like those of "haunted houses" and other similar phenomena, where no medium seems to be necessary. There are, also, in usual cases of the exercise of mediumship for physical (and mental) phenomena other "conditions" varying according to circumstances, and best known to the spirit intelligences directing the seance or circle. (See note concerning "dark circles.")

In those phases of mediumship where the organism of the medium is used, but not the medium's volition—the action of the spirit is upon the "psychic aura" and along the lines of the nerve-aura leading directly to the termini of the nerves that connect with the sensorium, manifestations for instance, of clairvoyance, clairaudience and other phases where the sense nerves are actively in operation—there is actual sense perception on the part of the medium—while no impression is made upon the retina or the tympanum to convey sight and sound. Objectively, there is a sensitizing of the perception of sight and sound (or other senses) more keen and correct than when perceived through the usual channels of sensation.

In other words the vision or perception of the clairvoyant is more far reaching and correct than the science of optics can explain.

There is no spiritual optics in clairvoyance.

In similar manner when another realm is entered, when names, dates, personal peculiarities, and when thoughts and ideas are given, the action of the operating spirit is conveyed to those psychic centers that connect directly with mental activity. If the mind of the medium is used; if the action is "automatic," then the action is directly upon the "psychic aura" that connects with the nerves of motion.

It would require hundreds of care-

fully written pages to even begin to describe the numerous and peculiar forms and phases of these manifestations and the complications arising therefrom, nor could it be, nor thought to be within the personal scope or ability of this, or any committee to solve the many problems arising from the almost numberless phases of manifestation.

It cannot be even definitely stated in terms that are at present understood in human vocabularies upon what primal "conditions" mediumship, per se, depends. It certainly does not depend upon any peculiar physical, mental or moral qualifications—since it is known that people from all kinds and conditions of life, from among all nations and classes and degrees of knowledge, or lack of it, have been acted upon as mediums. Possibly the "phase" or variety of manifestation, or the degrees of mental and moral excellence may be modified in some instances by the personal qualities of the medium. The temperament, adaptability or other personal idiosyncrasies may modify the message; but in most cases, the action of the spirit seems in cases of actual mediumship, to be almost wholly free from the peculiarities of the medium. Sometimes the methods seem to flow "along the lines of least resistance," as in the use of the language, chiropgraphy, etc., of the medium. And we may illustrate: A master musician plays upon a harp, a violin, a piano, an organ; each instrument has its own quality and capability of sound and tone, each its limitations, * * * but the touch and personality of what the master plays cannot be mistaken. We therefore conclude that whatever the method of manifestation, whosoever the medium may be, the quality and personality of the message must determine its value as coming from the individual spirit communicating—beyond and above all hindrances in the personality of the medium and the obstacles that must necessarily arise as the result of the present lack of knowledge among human minds on all these subjects.

We venture herewith to enumerate some of the most familiar "phases" or methods of manifestation—being

also fully aware that there are doubtless more than twice that number of methods or forms of manifestations.

We do not consider, however, that there are so many "kinds of mediumship" as there are varieties of manifestation; often one medium may manifest many phases; proving, we think, that the variety of manifestation is an adaptation by the spirit intelligences to reach the various needs and conditions of human minds.

Some of the Phases of Mediumship.

Independent of human action or any of the usual known dynamic forces of nature:

1. Rapping on tables, chairs, walls or ceilings—conveying intelligent responses to questions.

2. Tipping of tables and other furniture, and movement of objects from one place to another, often without human contact.

3. Playing upon musical instruments, often displaying great skill and musical knowledge.

4. Direct or independent voices—through trumpets or other instruments.

5. Direct voices without trumpet or other instrument.

6. Direct writing upon slates or sheets of paper.

7. Telegraphy (operating telegraphic instruments without human contact or wires).

8. Typewriting under similar conditions.

9. Levitation of human bodies and of furniture and other objects.

10. Materialization of a portion or entire human form, sometimes bearing an almost perfect resemblance to the form when on earth of the one manifesting.

11. "Etherealization," "transfiguration," the transforming or changing of the form and face of the medium to resemble that of the spirit who is manifesting.

12. Spirit photography. Pictures of spirits appearing upon the sensitized plates in the camera, when no person is sitting for a picture or in addition to the person who is sitting.

13. Direct spirit painting and drawing with or without a cabinet, with or without the presence of paints or pencils.

14. Automatic writing by direct control of medium's hand, independent of medium's volition.

15. Writing by dials—like "planchette" or other similar instrument.

16. Automatic drawing and painting.

17. Automatic speaking, singing and other manifestations where the consciousness of the medium is not affected.

18. Impressions upon the brain that are also in the nature of automatic action.

19. Inspirational speaking wherein the consciousness of the medium is illumined by the manifesting spirit.

20. Trance mediumship, during which suspension of outward consciousness the medium speaks, writes or otherwise manifests the presence of the spirit presence (sometimes during the manifestation of physical phenomena the medium is in a profound trance or state of coma, remaining perfectly moveless during the entire seance.)

21. Clairaudience and clairvoyance, and other similar manifestations where the perception of sensation is produced by mental and spiritual processes without any adequate action of the organs of sensation.

22. Psychometry, a clear perception of the habits, personality, and characteristics of people and things by coming en rapport with them through some object or thing that the person described has touched or possessed.

23. Healing, in such a variety of phases by the power of the spirit that volumes could be written on this subject alone.

Notes and Explanations.

(a) We say "organisms" because other than human beings have been acted upon: Birds to sing at unwonted times and places, in response to a distinct prayer or request made to a spirit or guardian or friend; dogs to display more than their usual intelligence, and upon occasions to warrant the conclusion that they were acted upon by spirits; horses, often guided by unseen hands guiding the animals and their human burdens to places of safety when human beings could not possibly have accomplished the same results; even inanimate ob-

jects, as in case of haunted houses, have responded to presence and action of spirits when no human medium was present.

(b) We have known mediums to be actively engaged in the exercise of their mediumistic gifts, with great power and effectiveness, when suddenly the gift would be withdrawn, sometimes to return after an interval of days, months or years, sometimes, never to return.

We have also known numerous instances where the phase of mediumship would be changed—one form of manifestation taking the place of that which had precedent.

(c) "Psychic force or aura." It was discovered in the days of Antoine Mesmer, and also by experiments of Baron Von Reichenbach, that all substances and organisms—particularly human beings—were surrounded by an "aura." This was named "Od-Force" or Odylic-force, by the early investigators into the phenomena attending "Mesmerism" and the psychology of those times. Undoubtedly, this is the same force that Sir William Crookes and many of the modern investigators of Spiritualism have recognized under the name of "psychic force or aura." While this term may offer a convenient word for the use of scientific minds who are studying these subjects, it by no means includes the actual means by which spirits accomplish their control of material objects and those results like "the passing of matter through matter."

(d) It is a significant fact in connection with all the phenomena of Spiritualism that sometimes all the seeming necessary "conditions" are set aside and the manifestations occur either when there is no medium present, or they occur under difficult and "inharmonious" conditions—proving that for a purpose, or upon occasion, there seems to be no limit to the power of the spirit realm. Little can be understood in the present limited state of human knowledge concerning the real relations of spirit to matter, concerning the actual processes of the manifestation occurring in the presence of mediums, and those occurring where there seems to be no medium.

(e) A great deal of objection and criticism, in some cases very properly, has arisen because of the "dark seance." Sir William Crookes (then Mr. Crookes) obviated this difficulty more than thirty-five years ago by placing the medium, securely fastened, in a dark room or cabinet, and all the members of the circle in a well-lighted room; he also had an electrometer and another instrument to record the positive dynamic power force of light. The form fully materialized in the dark room could easily appear and walk all around the circle in the light room. It was during these investigations that he discovered the dynamic force and other properties of light for which he received the highest honors in the British Association of Science.

(f) It is not always possible for spirits acting upon a medium's brain, especially in mature life of the medium, where the habits of speech have become formed before mediumship began, to eliminate the peculiarities of expression, and sometimes in the cases of strong personality and preconceived ideas these will crop out. In the case of one well known medium, of undoubted sincerity and integrity, the early training had been strong against a certain body of people. This medium was not a medium until middle life, and those ideas were firmly fixed in the very fibre of the mind. On every occasion something strongly antagonistic to that particular body of people would form the prelude to the address.

On one occasion the subject chosen by, or for this speaker was "Mediumship;" to the surprise of every one present there was the usual attack upon the class of people referred to. After a pause the spirit who was speaking, said: "There, that is out of the medium's brain, and I can now go on with my subject." The influence then explained that there had to be a clearing out and tuning process, in the case of some mediums as well as in the case of musical instruments. Then followed a most masterly and beautiful address on the subject of Mediumship.

Sometimes, it has also been noticed in the case of undoubtedly genuine "independent" writing and other

physical phenomena that the habits of speech and grammar of the medium will be reproduced in the messages, although there is no connection between the mind of the medium and the message that is being written. In such cases the explanation is to be found in the "psychic aura" of the medium and in the fact that the message verbally travels along the lines of least resistance. The main purpose of the spirit being to give the message.

Proofs of personal identity are found not so much in the phraseology as in the subject matter of the message.

In the great majority of cases, however, the tone of thought, the knowledge expressed, the rhetoric and grammar are not only far in advance of the normal acquirements of the medium, but often display widest range of knowledge of science, history and philosophy, that no human being unaided by superior intelligence could attain.

Such cases are numerous all along the history of Spiritualism.

There is not time nor space to dwell at length upon these interesting themes, nor to cite the hundreds of personal instances of mediumship illustrating these important problems.

So sacred a gift should be most sacredly cherished and guarded not only by mediums but by the multitudes of people who have been the recipients of the messages that have brought their loved ones from the shadow of death to become ever-present guardians and ministrants from the life immortal.

By Mrs. M. T. Longley.

Mediumship can be scientifically analyzed, practically demonstrated and spiritually interpreted. One must bring the critical analysis and careful methods of the true scientist and the spiritual discernment and intuitiveness of the faithist to the investigation of mediumship and its laws, if he would be more successful in research and uplifted by his discoveries. This twentieth century is rich in the resources of the genuine student of occult lore, big with the possibilities of practical development of minds of

Spiritualistic revelation. The last fifty years have given to thoughtful minds splendid equipment for much research; they are not handicapped now by newness of the subject and by the chilling of atmosphere of a world's freezing skepticism, as were the investigators of Spiritualism half a century ago; on the contrary, the world is vibrating with anxious eagerness to learn the truth and to help researchers of scientific and devout spirit to delve into the secrets of the spiritual universe and bring them to light. Some things must be taken for granted in the primal investigation of Spiritualism just as in the apriori assumptions of the scientist in his early study of a so-called natural or physical law. Every scientist starts out in his search for discovery of why and wherefore of certain physical phenomena, or his investigations of some special form of objective life, by assuming certain things connected therewith, and it is his business to prove the correctness or falsity of those assumptions; if they are false, he may revise his preconceptions and make new deductions, but he does not set out with lack of faith in the existence of the law that he desires to investigate and to interpret to human understanding.

So must the candid, unprejudiced investigator, and none other is capable of being the true researcher—start out in his researching and seeking with some things assumed, and it is his business to prove his theory, or to amend it. The fundamental concept must be of an occult or spiritual world; of states of vital consciousness apart from a physical form; of rates of vibration in intelligent existence beyond contact with the physical or material—as commonly understood. Assuming this, the scientific mind must pursue the study to its limit and thus prove or disprove his hypothesis. The present century is full of the potency and power of spiritual revelation along the lines of properly conducted research in connection with mediumship. What Spiritualism has taught and claimed for sixty years will be pretty universally accented by the time it reaches its centennial anniversary, and by the close of this century it

will be the rule to wonder how any one could have doubted its truth and utility. The world does move and the twentieth century must attest to that fact in the revealments of the science in every department of human observation and experience.

Mediumship is of the spirit—it is innate; it cannot be imparted to a human being by any other, though sometimes it can be assisted in its growth by the magnetism and sympathy of some good and sensitive friend on either side of life. Mediumship is dependent on rates of vibration for its quality of manifestation. Its relations are to the perceptions, and its mental phases of expression can only become active by the quickening of the spiritual perceptions of the sensitive. Spiritual perception in entirety is the combination of all the active principles of human sensation, and to spiritually perceive is to see, hear, touch, taste, smell, and in fact, to intuitively and unerringly know all on one grand vibration of sense and understanding.

Mental mediumship in its discerning and expressive quality may take any one form or all forms of manifestation, such as clairvoyance, clair-audience of spirit, inspiration in speaking and writing, and the modes of thought transference known as telepathy. Mental mediumship is subjected to different rates of vibration than is the more "phenomenal" class of demonstration called "physical," which includes the movement of inanimate objects, raps, materializations, independent writing, independent vocalization and so on. These latter do not find expression through the quickened spiritual and mental perceptions of the medium, though undoubtedly the rate of vibratory action of the sensitive, together with his peculiar electro-magnetic temperamental impulse and aura, have much to do with supplying the necessary force for the production of such physical phenomena.

It goes without saying that mediums are sensitive, and as such, are not only subjected to the laws of the spiritual universe, but to the operation of physical forces as well; were they not sensitive, they could not be raised and lowered to rates of vibra-

tion and swayed by forces necessary to the intelligent manifestation of their mental powers. The finer the rates of vibratory action in their mental states the clearer will be the inspirations and the clairvoyance and telepathic communications they receive. It is true that thousands of mediums, when in the superior state of vibration, function planes of activity where spiritual discernment is the rule and law; on the other hand, a sensitive could be so brought down to lessened rate of vibration as to become the butt and plaything of spirits in the mortal form and out, who function on planes of carnal activity and unscrupulously follow their own selfish bent and will, regardless of dupe or prey.

The scientific researcher into the occult, of the future, having his theories and concepts based on spiritual assumptions and considerations, will take into account the subtle, delicate operations of psychic law and will presuppose the sensitiveness of his subjects and be as willing to provide suitable conditions for its higher expression, as is his brother in the delicate realms of etheric research who provides beautiful conditions for the weighing of a beam of light or for the inspection of an element of the atmosphere. The trouble has been, and mediums have mostly fostered it, that man has supposed clairvoyance to merely be the seeing of a form not discernible to the formal vision, but which could be similarly seen by any and all mediums in the hall or room, and if the spirit could be thus seen it could, of course, talk with or to the medium without difficulty and answer all demands of the investigator without reference to conditions, laws or subtle forces. Study on the part of spirit teachers and mortal students proves that a dozen clairvoyants may be in a room and no two of them be on the same plane of mental vibration or magnetic light, and that each may behold scenes of which none other is cognizant. Also, we learn that a medium may be sensitive to the rate of vibration that transmits to his consciousness and power of interpretation, intelligent thought from a spirit, and not in the rate of clear seeing, and vice versa, hence, the sensitive

may receive a message from a spirit he does not behold, or he may see an intelligence but receive no message from the same. The study of mediumship is a vast one; it must not be lightly entered upon, hastily dealt with; careful investigation of its realms and opportunity to apply wisdom to its operation.

To attempt to enumerate the various phases of mediumship and their modes of expression would be to enter into the compilation of a massive volume from the experiences and labors of thousands of human sensitives. To show the wonders of that vast reservoir of magnetic force and light emanating from sensitiveness and utilized in connection with their own electric force and impulse by attendant spirit workers, in the healing of the sick and in other beneficent ministrations to mankind, would be to open up a glorious vista of scenes and achievements that would startle the world. To point to the marvelous operations—chemical combinations and activities—of the forces, vibrations and emanations of "physical mediumship" under the manipulation of scientific minds in the spirit world, would be to give a view of electrical displays, and of alchemic achievements that would confound the preconceived opinions of the worldly. To claim that phenomenal or physical manifestations of spirit power and intelligence are puerile or childish, is to proclaim one as himself a dullard and puerile in investigation. These manifestations, like all others, mental or material, are founded on the operation of law, and all universal law is beautiful, natural and divine.

To enter into the elucidation of the mental plane of active mediumship that gives pure telepathy—spirit communion—to the world; quickens the medium's brain to planes of high inspiration, and of clear sight, is to enter a field of glorious revelation, but one too vast for the limitations of this paper. Just to perceive a wise spirit direct his will—or thought—upon his medium, notice the delicate waves of magnetic light that pass from him to the brain of the sensitive, and perceive that under his influence the gray matter grows vibrant with light that scintillates as with a million gems, is

to enter a laboratory of research and demonstration that may well arouse our veneration of psychic law—which, after all, is but the etherealization of that everlasting, operative, intelligent force and principle in the visible universe that man has named “natural or physical law.”

The following extracts from the latest book of our guides, “The Spirit World,” seem to be pertinent to this subject, and may be used to close this paper. They are from the chapter on “Mediumship.”

The study of mediumship is a vast one; how the tiny rap is made—the rap that may challenge the world to investigation of an unknown or occult law, since it holds within itself the potency and power of intelligent communication with unseen worlds of thought and action—this is a subject for profound research. That spirit people make the rap with hand or finger may be questioned, we are told, that the feeble sound, denoting intelligence as it does, is made by the explosion of a certain force collected by the operator in the invisible world; that this force is potent in its responsive action to the will of the manipulator, and that when exploded it produces the detonation heard by mortals, that is called the spirit rap. The production of writing on closed slates without the contact of the human hand in the physical realm may be from the hand of a spirit intelligence, but is more often done by the said intelligence, through electrical processes in exercising his will power, mentally photographing the message upon the slate or sheet of paper—the same with paintings produced independently by spirits; not with strokes of brush or finger, but by instantaneous imprint of the finger upon the canvas, the skillful operator stamping—so to speak—the sheet with the entire picture at will, though the sitter may only perceive the canvas slowly grow into color, outline and form as his perceptions become gradually adjusted to the vibrations of the work.

A materialization is built up from the emanations of medium and spirits—on both sides of life—but it is not the spirit body of the manifesting

entity; it is merely a shell manufactured out of airy things for the use of the manifesting spirit—that operator may, or may not be the one the body resembles, he may be personating for the benefit and pleasure of the intelligence who desires his friends to behold some semblance of himself as he was on earth, that they may be led to think, to study and to grow—or this anxious being may be really manipulating the automaton for the delight of his friends on earth. In any event, it is a wondrous manifestation and worthy of close scrutiny and study.

In the development and exercise of “Mental Mediumship,” the vibratory forces of the sensitive are gradually quickened into higher rates creating superior forces within for the use of the manifesting spirits; the medium may begin with periods of personal insensibility during the time of “control of entrancement,” and gradually work out to conditions of full consciousness while under the inspiring influence of the guide who has become familiar with his instrument. The processes of medial development are not completed in a day or a year; they continue through the life term of that sensitive; no medium is “fully developed;” each has limitations and imperfections in the work, and the best—if such there are—are constantly going forward to better degrees of unfoldment and more responsive rates of vibratory force. The mental medium then, whose brain powers are frequently acted upon by spirit entities, should be attended by wise inspirers, who stand between her and the careless world of psychic impulse and vibration—under the protection and in the service of such “guides” she can be educated in higher lines and made responsive to sensible teaching and to inspirational guidance. The progress of such a sensitive should be onward, and if it is not, there is something radically at fault, either with the conduct or in the earth associations of the medium, or with the quality and activity of the inspirational or controlling force and personality.

OSCAR A. EDGERLY,
CORA L. V. RICHMOND,
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