

A short review of:

# The Invisible Powers

by  
SWAMI BHAKTA VISHITA  
(Hindoo Master)

Contents of this review:	page
PART I: NATURE'S FINER FORCES	2
PART XI: HIGHER SPIRIT MANIFESTATIONS	13
About SWAMI BHAKTA VISHITA	26
Contents	28

“The possession of great gifts is an added responsibility. We are only stewards of our powers on behalf of others, and our desire to gain knowledge and influence should be vitalized and dignified by the intention to use them to help, teach, and serve our fellows, and in such service we shall ourselves be blest.”  
Swami Bhakta Vishita

At 1<sup>st</sup> electronic edition, 2008, prepared by:  
Damjan Plut,  
editor of publishing house Bird Publisher  
([www.bird-publisher.com](http://www.bird-publisher.com)).

## PART I: NATURE'S FINER FORCES

One of the most common mistaken conceptions of the average student of the occult sciences, and of so-called "psychic phenomena" in general, is that which may be expressed by the term "supernatural." This term, as you know, is used to express the idea of "that which is outside of the realm of Nature, and of Nature's laws."

### *Knowledge Versus Faith*

As a matter of fact, as all the advanced students and teachers of the occult doctrine know full well, we have no direct knowledge whatsoever of anything that is "outside of the realm of nature, and of Nature's laws." It is true that we may, by an act of faith, profess to believe in powers and beings entirely apart from the great realm of Nature - in fact, most persons do believe in such powers and beings in connection with their formal religion-but their belief is entirely within the category of Faith, and is not even pretended to be based upon actual experience and phenomenal manifestation.

The moment that there appears any manifestation which is possible of being known to, or experienced by, the human senses, ordinary or extraordinary, that moment the phenomena and the immediate cause thereof must be regarded as being properly classed in the category of "natural." This is true not only of such phenomena as are perceived by means of our ordinary five senses, but also of those which are perceptible only to the highest powers of perception, or higher senses, which are latent in all human beings but which are unfolded only in the case of a comparatively few individuals of the race.

It should be clearly understood by all students of occultism or psychic phenomena that man's knowledge and experience, normal or supernormal, is confined to the realm of Nature. There is a "ring pass-not" around the boundaries of the Kingdom of Nature which mortals cannot pass, no matter how high may be their degree of development and advancement. Even those great mystics whose writings are filled with the startling revelations of "union with the Divine," and of "At-one-ment with Deity," are under no illusion concerning this fact they know full well that only in so far as Deity involves itself in Nature-wraps itself up in the garments of Nature - can it be directly experienced by man, and thus actually known by him.

### *Supernormal, Not Supernatural*

Perhaps a clearer understanding of this important subject will be had if we but substitute the term "supernormal" for that of "supernatural." The term "supernormal" is not commonly employed, and but few know that such a word is to be found in the dictionaries, much less know its meaning; but a study of its meaning, and its adoption in our thinking, will serve to give us a clearer conception of the true nature of many strange phases of experience of which we have become conscious, either by reasons of

their manifestation by ourselves, or else by the manifestation on the part of others. It will accordingly be well for us to carefully examine this term and its meaning.

"Subnormal" means: "Beyond, above, or exceeding that which is *normal*; extraordinary, inexplicable perhaps, but *not* supernatural." Now, the term "normal" means: "Conforming to a certain standard, rule, or type"; hence, anything that is "supernormal" is something that is *above the usual pattern, rule or type*.

There is an important distinction to be noted here, to-wit: a thing may be *outside* of the usual pattern, rule, or type, in the sense of being *inferior to* or *under* the ordinary standard, and in this case is known as "*abnormal*," the latter term being employed as a term of depreciation. On the other hand, the "*outside* of the standard" quality may consist of a *superiority* to the prevailing standard, and accordingly is entitled to be classed in the category of the "*supernormal*"-the prefix "*super*" meaning "*above, over, higher, etc.*"

It is important that the distinction be made clearly between the use and meaning of these two terms, "abnormal" and "supernormal," respectively. The first named denotes *inferiority*, and the latter denotes *superiority*. This distinction may be more clearly apprehended by means of a concrete example, as follows:

On our own plane of existence the senses of sight and hearing, respectively, are included in the usual standard, pattern, and type of sense normality-every normal person possesses these senses in a certain general degree of power; hence, on this plane of existence, a person born blind, or deaf, is spoken of as "*abnormal*," that is to say, such a person is *deficient* in regard to the sense powers.

On the contrary, let us imagine a plane of existence, in which the great majority of individuals lack the power of sight and hearing, respectively. On such a plane of existence, the occasional individual who was born possessed of the powers of sight and hearing, respectively, would be properly regarded as "*supernormal*," that is to say, such a person would be *superior* to the ordinary run of individuals-above them, in fact. The term "*abnormal*" means *minus* the ordinary standard quality; and the term "*supernormal*" means *plus* the ordinary standard quality. And yet both the "plus" and the "minus" would be "outside" the normal type, though there is a difference as wide as that between the two poles, in this "outsideness."

### *Supernormal, Not Abnormal*

The above important statement concerning the distinction between the "abnormal" and "supernormal" is not made merely for the purpose of academic differentiation and classification. On the other hand, it is made because there is a most pernicious tendency on the part of the ignorant and unthinking portions of the public to regard and to classify certain high phases of occult and psychic manifestation of power as "abnormal," hence *below* the standard; whereas, properly speaking, such manifestations of power are far *above the standard*, and, hence, clearly entitled to the term "supernormal."

### *The Prevailing Ignorance*

The ignorant and unthinking attitude of certain portions of the general public toward this class of phenomena is akin to that of a community of blind and deaf persons, satisfied that their own "three sense" standard is the highest possible one attainable by living creatures and that all variation there from must be considered as "abnormal." In such a community there would occasionally be born certain individuals possessed of the senses of sight and hearing, in addition to the common three senses possessed by the entire community. Judging by what we know of the tendency of human nature in such cases, we are warranted in conjuring that the ordinary run of persons in such a community would revile the seeing and hearing individuals as "abnormal," and their possessors therefore to be pitied, and perhaps shunned. Only the intelligent and thoughtful members of such a community would be able to grasp the fact that these exceptional individuals were really not only not "abnormal," and inferior to type, but that they were really "supernormal," and superior to type.

### *Prejudice Against the Unusual*

Those to whom the above illustration may seem far-fetched, exaggerated, and unwarranted, are asked to carefully consider the ignorant and unthinking attitude which the great majority of the general public, at least at first, present toward that most wonderful display of supernormal powers, known as "occult" or "psychic," made by the few highly developed individuals of the race who are able to manifest them to some degree. These individuals are regarded as "queer," and "strange," "unnatural," and "abnormal" by their ignorant and unthinking neighbors and associates, just as the seeing and hearing exceptional individuals were likewise so regarded by their blind and deaf neighbors in the above illustration. And, here as in the illustration it is only the few intelligent and thinking individuals of the community who recognize that the departure from the standard type is in the direction of advancement and gain, rather than of retrogression and loss—a plus attribute, rather than a minus one. The illustration is startlingly true and in accordance with the facts of the case, as many thoughtful persons know only too well, and admit sadly.

### *Great Changes Impending*

But it would be unjust and unfair to the general public were we to fail to add to the above criticism the fact that there is underway a great change in the public opinion regarding this important matter. More and more persons are becoming interested in Nature's Finer Forces every day; more are becoming more familiar with the phenomena manifested by the gifted individuals possessing these wondrous powers; and more are coming to realize that these powers are really latent in all of the members of the human race, though lying dormant in the majority thereof, and may be unfolded and brought into active manifestation by scientific methods of training and development. But, even so, the student and teacher of this great subject should carefully bear in mind the important distinction above made between that which is "abnormal," and that which is "supernormal"; and such should lose no opportunity in pointing out this important distinction whenever the subject arises in conversation or argument—for the

propaganda of truth should be earnestly and vigorously pursued, in order that the world may be liberated from its chains of error.

### *The Naturalness of the Occult Powers*

Returning to the subject considered in the opening paragraphs of this book, namely, the *naturalness* of the occult and psychic higher powers and the manifestation thereof, we strongly advise all students of these subjects to acquire a working knowledge of the place in Nature occupied by these powers and their manifestations. A little scientific information on this subject will render the student better able to intelligently teach others concerning these matters, and also to successfully defend himself when the ignorant and unthinking seek to attack the things which are so dear to his heart, and so real and evident to himself. Many, by reason of their lack of scientific knowledge on these points, not only fail to make converts to their cause of truth, but often really drive away persons who might otherwise be interested. Many persons are really interested in and attracted to the manifestations of the higher occult and psychic powers, but are fearful of anything "unnatural" or "supernatural," and are disposed to be frightened off by any suspicion of such qualities in things. These same persons, if shown that the phenomena have a perfectly valid scientific base in natural forces and laws, will throw aside their fears and will become earnest investigators and students of this great subject. Hence, as we have said, every teacher and student of this subject should know the true scientific natural basis thereof; and in the following few pages we shall endeavor to plainly, though briefly, present these to you.

### *The World of Vibrations*

Modern science furnishes abundant testimony to support and substantiate the teachings of the ancient Hindu sages to the effect that everything in the Universe is in constant motion, which is manifested by varying rates, degrees, and modes of vibration. The modern scientists, alike with the ancient occultist, knows that the differences between the things of the Universe arise mainly from the different rates, modes, and degrees of the vibrations manifested in the things themselves. If we change the vibration of a thing, we practically change the manifested nature of that thing. The difference between solid ice, liquid water, semi-gaseous vapor, and gaseous steam is simply the difference caused by various rates of vibration caused by heat. The difference between red and blue, green and violet, is simply that caused by varying rates of vibration. Light and heat, as well as sound, depend for the differences upon rates of vibration.

### *Super-Sensible Vibrations*

Moreover, as every text book on science informs us, there are sounds too low as well as those too high for the human ear to register, but which are registered by delicate instruments. Again, there are colors beyond the place of red, at one end of the visible spectrum; and others beyond the place of violet at the other end of that spectrum, which the human eye is unable to register and detect, but which our apparatus in the laboratory plainly register. The ray of light which registers on the photographic plate, and which causes sunburn on our skin, is too high a rate of vibration for our eyes to perceive. Likewise the X-Rays, and many other of the finer rays of light known to science are imperceptible to the unaided human vision—they are actually "dark rays" so

far as the human eye is concerned, though man has devised instruments by means of which they may be caught and registered.

### *The Higher Vibrations*

The vibrations of magnetism and electricity are imperceptible to our sight, though they may be registered by the appropriate apparatus; and if we had the proper sense of apparatus to perceive them, these rays of vibratory force would open up a whole new world to us. Likewise, if we could increase our power of hearing-perception, we would seem to be living in a new world of sights and sounds now closed to us. Reasoning along the same lines of thought, many great thinkers have held that there is no reason for doubting the possible existence of other world-planes of being, just as real and as actual as the one upon which we live, and move, and have our being, but which is forever invisible to the ordinary human sight and senses; the apparent nothingness of such worlds arising solely from the great difference in the rates of vibrations between the two planes of being.

### *Unseen Worlds*

Listen to what careful thinkers have said concerning the possibility of entire worlds existing in the same space occupied by us, but of which we are unconscious by reason of our failure to sense their vibrations: One says, "All our sensations are due to the impact upon our sense-organs of vibrations in some form. Variations in the strength and rapidity of these vibrations constitute the difference in our perceptions. Our range of response is but a limited one. Some vibrations are too rapid and some too slow to affect our senses, and therefore we have called to our aid various mechanical contrivances which enable us to recognize existences which would otherwise remain unknown. But it is still conceivable that there may be, and doubtless are, conditions of vibratory energy that escape us, and which, if we could develop finer senses, would yield wonderful results and extensions of our power and knowledge. Today, indeed, we are coming into contact with forces, possibilities, and personalities which amount to a revelation of a new universe of things."

### *Interpenetrating Planes and Worlds*

Another says: "It is true that 'things are not what they seem'; but everything seems to be 'thus and so' to us only because of its particular plane of being, and that plane of being is determined by its vibrations. On one plane there is a certain vibratory value or speed; on another plane, a different one; but a plane is not a place, but a state, and so it is possible that two utterly different planes of being might co-exist in the same place and be entirely unknown to one another. That may seem absurd, but it is a scientific truth, and many authorities have endorsed the same."

Another says: "There may be, right here and now, passing through us and this world, some planet invisible to us, with mountains, oceans, lakes, rivers, cities, and inhabitants: and yet we know absolutely nothing of their existence." Another says: "Some students of the occult find it difficult to grasp the idea of a number of manifestations, each having its own rate of vibration, occupying the same point of space at the same time. A slight consideration of the phenomena of the physical world would perhaps aid such persons in assimilating the concept in question. For instance,

as every student of physics knows, a single point of space may contain at the same time vibrations of heat, light of many shades, magnetism electricity, X-Rays, etc., each manifesting its own rate of vibration, and yet none interfering with the others."

Another says: "Every beam of sunlight contains many different colors, each with its own degree of vibration, and yet none crowding out the others. By the use of the proper forms of laboratory apparatus each kind of light may be separated from the others, and the ray thus split up. The difference in colors arises simply from the different rates of etheric vibrations. Again, it is possible to send many telegrams along the same wire, at the same time, by using senders and receivers of different vibratory keynotes. The same thing has its corresponding analogy in the case of the wireless telegraphy. So you see, even on the physical planes we find many forms of vibratory energy manifesting on, in, and at the same point of space at the same time, without interfering one with the other."

### *Manifold Planes of Existence*

The ancient occult teachings have ever insisted upon the presence of numerous planes of existence, of which our own particular plane is but one. And all of these numerous planes are equally within the realms of Nature; none of them being supernatural. And there is always found to exist a correspondence between these several planes of manifestation; and, under supernormal conditions, a certain degree of possible communication between them. Each of these planes has numerous subdivisions and subplanes, the divisions being according to the rule of "sevens," as follows: there are seven grand planes, and each of these are subdivided into seven secondary planes, and each of these into seven tertiary planes, and so on until the division has been made seven times.

The student of occultism, particularly at the beginning of his studies, experiences difficulty in comprehending just what is meant by the term "plane" as employed in the occult teachings. His first impression, usually encouraged by the use of the dictionary, is that each "plane" is one of a series of strata or layers, above and below which are present other layers or strata. Even after the student progresses in his understanding of the subject, this original picture of material layers and strata tends to persist in his thought on the subject. The error, of course, arises from his original conception of the planes, layers, or strata as being composed of gross material matter, whereas, as a matter of fact, only one of the many planes is so composed. When one stops to think that even the grossest form of matter is itself composed of vibrations of energy (for science teaches that all matter is but energy at the last); and that all other forms of material substance is likewise so composed of vibrations of energy; then one is on the road to the discovery of the real state of affairs. Then he begins to realize that instead of the planes of being rising one above the other in the scale of their fineness, they are graded according to their degree of vibratory energy, and each may actually occupy the same space as all the others. In short, the "planes" are not strata or layers of "matter" at all, but are simply different states of vibration of energy; and that which we know as "matter" is simply one (and a very low one) of the many forms of such vibrations.

From the above, it is seen that the various planes of being are not distinguished by spatial position; they do not lie one superimposed on the other, like layers or strata of matter. Instead, they interpenetrate each other in the same limits of space. A single point of space may accommodate the manifestations of each and all of the seven great planes of being, and all the subdivisions, and sub-divisions (sevenfold in division) at the same time. The old occultists impressed this and other facts upon the minds of their pupils by the oft-repeated aphorism: "*A plane of being is not a place of being, but a state of being.*" And the "state of being" is simply a certain manifestation of vibratory energy. With these ideas firmly fixed in the mind, the student is less apt to wander astray from the facts of the case.

### *Planes and Vibrations*

To those who may be disposed to regard the above statements concerning the "planes of being" as somewhat visionary, theoretical, or imaginary, we would say: "Go to modern science, and verify this statement." The following quotation from a writer on the subject will serve to illustrate this fact, viz.: "We are apt to think that we are familiar with every kind of matter in existence, but such is not the case. We are familiar with only a few forms of matter. Spectrum analysis shows us that on certain fixed stars there are forms of matter far different from matter as we know it on this planet. On some stars this unknown matter appears to be of a much lower form of vibration than that manifested by terrestrial matter; while on others, there appears to be a much higher vibratory rate than even that manifested by the most subtle forms of ultra-gaseous matter known to us here. Even on our own globe we can distinguish between several great class of matter. In addition to the forms called 'solid,' 'liquid,' and 'gaseous,' respectively, science now recognizes a fourth plane of matter known as 'ultra-gaseous' matter, and there are indications of several even finer states of matter, known under the general term of 'radiant matter.' In fact, modern science sees 'radiant matter' apparently fading away into 'radiant energy.'"

In view of the facts of modern science concerning the different planes of substance, matter and energy, it is mere stupidity that ventures to question the possibility of the existence of great plane of being and life beyond the range of the ordinary senses of man-planes surrounding us on all sides, occupying the same space as we do, yet unseen by us, and we largely unseen by those dwelling upon such planes.

### *The Higher Senses of Men*

There are found persons who, while admitting the possibility of other and finer planes of being and life, yet question the possibility of communication between these planes of existence. They say, with apparently sound logic, "How is it possible for the human being, with his ordinary senses, to 'sense' things or being, dwelling on finer planes of being?" If this were all that there is to the question, we might well echo "How, indeed?" and agree with the critic. But, this is not all that there is to it-not even the beginning of the end of the tale. For not only may things on the finer planes become perceptible to human beings by means of the lowering of the vibrations of these finer vibratory objects in certain ways, but human beings may develop and cultivate an increased power in their senses of sight and hearing, and thus raise their vibrations so as to "sense" the things of the higher vibrations; and, still more, human beings may, and



often do, develop and cultivate certain latent powers of "sensing" which are inherent in every one of us, and thus directly "sense" the sights and sounds of the higher planes of existence, almost if not quite as clearly as they can sense the objects and events of their own plane of existence. To understand how this can be, it is necessary to carefully consider the question of "sensing" in general, so as to understand just what enables us to "sense" anything at all. Once understanding this, it is but a step further to understand this *supernormal* sensing referred to. Let us then examine this matter of "sensing" in general.

### *The World of Sensation*

The reports of our sense organs are called "sensations." A sensation is defined as "an impression, or the consciousness of an impression, made upon the mind through the medium of a nerve or one of the organs of sense. The term 'sense' is defined as 'a faculty possessed by animals of perceiving external objects by means of impressions made upon certain organs of the body, or of perceiving changes in the condition of the body.' Our senses have been well said to constitute 'the doors to the outside world.' Unless our attention is specially directed to the subject, few of us even begin to realize how completely we are dependent upon these 'doors' to the outside world" for our knowledge of that outside world. It is only when we stop to imagine how completely shut in, or shut out, we would be if all of our sense channels should be destroyed, that we can even begin to realize just how dependent we are upon our senses for our knowledge of the world in which we live, and move, and have our being.

### *A Senseless World*

A writer on the subject has said: "Psychologists have pointed out to us the fact that if a human being were born without sense organs, no matter how perfect a brain he might have, his life would be little more than that of a plant. Such a person would exist merely in a dreamlike state, with only the very faintest manifestations of consciousness. His consciousness would not be able to react in response to the impact of sensations from the outside world, for there would be no such impact. And as consciousness depends almost entirely upon the impact of, or resistance to, outside impressions, his consciousness would be almost entirely inactive. He would be conscious of his own existence, but would probably never realize the fact fully, for he would have nothing else with which to compare himself, and his self-consciousness would never be aroused by contact with things outside of himself. Such a person would not have even the memories of previous sensations or experiences to arouse or heighten his consciousness or thought, and consequently he would have no imagination to use. He would be, to all intents and purposes, a living corpse. Helen Keller has only two doors of sensation closed to her-the sense of sight and the sense of hearing. Touch, taste, and smell, however were left to her; and each was quickened and heightened in order to help so far as possible to perform the world of the defective senses. The reaching of the consciousness of this girl is considered by science to be akin to a miracle-yet only two senses were missing. To appreciate the full meaning of the importance of the senses, one has but to think of Helen Keller as having been also deprived of the sense of touch."

### *The Elemental Sense*

Science informs us that all of the five senses of man, viz., the respective senses of touch, sight, hearing, taste, and smell are but modifications of one elementary sense namely the sense of touch; and that the other senses have been gradually evolved from that one elementary sense. This is seen to be the case when it is realized that the only way that we "sense" the presence of an outside object--be that object either a material substance, a vibration of the air, or an etheric vibration of light--is by that outside object coming in contact, directly or indirectly, with one or more of our sensory nerves, the latter conveying the report of the contact to the brain, which translates the sensation into what is called a "perception." This is true of the sensations of touch, sight, hearing, taste, and smell, and of senses higher than these and which as yet are not recognized by science. Consequently, the consciousness of the presence of an outside thing arises from contact with that outside thing through the channel of the sense of touch, or of some of its more complex evolved phases.

### *The Raw Material of Thought*

From what has been said, it is seen that we can know only those things concerning the outside world which are capable of being reported to us by means of sense impressions, simple or complex--all of our thought regarding the world is made up from "the raw materials of thought" which psychologists have termed sensations. Consequently, if an individual is deprived of one or more of his ordinary senses, his knowledge of the outside world is decreased to just that extent. And, likewise, if the individual were to be given one or more additional senses, his knowledge of the world would be increased in the same ratio. The same result, at least in a certain degree, would be attained if the existing senses of the individual were to be increased in power so as to register higher rates of vibration than they now consciously register and record.

### *The Evolution of the Senses*

This subject of increased sense-powers has always been a fascinating one for the psychologists, and much speculation has been indulged in concerning the increased consciousness of mankind were additional senses opened to it. We ask you to carefully consider the following quotations from psychologists possessing the "scientific imagination."

A psychologist says: "All the senses have been evolved from the elementary sense of Touch. All of our senses are but modified, specialized, and more complex forms of the sense of Touch. The elementary life-forms possessed merely the sense of Touch; and that but faintly developed--but a faint sensitiveness to outside impressions. Then developed the sense of Taste, from which later evolved the sense of Smell, the latter even now being closely associated with the former. Then evolved the sense of Hearing, or the consciousness of the contact of air vibrations called 'sound.' Then evolved the sense of sight, or the consciousness of contact with the light waves of the ether. And it is not impossible, or even improbable, that the human race will eventually develop other and more complex senses--in fact, many even now claim that the development of extra senses is now under way in the race, and that the same are now manifesting the presence and their powers in exceptional cases."

### *Unfoldment of New Senses*

The same writer continues as follows: "Even as it is man is able to perceive only a limited number of sound vibrations--there are many sound vibrations above and below his scale, and which he is unable to perceive, but which are registered by delicate instruments. Likewise, man is able to perceive only a limited range of light vibrations, there being enormous fields of such vibrations above and below his range. Again, man is unable to sense electrical waves, or magnetic waves--though, theoretically, he should be able to sense these as well as light waves, the difference between these respective fields of etheric vibrations being simply different rates of vibration. Imagine what a new world would be opened to man if he could sense the waves of electricity. In that case he could 'see' things as far away from him as the waves of electricity could travel, and even though solid objects intervened, as in the case of the X-Rays. In such a case a man might actually 'see' things at the other side of the world, by means of 'wireless electrical waves.' Theoretically these things are possible, providing that man's optical nerves are rendered more sensitive, or provided that he evolves a new set of sensory nerves and instruments of impression."

### *Discovery of New Worlds*

Another psychologist says: "If a new sense or two were added to the present normal number in man, that which is now the phenomenal world for all of us might, for all that we know, burst into something amazingly different and wider, in consequence of the additional revelations of these new senses." Another authority has said: "It does not seem at all improbable that there are properties of matter of which none of our senses can take immediate cognizance, and which other beings might be able to see in the same manner that we are sensible to light, sound, etc." Another writer has said: "We know that our sensory nerves are capable of transmitting to the brain only a part of the phenomena of the universe. Our senses give us only a section of the world's phenomena. Our senses usher only certain phenomena into the presence of our minds. If we had three or four new senses added, this might appear like a new world to us; we might become conscious of a vast number of phenomena which at present never have any effect upon our nervous system. It is not possible to imagine a race of beings whose senses do not resemble ours, inhabiting other worlds."

### *Transcendental Senses*

Another writer has drawn an interesting picture, which is based upon a conjecture which is scientifically valid, as follows: "The late Professor James once suggested as a useful exercise for young students a consideration of the changes which would be worked in our ordinary world if the various branches of our receiving instruments happened to exchange duties; if, for instance, we heard all colors, and saw all sounds. All this is less mad than it seems. Music is but an interpretation of certain vibrations undertaken by the ear; and color is but an interpretation of other vibrations undertaken by the eye. Were such an alteration of our senses to take place, the world would still be sending us the same messages, but we should be interpreting them differently. Beauty would still be ours, though speaking in another tongue. The birds' song would then strike our retina as pageant of color; we should see all the magical tones of the wind, hear as a great fugue the repeated and harmonized greens of the forest, the cadences of stormy skies. Did we realize how slight an adjustment of our own organs is needed to initiate us into such a world, we should perhaps be less

contemptuous of those mystics who tell us in moments of transcendental consciousness they 'heard flowers that sounded, and saw notes that shone; or that they have experienced rare moments of consciousness in which the senses were fused organs is needed to initiate us into such a world into a single and ineffable act of perception, in which color and sound were known as aspects of the same thing."

### *We Sense Only Vibratory Motion*

In assimilating the strange and wonderful conceptions of the psychologists above quoted, concerning the possibility of a new world of sensation arising from the possession of new channels of sense impression, we must never lose sight of the basic fact that *all sensations result from contact with vibratory motion*. An eminent scientific authority has said regarding this: "The only way the external world affects the nervous system is by means of vibratory motion. Light is vibratory motion; Sound is vibratory motion; Heat is vibratory motion; Touch is vibratory motion; Taste and Smell are vibratory motion. The world is known to us simply by virtue of, and in relation to, the vibratory motion of its particles. Those vibratory motions are appreciated and continued by the nervous system, and by it brought at length to the mind's perception."

### *The Higher Planes of Nature*

In view of the facts and principles above set forth and considered, we may begin to see that there is nothing "unnatural" in the hypothesis that there may be reports conveyed to the consciousness of man by means of higher vibrations than those of ordinary sound, or ordinary sight, providing that man has either (1) highly developed his ordinary senses of sight, hearing, or touch to a degree sufficiently high to register these higher vibrations; or else has evolved and unfolded into consciousness certain latent faculties of sense-impression which are lying dormant in the great masses of mankind. In fact, the thoughtful person will be forced to admit that this new knowledge of the nature of sensations, and of its relation to vibratory motion, renders extremely probable the truth of the great body of reports of such so-called extra-conscious knowledge which the experience of the race has furnished from the beginning of human history down to the present time. Such a person will see that it is not a sign of "credulity" for a person to accept such reports, so universally set forth; but that, rather, it is a sign of "credulity" for a person to accept blindly the dogmatic assertions of the materialistic sceptics to the effect that "there is no such thing possible in the natural world, under natural world, under natural laws-the whole thing is delusion or else deliberate fraud." Such "know-it-all" persons are usually found to really "know much that is not true," and to lack knowledge of much that is true, regarding Nature, her realm and her laws.

### *An Appeal To Reason*

Concluding these statements, let us say that the student of this book will find nothing contained within this book which is contrary to Nature's laws and principles. He will nowhere in it be asked to suspend the exercise of his reason, and to accept as facts things which violate all of Nature's laws. Instead, he will find at each point full natural explanations of even the most wonderful phenomena; and the appeal to accept same will be made always to his reason, and not to his blind faith or unreasoning belief. The

student is urged to build his knowledge of this important subject upon this solid rock of natural law and fact, and not upon the shifting and sinking sands of mere dogmatic assertion and appeal to assumed authority ancient or modern.

## **PART XI: HIGHER SPIRIT MANIFESTATIONS**

We frequently hear of, and witness manifestations of, what is called "spirit psychometry," "spirit clairvoyance," and "spirit clairaudience." In the earlier chapters of the present book we have spoken of the psychic principles and laws underlying psychometry, clairvoyance, and clairaudience. We have seen that all of these forms and phases of psychic phenomena are capable of being produced independent of spirit guidance, control, or influence. In fact, most of such manifestations are so produced, even when they are considered to be phases of spirit mediumship. But, outside of these manifestations, there are found cases in which such phenomena are produced by the aid, influence, and assistance, if not indeed the direct power of, the controlling spirits of the medium.

### ***Spirit Psychometry and Clairvoyance***

In those instances in which the controlling influence of such phenomena is clearly that of disembodied spirits, we find two distinct classes of the same, as follows: (1) cases in which the spirits aided in the establishing of the psychic rapport, and thus rendered more efficient, clear, and strong; (2) cases in which the spirits exerted their own psychometric, clairvoyant or clairaudient power, and then communicated the result through their mediums to the circle. In the first of above classes, the psychic faculties of the medium really perform the work, although greatly aided by the addition of the psychic power of the spirit. In the second of the above classes, the work is performed solely by the psychic powers of the spirits, and the medium acts merely as the line of communication between spirit and the circle. It must be remembered that the spirits who have passed out of the body are possessed of the same order of psychic faculties as are those still in the body, and that, likewise, on both planes there is a great variation of the degree of such powers between different individuals.

### ***Spirit Psychic Assistance***

From the above, it will be seen that a mediumistic person may practice in psychometry, clairvoyance, and clairaudience, either with or without the assistance of the spirits. In case the spirits are assisting in the direction of performing the psychic work themselves, and then communicating the result to the medium, the medium of course has but to remain passive and receive the communication. In cases, however, in which the spirits assist merely by strengthening the psychic power of the medium by aiding in the production of the rapport conditions, or by lending the psychic power to add to that of the medium, then the medium has but to proceed just as we have pointed out in the earlier portions of this book devoted to the subjects of psychometry, clairvoyance, etc.

### ***Writing Mediumship***

In what is known as "writing mediumship" the medium's hand is controlled by the spirit, and is caused to write messages to those present, or to answer questions

propounded by some of those present at the circle. In some quarters such writing is called "automatic writing," but inasmuch as this last term is also applied to cases in which the hand of the person writes a message telepathed by a living person, it would seem that the old term "writing mediumship" is still the best one to use in the cases in which the spirit control is using the hand of the medium for the purpose of communication. The following statements made by different mediumistic writers on this particular subject will prove interesting and instructive to the young mediums seeking development along the lines of this special phase of mediumship.

### *Incidents of Writing Mediumship*

One writer says: "If the medium reaches the writing stage, he generally passes into it in much the same manner that he does into the inspirational speaking. That is, he becomes entranced, and in entrancement of this kind he usually loses his conscious self, although it is not essential that he should do so. He may remain partially conscious, but he will be very pale and will have no control whatever over the hand which does the writing. When the hand that writes is generally the only part of him that becomes numb, one entire side may become limp and inactive, and it is at this stage that a pencil must be placed in his hand all ready for writing, and a large sheet of heavy paper be put on the table before him. It is urged that the pencil be a heavy one, and the paper tough and coarse, for the first writing of a writing medium is not even a fair specimen of penmanship, being heavy and very difficult to decipher. As his hand wanders here and there, his body may sway and the pencil be brought in contact with the paper. When he begins to write, the strokes are crude and jerky and uncertain. The first notes that he delivers to the sitters are very often difficult to make out, and sometimes it is impossible to tell what they are. But this condition will be gradually overcome until the writing is very fair, and finally it can be written on much finer paper and with an ordinary pencil. When questions are to be asked, they may be put direct to the medium, and the answers will be written out and signed by the spirit sending them. As the medium develops, it will not be necessary for him to have the questions put to him verbally. Write the questions on a little slip of paper, and place these slips in his hands. The spirit will read them, and then use his arm as before in writing out answers. But this stage cannot be attained in a day or a week, and it is a sign of the higher forms of development, and should be looked upon by the members of the circle as evidence of the highest order establishing the great success they have attained."

### *Developing Writing Mediumship*

Another writer on the subject of writing mediumship says to those developing this phase of mediumship: "Your hands may be caused to shake and move about as if you desired to write. You may be quite conscious, or only semi-conscious, but you will feel that you are unable to prevent the movements. In such a case, the sitters should provide pencil and paper and await results. They should speak to the control and request him to work quietly, and in all probability the rapid preliminary scrawls will soon give place to slower and more legible writing. Many persons have developed as writing mediums who have never sat in a circle, and without being entranced. We should advise you, if you decide to sit alone and make experiments in this direction, to

avoid excitement, expectancy, and preconceptions. Proceed as though you were speaking to a visible friend, and request that someone will move your hands to write. Provide yourself with a writing pad, or several sheets of paper, and while holding a pencil in readiness, withdraw your thoughts from your hand and arm, and assume a passive condition. If you are strongly mediumistic, words and sentences may be written, but you need hardly expect such results at first."

### *Stead's Method and Results*

W. T. Stead, the eminent English investigator, said: "I hold my pen in the ordinary way, but when the writing is beginning I do not rest my wrist or arm upon the paper, so as to avoid the friction, and to give the influence, whatever it may be, more complete control of the pen. At first, the pen is apt to wander into mere scrawling, but after a time it writes legibly. Unlike many automatic writers who write as well blindfolded as when they read what they write as they are writing it, I can never write so well as when I see the words as they come. There is danger in this, which is most clearly illustrated. When my hand writes verse--especially rhymed verse--for the last word in each line suggests to my conscious mind a possible rhyme for the ending of the following line; this rouses up my mind, my own ideas get mixed with those of the communicating intelligence, and confusion is the result." The above statement of Mr. Stead becomes doubly interesting and valuable when we remember that through his hand, controlled by a spirit intelligence, came that wonderful series of messages afterward published under the title of "Letters from Julia," which book excited the attention and interest of the civilized world at the time of its publication, and even to this day enjoys a great popularity.

### *Automatic Writing vs. Inspirational Writing*

Another writer says: "Inspirational or impressional writing is frequently mistaken for that which is more purely passive or automatic. The medium or sensitive person experiences a strong impulse to write, but does not receive any clear or consecutive train of thought. He sets down one word, and then others follow as fast as he can indicate them, but he must begin to write before the complete sentence is given to him. In other cases, the thoughts flow into his consciousness faster than his pen can record them; but in the truly 'automatic' form of communication the mind of the sensitive is not consciously affected. He can read and think about other and entirely different subjects, and need take no more interest in the work than he would if his hand did not belong to him nor than if a spirit laid hold of and guided the pencil. Some mediums who write automatically have to be mentally quiet; they find that if the mind is preoccupied the hand will not write, although, even in such cases, it frequently happens that the amanuensis is ignorant of the communication until he reads it afterwards."

### *Use and Abuse of Automatic Writing*

J. A. White, a trance and clairvoyant medium himself, says of the phase of writing mediumship: "There is a great tendency, particularly in cases of automatic writing, to do too much of it. No sooner do some people find that the pencil will move, than they spend all their spare time in this fascinating pursuit, which, in their undeveloped state, I believe to be a dangerous and unwise practice. They are apt to exclaim, when any

question arises during the day: 'Let us see what the spirits have to say.' This, carried to extremes, leads to one thing, and one thing only-obsession. I believe in fixing a time, and, unless in exceptional cases, refusing to sit at any other. Of course I am speaking of mediumship when it is in its budding stage. A developed medium can judge for himself, and knows from experience how far to go. It is a favorite trick of a certain class of spirits when they find they have a sensitive who can 'feel' them, to give them that pricking sensation in the arm which denotes their presence. 'So-and-so wants to write,' and away rushes the medium for the pencil, and sits down. This I do not believe in. I have seen far more harm than good come from it. The proper way to develop, in my opinion, is to sit at home in a small, carefully selected circle, two or three times a week, at stated hours, and with a competent conductor who knows what he is doing."

### *Advice to Writing Mediums*

A French medium says: "We urge beginners in their own interest not to take up the pencil for automatic writing, or to sit at a table for communications at any free moment, without rhyme or reason, for disorder in experiment is one of the first and most serious dangers to be avoided. An absolutely strict rule should be made not to attempt the effort more than once every other day." Another writer says: "The communications that are received by the various forms of passive, impressional, automatic, and inspirational writing must not be regarded as valuable merely because of the conditions under which they were obtained, nor because of their spirit origin, real or supposed. Under all circumstances receive with the utmost reserve and caution long-winded communications from notable characters who claim to be 'Napoleon Bonaparte,' 'Lord Bacon,' 'Socrates,' or other great personages; for in the majority of cases, the value of the communication is exactly the reverse of the importance of the name attached. This applies to automatic writings quite as much as to spoken messages. Judge the statement made by the ordinary standards, apart from their claimed exalted origin. If rational, beautiful, and spiritually helpful and enlightening, they are worth having on their own merits; but if they are unreasonable, wild or dogmatic, or pretentious and flattering, they should be discarded; and, unless you change their character after repeated experiments, your attention should be turned in some other direction."

### *Drawing Mediumship*

What is known as "drawing mediumship" is but a variation of writing mediumship, at least so far as is concerned the nature of the manifestation. In both cases the spirit control moves the hand of the medium, in one case forming letters and words, and in the other case forming figures, designs, etc. In some rare instances, the spirit control operating through the hand of the medium has produced crayon drawings, water color sketches, and even oil paintings, although the medium himself or herself, was unable to even draw a straight line, much less to execute a finished drawing or painting. The principle governing such mediumship, and the development, thereof, is precisely the same as that governing the phase of writing mediumship previously described.

### *The Planchette*



From time to time, during the past fifty years, there have been invented or arranged various forms of mechanical contrivances designed to assist in the development of writing mediumship. The most popular of these has been the Planchette, which has enjoyed great popularity for many years past. The Planchette is a little heart-shaped board, having two legs, with tiny wheels at the end, attached to the board. Near the pointed end of the heart-shaped board is a hole, into which a pencil is inserted. A sheet of paper of good size is spread upon a table, and the Planchette is placed thereupon. Then the sitter, or two sitters, place their hand or hands upon the board—generally resting only the tips of their fingers lightly upon it. The sitter or sitters then await results.

### *How to Use the Planchette*

If the sitter is mediumistic the Planchette will begin to move about slowly at first, gradually gathering force and definite direction. After a few preliminary strokes, circles, or lines having been drawn, the Planchette will seem to have been firmly taken hold of by some spirit hand, and will begin to write words and sentences in a more or less 'scrawly' fashion. When the writing once begins, questions may be asked of and answered by the spirits. Some persons report that to them the Planchette seems to move by itself, pulling their hands with it; but others report that they feel the movement of their arms and hands, as the spirit propels the machine in the work of waiting. Some know what is being written during the process, while others do not know what has been written until they afterwards read it. Sometimes the writing begins soon after the sitting is commenced, while in other cases the sitters have to wait a long time, or even to sit several times before the writing actually begins. Sometimes the Planchette will refuse to write for certain persons, but will write freely for others. The general advice is to exercise patience in the Planchette sittings, and not to expect to get the best results at once; and, particularly, not to begin asking questions immediately after the writing begins.

### *Healing Mediumship*

Some mediums seem to be particularly adapted to the work of healing by psychic force, and this phase of mediumship is known as "healing mediumship." The healing medium is guided principally by the spirit influence, so far as is concerned the choice of methods of procedure in his healing work. The following directions, however, given by a mediumistic writer, will give the young medium a very good, practical general idea of the procedure to be followed in case his spirit control does not indicate some other method. This writer says:

### *How to Heal by Spirit Power*

"If you are impressed with the idea that you possess healing power, you can easily experiment upon your suffering friends or acquaintances. If you are mediumistic, and spirits desire to develop you for the healing work, you will readily feel that you are impressed what to do. Your hands will be guided to the proper position, and you will spontaneously make the requisite passes. Magnetic healing has really nothing to do with massage, the induction of sleep, or with any form of mesmerism or hypnotism. The healing medium should centre his thought and interest solely and wholly with the idea of effecting a cure. He will need to be sympathetic, but hopeful. Do not let your

patient think about his ailments, but arouse his thought and engage his attention upon some outside subject. Make him feel comfortable, and lead him to expect good results; to do this you must be affirmative and confident. Unless you are impressed, or are controlled, to do otherwise, sit in front and take hold of the hands of the sufferer for a time, then make gentle, short, downward passes over the part affected, and conclude with long sweeping passes from head to foot without contact. For local affections, point your hands at or just touch the spot with your finger tips, or make direct horizontal or slightly downward movements, as if you were throwing something at him. A warm, comfortable room is favorable to magnetizing, and a genial mental atmosphere, created by cheerful and kindly minds in the operator and persons present, will contribute largely to the success of the treatment. You will do well to act upon your impressions and make the passes in whatever way you feel impelled or compelled. If you operate under spirit guidance, you will be impressed more or less clearly how to proceed in each case. In all probability you may sympathetically 'take on,' and be affected by, the symptoms of the disease from which the patient suffers, and in that way be able to form an accurate diagnosis of the case; but you must guard against exhaustion, and should always 'throw off' from yourself the influence that you have received, and wash your hands thoroughly after each treatment."

### *Materialization Mediumship*

One of the rarest, and at the same time the most eagerly sought after phase of mediumship, is that known as "materialization mediumship." In this phase of mediumship the decarnate spirit is able to draw upon the vital forces of the medium, and those present at the seance, to such effect that it may clothe itself with a tenuous, subtle form of matter, and then exhibit itself to the sitters in the same form and appearance that it had previously presented in its earth life. Many of the most remarkable testimonies to the truth and validity of spiritualism have been obtained through this phase of mediumship, and it is the aim of all investigators to witness, and of most mediums to be the channel of the production of, this remarkable phase of mediumistic phenomena.

In almost all instances of materialization phenomena in the record of modern spiritualism we find that a cabinet was employed. There are two main reasons advanced for the necessity of the cabinet in this phase of mediumistic phenomena. The first of said reasons is that in many cases darkness has been found necessary for the preliminary work of the materialization, although absolute darkness is not necessary in the general room in which the materialized spirit forms afterward appear. The second of the said reasons is that there seems to be a psychic atmosphere created by the blending of the spirit forces with those of the medium, which atmosphere must be kept apart from and unmixed with the auras of the members of the outside circle or the general visitors at the seance.

### *Why the Cabinet Is Necessary*

Just what is the technical reason for this necessity is a source of argument and dispute among the different authorities on the subject, and it may be said that the matter is not as yet definitely settled. But whatever may be such technical explanation, the fact remains that the seclusion of the medium has been found almost absolutely necessary

for the production of the phenomena of spirit materialization. The few exceptions noted in the history of modern spiritualism only go to establish the general rule. For the purpose of a general study of the subject, it may be accepted as a general fact that the production of spirit materialization has as one of its necessary conditions the presence and use of a dark cabinet in which the medium is secluded from the circle or assemblage of persons attending the seance.

### *How to Make the Spirit Cabinet*

One of the best kind of cabinets for this purpose is a small alcove room, or other small room adjoining the room in which the visitors sit at the seance. A large closet will also answer the purpose very well, in fact many mediums prefer the closet to any other form of cabinet. If neither small room or closet is available, then it becomes necessary to build or erect a cabinet for the medium. One of the simplest and least expensive methods of building or erecting a cabinet for the medium is as follows: Take a large piece of dark cloth, cotton or woollen, or else a large shawl, and fasten it by stout twine or cord across a corner of the room. It will be better if the curtain is made in two pieces, so as to allow it to part in the middle for the purpose of the entry and exit of the medium, and for the purpose of allowing the materialized spirit form to show itself to the circle. It is not necessary that all light be excluded from the cabinet, and therefore it need cause no worriment if a little light filters in over the top of the curtain; but the lights in the main room should be kept burning "dim and low," not only for the purpose of aiding in the actual work or materialization, but also in order to preserve the proper conditions when the materialized spirit presents itself between the opened curtains.

### *How to Use the Spirit Cabinet*

When the cabinet is properly arranged the medium enters it and sits down on a chair provided for that purpose. He should not be disturbed thereafter, but should be encouraged and aided in his work by the maintenance of a quite, reverent mental attitude on the part of the members of the circle. It will be found helpful if a few hymns are sung while waiting for manifestations from the cabinet. The best way to encourage materialization at a regular circle is for gradual steps to be taken leading up to this high phase of phenomena. For example, the circle should sit in the ordinary way at its regular meetings, and devote itself to the production of the lesser forms of phenomena. Then, before adjournment, the medium may go into the cabinet while the circle sits for materialization phenomena. This practice may be made to form a regular part of the proceedings of the circle. But the circle must be very patient concerning the production of this class of phenomena, for the necessary conditions are very difficult to develop, even when aided by the most powerful spirits. Many sittings may be required before even the slightest sign of materialization is obtained-but the final result will repay much waiting and watching, much patience and much perseverance. But sooner or later the phenomena will come if the proper conditions are provided for them.

### *Spirit Phosphorescence*

The first evidence of the presence and activity of the spirit forces striving to produce the phenomena and materialization will probably be the appearance of peculiar hazy

phosphorescent lights playing in front of the curtain forming the front of the cabinet. These lights will consist of small globules or balls of phosphorescent light that will dance about, like the familiar will-o'-the-wisp seen over swamps and in damp, woody places. These lights will flit here and there, will alternately appear and disappear. Sometimes they will appear as if a multitude of fire-flies were clustered in front of the curtain. When these fire balls appear the circle may know that it is well on the way to perfect materializations.

### *Appearance of Materialized Substance*

As the power increases, and the conditions become stabilized and perfected, the manifestations will become more pronounced. It often happens that cloudy nebulous bodies of psychic substance are formed and float around in front of the cabinet, like clouds of steam or vapor illumined by a dim phosphorescent light. Sometimes attempts will seem to have been made to form these clouds into the semblance of the human body, and often these bodies are more or less incomplete, as for instance the arms may be missing, or else there may be dark holes where the eyes, nose, and mouth should be. It may be stated here that the sitters should not be frightened by these sights, nor should mental agitation be permitted to manifest too strongly, as such conditions act to retard further developments. Sometimes perfect hands and arms materialize, but apparently not attached to a body. These hands may float out over the circle, and may touch the members thereof. In rare cases these hands take articles handed them by members of the circle, which articles are then "dematerialized" and vanish from sight, afterward appearing in other parts of the house. Large articles of furniture have been known to be dematerialized in this way.

### *Materialized Spirit Forms*

Later on, the nebulous spirit forms will take on more definite lines and form, and will become more plainly visible, and will also assume a far more "solid" appearance. When the phenomena reaches its highest phases, the materialized spirit forms can be plainly seen and actually recognized by their friends in earth life. In some cases they will actually leave the front of the curtain and will walk down among the sitters, shaking hands with them, touching them on the cheek, or even embracing some loved one. In rare cases these materialized forms are able to converse with the sitters in the circle, just as plainly as when in earth life.

### *Scientific Proof of Materialization*

It is not the purpose of this book to prove the existence of mediumistic phenomena--rather it points out the means and methods whereby the student may obtain such proof for himself or herself. But it may be suggested here that the sceptic may find an abundance of proof of the genuineness of materialization phenomena in the records and reports made by eminent scientists, statesmen, and others. Particularly, the report of Sir William Crookes, the eminent English scientist, will furnish such proof to the inquirer who demands "scientific proof" before he will believe anything out of the usual. Sir William Crookes has given convincing evidence of the genuineness of spirit materialization, even going so far to offer records of the weight of materialized spirits, and their photographs taken by him--in some instances the photographs showing the forms of both medium and spirit materialization.

### *How to Conduct a Materializing Seance*

In sitting for materialization, the circle should maintain the same general demeanor that it observes at other times. Silence or dignified conversation may be indulged in, but joking or levity should be forbidden. Hands should be held, and reverent singing indulged in. It should be remembered that this phase of mediumistic phenomena is not something apart and distinct from the lesser phases which have been described in detail in this book. On the contrary, it is simply a matter of degree, and the same general principles underlie all phases of mediumistic phenomena. Therefore, it is not necessary to repeat the instructions regarding the conduct of the circle, or the rules for the development of the medium. Read the earlier chapters for the same, which are equally applicable in this place as in the places in which they originally appeared.

### *Trumpet Mediumship*

In what is known as "trumpet mediumship," the sound of the voice of the communicating spirit is increased in power by the use of a trumpet shaped arrangement of paper, card-board, tin, or aluminum. There is no particular virtue in the material used, and anyone may make a serviceable trumpet out of heavy paper or thin card-board. The principle of the use of the "spirit trumpet" is precisely that of the well-known megaphone, i.e., it **magnifies** the sound, and increases its carrying power. A spirit speaking in the faintest whisper through the trumpet is enabled to have its voice heard plainly by those present in the circle, where otherwise nothing would be heard. Often the spirit force is so strong that it will pick up the trumpet and carry it around the circle, tapping the various members thereof, and whispering through it into the ear of some particular members. Weak spirits, therefore, who are unable to make themselves heard in the ordinary way, often employ the trumpet with effect in seances. When the trumpet is used, it should be placed on the table, awaiting the use of the spirits.

### *Spirit Playing on Musical Instruments, etc.*

The spirit forces also sometimes will see fit to play upon musical instruments placed in the cabinet with the medium, the guitar, mandolin, concertina, accordion, etc., being the instruments preferred in such cases. Of course the sceptics will claim that the medium may play the instruments himself or herself, and thus give ground for the claim of fraud; consequently in the case of public seances, and many private ones as well, the medium will insist upon having his or her hands tied, and other precautions taken to eliminate the possibility of fraud and deception. Such precautions are in no way a reflection upon the medium, and are, in fact, demanded by many mediums as a matter of self-respect, self-protection, and the cause of truth. In many cases in which the mediums were entirely lacking in musical education, knowledge, or training, the spirits have performed skilled selections of music upon the instruments in the cabinet.

### *Independent Slate Writing*

What is generally known as "independent slate writing" is a very interesting phase of mediumship, and one of the peculiarities thereof is that such phenomena is sometimes produced through mediums who seem to possess little or no mediumistic powers in other directions. In independent slate writing there is no employment of the hands of

the medium by the spirit to form the letters, words, and sentences of the communication. On the contrary, the writing is done directly by the spirit forces, independent of the organism of the medium. Of course the psychic power of the medium and his vital energy as well is drawn upon by the spirits in producing this form of manifestation, but the medium is sometimes seated out of reach of the slates and in no case actually touches the pencil.

### *The Slate Writing Circle*

Independent slate writing is performed as follows: The circle selects two common slates, or else one folding slate. A small bit of chalk, or a tiny piece of slate pencil is placed between the two slates, the latter being then placed tightly together, and then bound with thick, strong twine-in some cases the ends of the twine are fastened with sealing wax. This trying and sealing is for the purpose of eliminating the suspicion of fraud or deceit, and for the purpose of scientifically establishing the genuineness of the phenomena. The bound slates are then placed on the table in the middle of the circle. In some cases the medium rests his hands on the slate, and in other cases he keeps his hands entirely away from them-the phenomena itself evidently being produced with equal facility in either case. A written question may either be placed inside the slate on a small bit of paper, or else sealed and placed on top of the tied slates. In some cases the scratching sound of the pencil may be heard proceeding from the tied slates, while on others no sound is heard while the writing is being done. When the slates are opened, at the end of the seance, the slates will be found to contain writing-the answer to the question, or else a general message to the circle-the writing sometimes consisting of but a word or two, while in other cases both of the inside surfaces of the slate will be found to be covered with writing. It often requires quite a number of sittings before this phase of phenomena is secured; in many cases it is never actually secured in a satisfactory form.

### *Spirit Paintings*

There are cases of record in which crayon drawings have been produced on the slates by enclosing small bits of various colored crayons therein when the slates are tied together. Again, oil paintings have been secured on the slates, after small dabs of oil paint of various colors have been placed on the inside surface of the slates, a little linseed oil being poured on each.

### *Fraudulent Slate Writing*

Slate phenomena has been brought into some degree of discredit and disrepute during the past ten years or more, by reason of the fact that a number of unscrupulous "fakers," or bogus-mediums, employed a system where this class of phenomena was counterfeited by trick methods. But, as all careful investigators of mediumistic phenomena well know, some wonderful results are still obtained, quietly and without publicity or notoriety, in many family or private circles. In this case, and in many others, the very best mediumistic phenomena is often produced in those family or private circles, where mutual sympathy, harmony, and spiritual understanding prevail, and where there is an absence of the sceptical, cavilling, negative mental attitudes, which tend to interfere with the free flow of spirit power and the degree of manifestation. The tiny flame burning on the family altars and in the private shrines

serve to keep alive the Light of the Spirit, which is too often dimmed by the public glare of counterfeit and sensational exhibitions of so-called spirit power.

### *Practical Advice to Developing Mediums*

The young developing medium who has read the foregoing pages of this book will in all probability soon discover just what phase of mediumship is best suited for his natural powers, temperament and psychic constitution. As his innate psychic powers unfold and develop he will be almost instinctively led in the particular directions in which these powers may find the opportunity for the best form of expression and manifestation. And, at the same time, the spirit friends which the young medium will have drawn to himself will have discovered, by means of experimentation, just what phase of mediumship the young medium would best develop in order to convey the messages and communications from the spirit side of life. The following bits of advice from mediumistic writers of good standing will, however, perhaps serve to make the path clearer for the young medium who is reaching out toward the best and most efficient form of manifestation of the powers which he has found are within himself.

### *Need of Special Development*

A writer says: "As a general rule, the best results of mediumship are secured by special development along the lines of natural aptitude. A 'Jack of all trades is master of none,' and such a one is a failure in mediumship as in anything else. You may find it helpful to visit a public medium who is already developed, and who can examine you and give you insight into your natural psychic powers, and counsel you regarding your qualifications and aptitudes, and tell you what to do. But do not attach too much importance to directions received in that way, because so much depends upon the knowledge and power of the operator. One spirit might use you with success in one direction, and another in some other phase; just as one mesmerist may make a subject clairvoyant when another has previously attempted to do so and failed. Nothing but actual experience will settle that point. If, however, after a reasonable amount of patient devotion to the experiment you do not succeed, or are disappointed with what has been done, it will be advisable to effect a change in the conditions. A dissatisfied state of mind is a dangerous one. You may, if you choose, sit by yourself, and try to obtain table movements, or to get 'automatic' or passive writing. You can make experiments in psychometry or try crystal gazing, or endeavor to visualize and to become clairaudient, but we should not advise you to sit alone and invite spirits to put you into the trance. It is better to join some good private circle."

### *Advice to Discouraged Mediums*

A writer gives the following excellent advice to young mediums who have become somewhat discouraged at their lack of success, and slowness of progress: "You have been already informed that you are a medium, and that if you sit you will develop special gifts. But you may say: 'I have sat, and have not developed as I was assured I should.' That is quite probable. The medium whom you consulted may have misjudged your capabilities; the spirit may have estimated what he could have done with or through you, and, from his point of view, may have been perfectly accurate; but possibly the spirits who have endeavored to develop you were unable to succeed. People often say: 'I have been told many times that I should make a good medium, but I have not had satisfactory results.' When we hear such statements we are prompt to

ask: 'Have you sat for development for any length of time in a harmonious and congenial circle? You cannot expect growth unless you give the requisite conditions. You might as well anticipate a harvest without sowing the seed-just because you bought a sack of wheat! The marvelous results achieved by expert acrobats and athletes are due to their indomitable determination to succeed, and their steady and continuous training of eye, and muscle, and nerve. They concentrate their attention and focus all their powers, and are at once temperate, patient, and persevering in their experiments. The same spirit of devotion; the same firm attitude and watchful attention to all the details; and the same observance of the conditions, physical, mental, moral, and spiritual, are needed if you would educate yourself and become a fit and serviceable instrument for exalted spirit intelligence to afford humanity the benefit of their experiences "over there."

### *Avoid Cross-Magnetism*

A popular mediumistic writer has given the following excellent words of warning to young mediums: "Do not go into public promiscuous 'developing circles.' There is always a danger of 'cross magnetism' and disorderly manifestations in such gatherings. Owing to the mixed and inharmonious mental, moral, and physical conditions which necessarily exist where a number of strangers and curiosity seekers are attracted, you run the risk of being affected by undeveloped, unprincipled, frivolous, mercenary, self-assertive, or even immoral spirits, who, being attracted to such assemblies, seek to influence incautious and susceptible people who ignorantly render themselves liable to their control. The people 'on the other side' are human beings of all grades; they are not morally purified by passing through the death-change; and as we are constantly sending into their other state 'all sorts and conditions of people,' you need not be at all surprised if you get into intercourse with the vain and foolish, the unreliable and pretentious, or the selfish and sinful, if you indiscriminately open the doors of your psychic self and give a free invitation to any spirit 'passer by.'"

### *Avoid Psychic Absorption*

"You can waste your time, and you can sit in circles, absorb all kinds of psychological influences, exhaust your own, and in many cases become so filled up with contending influences that you are in a state of psychological fever all the time, or so exhaust yourself that you will become as limp and useless as a rag. This is not the way to use the opportunities you have; and you should avoid the injudicious, promiscuous, and insane methods of development of many who are extremely anxious to develop you as a medium, and who often bring discredit upon the subject of mediumship, and do no one the slightest practical good-not even themselves. We admit that the motives of those who conduct public promiscuous developing circles are good in most cases, but their methods are frequently 'injudicious'-to put it mildly. Under ordinary circumstances, your own pure purpose and the spirits who are in sympathy with your exalted desires and intentions, are sufficient safeguards against the intrusion of low, mischievous or malicious spirits, but you should not venture into conditions which require the trained and disciplined will, and the influence of wise and powerful spirits to protect you against danger, until you have acquired the ability to render yourself positive to the psychic spheres of undesirable people, both in or out of the physical



body, and can voluntarily become passive and responsive to the true and trustworthy friends whom you know and love."

*The Stewardship of Great Powers*

We can not hope to more fitly close this book devoted to the brief presentation of the facts of the psychic world, and the world of spirit, than by quoting the following words uttered by a faithful laborer in the vineyard of spiritualism: "Spiritualism helps us to understand the 'unity of spirit' and 'the brotherhood of man' in the divine relationship wherein the greatest among us is the servant of all. The possession of great gifts is an added responsibility. We are only stewards of our powers on behalf of others, and our desire to gain knowledge and influence should be vitalized and dignified by the intention to use them to help, teach, and serve our fellows, and in such service we shall ourselves be blest."

**Finish.**

## **About SWAMI BHAKTA VISHITA (William Walker Atkinson)**

William Walker Atkinson was born December 5, 1862, in Baltimore, USA. In 1894 he was admitted as an attorney, but profession as a lawyer was not easy and after some years he experienced a nervous breakdown.

He looked for healing and found it with New Thought. He moved to Chicago and became as well an active promoter of the movement and editor of Suggestion, a New Thought journal. He also founded so-called Atkinson School of Mental Science. Under his own name he treated New Thought subjects. These books became very popular and influential.

The other series of 13 books were written under a pen name Yogi Ramacharaka and were published by the Yogi Publication Society in Chicago, and were based on his contacts with Swami Vivekananda and especially Baba Bharata, who arrived in USA to attend the World Parliament of Religions (1893).

Yogi Ramacharaka was an actual person, born in India in about the year 1799. He set forth at an early age to educate himself and to develop his own philosophy for living. In about the year 1865 he indoctrinated with his philosophy his pupil Baba Bharata and in 1893 sent him forth to carry their beliefs to the new world. Baba Bharata was an instant success. Many wished him to start a new religion, but he felt only the drive to write on the subject. Having no talent for writing, he collaborated with W. W. Atkinson and they wrote the books which they attributed to Yogi Ramacharaka as a measure of their respect.

Supposedly W. W. Atkinson was a freemason and a member of the Theosophical Society and Golden dawn; he wrote under several pen names: (Ramacharaka (13), Theron Q. Dumont (10), Swami Panchadasi (5), Theodore Sheldon (1), The Three Initiates (1) The Kybalion and as Magus Incognito (1) The Secret Doctrines from Rosicrucian), and with his own name undersigned 58 titles, collecting in that way 105 works in a whole. In them he wrote about psychology-related topics such as mind power, self-healing, mental fascination, and popular occultism. It is said that he is the author (or one of three - the two others were Paul Foster Case and Marie Corelli) of the well known Kybalion, a study of the hermetic philosophy of Ancient Egypt and Greece. He died November 22, 1932, in Los Angeles.

### **Bibliography of Atkinson writing as Swami Bhakta Vishita**

- Can We Talk to Spirit Friends?
- Clairvoyance and Kindred Phenomena.
- Clairvoyance: Past, Present and Future.
- Crystal Seering by Seers of All Ages. (Pamphlet)
- The Development of Seership: The Science of Knowing the Future; Hindoo and Oriental Methods". Advanced Thought Publishing Co. Chicago. 1915)
- The Difference Between a Seer and a Medium. (Pamphlet)
- The Future Evolution of Humanity.
- Genuine Mediumship or The Invisible Powers. Advanced Thought Publishing Co. Chicago. 1910

- Ghosts of the Living, End of the Dead.
- The Great Universe Beyond and Immortality.
- The Higher Being Developed by Seership.
- Higher Spirit Manifestations.
- How Is It Possible to Foretell the Future? (Pamphlet)
- How Seership Develops a Constructive Life.
- How to Attain Knowledge of the Higher Worlds.
- How to Cross the Threshold of the Super World.
- How to Develop Mediumship.
- How to Develop Psychic Telepathy.
- How to Distinguish Real Seership from Unreal. (Pamphlet)
- How to Gain Personal Knowledge of the Higher Truths of Seership.
- How to Go Into the Silence: The Key of All Life. (Pamphlet)
- How to Interpret the Present and Future Exactly as They Are Designed to Be.
- Mediumship.
- Mental Vibrations and Transmission.
- The Mystic Sixth Sense.
- Nature's Finer Forces.
- Seership and the Spiritual Evolution of Man.
- Seership, a Practical Guide to Those Who Aspire to Develop the Higher Senses.
- Seership, the Science of Knowing the Future.
- The Spiritual Laws Governing Seership.
- Thought Transference.
- What Determines a Man's Birth in a Certain Environment? (Pamphlet)
- Your Life After Death.

([http://en.wikipedia.org/wiki/William\\_Walker\\_Atkinson#Bibliography\\_of\\_Atkinson\\_writing\\_as\\_Swami\\_Bhakta\\_Vishita](http://en.wikipedia.org/wiki/William_Walker_Atkinson#Bibliography_of_Atkinson_writing_as_Swami_Bhakta_Vishita))

## CONTENTS

### PART I.: NATURE'S FINER FORCES 11

- Knowledge versus Faith 11
- Supernormal, not Supernatural 11
- Supernormal, not Abnormal 13
  - The Prevailing Ignorance 13
- Prejudice Against the Unusual 13
- Great Changes Impending 14
- The Naturalness of Occult Powers 14
  - The World of Vibrations 14
  - Super-sensible Vibrations 15
  - The Higher Vibrations 15
  - Unseen Worlds 15
- Interpenetrating Planes and Worlds 16
  - Manifold Planes of Existence 16
  - Planes and Vibrations 17
  - The Higher Senses of Man 18
  - The World of Sensation 18
  - A Senseless World 19
  - The Elemental Sense 19
- The Raw Material of Thought 20
- The Evolution of the Senses 20
- Unfoldment of New Senses 20
- Discovery of New Worlds 21
- Transcendental Senses 21
- We Sense Only Vibratory Motion 22
- The Higher Planes of Nature 22
- An Appeal to Reason 22

### PART II.: MENTAL VIBRATIONS AND TRANSMISSION 23

- The Higher Forces 23
- Chitta, or Mind Substance 24
- What Modern Science Says 24
- A Living Dynamic Focus 24
- Dynamic Correlate of Thought 25
- Answer to Skeptical Critics 25
- The World of Vibrations 26
- Unchartered Seas of Vibratio 26
- The Human Wireless Telegraph Instrument 27
  - A Great Scientist's Theory 27
  - Human-Electro-Magnetism 28
  - Human Etherical Force 29
  - The Brain-Battery 29
  - A Peculiar Organ 30
  - The Pineal Gland 30
  - Transmission of Thought 31
  - A General Principle 31
  - Transformation of Vibrations 31
  - Example of Electric Light 32
  - Example of Wireless Telegraphy 32
  - Example of Light Waves 33
- Transformation of Mental Vibrations 33

Vibrational Attunement	33
In Tune with the Higher Planes	34
Two Key-Words	34
<b>PART III: THOUGHT TRANSFERENCE</b>	<b>34</b>
Involuntary Transmission of Mental Vibrations	34
Thought Waves	34
Vibratory Thought Force	35
Mental Atmospheres	35
The Categories of Thought	36
Mental Whirlpools	36
Mental Tidal Waves	37
Immunity to Thought Influences	37
Mental Attunement	38
Voluntary Transmission of Mental Vibrations	38
Voluntary Mental Influence	38
White Magic	38
Black Magic	39
Base Use of Mind Power	39
The Secret of Witchcraft	40
Modern Black Magic	40
The Explanation of Sorcery	40
The Power of Fearthought	41
The Negative Pole	41
Voodooism Explained	42
Self-Protection	42
Repelling Adverse Influences	43
Neutralizing Psychic Influence	43
Telepathic Phenomena	44
Scientific Investigators	44
How Experiments are Conducted	44
Private Experiments	45
Development of Telepathic Power	45
"Mind Reading"	45
Development Practices	46
The "Willing Game"	46
Formal Tests	46
Automatic Writing	46
Psychic Sensitiveness	47
<b>PART IV.: CLAIRVOYANCE AND KINDRED PHENOMENA</b>	<b>48</b>
Clairvoyance Defined	48
The Phenomena of Clairvoyance	48
Classification according to Methods	48
Classification according to General Distinctions	48
Psychometry	49
The "Psychic Scent"	49
Magnetic Affinity	50
Distant En Rappor	50
Psychic Underground Explorations	51
Psychic Detective Work	51
How to Psychometrize	51
Developing Psychometry	52
Varieties of Psychometry	52
Psychometric "Getting in Touch"	53
Psychometric Readings	53
Crystal Gazing, etc.	54

Crystals and Bright Objects	54
The Care of the Crystal	54
How To Use the Crystal	55
The "Milky Mist"	55
Classes of Psychic Pictures	55
General Directions for Crystal Gazing	56
Selection of Place, etc.	56
Adjusting the Crystal	56
Time of Sitting	56
Other Persons Present	57
Crystalline Vision	57
Physical Requirements	57
Determining Time of Fulfillment	58
Two Classes of Visions	58
Time and Space in Crystal Gazing	58
Direct Clairvoyance	58
Trance Conditions	59
Clairvoyant Reverie	59
The Dawn of Clairvoyance	60
Methods of Development	60
<b>PART V.: CLAIRVOYANCE: PAST, PRESENT AND FUTURE</b>	<b>61</b>
Present Clairvoyance	61
The Human Aura	62
The Prana Aura	62
The Auric Colors	63
Thought Forms	63
The X-Ray Sense	64
Microscopic Vision	64
Space Clairvoyance	64
The Psychic Telescope	65
Radio-Activity	65
Sensing the Higher Vibrations	65
Viewing Distant Scenes	65
Time Clairvoyance	66
Past Time Clairvoyance	66
The Mystery Seeing the Past	66
Analogies of the Physical Plane	67
Thousand Year Old Light	67
Reading the Light Waves	67
The Akashic Plane	68
The Akashic Records	68
Degrees of Clairvoyant Vision	69
"The Memory of Nature"	69
Involuntary Clairvoyance	69
Future Time Clairvoyance	70
Seeing What Has Not Yet Happened	70
Simple Prevision	70
The Nature of Time	70
The Oriental Teaching	71
The Eternal Now	71
Absolute Time	71
The Occult Hypothesis	72
"The Prophecy of Cazotte"	72
The Dinner of the Elect	73
The Illuminatus	73

The Beginning of the Prophecy	73
The Shadow of the Guillotine	74
The Fall of the Great	74
The Fate of Royalty	74
The Fulfillment of the Prophecy	75
Other Historical Instance	75
The Eternal Varities	75
<b>PART VI.: MEDIUMSHIP</b>	<b>75</b>
What is Mediumship?	76
Ancient Mediumship	76
Mediumship and Religious Belief	76
The Ideals of Modern Spiritualism	77
Immortality Demonstrated Through Mediumship	77
The Truth of Personal Survival	78
The Gateway of Mediumship	78
The Mediumistic Character	79
Mediumistic Sensitivity	79
The Higher Vibratory Forces	80
Psychic Attunement	80
The Development of Mediumship	81
Unconscious Mediumship	81
Mediumship and Individuality	82
Co-operation of Medium and Spirits	82
Mediumship Not Dangerous	82
Rational Mediumship	83
The "Home Circle"	84
The Cure For Fraudulent Mediumship	84
Warning to Young Mediums	84
<b>PART VII.: MEDIUMISTIC CONDITIONS</b>	<b>85</b>
Physical Phenomena	85
"Psychic Force"	86
Human Magnetism	86
"Zoether"	86
"Prana"	86
Mental Phenomena	87
The Value of Phenomena	87
Trance Condition Not Essential	88
Scientific Reports on Phenomena	88
Phenomena Without Darkness	89
Test Conditions	89
Is Darkness Necessary?	90
Developing Circles	90
Impersonating Mediumship	90
The Proper Mental Condition	91
Proof of Spirit Identity	91
The "Trance Condition"	91
Spirit Impersonation	92
Spirit Suggestion	92
Psychic Attunement	92
Automatic Writing	93
Inspirational Speaking	93
Gradual Development of Powers	94
Spirit Guides	94
No Loss of Individuality	94
Mediumship Beneficial	95

Mediumship and the Bible	95
<b>PART VIII.: HOW TO DEVELOP MEDIUMSHIP</b>	<b>96</b>
Who are Mediumistic?	96
The Mediumistic Temperament	96
Is Mediumship Desirable?	97
Developing the Natural Power	97
Mediumship and Genius	98
Spontaneous Mediumship	98
Mediumistic Flashes	99
Systematic Development	99
The Development Circle	99
The Aspirational Attitude	100
Natural Unfoldment	100
Persistent Watchful Waiting	100
Building Lines of Communication	101
Developing Concentration	101
The Call for Illumination	101
The Jacob's Ladder of Communion	102
The Attainment of Excellence	102
What a Development Circle Is	102
Forming the Development Circle	103
The Sitters in the Circle	103
The Spirit Communication Code	103
The Matter of Time Conditions	104
Opening the Séance	104
Developing a Medium	104
The Personnel of the Circle	105
Changing the Sitters	105
Adding a Medium	106
Reasons for Changes	106
Psychic Attunement	107
Pre-Test Manifestations	107
Premature Tests	107
Forcing Tests	108
Spirit Directions	108
Questioning the Spirits	108
Substance and Shadow	109
<b>PART IX.: MEDIUMISTIC PHENOMENA</b>	<b>109</b>
The Part Played by the Sitters	110
Result of Bad Sitters	110
Mental Atmosphere of the Medium	110
The Mediumistic Mind	111
Mediumistic "Stage Fright"	111
The Psychic Telephone System	111
Interrupted Communications	111
Some Difficulties of the Spirits	112
Difficulties Overcome	112
The Psychic Triangle	113
Harmonious Relationship	113
The Discord Note	113
Antagonistic Elements	114
The Open Mind	114
Spirits and the Sense of Humor	115
Rhythmic Harmony	115
Retarding Factors	116



Reasonable Demands of Spirits	116
Harmonious Conditions	116
The Channel of Communication	117
The Role of the Spirits	117
Difficulties Among Spirits	117
Disturbing elements	117
Impersonation Mediumship	118
True Purpose of Mediumship	118
Gradual Development	119
Public Seances	119
Home Circle Development	119
Undue Prolongation of Seances	120
Good Advice to Young Mediums	120
Self-Protection for Mediums	121
Danger in Indiscriminate Magnetizing	121
Detrimental Magnetic Influence	121
Mediumistic Auto-Suggestion	122
“Psychic Sponges”	122
Investigate Your Spirits	123
Spirits Are Still Human Beings	123
Beware of Domineering Spirits	123
<b>PART X.: EXPERIENCES IN THE CIRCLE</b>	<b>124</b>
Signs of Spirit Presence	124
Spirit Rappings	124
Table Tippings	125
The Spirit Signals	125
Flashes of Communication	125
Spirit Code-Signals	126
Ouija Boards	126
A Homemade Ouija Board	127
Trance or Inspirational Mediumship	127
Symptoms of Trance Conditions	127
The Entranced Stage	127
Trance Phenomena	128
Entering the Trance	128
Advice to Trance Mediums	128
Speaking Mediumship	129
Public-Speaking Under Control	129
Spirit Advice and Counsel	129
Impersonating Manifestations	130
Incidents of Impersonation	130
Incidents of Inspirational Mediumship	131
Value of Identification	131
Fraudulent Claims of Identity	132
Guarding Against Fraudulent Spirits	132
Spirit Jokers	132
A Typical Case of Identification	133
Recalling Past Incidents	133
Identifying Property	133
Identifying Historical Personages	133
<b>PART XI.: HIGHER SPIRIT MANIFESTATIONS</b>	<b>134</b>
Spirit Psychometry and Clairvoyance	135
Spirit Psychic Assistance	135
Writing Mediumship	135
Incidents of Writing Mediumship	136

Developing Writing Mediumship	137
Stead's Method and Results	137
Automatic Writing vs. Inspirational Writing	137
Use and Abuse of Automatic Writing	137
Advice to Writing Mediums	138
Drawing Mediumship	138
The Planchette	139
How to Use the Planchette	139
Healing Mediumship	139
How To Heal by Spirit Power	139
Materialization Mediumship	140
The Spirit Cabinet Is Necessary	141
How To Make the Spirit Cabinet	141
How To Use the Spirit Cabinet	141
Spirit Phosphorescence	142
Appearance of Materialized Substance	142
Materialized Spirit Forms	142
Scientific Proof of Materialization	143
How To Conduct a Materializing Séance	143
Trumpet Mediumship	143
Spirit Playing on Musical Instruments, etc.	144
Independent Slate Writing	144
The Slate Writing Circle	144
Spirit Paintings	145
Fraudulent State Writing	145
Practical Advice to Developing Mediums	145
Need of Special Development	146
Advice to Discouraged Mediums	146
Avoid Cross-Magnetism	147
Avoid Psychic Absorbtion	147
The Stewardship of Great Powers	147