

Different Forms of Mediumship or Spirit Communication

Mediumship has many and varied expressions. This article lists many if not most of them, but is only a brief elaboration on each.

- **Clairvoyance** or "clear seeing", is the ability to see anything that is not physically present, such as objects, animals or people. This sight occurs "in the mind's eye". Some mediums say that this is their normal vision state. Others say that they must train their minds with such practices as meditation in order to achieve this ability, and that assistance from spiritual helpers is often necessary. Some clairvoyant mediums can see a spirit as though the spirit has a physical body. They see the bodily form as if it were physically present. Other mediums see the spirit in their mind's eye, or it appears as a movie or a television programme or a still picture like a photograph in their mind.
- **Clairaudience** or "clear hearing", is usually defined as the ability to hear the voices or thoughts of spirits. Some mediums hear as though they are listening to a person talking to them on the outside of their head, as though the Spirit is next to or near to the medium, and other mediums hear the voices in their minds as a verbal thought.
- **Clairsentience** or "clear sensing", is the ability to have an impression of what a spirit wants to communicate, or to feel sensations instilled by a spirit.
- **Clairsentience** or "clear feeling" is a condition in which the medium takes on the ailments of a spirit, feeling the same physical problem which the spirit person had before death.
- **Clairience** or "clear smelling" is the ability to smell a spirit. For example, a medium may smell the pipe tobacco of a person who smoked during life.
- **Clairgustance** or "clear tasting" is the ability to receive taste impressions from a spirit.
- **Claircognizance** or "clear knowing", is the ability to know something without receiving it through normal or psychic senses. It is a feeling of "just knowing". Often, a medium will claim to have the feeling that a message or situation is "right" or "wrong."

From Wikipedia on Mediumship

Spirit Guide

Main article: Spirit guide

In 1958, the English-born Spiritualist C. Dorreen Phillips wrote of her experiences with a medium at Camp Chesterfield, Indiana: "In Rev. James Laughton's séances there are many Indians. They are very noisy and appear to have great power. [...] The little guides, or doorkeepers, are usually Indian boys and girls [who act] as messengers who help to locate the spirit friends who wish to speak with you."

Spirit operator

A spirit who uses a medium to manipulate psychic "energy" or "energy systems."

Demonstrations of mediumship

Today "demonstration of mediumship" is part of the church service at all churches affiliated with the National Spiritualist Association of Churches (NSAC) and the Spiritualists' National

Union (SNU). Demonstration links to NSAC's Declaration of Principal #9. "We affirm that the precepts of Prophecy and Healing are Divine attributes proven through Mediumship."

Mental mediumship

"Mental mediumship" is communication of spirits with a medium by telepathy. The medium mentally "hears" (clairaudience), "sees" (clairvoyance), and/or feels (clairsentience) messages from spirits. Directly or with the help of a spirit guide, the medium passes the information on to the message's recipient(s). When a medium is doing a "reading" for a particular person, that person is known as the "sitter".

Trance mediumship

"Trance mediumship" is often seen as a form of mental mediumship. Most trance mediums remain conscious during a communication period, wherein a spirit uses the medium's mind to communicate. The spirit or spirits using the medium's mind influences the mind with the thoughts being conveyed. The medium allows the ego to step aside for the message to be delivered. At the same time, one has awareness of the thoughts coming through and may even influence the message with one's own bias. Such a trance is not to be confused with sleep-walking, as the patterns are entirely different. Castillo (1995) states, that trance phenomena result from the behavior of intense focusing of attention, which is the key psychological mechanism of trance induction. Adaptive responses, including institutionalized forms of trance, are 'tuned' into neural networks in the brain.

In the 1860s and 1870s, trance mediums were very popular. Spiritualism generally attracted female adherents, many who had strong interests in social justice. Many trance mediums delivered passionate speeches on abolitionism, temperance, and women's suffrage. Scholars have described Leonora Piper as one of the most famous trance mediums in the history of Spiritualism.

In the typical deep trance, the medium may not have clear recall of all the messages conveyed while in an altered state; such people generally work with an assistant. That person selectively wrote down or otherwise recorded the medium's words. Rarely did the assistant record the responding words of the sitter and other attendants. An example of this kind of relationship can be found in the early 20th century collaboration between the trance medium Mrs. Cecil M. Cook of the William T. Stead Memorial Center in Chicago (a religious body incorporated under the statutes of the State of Illinois) and the journalist Lloyd Kenyon Jones. The latter was a non-medium Spiritualist who transcribed Cook's messages in shorthand. He edited them for publication in book and pamphlet form.

Physical mediumship

Physical mediumship is defined as manipulation of energies and energy systems by spirits. This type of mediumship is claimed to involve perceptible manifestations, such as loud raps and noises, voices, materialized objects, apports, materialized spirit bodies, or body parts such as hands, legs and feet. The medium is used as a source of power for such spirit manifestations. By some accounts, this was achieved by using the energy or ectoplasm released by a medium, see "spirit photography". The last physical medium to be tested by a committee from *Scientific American* was Mina Crandon in 1924.

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Direct voice

Direct voice communication is the claim that spirits speak independently of the medium, who facilitates the phenomenon rather than produces it. The role of the medium is to make the connection between the physical and spirit worlds. Trumpets are often utilised to amplify the signal, and directed voice mediums are sometimes known as "trumpet mediums". This form of mediumship also permits the medium to participate in the discourse during séances, since the medium's voice is not required by the spirit to communicate. Leslie Flint was one of the best-known exponents of this form of mediumship.

Channeling

In the later half of the 20th century, Western mediumship developed in two different ways. One type involved clairaudience or sensitives who hear spirit, and then relay what they hear to their clients. The other incarnation of non-physical mediumship is a form of channeling in which the channeler goes into a trance, or "leaves their body", allowing a spirit entity to borrow their body, who then speaks through them. When in a trance the medium appears to come under the control of the spirit of a departed soul, sometimes entering into a cataleptic state, although modern channelers may not. Some channelers open the eyes when channeling, and remain able to walk and behave normally. The rhythm and the intonation of the voice may also change completely.

A widely known channeler of this variety is J. Z. Knight, who claims to channel the spirit of Ramtha, a 30 thousand-year-old man. Others purport to channel spirits from "future dimensions", ascended masters, or, in the case of the trance mediums of the Brahma Kumaris, God. Other notable channels are Jane Roberts for Seth, Esther Hicks for Abraham, and Carla L. Rueckert for Ra.