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BOOKS RECEIVED

"Voices from Beyond," by Henry Hardwicke, M.D. Harkell Company, Publishers, Niagara Falls, N. Y., 1930. 125 p. \$1.00.

"The Skeekers," Talks by "Dr. Lascelles," edited by Rosa M. Barrett, London; The C. W. Daniel Co., 1930, 230 p. 6's Od.

"Immortality Victorious," by J. R. Hermann, 131 pp. \$1.00.

"A Glimpse of Spirit Land," by Louise Sumner Cobb, 1930. 24 pp. \$1.00.

"Conviction of Survival," by Sir Oliver Lodge, London. Methuen & Co., Ltd. 2s. Od 70 pp.

"Angel Messengers and Other Poems," by Sarah Parker Thomson, 86 pp. \$1.00.

"The Natural Law of Love Divine," by Dr. Helen Loaid Willson, 160 pp. \$3.00.

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EDITORIAL

AS you have probably already noticed, this issue is marked "May-June." Owing to unfortunate delays we were unable to publish it earlier; therefore we have thought it best to combine May and June, and in future the issue for each month will be published on the first of that month, e.g., that for July on July 1, and so on. All subscriptions will be carried forward one month, so that each subscriber will get the full twelve issues.

In the New York Times for May 25 there is a very interesting article on Professor Arthur H. Compton's views regarding the atom. It quotes Professor Compton as saying that the new physics admitted the possibility of *mind acting on matter* and suggested that the thoughts of men were perhaps the most important things in the world.

He goes on to say: "In fact, a certain freedom of choice may, it seems to me, be considered as an experimental fact with which we must reconcile our theories.

"If freedom of choice is admitted, it follows by the same line of reasoning that one's thoughts *are not the result of molecular reactions* obeying fixed physical laws. For if they were, his thoughts would be fixed by the physical conditions and his choice would be made for him. Thus, if there is freedom there must be at least some *thinking possible quite independently of any corresponding cerebral process.*

"On such a view it is no longer impossible that *consciousness may persist after the brain is destroyed.* An examination of the evidence seems to support the view that there is *no very close correspondence* between brain activity and consciousness. It seems that our thinking is partially divorced from our brain, *a conclusion which suggests, though of course does not prove, the possibility of consciousness after death.*

The italics are ours and are intended to draw attention to views which have been long held by us, and it is encouraging to note that science is gradually but surely coming to the same conclusions.

At times we are inclined to be somewhat impatient at the slowness of scientific men to recognize facts that have been plain to us for many years, but, after all, there is no need to be unduly upset about it, for time is *on our side*, and eventually what is now proclaimed by the few will be accepted by the many.

HOW I BECAME INTERESTED IN PSYCHIC SCIENCE

By

Florizel von Reuter

(Editor's Note.—We consider ourselves very fortunate in having secured a series of articles by Mr. Reuter, who, besides being an earnest student of psychic phenomena—Sir Arthur Conan Doyle once said of him “I know of none who combines the fervour of Spiritualism with the keenness and caution of the psychic researcher to such an extent”—has had considerable experience in his own family circle for many years. He has lectured upon the subject in many countries, and we advise all our readers to peruse his articles with attention.

As many of our readers probably know, Florizel von Reuter was a musical prodigy, and in a subsequent issue we propose to give an account of his interesting career. He has published two books in German on musical subjects, as well as two in English on Psychical matters, both of which are well worth the attention of all interested in psychic phenomena.)

UNTIL I had reached my thirtieth year all things pertaining to the Psychic and to Spiritualism were a sealed book to me. I do not mean to imply that I was a rank materialist or an atheist. However, I could not reconcile my ideas of logic with any of the orthodox creeds. It was when my frame of mind had begun to border upon the agnostic that I was granted my first insight into the mysteries of Spiritualism.

I owed my first seance, which was destined to place the cornerstone of a new edifice of belief, to my old friend, the Hon. Lyman J. Gage, former Secretary of the Treasury under McKinley and Roosevelt. Mr. Gage had for some forty years taken a keen interest in psychic matters, and I knew him as a man of such intense integrity, that I had no option but to believe the

many amazing stories of personal experiences he related me when I was visiting him in his home in San Diego one summer.

It was at my solicitation that he arranged for a sitting to be held in his home upon his eighty-ninth birthday with a direct voice medium of San Diego, by name Hella White. I am, myself, of such a critical turn of mind that I should have found it difficult at first to believe in the genuineness of the phenomena, which took place in intense darkness, had not Mr. Gage previously told me that Mrs. White had repeatedly sat under severe control conditions in his home.

In the course of this sitting a “spirit identity” claiming to be the great Italian violinist, Nicolo Paganinni, spoke to me in Italian giving a remarkable test of identity concerning a matter of

which the medium could not have been cognizant. This experience was sufficiently remarkable to convince me that there must be more behind Spiritualism than the trash of which I had always heard. (Until one begins to investigate it is surprising how little one knows about the subject. With right, Schopenhauer remarks: "that which one laughed at yesterday, one examines today, and tomorrow it becomes the most natural thing in the world." So it has been with me in the case of Spiritualism.) In that first sitting, I had just enough of phenomena to whet my appetite for more. My mother and I returned to Europe, after some interesting experiences with clairvoyants which I have described in my book "The Psychical Experiences of a Musician." But it was not until we were settled again in our woodland home in the great German forests of the Mark, Brandenburg, that our real initiation with psychic mysteries began.

My mother then suddenly developed psychic power and began to receive astounding communications through the medium of a German automatic writing board, the construction and theory of which are materially different to either the Ouija Board or the Planchette.

It consists of a board, on one side of which the letters of the alphabet are printed—the distance between the letters being so small that subconscious or conscious memorizing of the position of each letter is impossible. Opposite the letters, on the lower half of the board, one places a small round hollow box

of celluloid with a pointer. This box serves as a od-collector, or magnetism generator and is set in motion by the magnetic current flowing from the fingers one places upon the box. It will be seen that the controlling principle is essentially a scientific one. The movement is controlled by magnetic force, the messages spelled out by the indicating pointer which are taken down by someone sitting opposite are either products of the subconscious fantasy of the automatist, or they are (as, I am convinced, is often the case) genuine spirit communications. The first messages given us through the medium of this little apparatus (which the inventor has called "the Additor") were delivered by a controlling Intelligence who gave the name Euphrosyne and stated that she had been of Latin and Catholic origin. Subsequent examination of a Catholic dictionary enabled us to identify the personality as that of an ancient Catholic saint. A peculiarity of Euphrosyne's messages was that they were invariably given in mirror writing, that is to say, each word was spelled backwards, for instance:

hcieztuhcshcienohcshciethca
boebhcienrawhcie tarhciehca
wnebcisnethcilfprbahhci.—

etc. etc.

Thus began the first communication we received, in which Euphrosyne presented her credentials as a guardian spirit.

After many futile attempts to unravel this cipher, I suddenly remembered that spirit messages are sometimes transmitted inverted. Finally we solved the mystery. The letters just

quoted read when divided into words in German:

Ich schütze, ich schone,
ich beobachte, ich warne,
ich rate ich wache; sieben
Pflichten habe ich.

which translated into English means: I guard, I protect, I observe, I warn, I advise, I watch. Seven duties have I.

The use of inverted writing is to guard against pranks of the subconscious and to afford proof that the governing Intelligence is independent of the writer. The simplest way to decipher mirror-writing, by the way, is to invert the letters from the end. For example: **dooggninrom** morning good, then read the sentence beginning also at the end. Spontaneous questions propounded by myself or chance sitters, were always replied to with lightening rapidity in inverted writing, thereby eliminating once and for all the suspicions of sceptics that the text might have been prepared in advance. Added to that, my mother invariably wrote with closed or bandaged eyes and had not the slightest idea about the nature of the writing. After a month or so, our circle of spirit acquaintances had grown quite respectably. Besides Euphrosyne, who still persisted in adhering to her mirror-writing in German, we had a French-writing spirit, an Italian, a Spaniard, and several times had received communications in Swedish and Latin (the last language being unfamiliar to us.)

As long as the communications were given in languages with which we were more or less acquainted it was naturally impossible to eliminate the possi-

bility of subconscious influence. But when we began to receive long logical communications in tongues of which we knew not a word, the problem grew far more complex. Up to the present, the languages unknown to us in which the messages have been given are no fewer than twelve in number. They are respectively Latin, Norwegian, Hungarian, Polish, Russian, Dutch, Turkish*, Persian (a strange dialect spoken only in India), Arabic, Japanese, Lithuanian and Icelandic. Attention must be drawn to the fact that it is not a question of scattered words and disjointed sentences, which might conceivably be attributed, in certain cases, to subconscious memory (my mother and I have travelled a great deal but we have never been to Arabia, Persia, India or Japan), but of logical replies to questions often put by chance sitters. My mother, herself, prudently refrains from asking questions when writing. The use of these foreign languages is all clearly for purposes of identity. Thus, owing to the remarkable and unusual faculty of my mother for receiving foreign languages, each communicator is able to prove his identity by writing in his own language, or some language which he knew. For instance, my old friend the well-known French novelist, Pierre Loti, when communicating, was able to identify himself by making use of a Persian dialect, unknown to anyone present. Loti

(*The oriental languages are given to us phonetically, as the apparatus naturally has no oriental letters.)

afterwards explained that he had picked up this dialect during a tour in the East.

As Loti was known to have travelled much in Eastern countries and to have spoken many oriental languages, the inference that it was indeed his spirit communicating would seem to be the only logical and possible explanation for this phenomenon. Had he only written French (which my mother and I know well) there would have been far greater chance of subconscious influence*.

Also the Norwegian composer, Edouard Grieg (with whom in life I had always spoken German) made use of his own language and an old Dutch friend, who always spoke German or French with me, wrote Dutch when greeting me in spirit. Particularly interesting and convincing were the demonstrations given during a recent visit to Iceland. The Icelandic language is a very difficult and complicated one being, as a matter of fact, the ancient Norwegian brought to Iceland in the 9th Century by immigrants. Since then it has undergone no change. It is impossible for a tourist to acquire any knowledge of this language without taking lessons. There are no grammar or phrase-books for tourists; yet within a week of our arrival, my mother began to receive communications in correct Icelandic. It is useless for the sup-

(*The correct translation of the Persian dialect in which various spontaneous questions were correctly answered, was made for us by a Berlin Interpreter's Bureau).

porters of the animistical theory to contend that this writing was drawn from the subconsciousness of the sitters by some complicated process of telepathy or unconscious mind-reading, when the communications were delivered by such well-built-up personalities that the sitters were able to recognize their own relations and friends, in every case the possibility that the writer could previously have acquired knowledge of the facts vouchsafed being scientifically precluded.

During the past two years the psychic powers of my mother have continued to develop upon the lines required by scientific investigators desirous of test sittings. Thus we rarely have a sitting which does not furnish some tests of identity. For instance, one spirit (that of an American lady who passed into spirit two years ago) has given no fewer than three hundred and fifty tests of identity, all facts totally unknown to my mother and myself having been subsequently corroborated by this lady's only living relative, a sister in California.

It is to the publication of these records, which form an unusually convincing document of psychic research, that my new book, "The Consoling Angel," which will shortly appear in print, is devoted. Among the numerous personalities with whom we have been in touch are numbered the authors Charles Dickens, Emile Zola, Victor Hugo, Pierre Loti, Honore de Balzac (all these famous writers have given pages of clever and caustic aphorisms
(Please turn to Page 60)

THE CHURCH AND SPIRITUALISM

By The Rev. G. Vale Owen

DURING the last few weeks we have been passing through Eastertide, and now Ascensiontide is here. In the religious journals we have had the annual crop of sermons and articles dealing with death and resurrection. I have read these and am left wondering. They are written by leading churchmen to whom the people look for guidance. And what have they to give them?

Here, as a sample, is one by a Doctor of Divinity of world-wide reputation. It begins, "There are problems connected with the resurrection of Christ which we shall never be able to solve with our present knowledge, and not the least of these is that of the physical appearance of the risen Saviour Himself."

With this start-off it is not surprising to find that the following two columns are filled up with platitudes and end with an exhortation on faith. We must accept the Resurrection on the authority of the Bible, the canon of which was settled by the authority of the Church. This is the line which the Church has taken for nigh two thousand years. Today it is out of date. Up to the time of Galileo the authority of the Church embraced both theology and science. But science broke away and insisted on facts instead of

faith in things which pertained to natural law.

Now death is one of these facts. It is not a theological truth any more than birth, marriage or earning one's living is. The same with its corollary, resurrection. If these are not facts they are of no use to the modern man. And if resurrection is a fact it should be as capable of scientific demonstration as death is. Otherwise it is not a fact but a hypothesis. And a hypothetical future life is not satisfying to us who all have to face death and what comes after death.

The good Doctor of Divinity, whom I have quoted above, is behind the times. What has been called "the resurrection of the body" has been demonstrated by thousands of experiments during the last seventy years. But I will not ask my readers to accept this multiple testimony. I will cite one particular investigator who was a great scientist, Sir William Crookes. He had already discovered thalium when he essayed his investigation of spiritualistic phenomena. This covered a period of more than four years, from 1870 to 1874. At its outset the scientific world hailed this investigation with much satisfaction. Crookes was the very man to expose in its true

light all this spiritualistic balderdash and trickery. But when he gave his verdict in favour of it they denounced him and lamented the collapse of so great an intellect.

Well, in regard to the matter it may be worth while noting that during the time he was experimenting with the medium Florence Cook, he published his discovery of the Repulsion resulting from Radiation and his handbook on dyeing and Calico Printing. A year later he invented the Radiometer. In 1897 he was knighted and was elected President of the British Association the year after. It is rather too much to expect us to believe that during his psychic investigations his intellect intermittently failed and his critical faculty became unreliable. And what was the nature of his discoveries in the realm of psychics?

He found that it was possible for a spirit, in the presence of a medium, to materialize a human body as solid as his own. It began as a cloud, intensified into a human form and gradually became solidified. In this state it remained for a considerable time. The spirit, one Katie King, conversed with him, was photographed by him, walked about the room, took a child on her knee whom she entertained with such stories as children love. Then, the interview ended, the materialized form gradually underwent the process again, this time in inverse order: it dematerialized.

As late as 1916, Crookes wrote to the Editor of **Light** stating that, "in regard to my investi-

gations, first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract."

In face of these facts how is it that leading churchmen have nothing more tangible than essays on faith to give their hungry flocks? Apply the record of Crookes' investigation to the Gospel narratives of the Resurrection of Jesus and we find that they agree in every particular. On the first Easter morning in the Garden, in the evening on the road to Emmaus and in the house in Jerusalem where the Disciples were gathered together, Jesus came invisibly into their midst, gathered the necessary particles from their environment and materialized a body in their presence, just as was done in the laboratory of Sir William Crookes eighteen centuries later.

On the day of the Ascension a like phenomenon was wrought. He materialized a body at Bethany and conversed with the Disciples as they went to Olivet. There that body was gradually dematerialized and became less solid. In the process it naturally became lighter and rose a few feet from the ground. The process continued until the body had become a cloudy mass. That was the last they saw of him. He had withdrawn into the realm of spirit; he "ascended," not in space but in state. Luke's words here are expressive: "he was brought back again into the heaven," that is, the heaven from which he had emerged into visibility when he materialized a few hours before at Bethany.

Well, there it is. It may not
(Please turn to Page 64)

Why does it usually take longer to develop direct voice phase of mediumship than it does clairvoyance or clairaudience.

Fig. I

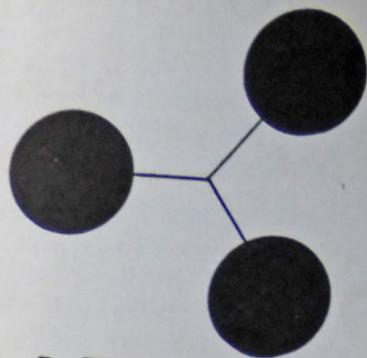


Fig. VI

Why does it usually take longer to develop trumpet phase of mediumship than clairvoyance or clairaudience

Fig. II

R.C.P

COULD WE GET IN TOUCH WITH ABDUHL LATIF AT A FUTURE SITTING?

Fig. VII

WOULD IT BE ADVISABLE TO ASK "WALTER" TO WORK WITH US IN AN EXPERIMENT?

Fig. III

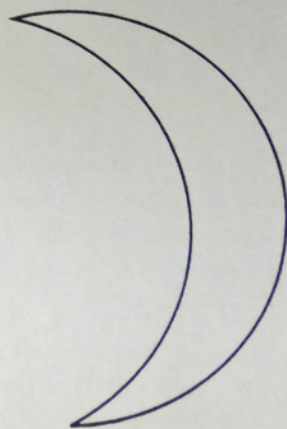
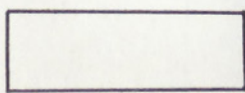
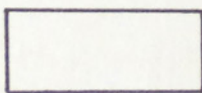


Fig. VIII

W. Mass. May. 1930-2

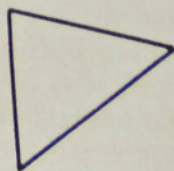
Fig. IV

COULD WE GET WAX CASTS? SHOULD WE TRY?

Fig. V



Fig. IX



VOICES RECORDED IN THE SEANCE ROOM

By The Editor

SHORTLY after our seance of March 6, printed in our first number, it was arranged with the controls that some of our sittings should be devoted to experiments.

For this purpose I prepared a dozen 6x4 cards on which I drew various figures, such as circles, squares, triangles, rough sketches, etc., in different coloured inks. These were made at my office, and kept in a drawer of my desk until the night of the seance when I put them in my pocket until told to place them on the table in the dark. It was therefore absolutely impossible for anyone else to see them.

The medium had been instructed by the controlling guide of the Circle to sit in the cabinet, in front of which was placed a table, Mr. P. sitting at one end and I at the other, thus making it impossible for anyone to enter or leave the cabinet without our knowledge. The remainder of the sitters sat in a semi-circle facing the cabinet.

The first evening there were only four sitters besides the psychic, all in perfect harmony, but for some reason with the exception of a faint whisper it was an absolute blank. We were told at a subsequent sitting that the conditions were not right.

At the next sitting we were told to prepare questions and put them on the table in the dark, and that "Swami" one of the psychic's guides would endeavour to answer them. We were also asked to play a lot of music.

Before and during the sitting there was a thunderstorm, and this seemed to upset conditions somewhat. Sunshine came through and said that Swami would do his best to answer

the questions, but beyond hearing a sheet being waved in the air we did not get anything. After an hour Sunshine came in again and said that Swami had been trying hard but could not succeed in reading anything. We were told to persevere with the experiments. Before the light was turned up I took the cards and questions and put them in my pocket. Afterwards I returned those questions that

had been written by the other sitters.

The third attempt was made on May 10, three sitters being present besides the medium, who went into trance soon after we started. Shortly after we heard a faint voice saying "Swami" "Swami". He asked us to give him plenty of music and he would see what he could do. After an interval of about ten minutes we heard a piece of paper being waved in the air, and on our responding he said that the first question asked "Why it took longer to develop trumpet voices than clairvoyance"? (Fig. 1) His reply was to the effect that the chief reason was because clairvoyance was merely a development of the inner "eye" or sight, whereas with "voices" a larynx had to be produced so that a material voice could manifest. This, he said, required a lot of experimentation and much force was needed.

We then played and sang for another ten minutes or so until we again heard a piece of paper being waved in the air. Swami said that the question on this piece was the same as the first (Fig. 2). When we expressed our doubt as to the correctness of this information, he said that after the seance we should find these two questions on the floor, where, he said, he would throw all the questions answered.

After a third interval we heard the waving of paper, and Swami said that it mentioned a "Walter" and said something about an experiment. (Fig. 3). He added that it was written in blue (correct, I had used a blue

pencil) with large letters. He said that he did not know the "Walter" referred to, and asked if he knew anything about this work. We told him that the "Walter" referred to was the control of the famous medium "Margery". In that case, he said, an experiment would be possible.

His next description was as follows: "Two boxes, in red, with lettering W, then period mark stop, what do you call it? (Someone said 'Fullstop') M-A . . ." (Fig. IV.) Here one of the sitters interposed to ask if I could understand it, and on my saying no, Swami repeated it to me. I could recollect making two squares in red ink but I could not remember the lettering. Then it suddenly occurred to me that he was reading my name which I had written very small at the bottom in order to identify the card, so I said "Oh, you mean the small writing at the bottom" and then he read the whole name out, and added that when conditions were good he could read anything. He added that the conditions in the room were good, the conditions outside (atmospheric) were good, and that he himself felt good.

After due interval he was proceeding to read another card when the controlling Guide came in and said that the sitting must close as he did not want to overtax the psychic's strength. We played another record and when the medium came out of trance the lights were turned up. We then found the papers on the floor, and as will be seen, among them were the two identical questions, Figs. 1 and 2.

Mr. P. then said that Fig. 2 was the one he had written the preceding week which I had not returned to him. After returning the papers of two other sitters I had placed the rest of the cards in my pocket without looking at them, and I was quite unaware that this question was among them.

This is really a very interesting incident, as the sentence on this paper was not known **consciously** to anyone present for Mr. P said that he thought I had destroyed it the week before, and, anyway, no one knew what he had written on it.

At the next sitting held on May 16, it was arranged that one of the sitters should repeat into our Ediphone machine everything said by the guides.

On this occasion very much less time elapsed between the answering of each question. Also, a pause was made after every few words so that it could be repeated into the Ediphone.

Swami said:—

“Question is asked here about wax. Answer—The guides will talk it over and we’ll let you know, bye and bye. Question is in blue (correct) (Fig. 5).

* * * *

“Question next, I have, is white paper with three black crystals with black chains joined together” (Fig. 6).

* * * *

“Question is asked—You want to find Abdul, the old physician. Answer—We’ll try to find him. We will be glad to bring him here.” (Fig. 7.)

* * * *

“Question is asked here about a palmist reading the hand of somebody. The question asked

is: ‘Is it true what they say about July?’ Answer—I do not know what the palmist told you, so I am without satisfactory answer.” (Admitted to be correct by sitter who wrote it.)

* * * *

“I have here white paper, red half moon. I made a mistake—(Swami insisted upon recorder repeating this)—it is a crescent.” (Fig. 8.)

* * * *

“This time I have white paper and two black triangles.” (Fig. 9.)

* * * *

After the sixth paper, Swami said that he was going to make way for someone who was going to talk to us about “apports”.

* * * *

“Friends:

“I was invited here by the guides who are working in the circle, and the medium wanted someone to come in and talk about “apports”. (She expressed such a wish at a previous sitting, but was in trance during this talk.)

“Friends, there are many laws at work throughout the universe which you on earth are still unaware of, and until the advanced thinkers there discover these laws governing these phenomena and their proper application, you cannot hope to understand the intricate workings of these seemingly mysterious phenomena.

“You know, friends, a vessel of water can be turned into steam by heat—temperature—and if allowed to cool that steam becomes water again; and if subjected to still further cold, it freezes and becomes ice.

"All the **apports** that are delivered in the seance rooms undergo some such transformation superintended by the advanced chemists over here. They have a way of knowing how to disseminate the intricate elements and dissolve them, so to speak, and transport them many times, miles through the ether, through solid walls, and there reassemble the component parts again, and deliver them as a whole—every element intact in exactly the same condition as it left its former place of repose.

"People of the earth hold about the same relative position to us here as the lower animals and anthropoid apes hold to man himself. Now, man is able to understand the ape-like creatures because man has within himself all the possibilities of the lower animals—plus; but man cannot understand himself in his entirety because there is every evidence of an intelligence still greater than man himself.

"There is no use telling you of the many laws which we apply over here because your consciousness has not yet evolved to that extent where you can yet experience them, and not experiencing them, you cannot know (them). Work an algebraic problem for a six year old boy and after it is solved he understands it about as well as you on earth understand us here.

"Friends, we would say to you, read the experiences of others and search for yourselves, and **be unafraid to admit the truth—the evidence.** I am happy to have come in.

"This is Herbert Spencer, Goodnight."

At the sitting held on April 10, various voices spoke **directly** into the Ediphone machine, and as space will not permit our giving them all, we pick out the following:

"Friends: This is Marvel Crosson (pause) M-A-R-V-E-L (pause) C-R-O-S-S-O-N. Your wonderful guides have asked me to come here. They told me that you have a machine that will let the world know what we say and what we are doing, and if I can send back a message in that way, I am indeed grateful to you all.

"I was one of the women in the Air Derby that flew from Santa Monica to Cleveland and my plane crashed in the dessert. Fortunately (pause) and I say **fortunately**, because it was for me, I was killed.

"Later I was in the same plane with Mr. and Mrs. Devereux (pause) D-E-V-E-R-E-U-X. Let me think—I believe they spell it that way. Mr. Devereux lost control of his plane when they hopped off from Boston for Cleveland and they went down.

"And not so long ago, I was riding in the trailer with Capt. Hawks as he glided across the continent, and I am glad he made a safe landing.

"I want to say to my friends in San Diego and to the whole world that we who lose our lives in the air are still flying with others. We are still interested in the science of the game and in the perfection of aviation. We are still interested in flying; (pause) yes, (pause) and I suppose we always will be; it is our life. Goodbye."

* * *

HOW TO CONDUCT A SPIRIT CIRCLE

There is no doubt that the best way to test the truth of Spiritualism, is to form your own small Circle at home, therefore we make no apology for reprinting a small pamphlet written some years ago by M. A. (Oxon). It is published by the "London Spiritualist Alliance, Ltd., of 16 Queensberry Place, London, England."

IF you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palm of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbor, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argu-

ment. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate a sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held **over**, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word

that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Prof. Zollner, the great German scientist, said: "I have acquired **absolute proof** of a transcendent, invisible world, capable of communicating with humanity . . . I shook hands with a friend from the other world."

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Prof. Lombroso, famous Italian Anthropologist: "I much regret, and I am greatly confused at having so tenaciously combatted the facts of Spiritualism . . . However, the facts exist, and I declare myself subservient to them."

PAINTINGS BY SPIRIT ARTISTS

By Owen R. Washburn

INTERESTING results secured by spirits who were artists in the world life are being produced in the home of Francis A. Coll, of 212 South Gray Avenue, Wilmington, Del-

Some of the most famous of the art colony in that part of Delaware have seen and praised the work thus originated, assuring Mr. Coll that pictures he has shown, thus produced, were



"Portrait of the Artist-Wife"

Painted in five sittings. 2 hours each. Exhibited at Wilmington Academy, Fine Arts, Nov. 1, 1928.

aware. At intervals the painter passes into a semi-trance condition and rapidly produces paintings that no preparation in art work has fitted him to equal in excellence: working with no conscious share in deciding what strokes or colors he shall use.

worthy of a place in the exhibitions at great galleries.

The conditions under which he works when doing this co-operative work at the wish of spirit artists are thus described by Mr. Coll:

EDITORIAL

HOW I BECAME INTERESTED IN PSYCHIC SCIENCE

by
**FLORIZEL von
REUTER.**

THE CHURCH & SPIRITUALISM

by
REV. G. VALE OWEN

VOICES RECORDED IN THE SEANCE ROOM.

by
THE EDITOR

HOW TO CONDUCT A SPIRIT CIRCLE

PAINTINGS BY SPIRIT ARTISTS

by
O. R. WASHBURN

THE DIRECT —

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AND OTHER PHASES OF PSYCHIC SCIENCE

VOL. I. Number 2

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Psychic Research is still in its infancy, and while certain of the laws under which it operates, and the philosophy underlying it, are not yet known, we are glad to give expression to all shades of opinion, and to allow that the Editor endorses everything that appears here.

TO OUR READERS

Psychic Phenomena is now attracting more attention, and the experiences and happenings are of such a nature as to interest all over the world. It is obviously impossible for us to publish all that we wish to enlist the aid of our readers. Therefore we draw our attention to any such articles, and if possible, we will be carefully filed away, and if of sufficient interest to warrant acknowledgment to the senders thereof.

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certain of its phenomena have a scientific basis of proof,
theory underlying it are not yet clearly understood. There-
des of opinion and belief, but it does not necessarily fol-
pears herein.

OUR READERS

ore attention from the public press, and articles deal-
ings are frequently reported in newspapers and peri-
impossible for us to see everything that appears, and
s. Therefore we shall much appreciate it if they will
and if possible send us cuttings of them. These will
t interest commented upon in our columns, with due

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BOOK REVIEWS

**THE AGE OF SPIRIT-
UALISM**

by

J. M. GOODRICH

CLAIRVOYANCE

by M. L. TAFE

**VOICES FROM
BEYOND**

by

Dr. L. R. G. CRANDON

SPIRITUALISM

by

STANLEY DEBRATH

"I first became interested in oil painting about sixteen years ago. Until that time I had never paid any attention to this form of art, and hardly seen any such paintings. I met and became a friend of an artist who had real talent but he was obliged to do other work and was thus prevented

a year of time in an art school, and until about three years ago I did no good work as a painter. Up to then my drawing was very bad, and my art work was a joke. I never had any instruction in art, save that I once attended an art school for a few months, but could do nothing with it. I never



"Portrait of Helen"

from attaining success in the artistic field.

"This artist died with his ambitions unfulfilled, passing to the spirit world about four years ago. I have been similarly handicapped. In the sixteen years since I began to pay attention to the matter at all, the days I have devoted to work with brush and canvas would not equal

tried painting while in the school, not being far enough advanced. My real help comes from spirit control. When I am painting in the semi-trance state I am in exactly the same condition as when I am giving messages from the spirit world for test purposes. I cannot work well where others are working. It does not matter

so much if some one who understands me and whom I understand, is in the room, but I can do nothing of importance when those with whom I am not in sympathy are present. I am very sensitive to earthly as well as spirit conditions. A couple of years ago I visited a Saturday class of school chil-

messages I often duplicated, in a sort of shadowy way, the conditions of men or spirits present; feeling their ills and conditions as to health or emotions.

"I do not feel that I have been influenced in my best work by the fact that I have attended exhibitions of famous paintings in recent



"Winter Landscape"

dren who were at work in an art school conducted by a friend of mine. The pupils were doing cast drawing and I was invited to do the same. I did so and produced a drawing with the characteristics of one done by some child: it was not as good as some of those made by the children present. When I used to give test

years. I have never been interested in any of their methods or technique. In the semi-trance state I work upon canvas that has already had the drawing part of the proposed picture laid in. In deciding on the composition and drawing, and doing that part, I am in complete normal consciousness. (Please turn to Page 64)

SPIRITUALISM

By Stanley De Brath

I AM asked to write on Spiritualism, and this I very willingly do. It is not visiting mediums. It is not a creed. It is not a religion. It is not a science. It is connected with all these things, but in its essence is a conviction that Spirit is the moving Force in the world, and in every one of ourselves.

You may call it "the Directing Force in Evolution" or "the Universal Power" or you may call it "God". I do so call it myself, but I shall not quarrel with anyone who calls it by any other name, provided only that he admits that there is Something outside ourselves which directs the world's development. Jesus told the woman at the well that GOD IS SPIRIT. Not A spirit—that means just one among many, but SPIRIT the universal Power.

This means a great deal. It means that there is a natural environment in which all creatures are healthy. They are adapted to that environment. Nature is infinite and in the soil, the water, the air, and the earth, there are creatures all living a healthy life.

Man makes his own environment. He calls it "civilization". I shall have a good deal to say about that, but we shall all admit that in it there is a vast amount of pain, trouble, and disease. It is not universally healthy. Why not? This I shall endeavour to explain, and also how Spiritualism is the remedy

for that unhealthiness. Here I must repeat that it is an attitude of mind, not a creed nor a new religion. It explains all religions and shows the truth that is behind all. That truth is that man is in his real nature a spirit which survives death and then reaps exactly as he has sown.

This is the important matter. I am writing the answers to many letters received by Sir Arthur Conan Doyle. A very considerable number of these letters are connected with survival. The writers ask that some proof that the son, the lover, the husband, or the wife is still living. I find it very difficult to give that proof, not because there is little but because there is so much and they are so blankly ignorant of the whole matter. To tell them to go to a medium is no use; firstly because they know none, and secondly, because there are those who set up to be mediums who have little power and use trickery. The enquirers have put off getting the knowledge till the time has come to use the knowledge they should have gained. Some say they are not scientific. Well what is the use of being unscientific when the matter is science—knowledge, which only means exact thinking. The case is one which means reading and thinking.

Books to Read

Well, where shall we begin? Without reading how can we learn? I am surprised that

every church does not form a lending library of psychic books selecting none but the best, and charging 5¢ per week for the loan. There is an excellent little book by Sir Wm. Barrett, called **Deathbed Visions**. It describes the fact that the dying person often sees relations and friends who have preceded him into the Unseen; sometimes those whom he did not know to be dead. Never are these the forms of living persons so that hallucination is barred. There is a little book by Miss Bazett on **"After Death Communications."** There is my own book on **"Psychical Research, Science and Religion,"** which shows, I think clearly, the connection between these three. It costs \$2.50 a copy, of which I get 18¢; not enough to make me care much whether it is selected. There is Conan Doyle's **"Case for Spirit Photography,"** which gives perfectly reliable evidence on this most interesting matter. There is **"The Heart of a Father,"** by the Rev. J. C. Spurr, a well-known non-conformist clergyman. Dr. Henslow's **"Proofs of the Truth of Spiritualism"** is an able exposition of the subject. Mr. Campbell Holms has written on the **"Fundamental Facts of Psychic Science"** a useful little book.

These are all simple untechnical books, and are all reliable.

For those who want more scientific works, there is the *Psychic Science* quarterly which can be had for \$3.00 a year, (four numbers), of which I am the editor; and I can assure you that it does not pay its cost of production. There is Dr. Geley's **"Materialization and Clairvoyance,"** a record of lab-

oratory experiments, written in quite easy language and readily understood by the uneducated in science; Myers' **"Human Personality"**; Osty's **"Supernormal Faculties in Man"**; Richet's **"Thirty Years of Psychical Research,"** rather more technical; von Schrenck-Notzing's **"Phenomena of Materialization,"** profusely illustrated by photographs, and J. C. Leonard's **"Higher Spiritualism,"** dealing with the religious aspects of the matter.

These are but a few of many reliable books. They are the experiences of able men, putting their best before the public. You will often hear it said that no scientific evidence is perfect. That is untrue. There is, of course, no book that cannot be contradicted by foolish persons who do not read the evidence, and imagine that men of science who have everything to lose and nothing to gain, are capable of deliberate and prepared fraud. I will give you a case which, in the nature of things **must** be true, for it was in print and published long before the events.

Prophecies of the Great War

You will perhaps remember that after the victory of Greece in the Balkan war of 1913, that country thought that she would settle down to a long period of prosperity. In November of that year, Dr. Antoniou of Athens was treating a young lady aged 18 years, of good family in that city. The treatment was hypnotic, and purely medical. The doctor had the usual anticipations of his countrymen. Sophie, in hypnotic sleep, broke out: "Doctor you

are quite wrong, nothing will take place as you foresee. Write down what I am about to say . . . European war is imminent". Again, on the 6th of June, 1914, the prediction was repeated at greater length, and in reply to the question when this might be expected, the answer was given: "in about two months."

Dr. Antoniou communicated the prediction to eighteen persons of position in Athens, and the predictions were published in *extenso* in two newspapers in the month of August, 1914. The papers are on file in the Metapsychic Institute, Paris, and can be seen by anyone. The questions and answers ran as follows:

What will be the duration of the war?

The war will be long (the paper printed, "The war will be **short**." Oral rectification was immediately made by the committee. The Editor replied that the substitution was "for the benefit of the public"(!) . . . There will be many disasters. Millions will die . . . unimaginable destruction will take place.

What changes will take place in Europe?

Thrones will be overset. Ancient states will be dissolved and new ones created. . . . The desolations will not be the only result, there will be great political complications.. . .

What country will remain master of the situation?

England. She will in the end be the arbitrator in the questions raised at the conclusion of peace.

Which of the two groups will be victorious?

The Triple Entente will be victorious in the end and Greece will have joined in time to share in the fruits of victory.

What will become of Germany?

Germany will not dissolve—Germany will be an Empire no longer. The economic consequences of the war will be horrible for her. Under economic distress, her people grieving for the thousands of their children perished in the war, will seek new days—The German Republic—will soon overthrow the barriers separating it from its neighbours. It will find without loss of time the road to fresh prosperity and progress. Austria is condemned to final destruction. The Austrian empire will be decomposed into its constituent elements. The catastrophe will be rapid. The predictions ended with a definite prediction of a battle in the valley of the Strymon River which duly took place.

To estimate these predictions fairly (and they were much more voluminous than here given) we must remember that at the time of their pronouncement nothing had taken place, and at the time of their publication everything pointed to a German victory. When the "Asty" published them they were received with sneers. And people ask, Why was not the war predicted? Twenty-three predictions were made, of which twenty have been fully realized. They were in print in August, 1914, and can be seen by anyone at the Paris Institute.

This is perhaps best explained by the remark of the philosopher Kant who said "It is therefore as good as demonstrated, or . . . it will be proved in the future . . . That also in this life the human soul

stands in an indissoluble communion with the immaterial beings of the spiritual world; that it produces effects in them, and in exchange, receives impressions from them, without however, becoming humanly conscious of them so long as all stands well. (Kant. Werke. vol. VII, p. 32.)

That there actually is a spiritual world is experimentally proved at this present day. First comes the evidence by the movement of inanimate objects which are directed by an evident will. Then we have the materializations of those who have lived on earth, which I have seen, and are described at length in the books I have named. Then we have the actual scripts of the departed in their own handwriting. Then we have their photographs taken under conditions which preclude fraud. I have myself taken photographs of my friend Dr. Geley under the strictest possible conditions, the medium not being allowed to touch the plates at all till fixed. Then we have such books as Miss Nea Walker's "The Bridge," in which the mediums who gave the communications with Mr. White deceased knew neither him nor his widow, and in the presence of persons who knew neither, gave many minute descriptions of events and places known to the deceased only. There are hundreds of books which bear testimony to the spiritual nature of man, and explain that living persons should naturally have some slight powers approximating to those of the deceased.

Where Are the Dead?

Some months since there was a newspaper discussion giving the answers of various persons to the question—Where are the Dead?

Bishop Knox opens it by a declaration that he believes in a future of unspeakable glory "with all who are sharers in this same life in God, the communion of countless hosts to which the vast multitudes of stellar bodies will be insignificant in number."

Mr Arnold Bennett, the novelist, considers that "the vast and ever-increasing assemblage of departed souls if on or near the surface of the earth must cover the same in a packed layer of some thickness" (!!)

This moves Mr. G. K. Chesterton's ridicule. It is like a man seeking to dig up a cube root with a spade.

Mr. Arnold -Bennett and Bishop Knox both **assume** that there is but one lot for every human and half-human being from the beginning of time. Our Lord gave the solution. He said: "All things therefore whatsoever ye would that men should do unto you, do ye even so unto them, for this is the Law and the prophets. Enter ye in by the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be that enter in thereby. For narrow is the gate and straitened the way that leadeth to life, and **few be they that find it.**"

We have ample proof that many, perhaps all, of our contemporaries survive. But, for **how** long? Most of the population of the earth are spiritual monads, caring little or nothing for the things of the Spirit. By their own acts and their own apathy they are condemned to speedy extinction as personalities, as we are informed by the more advanced. The narrow path has nothing to do with creed; it is the path of **rectitude**, the way of right-doings open to all of us, irrespective of our education, our walk in life and all temporal accidents of birth.

I have seen, not once but three times in company with other members of my family, the face of a brother seven years deceased. After that I studied the whole matter experimentally for twenty years. People ask these questions and attempt to answer them from their own internal consciousness instead of reading the scientific works of Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Dr. A. R. Wallace, Dr. Geley, Dr. von Schrenck-Notzing, Dr Osty, Profesors Morselli and Bozzano, and of scores of men of science in England, America, France, Germany, Italy, and Poland who have had the courage to work experimentally through years of ignorant opposition. Those who have read and thought over such works are the persons who are to some degree competent to answer them; not novelists and writers who have not studied the subject.

I have not hitherto referred to the Bible. I suppose I ought to do this

for that Book is the dramatic history of a typical nation in the progress from human sacrifice to the Golden Rule. But to understand the Bible you must know the history of its compilation. Criticism has established beyond all possible doubt (a) that the Hebrew Old Testament is the product of three centuries of collation, revision, editing and re-editing of original material long since lost. That revision began after the Restoration from the Exile in 457 B. C. and did not reach finality till about 150 B. C. and (b) that the New Testament is the result of a similar process which began with Jerome's editing of available material in A.D. 384 and has proceeded ever since by emendations of the Greek text from MSS none of which are older than the 4th century A. D.

This knowledge is far from being limited to the clergy and scholars. It is wide-spread, and the popular form of it is a travesty of the facts, as if the Scriptures were human inventions and unhistorical.

That is not so. The Scriptures are our best guide in life provided, but only provided we take their general sense which is consistent from the first page to the last—that the protection of God is dependent on right action by man. That is the gist of the whole Hebrew story. It was reiterated by Jesus Christ, and He added the two great definitions that God is Spirit and God is Love.

In every age men make use of the language to which they are accustomed, and the Bible is written by men who thought that there are three stories in the architecture of the world—the blue sky which is the floor of an actual heaven whence God looks down on the earth; the earth on which the human lot is cast; and

the underworld of fire of which the volcanoes are the mouths. All the language of the Scriptures is built on that supposition, but that is merely the form in which the real meaning is cast. At the present day we have to get at the real meaning under the form. That is not difficult. We can still use the old forms provided that we know that they are but forms. The spiritual meaning is ever the same—that Man is essentially a spirit living in a body of flesh which dies, but the spirit lives and grows, for it is the spark of life from the ever-living God, Who is the Life of the world.

In an article by the Principal of the Baptists College Manchester, he says:

"My moral consciousness is a fact and convinces me that moral values are not disintegrated into dust and ashes. And because moral values are conserved I am entitled to believe that personal values are conserved . . . The unique moral values of history were enshrined in the life and teaching of Jesus Christ." If he had gone on to say that the Appearances after the Passion were the Good News of the Gospel and proved the statements of Our Lord that in a "little time" he would return, and that life is continuous and not interrupted by the death of the body, he would have connected the cardinal doctrine of Christianity with the psychic facts. He does not do this, but I do. And I maintain that this is the clinching answer to all these questions on survival. It is present-day evidence. It connects with the past. It is common to the whole world, and the nature of Man. But it indicates also that duration is proportional to the degree in which the Divine moral qualities are realized in act .

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"VOICES FROM BEYOND"

By L. R. G. Crandon, M. D.

(Published by the Harkell Publishing Company, Niagara Falls, N. Y.)

TO review Dr. Henry Hardwicke's notable book would be to quote it complete, for the author shows his medical training in terseness and condensation so well that every paragraph is full of matter for thought.

"Voices from Beyond" is not a book of propaganda. It does not seek to convince anybody of anything. It appears only to represent what happens when two intelligent minds get together over the subject of meta-psychic phenomena. The book is consciously or unconsciously planned in the style and manner of the Dialogues of Plato. In it the mind which has had apparent psychic experiences talks back and forth to another equally good mind which has not had experiences of this kind.

No scientist without psychic experiences denies the reality of the phenomena. No scientist who has had psychic experiences can honestly deny the phenomena which are now so well established. The conversations in Dr. Hardwicke's book contain plenty that is sharp and bright and each speaker lets no point of vantage escape him. Nevertheless, they do not debate the subject matter but only discuss it, as intellectuals should. No speaker in the book descends,

or ascends, if you prefer it, to the plane of feeling and emotion. Discussion of physical phenomena, backed up by a clear-cut experiment and the conditions thereof are accepted by the intelligent skeptic in the discussion as matters of fact. He realizes that everyone cannot have all the experiences and that sooner or later the original experiments must carry their weight by detailed descriptions only.

"Voices from Beyond" is not too long, but very well shows the state of mind of the intelligent skeptic and the way to deal with him. The way to deal with him is to respect his doubts, to display the experiments in logical order, and not to be fearful of saying "I don't know." The believer in the phenomena and their possible significance in relation to survival of the human spirit after death, declines positively to be put on the defensive. He recites his facts. He did not cause or make the phenomena, he is not to be praised or blamed for the supernormal facts in nature described by eminent people in psychical research.

Everyone should have Dr. Hardwicke's book. One can hand it to his skeptical friend and say: "Here is the whole story for the earnest-minded novice."

We are sure the book will receive wide distribution.

CLAIRVOYANCE

By Maina L. Tafe, M.C.E.M.

CLAIRVOYANCE being that phase of mediumship most familiar to the largest number of us, it lends itself to a broader understanding of its operation, both from the viewpoint of the operator (or psychic), and also the sitter (he who receives the message).

According to the science of Light, Tone and Color, there are many things, sounds and colors outside the range of our normal sense perceptions of seeing and hearing. How often have you heard the analytical mind ask this question: "If that medium can see and hear those so-called spirits, why can't I?" That is a reasonable question and one deserving a reasonable answer. The impatience on the part of the medium in answering such a question or his lack of knowledge concerning it, which he tries to evade in one way or another, only increases the "suspicion" of the investigator. Evasion of any question or subject certainly is not going to PROVE it, and only tends to strengthen the belief in the investigator's mind that after all, there is no such thing. Of course, the investigator's viewpoint does not alter the operation of that natural law governing Clairvoyance; nevertheless, he goes away feeling much the same about the whole affair as he did before coming; many times he felt better toward it before he came than afterward.

As space will not permit a full discussion of our subject, I shall only touch the high spots, or the

outstanding features of this phase of psychic phenomena.

Crystal Gazing and Psychometry come under the heading of CLAIRVOYANCE, and then, too, there are different phases of CLAIRVOYANCE. One phase of it is where the instrument (or medium) is able to contact the spirit intelligence **direct** by increasing his rate of vibration to meet that of the spirit. In such a case, an object for psychometrizing or a crystal are not necessary. Then there is another phase of this clairvoyant vision where the objects or persons seen are present in space and time. There is still another phase of it where things which the instrument views are away from immediate surroundings; and still another phase of Clairvoyance where things seen are some distance from the present place—either in the past or future.

There is much more to this phase of mediumship than one ordinarily would surmise. For instance, seeing things clairvoyantly is one thing, and **interpreting** them **correctly** is quite another matter, and it is the interpretation of this clairvoyant vision which causes no end of embarrassment to the medium and confusion to the sitter. Things seen at a distance here in the physical or material plane of expression are diminutive in size and often times it is difficult to accurately describe them. The accuracy of your description of them depends upon the clear-cut outline of the objects,

your vision (whether impaired or good), and the atmospheric conditions surrounding them. Seeing things clairvoyantly at a distance and your **correct interpretation** of them depends upon the development of your clairvoyant vision, the ability of the spirit intelligence showing it to produce it accurately, and the psychic conditions or vibrations present among the sitters.

Many sit for the unfoldment of their psychic powers and then just as soon as they are able to see clairvoyantly, they discontinue their development, start out nonchalantly for themselves flaunting their errors to a skeptical, critical and already prejudiced public. As a result, Psychic Phenomena in all its various phases has had to suffer down through the ages. As everything has its polar opposite, just so it is with the development of mediumship. There is a right and a wrong way to do everything; one leads to success, the other to failure.

The first essential thing in the development of **any phase** of mediumship is receptivity. Always remember two positives collide, they conflict with each

other and do not harmonize. Natural laws are not "mysterious," they only seem so until we acquire a proper knowledge of them.

When sitting for psychic unfoldment think of yourself calling a friend on the phone. First—You are the positive pole, that is you make the call. Then you relax and wait for the answer at the other end of the line. Just as soon as you relax, if only for a fraction of a second, during that short duration you have become the negative pole, or the receiver. Just so does this natural law operate in the development of mediumship, so-called. First—Ask your spirit loved ones to assist you, then relax and wait for their answer, whatever it may be. If you get no answer at first, if the psychic line of communication seems to be dead, do not give up discouraged but keep on calling just as you would continue calling a friend on the phone here until you got him. Perhaps the fault is not with the spirit intelligence (the transmitter in this case), or the psychic vibrations of communication, but with the receiver—YOU.

Sir William Barrett, Professor of Experimental Physics said: "No candid student of the **Evidence**, so carefully sifted in recent years, can (in my opinion) resist the conclusion that there exists an unseen world of intelligent beings, some of whom have striven to prove, with more or less success, that they once lived on earth."

Hannen Swaffer, Journalist in a recent address said, "Why

should I, a working journalist, have to give up my time and convenience to the propagation of a doctrine that is essentially the concern of the Church? Pillars of the Church consult me continually upon the subject. They admit their conviction (as to the genuineness of spirit communications and other psychic phenomena, Ed.) yet none of them is courageous enough to come into the open and confess it."

HOW I BECAME INTERESTED IN PSYCHIC SCIENCE

(Continued from Page 37)

and epigrams in French, which form, in themselves, a valuable literary collection); the composers Guiseppe Tartini, Richard Wagner, Max Reger, Lalo, Locatelli, Cornelius, Herold and many others; the violinists De Beriot, Joseph Joachim, Vieuxtemps and last but not least—Nicolo Paganini.

In fact, from the great wizard of the bow we have received some of our most evidential messages. It would take too long to go into detail concerning these messages. It should be stated, however, that the material they contain gives a remarkable insight into the character of the true Paganini, which has been so sadly distorted by ruthless biographers. Certain statements are in direct contradiction to those made by various writers, but assiduous searching in ancient biographies and chronicles have proved these posthumous statements to be founded upon fact, thus giving the lie to the assertions of certain modern biographies. The Paganini personality, as it manifests to us, is affectionate, humorous, witty, temperamental, and astonishingly clearly built up. The "Intelligence" has often expressed itself in Italian far superior to my mother's knowledge of the language. But not only through the psychic faculties of my mother does "Paganini" speak to us. He has given identity tests through various mediums in all parts of the world. Mediums who were to-

tally ignorant of my identity have immediately produced the "Paganini" personality with accurate description and corresponding identity tests. Thus I have received messages from Paganini through American, English, German and Italian mediums, which are remarkable for the way in which they built up and fit together, like a set of bricks, each furnishing a different test of identity.

"Paganini" has also repeatedly given me artistic advice upon questions of bowing and interpretation, the advice being received either intuitively by myself or through the hand of my mother. The Paganini entity claims to be my spirit guide and control. Clairvoyants have repeatedly described him as attendant upon me and he has been seen upon the stage behind me at concerts.

I am aware that these remarkable statements would invariably court disbelief and even mockery from sceptics and materialists, but the subject they concern is now so vast that it no longer needs to tremble before the satire and persiflage of the ignorant.

My own attitude towards psychic phenomena is still an exceedingly critical one. While absolutely convinced of the genuineness of the phenomena, I still believe in subjecting them to microscopic and acid test. Whereas, I have experienced numerous cases where the subconscious powers of man's liv-

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THE AGE OF SPIRITUALISM

Received by Automatic Writing
through

JANICE M. GOODRICH

THE age of Spiritualism is our present era and has been in preparation for some time. Spiritualism is much misunderstood. It is a science and one of the most important sciences. It has existed from the time of the first death of man, and there will always be a group of intelligent minded people who will not fail to recognize the fact that the life we live on this planet is not the only life and that the life to which we go after the discontinuance of this earthly existence may be much more happy and complete than is that of our physical cycle.

Spiritualism is as old as man himself. It originated, in recognized scientific form, in India in the days of the twelfth dynasty. There was, at that time, in that country, a cult of people who were interested in the furtherance of all mystic things and since Spiritualism in that early era was looked upon as mystic these "doctors of wisdom," as they were called, did much in the discovery of its workings.

The first evidence came in the form of automatic writing, that form which has been most common of all through history and which, even now, in the last analysis seems the more satisfying. One of the doctors whose psychic powers were undoubtedly much more highly developed than those of the others, was given a series of these



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writings in Arabic, concerning nothing in particular, offered as conclusive evidence that there was such a thing as automatic writing.

Later, upon some consideration and positive proof for his own satisfaction, he presented these papers, along with other examples of his scientific research before the king, who was at that time a cultured tyrant. The king, never having heard of such phenomena, consulted his councillors and decided that the doctor was possessed of powers with which he might be able to overturn the dynasty, and that he was a dangerous person to have around. In accordance with royal rites he was therefore put to death and the first martyr to this science was recorded.

For a long time in India nothing more was heard of this mysterious practise. Some hundreds of years later another gifted medium sprang into existence, a person of fire and determination who was not to be easily discouraged. He also received his messages through automatic writing and, being more wise than his predecessor, he presented his efforts, not to the king but to a group of scientists of an ancient cult in India.

His evidence met with the interest, if not the approval, of those learned men and he was asked to give a demonstration of prowess before an assembly of wise men. This he was most glad to do and there came into being the first Spiritualistic seance, although it was not known by that name. The result was that a great many people (for the news of the seance

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spread all over India), especially people who had loved ones in the unknown, became believers. The science was thus, for the first time, given root in a generation which was destined to pass it on.

Just how the science left India is unknown but it is thought that it crossed over into Egypt in the time of the Pharaohs during the days of plague and famine. When a people are under stress of punishment they are under a necessity for belief in something: it was natural that when people were dying by thousands they should seize upon a belief in the continuance of life as hungry men seize upon bread.

However it came about, the world knew of Spiritualism from the days of the Pharaohs and Moses. The books of the Bible are filled with references to this science. There are in the Bible exactly five hundred and thirty references to this science. Some of the most striking may be found in the twelfth and thirteenth chapters of First Corinthians, and in the writings of Paul generally, as well as in the four Gospels. The real significance of these passages is in the faith which they expound. In Paul's letter to the Corinthians he says: "I will come to visions and revelations of the Lord: I knew a man in Christ above fourteen years ago (whether in the body I can not tell; or whether out of the body I can not tell, God knoweth), such a one caught up to the third heaven." Again, in Revelation, Chapter four, the author of that book writes: "After this I looked and behold a door was opened in Heaven and the first

voice which I heard was as it were a trumpet talking with me."

BOOK REVIEW

"Four Miles From Any Town and Other Verses," by David Gow. Mr. Gow has been the able editor of "Light," one of the foremost British Journals devoted to spreading the teachings and truths of Spiritualism and Psychic Phenomena. This is a delightful little book of poems, which can be read and enjoyed by all, and there are quite a number which will specially appeal to our readers as dealing with the subject we all have at heart. Below we print one that we particularly like—it is so TRUE to life!

Ballade of Sadducees

They spring from a line of ancient stock—

From old Judea the family came.

Of ghost and angel they make a mock,

And gained in the antique world their name.

In our modern day they are still the same,

'Gainst faith and vision their minds they fence;

Matter as King and Lord they claim—

These are the people with common-sense!

What is a dream to a stone or block?

Airy nothing! And who would aim

At finding gold in a fairy crock

Where the rainbow ends in a seven-hued flame?

On facts and figures they climb to fame:

Pounds are solid, and shilling and pence,

But angels? Visions? Oh, fie for shame!—

These are the people with common sense!

They know no hour but the hour on the clock:

Their frame of mind is an iron frame;

On inspiration they keep a lock

And aspiration they hobble and maim;

These are the proper rules of the game:—

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THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

HYSLOP HOUSE: 15 LEXINGTON AVENUE, N. Y. C.

Founded first in 1885 under Presidency of Prof. Simon Newcomb. Dr. Richard Hodgson, Lecturer in Cambridge University became its Secretary in 1887. Under his guidance it became a branch of the English Society, but on his death in 1905 was re-established as the American S. P. R. with Dr. James Hyslop (formerly Professor of Logic and Ethics in Columbia University) as its Secretary and Director. The A. S. P. R. was incorporated in 1904 for the purpose of carrying on and endowing investigation in Psychic Research and Psycho-therapeutics.

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