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THE DIRECT-VOICE

A MAGAZINE DEVOTED TO THE DIRECT VOICE
AND OTHER PHASES OF PSYCHIC PHENOMENA

IN THIS ISSUE

EXPERIENCES WITH "THE DIRECT-
VOICE"

By CHEIRO, the World-Famous Seer

"SPIRIT VOICES" RECORDED ON A
DICTATING MACHINE.

A RECENT "MARGERY" SITTING AT
BOSTON

By the Editor.

MEDIUMS I HAVE KNOWN AND EX-
PERIMENTED WITH, by Florizel von
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JULY

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THE DIRECT VOICE

A Magazine Devoted to the Direct Voice and
Other Phases of Psychic Phenomena

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EDITORIAL NOTES

THE people who argue against the reality of psychic phenomena are mainly those who are wilfully ignorant of the subject, and those who have not yet investigated far enough to know the full truth.

Some of those who are wilfully ignorant are afraid of upsetting previous notions and religious beliefs, and some are actually afraid that if they investigate they may find it to be true; and rather than face such a possibility, like the proverbial ostrich, they prefer to stick their heads in the sands of materiality, and declare that it does not exist.

There are even good people who believe that to search out these things is to go against the decrees of the Almighty: that He did not intend us to know—little realising that if it is God's will that we shall not know a thing, no searching on our part will reveal it.

They stand where stood the persecutors of the discoverer of the circulation of the blood; they are on the same level as the people who thought the use of chloroform and ether sinful, and attempts to lessen the pains of maternity to be against the Will of God.

We grant that there may be a few who honestly believe that there is no hereafter, or, admitting its possibility, contend that it is impossible for communication to take place. Such deserve our respect—and sympathies—however much we may know them to be mistaken.

The foregoing is the result of reading a book that was lately placed in our hands which claims to be an “Exposé” of mediums and psychic phenomena in general. We have studied it carefully, not because in itself it deserves such study, but in order to analyze its statements. Many of these we have found so contrary to all reason, that we are reviewing the book under the title of “Seen Through a Magician’s Eyes” so that our readers can judge for themselves the value of such so-called “Exposés.”

* * * *

Beginning with this issue, our readers will find that we have had to make some further changes. The most noticeable one is the discarding of our previous system of indexing. This we have been forced to do owing to the urgent need for more space, which makes it impossible to give up the two whole pages that the system required.

The change that will affect our readers most, however, is the reduction we have made in the price of *The Direct Voice* from 25c to 15c a copy, with a corresponding reduction in the subscription rate from \$2.50 to \$1.50. All those who subscribed at the old rates will have their subscriptions extended to cover the reduction.

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Experiences with "THE DIRECT VOICE"

By CHEIRO

(EDITOR'S NOTE: The following article is from "Cheiro," the world-famous Seer, who has recently returned to the United States, and is now living in Los Angeles, California.

"Cheiro," who has been consulted by practically all the crowned heads of Europe, and many other famous people, has predicted many things that have come true in the lives of these and other people. He has a power of "foreseeing" that is absolutely uncanny, and innumerable persons have been converted to a belief in the reality of psychic phenomena through his wonderful gift.)

I AM happy in answer to a request from the Editor of this magazine to give its readers *some* of my personal experiences with what is known as "the direct voice".

I must emphasize the word "some", for I fear it might require many issues of this magazine if I were to attempt to print one-half of my own personal experiences, without touching on those of my friends who have at various times related to me many other phases of this phenomena.

Want of space will prevent me from amplifying or embellishing with much detail the following accounts. I will therefore only give the plain facts with as little description as possible.

MY FIRST EXPERIENCE

My first experience with "the direct voice" took place a little over thirty years ago; it was a very personal and intimate one, as it concerned listening to my own father speaking to me fully three years after he had "passed over".

The brief facts are as follows:

I was on a lecture tour in the Western States of America when one morning I received a cable saying that my father was dying.

I at once gave up all my engagements and set out for what was veritably to be "a race" with death". My father was dying in the home of a doctor in the



center of Ireland—I was at the other side of the United States, roughly speaking, six thousand miles away. Could I get to his bedside *in time*?—that was the question which troubled me the most.

I cabled that I was *en route* from every place I could. There was no wireless in those days and the only boat I could catch from New York took nine days to make the voyage.

Briefly, after a long and strenuous journey, I reached his bedside at two in the morning to find him still living.

My father and I had not met for over fifteen years—there were so many things to say to one another—but the sands of life were running out quickly—there was no time for any long explanations. After the first greetings were over, my father, making a desperate effort to speak, said, “My boy, like many others I have left things undone until, perhaps, too late. For many years I have waited to tell you where important deeds concerning you are hidden. Listen to me carefully, I may yet be able to explain.”

Alas, it was already too late! He made an almost superhuman effort, but the tax on his rapidly failing strength was too great. After a few sentences paralysis seized his throat—the words could not get through—the eyes alone still lived and remained fixed on mine—until several hours later a last heart-broken sigh shivered through the stillness and death-like silence of the room.

It was all over. Those terrible words—*too late*—burned themselves into my brain—the secret he had kept so long *had passed over with him beyond the grave*.

I returned to my work—the deeds he had wanted me so much to find were, to my way of thinking, lost forever.

A STRANGE SEANCE

Three years later, out of sheer curiosity one Sunday afternoon, I attended a seance for “materialization” at a well known medium’s place in one of the suburbs of London.

I had arrived late—the seance had already commenced, at least the music part. I pushed my way in and took a seat between two men directly opposite the medium.

Some hymns were sung. I did not join in them or show any interest in the proceedings whatever. Suddenly—and I could not help but notice it—something like a white cloud began to form a short distance from before my face.

“Fake”, I mentally thought, and wondered how it was done.

Then a shape like that of a head formed—then a face—and before I could collect my thoughts I found myself looking straight into *my dead father’s eyes*.

There could be no mistake whatever that it was my father’s face I was looking at. *A finger developed and pointed* to a scar he had on his nose from an accident he had met with in his youth.

Then the lips moved—the effort to speak and the agonized expression of the eyes were repeated exactly as had occurred on his death-bed.

Finally, after a desperate struggle to regain possession of the muscles of the throat, a voice spoke—*his voice*, and there could be no mistake *that it was his voice and no other*.

He began where he had left off that night when he had passed away, and in a few moments I was in possession of the name and address of the firm of lawyers who held the “lost deeds”.

I need not here go into the details of how I recovered the papers. The full account has been set out in my recent book, “True Ghost Stories by Cheiro”.* It will be sufficient to say they were restored to me in less than twenty-four hours of this remarkable experience—my first in connection with what is known as “the direct voice”.

Since the above manifestation, my father has spoken to me on many occasions, but in his case—and this is a very curious fact—never has he employed “the trumpet” or any mechanical means. In his case the head and throat “materialize” and the voice very quickly becomes so clear and loud that each person in the seance-room can hear every word he speaks. The only explanation I can suggest for this is that perhaps it may be due to the tremendous effort he must have made when he endeavored to speak to me the first time.

In contrast to this, I must add, that on every occasion on which my mother or my sister has during a seance spoken to me, they have always used “the trumpet”, except on such times when there is something concerning me personally of a private nature. On such occasions they both whisper what they have to say *in my right ear*.

On asking why it is they insist on using the right and never the left, they have answered “The drum of your right ear is more sensitive”, and they have invariably added, “Before long you will have to undergo treatment to save the drum of your left ear.” This statement a few years ago was proved to be absolutely correct.

THE TRUTH OF THE MESSAGES

Thirty years seems a long time to look back on, but in all that period I can honestly say that I have never known “the direct voice” to have given me either wrong or misleading information.

Friends who have “passed on” have asked me at various times to take messages to those they left behind, while complete strangers, those whom in life I have never met, have done the same thing.

On one occasion the wife of the late Sir William Crookes, whom I had never come in contact with, gave me an important private message which I sent to Sir William by letter. He replied, as I have related in “True Ghost Stories”, that “all the information given or referred to was quite accurate in every particular”.

On another occasion, Nurse Cavell, whom I had never met during life, two years after her execution in Brussels, gave me by means of "the direct voice" messages for members of her immediate family which had important bearings on their lives. Nurse Cavell was one of the most "human" spirits, if I may be permitted to use such an expression, that I think I have ever heard speaking by "the direct voice".

I could give many more examples equally striking, but I have already overrun the space allotted to me and so must stop writing. In conclusion, I trust I have said enough from my own personal experience to prove "how thin the veil is that lies between".

CHEIRO.

*The London Publishing Co., 5040 Whitsett Ave., North Hollywood, Calif.

THE LITTLE HOUSE AT ENDERBY

(Written by Owen R. Washburn as received by psychic impression)

As I came down the little street, the
little street,

As I came down the little street
to the little house of tears,

I heard the beat, I heard the beat I
heard the flutter and the beat,

I heard the sound of dancing feet
echo from far-off years

The dead lay in the cottage small: I
could not feel its grief at all

But heard, far-off and very sweet,
the echoes from old years.

In the cottage were the candles:
mourner's candles, burning
brightly,

In the cottage were the mourners
and the mourners all were
dumb:

Deep the shadow of their sorrow but
I heard there, tripping lightly.

Far and faint but very clearly,
like the throb of some great
drum,

Dancers in a house of laughter and
the murmur of fond whispers;

Vows and jesting and sweet
echoes and the silks that rustled
low;

All the little house of mourning
seemed to fill with glad confes-
sions

And the place of death was vib-
rant with the joy of long ago.

I heard the sound of dancing feet
from out the house of tears;

Far off voices calling gently with
all the joy of youth;

Odors flooded flower-lined pathways;
lovers lingered in the hallways

For the happy dead, rejoicing revel-
led in the happy truth.

This is death, this old time dancing;
this, the music, faint, entranc-
ing,

Rhymed with love of lovers danc-
ing where the music breaks to
song;

In the little house of mourning there
may seem no joyous morning

But the dead dance happy dances
through the night you find so
long.

If you will send us a list of your friends, we shall be
pleased to send them a free copy of

"THE DIRECT VOICE"

MEDIUMS I HAVE KNOWN AND EXPERIMENTED WITH

By FLORIZEL VON REUTER

IN my previous article I stated that I owed my conviction of the Truth of Psychic Science to the experiments carried through between my mother and myself, some of which I briefly described. Nevertheless, I have had, in the course of my professional travels as a violinist, excellent opportunities to experiment with many of the world's most famous mediums. I now propose to give a brief summary of these experiences, together with my personal impressions of the mediums with whom I have contacted. In pursuance of the chief aim of this periodical, I shall begin with my experiences with the "direct voice"; in my second article I will deal with trance and clairvoyant mediums, and in the third and last of the series with physical phenomena in general.

DIRECT VOICE MEDIUMS

PART I

My first spiritualistic seance was with a direct voice medium, Mrs. Stella White of San Diego, California, to whom I referred in my previous article. She is a short rather corpulent little woman, and, as I remarked in my description of the seance with her in my book "The Psychical Experiences of a Musician": "It was a very warm evening, there was no air in the room, and one would have expected, if she had been faking the whole business, to see her in a state of violent perspiration and comparative exhaustion." At the end of the sitting, which lasted about three hours, she was sitting quiet and cool in her place.

No control was attempted upon the evening when I was present (although my friend, the Hon. Lyman J. Gage, who

had arranged the sitting, stated that he had on several occasions controlled her rigorously) Mrs. White simply sat on a stool in the middle of the room with a couple of trumpets before her. There was nothing to prevent her from picking up the trumpet and nothing to prove that she did not do so. However, if she produced the various phenomena herself, she would have had to be a remarkably agile woman endowed with the rare faculty of seeing perfectly in pitch darkness; she would have had to perform noiselessly prodigies of activity in the complete darkness; must also have been able to sing in a man's bass profundo, as well as in a woman's soprano, and to read the minds of all present. Personally, I do not care a jot for any physical phenomena of the telekenetic or apport variety unless they are produced under strict control-conditions. I have

seen amazing physical phenomena with the Schneider brothers in Schrenck-Notzing's laboratory, which were highly impressive in view of the rigorous control, but the floating of a trumpet in pitch darkness, when the medium is *not* under observation, has no evidential value. It is consequently upon the evidential value of the communications themselves which we must concentrate in such cases. One incident connected with the floating trumpet seemed upon this occasion fairly evidential. My mother was touched by the trumpet; she extended her arms and deliberately passed her hands along it from end to end, saying as she did so: "I am touching the trumpet in mid-air." A voice at that moment spoke to her through the trumpet, saying: "Yes, I am floating in the air with the trumpet."

My mother declared afterwards she was positive that the trumpet was hanging independently in the air. I am aware that such little private investigations on the part of the sitters are severely condemned by the majority of mediums. My experience has been, however, that if they are carried out with caution and without any signs of open hostility to provoke the medium, they very rarely create any disturbance. Of course, any attempt to *interfere* with the trumpet movements should be strictly avoided. I am convinced that the strong objec-

tion to any control displayed by many presumably genuine mediums must either be the result of their own nervous system or an auto-suggestion to which they succumb. I should advise all serious and honest mediums for direct-voice, who are unable to develop the faculty of receiving spirit voices in the light, to make a point of accustoming themselves to sit either with illuminated arm-bands (sewed on) or with their hands held. The assumption that such simple precautions can interfere with the genuine phenomena should *not* be cultivated. I have allowed myself a slight digression and must now return to Mrs. White. To sum up the result of that sitting, about twenty voices (partly male, partly female) were heard. Among them was that of the traditional Indian Chief, so often met with in American seances, a logical and understandable fact when we take into consideration that they are so to speak, on their own ground, who gave an interesting demonstration of breath-holding in an Indian war-chant he delivered. A female spirit sang in a clear, pure soprano. Several of Mr. Gage's friends spoke to him and were recognized. Spirit-lights appeared floating about in the circle. I was repeatedly touched by so-called "spirit hands."

A voice purporting to be that of my grandmother addressed me through the trumpet, and I felt a tender hand, said to be hers stroking my head, the hand seeming to come from behind me, though there was no way for a living person to have

been behind me, as my chair was practically against the wall. The Paganini incident, I have already referred to in my previous article. It should here be added that in connection with this incident, my violin-bow was removed from my hand, and the strings of the violin I was holding were plucked gently by an unseen hand. I also felt a hand on my wrist. The bow was then restored to my hand as accurately as though a bright light were in the room.

To my mind the most convincing part of the proceedings was the naturalness of the various spirit-personalities, for I have never been a believer in the theory that a spirit, in order to be genuine, has to talk in Bible English, and be preternaturally solemn. Though I did not come to any definite conclusion as to the genuineness of the phenomena, nevertheless, the result was sufficiently remarkable to justify further investigations on my part. A month or so later I had an opportunity to have a direct-voice seance with a Chicago medium, Mrs. Florence Hulle, who obtains the voices in broad daylight.

Mrs. Hulle is a youngish woman of favourable appearance. She wore a decollete blouse which enabled all present to observe her throat very clearly and to ascertain that ventriloquism was apparently not responsible for the voices (as the throat-muscles of the ventriloquist are constantly in motion, even though his lips be motionless.)

Mrs. Hulle gave each of the

sitters (we were a party of twelve which had arrived per auto, and the medium could not possibly have known anything about us) the trumpet to hold. She herself stood about twenty inches away from the trumpet, merely extending her arm to keep the psychical contact. Under these satisfactory conditions, and with all eyes intently watching the medium, voices were distinctly heard through the trumpet. One of the ladies received an evidential greeting from her deceased husband, another lady was greeted by her "Uncle Oscar," who took the opportunity to try and clear up a misunderstanding which occurred shortly before his death many years previously, while a third received a message from a deceased school-chum of hers, not only her friend's name, but also the full name of the said chum being distinctly spoken through the trumpet. Such evidential messages are of the greatest importance, as the ventriloquist theory advanced by sceptics cannot be made to fit all the facts. The medium would not only have to be a ventriloquist, but also a phenomenal mind-reader, capable of digging information out of the subconsciousness of all present.

A direct-voice sitting with Mr. William Catheuser in New York gave us one of the most evidential messages we have ever received through any other mediumship than our own.

Mr. Catheuser is able to get telekinetic movements of the trumpet in good red-light. His method of procedure is as fol-

lows. The trumpets are placed directly under the red globe which is suspended to about twenty inches from the floor. After a short period the trumpets rise up, fly about and usually return to their place beneath the light. Although no system of control was attempted upon the evening in question, my mother would place her hand from time to time upon Mr. Catheuser's knee (she was sitting upon his right) and ascertained, during the floating of the trumpet, that he was passive in his chair. She also repeatedly addressed him during the manifestation of a spirit-voice and received an answer *while the voice was speaking*.

My grandmother, with whom I was most intimate while she was on earth, again spoke to me, giving certain evidential details. By far the most evidential happening of the evening, from my point of view, was a message delivered through the intermediation of the inevitable "little girl" (children seem to find it especially easy to 'come through,' as almost every direct-voice medium has a little boy or girl who does good work as a control).

This little girl said there was a spirit present who could not speak personally, but who kept on repeating some German words. After a while she was able to give the contents of the message which was to the effect that he had perished in an underground dungeon in an old medieval castle in Europe where we spent much of our time, that his bones had been

found many years later and had been given Christian burial, that he wished to thank the owners of the castle and that this evidence was given as a test, as none present knew anything about the matter. Subsequent investigation carried out in the neighborhood of the German castle mentioned, revealed through three corroborative sources, the correctness of the information given in New York.

I was not so fortunate with Mr. George Valiantine. To be sure, I heard the voices of all his celebrated guides, the shrill tones of Bert Everett, the deep grave accents of Dr. Barnett, the humorous tones of Pat O'Brien and the stentorian voice of Kokum, the Indian. I was also addressed by an Italian-speaking voice and was able to converse with it for a while without getting any proofs of identity. Also some German was spoken upon the same occasion.

I also had a daylight sitting with Valiantine and heard a voice speaking Italian through the trumpet. However, I fully concur with Mr. Dennis Bradley in his opinion that a direct-voice sitting which does not afford *evidence of survival* by giving *recognizable details* may be regarded as negative. Certainly if Valiantine's fame as a medium hung upon the voices of his guides alone it would be worthless from a scientific point of view. This is, however, not the case, as the Valiantine records, with the astonishing communications in seventeen languages, show.

I had the privilege of experiencing a sitting with that charming lady, Mrs. Crandon in Boston and heard the direct voice of "Walter" under the Richardson Voice Apparatus control-conditions. A rather amusing incident occurred upon this occasion. Walter ordered everyone except myself to leave the room, desiring to give me an especially convincing demonstration. He then asked me to suggest some tune for him to whistle while his sister was under the control of the Voice Machine. I must admit, to my mortification as a serious musician, that the only tune I could think of on the spur of the moment was: "Yes, we have no bananas." Walter said: "O hell! I don't know that tune so very well," yet he managed to whistle the opening notes. He then whistled "Home Sweet Home" very creditably. (If I had asked him to whistle a theme from a Wagner opera he would certainly have been "stumped," so my choice was probably a lucky one!)

Besides my experiences with the afore-mentioned direct-voice mediums who can lay claim to genuineness, I have also had some lamentable failures where one wondered how the sitters could be content to sit and listen to such drivel. Personally, I feel that a poor direct-voice sitting is about as melancholy an affair as it is possible to imagine. To sit a couple of hours in pitch darkness, bawling hymns and making inane conversational remarks "to keep the vibrations

going" or to coax the spirits to manifest is truly a ghastly experience.

I will charitably refrain from naming those mediums, or so-called mediums, who were responsible for the said fiascos. Several of them may not have been wilfully deceiving, they may have been the victims of impersonating spirits, earth-bound prank-playing spirits, or even of a fraudulent impersonating subconsciousness. (Personally I believe that all these three solutions are not only possible, but that they actually do occur oftener than many people think.) That, at least, two of them were pure and simple fakes, although quite celebrated in certain circles and earning a good living, I am quite convinced. However, the experienced psychic-researcher does not form his opinions on the negative sittings, so I never worry when I have had what to some might seem disillusioning experiences, as my convictions are not built upon illusions.

BOOKS RECEIVED

"TRUE GHOST STORIES," by Cheiro. The London Publishing Co., 5040 Whitsett Avenue, North Hollywood, Los Angeles, Calif. \$2.50.

"IS DEATH THE END?" by John Henry Remmers. Progressive Publications, Inc., Dayton, Ohio. \$2.00.

"DEATH UNVEILED," by Anna Louise Fletcher. Washington, D. C. \$1.50.

"CONVERSATIONS WITH THE OTHER WORLD TELEPATHY IN THIS." Edited by Isobel Grant. London: Williams and Norgate, Ltd., 1930. 2s. 6d.

A RECENT "MARGERY" SITTING AT BOSTON

By the EDITOR

THE work of Dr. and Mrs. Crandon is known throughout the world, and the untiring persistency and devotion with which they pursue their researches deserves the thanks of all those who are seriously interested in Psychic Research.

We believe that the work they are doing is having a greater effect upon the minds of many people than we realize. In speaking with people who disclaim any belief in Spiritualism or the possibility of Spirit Communication, we often find that while they are inclined to judge the ordinary believer in these things as somewhat credulous, when the results obtained through the "Margery mediumship" are discussed, their attitude towards it is much more serious, and consciously or unconsciously, they treat it as they do the work of other scientists whose opinions they consider worthy of careful consideration.

To be present at one of their sittings is a privilege desired

by every earnest researcher. This privilege we had a few weeks ago, and we shall give here a brief account taken from the notes that we made a few hours after the seance.

As this is a personal account of what *I* saw and experienced, I intend, contrary to the usual

procedure, to use the personal pronoun. Before the sitting started, Dr. Crandon kindly showed me the voice machine invented by Dr. Mark Richardson—fully described in the May issue of *THE DIRECT-VOICE*—and allowed me to test it thoroughly.

After blowing into the machine so as to alter the level of the two floats, I tried in every way I could to talk while keeping them in that position. But I found that the slightest attempt to open the lips, or to enunciate any words *immediately* resulted in the floats returning to their former position. As these floats are phosphorescent, such an attempt in the dark is at once apparent to the whole circle.



Criticisms have been made that it may be possible to close the holes in the nipple with the teeth and thus free the mouth, but this I found it absolutely impossible to do. Another criticism was that the hose or piping might be kinked and so prevent the floats dropping when the mouth was opened. But as armored gas tubing is used, which under the specification of the makers is guaranteed not to kink, I found that this criticism also had to be discarded.

It is perhaps a natural thing for the skeptic who has not had an opportunity of seeing the machine, to imagine that it could be outwitted in some way, but I can assure my readers that this is not so.

Before the sitting started several of those present were asked to select two leaves from a packet of calendar dates, care being taken that neither they nor anyone else saw the figures upon them. (I might here remark that the paper was so opaque that it was not possible to see the figures from the back. I mention this because in a great many cases the paper used for loose-leaf calendar pads is so transparent that the figures can be seen through them.) On the back we were told to place our initials so as to discount the theory of substitution. Four others beside myself took sheets.

We then proceeded to the seance room, where we were seated as follows, starting from the left: Dr. Mark Richardson, the Editor, Mr. Spencer De-

Golier, Mrs. DeGolier, Miss Miller, Miss Gutterson, Mr. Sherburne, Mr. Litzelmann, Dr. U. S. G. Pierce, Mrs. Pierce, (Washington, D. C.), Mrs. Litzelmann, Dr. Crandon and Psyche.

Mrs. Crandon ("Margery") was seated in a cabinet without curtains, in front stood a small table, and the sitters sat in a semi-circle facing the medium. Dr. Crandon controlled her right hand, and Dr. Mark Richardson her left. Mrs. Litzelmann controlled Dr. Crandon's right hand, and I controlled Dr. Richardson's left hand.

The apparatus for Walter's use consisted of a basket with a large handle, the latter illuminated with three large spots of luminous paint. At the bottom of this was placed the "doughnut" (a disk of paper with a hole in it, one side of which was also painted with luminous paint.) The basket and the voice machine were placed outside the door, ready to be taken in when called for by Walter.

When we were all seated, Dr. Crandon started the Victrola and the red light was extinguished. Conversation continued for a few minutes when Dr. Crandon remarked that trance was taking place. Shortly afterwards a faint whistle was heard and Walter was greeted. Almost immediately the whistling grew stronger and then a loud but slightly harsh voice was heard replying to our greetings. Dr. Crandon introduced the new sitters to Walter, who exchanged a few words with each.

The voice appeared to me to be coming from the back of the cabinet, I should judge in a position behind the medium, and slightly to her left. With the exception of sometimes appearing to be a little further forward it never seemed to leave this position.

After some conversation, Walter asked one of the ladies to put one of her calendar sheets on the table. After it had lain there about half a minute he told her to take it away. He then asked her to guess what number it was.

Mr. DeGolier (Mayor of Bardford, Penn.) was then told to put one of his sheets out. Not wishing to leave his seat in the dark I placed it on the table for him and returned it shortly after at Walter's request.

In this manner each of the five persons who had slips were told to put one on the table, at the same time guessing the number on it. Walter did some elementary mathematics by telling Dr. Pierce that his guess was twice the actual number, and Miss Miller was told that her guess would be right if it was multiplied by two.

Walter then asked for the basket, and, giving me the medium's hand to control, Dr. Richardson fetched it.

It was placed upon the table where it was visible to all by reason of the three luminous spots. Almost immediately it started to move about. Dr. Richardson then placed my hand on the Psychic's and put his two hands on mine. Dr.

Crandon did the same with Mrs. Litzelmann. In this way we controlled not only the medium but the two people who sat on either side of her. The basket still continued its movements, being levitated and moved around. Mrs. Litzelmann reported that it touched her face, and several times it passed within an inch or two of my nose.

Several times during the sitting Walter told us to relax, and once he requested someone to sit up so that he could gain more strength.

He talked and whistled almost continuously during this performance.

On one occasion I held *both* of the medium's hands, and Dr. Richardson placed both of his on my wrists. Under these conditions the basket was levitated and the handle placed over Dr. Richardson's head. It would have been utterly impossible for anyone at the other end of the table to have done this. After the lapse of a few seconds it was taken off and again levitated and turned round.

Walter then took out the "doughnut", placed it on the table, then held it up and asked if everyone could see it. Mr. DeGolier said he could not, as the glow was rather faint. Walter then told Dr. Richardson to go outside and illuminate it a little more but not too much. He got up without placing the medium's hand in mine, and immediately I heard Walter telling me to control the medium.

On his return Dr. Richardson said he was afraid that he had made a bad job of it, and when he placed it upside down on the table I could see it glowing strongly at the edge. While it was in this position (and I may here remark that all the phenomena took place at the end of the table near which I was sitting) I saw one side of it lifted a little as though someone was carefully inspecting the underside. I asked if Walter was doing this, and he replied "Yes". He then asked that someone should place a handkerchief round it. This was done, and when it was handed back he remarked that it looked very pretty. Everyone could see the doughnut glowing inside it.

Picking it up, Walter passed it round the handle of the basket several times, a movement that would require two hands if it was done by normal means. While this was taking place, both Mrs. Litzelmann and I reported that we were holding one of the medium's hands and both those of her immediate neighbor. It was thus abundantly proved to everybody's satisfaction that the doughnut was moved by supernormal means. Indeed, it was a very impressive and evidential exhibition of supernormal movements, and as such appreciated by all the sitters.

Walter then asked for the voice machine, and said that it would be the last manifestation he would give that night. As Dr. Richardson went outside to get it, Walter remarked that Psyche was coming out of the

trance. I followed Dr. Richardson, and saw that the machine he brought in was the identical one that I had previously tested.

After it was placed on the table Dr. Crandon flashed on an electric torch so that all could see the mouthpiece placed in "Margery's" mouth while her two hands were controlled. We then saw one float rise and the other fall as she blew through the mouthpiece, and they remained stationary as soon as she closed the orifice with her tongue. While they were held in this position, Walter whistled and talked, and replied to questions put by Dr. Crandon.

At his (Dr. Crandon's) request, a sitter suggested Walter should whistle "Yankee-Doodle", and this he did. During part of this performance I again controlled one of "Margery's" hands and Dr. Richardson's, Mrs. Litzelmann doing likewise on the other side.

Dr. Crandon then flashed the light on and we saw the glass nipple of the voice machine still in the medium's mouth and her two hands controlled. Although Walter had told us that this would be his last manifestation, as we were preparing to say good-night we saw one float rise and the other fall, showing that air was being blown into the machine. Meanwhile we heard "Margery" talking, proving that she was not operating the machine. The floats fell, and Walter told Margery to repeat the vowels, and while she was doing this

(Turn to Page 88)

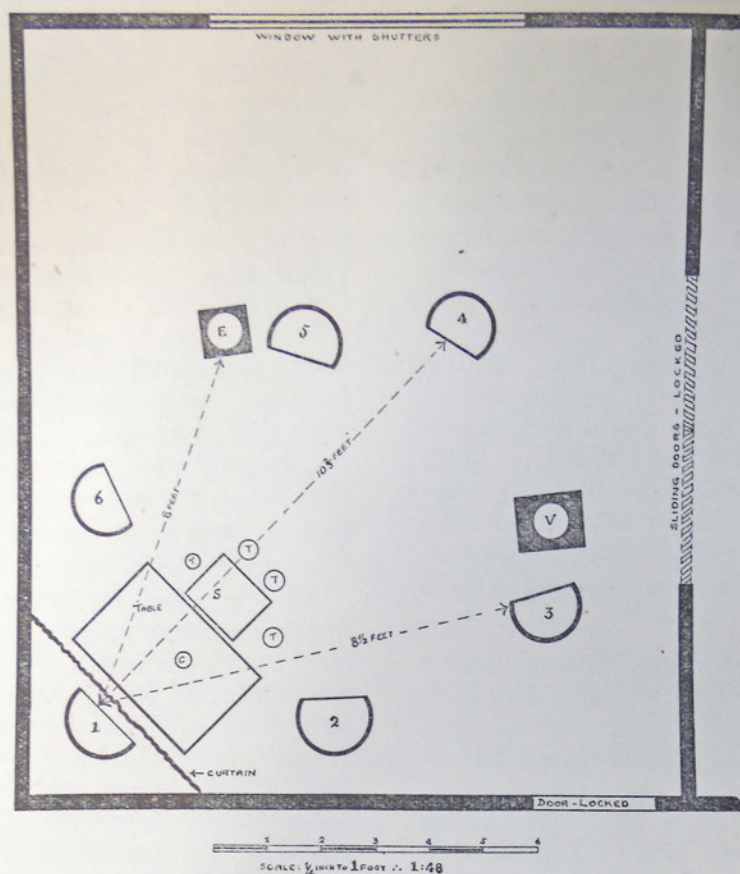


Diagram of Seance Room

1. Miss M. L. Tafe (Medium)
2. Mr. Paton
3. Mrs. Paton
4. Mrs. Walter
5. Mr. Walter
6. The Editor
- E. Ediphone Machine
- V. Victrola
- S. "Sunshine's Chair"
- T. Trumpets
- C. Crystal

VOICES RECORDED IN THE SEANCE ROOM

By the EDITOR

Remarkable Supernormal Phenomena

WE are never quite sure beforehand what particular phenomena, if any, we are going to witness at our special sittings. Some little time previous to the sitting here recorded I had expressed a wish to take advantage of a friend's return to Europe to send my daughter a record of the "Voices".

On this particular evening, as soon as the medium was entranced, Sunshine came in and after greeting us all individually, said that the Controls were aware of my wish and that they were "going to try and speak for Marjorie".

I expressed some surprise at this, as the medium was in the cabinet, and I did not think that they would have sufficient power to speak at such a distance from her. On previous occasions when we have been able to record the actual spirit voices, Miss Tafe sat in the center of the circle; but I was told that being in trance they were able to take more power from her, and while they were not sure of success, they would do their best.

How well they succeeded this article will show, and the wonderful nature of the demonstration will be realized on referring to the diagram on the opposite page, which shows

that the recording machine was no less than *eight feet* away from the chair in the cabinet.

In order to dispose of objections by skeptics that the results might have been achieved by normal means, it will be necessary to describe in detail the conditions which prevailed at this sitting.

As will be seen, the cabinet is made by screening a corner of the room off with curtains. In front of this stood a table which extended almost across the whole width, so that it was necessary to enter the cabinet sideways. A ledge about six inches wide runs round the table just below the top, and the legs are connected together with bars about six inches off the floor. In front of the table stood a little telephone chair, which is called "Sunshine's Chair", because on several occasions she has levitated it about the room. Round this chair stood four aluminum trumpets, all of the usual size except one, which had an aperture of only $2\frac{3}{4}$ inches diameter at the large end. (The small ends of the trumpets were all of the same size so that it was impossible to fit two together.) This small trumpet was made up specially so that it would just fit over the mouthpiece of the record-

ing machine. With the ordinary trumpets we found that there was too much play, so that when it was swayed from side to side—as is usual when a voice is speaking through it—it knocked against the mouthpiece, making it difficult to hear what was said when transcribing from the machine.

Mr. Paton sat on one side of the table and I on the other, sufficiently close to it and the wall behind to prevent anyone passing into or out of the cabinet without our knowledge.

Under these stringent conditions, seven different “voices” spoke into the machine, five using the small trumpet and two one of the others.

Mr. Walter operated the machine, that is, he held up the mouthpiece and pressed the lever to switch the machine into operation whenever a voice was speaking into it. The various speakers seemed to experience no difficulty in locating the mouthpiece, but in order to make sure that the voice recorded as well as possible, I asked the Controls if he might be allowed to place the end of the trumpet firmly over the mouthpiece and hold it in position with his hand. On previous occasions I found that sometimes the trumpet slipped off with the result that some words were lost.

The necessary permission being given, he did this in every case, and then allowed the tube to be gently swayed back and forth in accordance with the movement of the trumpet.

He reported that he could feel the vibration of the “voice”, which appeared to come from the *center* of the trumpet. Also, when one of the trumpets with the larger apertures was used he said that he could feel *warm breath on his hand*.

This tallies exactly with my own experience when operating the machine on previous occasions, when my hand became quite *hot and moist* from the breath of the voice that was speaking through the trumpet; indeed, a truly remarkable experience.

Several times, *while a voice was talking into the machine, I distinctly heard the medium move in her chair in the cabinet*—a very important and evidential happening, proving beyond all possibility of doubt that the “voice” was a super-normal one.

In addition to the “voices” we had touches, all of the sitters reporting that they were touched with a trumpet several times; on one occasion the trumpet going round from sitter to sitter in such rapid succession that the touches were reported almost simultaneously.

If you refer to the diagram again you will realize the supernatural nature of these touches, as you will see that two of the sitters were over *eight feet* from the cabinet, and one over ten feet away!

The first voice to record was that of Sunshine, who also sang a little song into the machine. She was followed by the loud tones of an Indian Chief, who ended up with a good war-

whoop! Then came "Moses Hull", a guide of Mrs. Paton. After saying a few words he gave way to "Gladys Hancock", one of Mr. Paton's guides.

The next to manifest was a little Indian girl, and when she first came in she touched me with the trumpet *on my left side*, right away from the cabi-

net. She also sang a little Indian song into the recording machine.

"Martin Luther", the controlling influence of the Circle, also spoke. In addition to these, seven or eight other voices manifested during the evening but did not speak into the machine.

SELFISH SPIRITS

By MAINA L. TAFE, M.C.E.M.

THE question is often asked whether we believe there are any selfish spirits. We don't believe, we *know* there are.

Unfortunately, our early religious training has led us to believe that those who pass on after their entrance into that continued expression of life *instantly* undergo some miraculous change which makes angels of the good on earth and troublesome devils of those less fortunate creatures in our daily midst. Suppose, tonight you crawl into your Pullman and go to sleep. Tomorrow morning you awaken in a city miles distant, but are you not the *same individual* with all your likes and dislikes, all your loves and hates? It is not a miracle that you awaken in another place, but it certainly would be a miracle if, when you reached that other city, you were entirely changed as to character.

The seemingly mysterious things only appear "mysterious", yet in reality they are

simple. As St. Augustine so aptly expressed it:

"Miracles do not happen in contradiction to Nature, but only in contradiction to that which is known to us of Nature."

All things, no matter what they may be, require a certain amount of time, as we measure time here on the earth-plane; and if you have ever tried overcoming a habit of long standing or if you have ever attempted to change the viewpoint of a *set* or *obstinate* person, then you realize, to a degree at least, that such changes are not wrought over night. Then why suppose that the selfish among us here, *immediately* following the transition, become angelic personalities, archangels, great philanthropists, and apostles of benevolence and sympathy for mankind? Should they change so suddenly, truly *that would be a miracle*. Yes, the selfish here remain selfish over there *until* the real I AM comes to a realization of its true state and sincerely desires to make

amends. Even the spirit helpers over there are unable to assist one if he desires no assistance; so there, he must drift with the tide of environment the same as here until he outgrows his former ideas of selfishness. THEN—when he no longer cherishes thoughts of selfishness, he begins to ascend the ladder of real happiness, true living and universal understanding.

Many of our readers, perhaps, may think the good on earth are too happy to “come back”, while the less fortunate ones here “can’t get back”. One person investigating psychic phenomena probably encounters the selfish spirits and liars over there; while another investigator contacts the better element of society *in the beyond*. Man learns in three ways and only three—Association; Contrastment; and Experience; so speaking from his experience the first researcher says all who communicate with the earth people are bad, selfish and earth-bound. The second observer of psychic phenomena says that only the good on earth are allowed to communicate with us. Each is right according to his individual experience, but neither has gained a knowledge of the situation in its entirety. This reminds me of the story of three blind men who were told an elephant was passing, and each wanted to feel what an elephant was like, so they took turns. The first blind man felt the elephant’s trunk and told his blind friends that an elephant was like the trunk of a tree. The second blind

man felt the elephant’s tail and said the first man was wrong because he just felt the elephant and it was like a rope. The third blind man said both of the other two blind companions were wrong. He felt the elephant’s side and informed them that an elephant was like the side of a house. They were each correct, according to their individual experience.

That open doorway that swings from the world of spirit to the world of flesh *is not controlled* by any individual race, creed or color. We all belong to that great scheme of life. That gateway belongs to no one, but to ALL; and all who pass through it at the transition travel a road that leads to “somewhere” and if that road leads somewhere, it will also lead us back to our starting point, no matter what our qualities or peculiarities of character or temperament may be.

Yes—there are *selfish spirits* and they are anxious to come back and communicate with their loved ones just the same as any other person would be.

How can you know *selfish spirits*? The Good Book says: “By their fruits ye shall know them.” By your association with a spirit you soon know them. Wherever you find a selfish person on earth, there also will you find *selfish spirits* surrounding him. Through a Law of Attraction they come, whether you are aware of it or not, and what is more, they impress others to whom they are attracted with their own selfish ideas. A benevolent
(Continued on inside back cover)

SEEN THROUGH A MAGICIAN'S EYES

BY THE EDITOR

("Houdini's Spirit Exposés," by Joseph Dunninger, and Dunninger's Psychical Investigations," by Joseph H. Kraus.)

AS long as there are fraudulent mediums, which unfortunately it is impossible to deny, it is good that the public should be made acquainted with their methods, and as long as the authors confine themselves to this legitimate purpose we are in absolute agreement with them; but when they proceed to brand all mediums and psychic phenomena as fraudulent, we protest with all the vehemence of which we are capable.

We must confess that we have read this book with a great deal of interest and amusement. It is indeed a remarkable document, and proves conclusively that its authors in all their investigations conduct their researches in the spirit of the dark or middle ages, when a prisoner was held to be guilty unless he could prove his innocence: that is they put the burden of proof upon the accused and not upon themselves, the accusers.

They prate a great deal about "scientific research," but their methods are anything but scientific, unless indeed, it is scientific to give only those facts that uphold your case and carefully refrain from mentioning anything that is against it.

These "scientific" investigators are obsessed with the idea that only *their* observations can be truly designated as scientific, and take the stand that all other scientific men who have investigated, however famous they may be, have been deluded, because they themselves (the authors) are convinced that fraud, and nothing but fraud, can account for the results. Witness the following statement in the Preface:

"True, such masters as Sir Oliver Lodge, Sir Arthur Conan Doyle, Professor Richet, Flammarion, Dr. Crawford, Dr. Geley, and Dr. Kilner have *tried to test* mediums . . ."
(The italics are ours.)

The very phraseology used by the authors show how little they really understand serious investigations. It is not possible, as they state, "to summon" anyone from the other side, neither can they "be made to return."

Some of their explanations of how mediums produce their results are ludicrous in the extreme, and are infinitely more difficult for the reason to believe or understand than the spiritualistic theory. Their capacity for straining at gnats and swallowing camels is prodigious!

In the Preface they give a long extract from the Editorial of another magazine, and it is a fair conclusion that they therefore endorse all it says. On page 8 of this Preface it is stated: "Furthermore, it may be noted here that nearly all of the distinguished converts to spiritualism are, without exception, old men, well past 50 and 60, and some of them are much older than this. Their senses are certainly not as sharp as would be those of a younger man, and this phase alone is significant to those who are looking for the bare, unvarnished truth."

This is a deliberate and base befogging of the issue, and certainly shows that the writer was not looking for "the bare, unvarnished

truth." It is a well-known fact that for the average person the period up to forty is that in which the physical body develops to its greatest capacity, and that the *period from forty to fifty or sixty* is that in which the *mental powers reach their greatest maturity*.

And it is the *mental* side of the individual, not the physical, which is of the greatest importance in this, as in any other scientific researches.

Furthermore, it is utterly against the facts to say that "*without exception*" nearly all the distinguished converts to spiritualism are well past 50 and 60. Many of them may be that age *now*, but a considerable number were much below that age when they first became convinced of the truth of psychic phenomena.

Even granting that some of them had reached an advanced age before they openly professed their belief in such phenomena, in many cases the researches and investigations upon which their present belief is founded were conducted while they were *comparatively youthful*.

It is impossible for us to quote the whole preface, but the paragraphs that follow the one we have just quoted, sum up the whole spirit in which this book has been written. Throughout it there breathes a spirit of the fanaticism of the middle ages, the spirit that animated the Roman Church against all attempts to establish a physical science, the spirit which aroused the active opposition of men like Martin Luther, the spirit which led to the persecution of the early astronomers, chemists, physicists, and all who dared to probe the mysteries of nature.

And as all efforts of our ancestors to prevent the foundation of the physical sciences failed, so will all the efforts of present-day persecutors fail to prevent the foundation of a Psychical Science. In such matters, history truly repeats itself.

We could give a whole page of names of famous men and scientists who have in many cases given the best years of their life to the study of supernatural phenomena; there are Psychical Research Societies in the United States, England, and many other countries, who have an

incredible mass of attested phenomena; but all that is lightly brushed aside with a wave of the magician's wand and words to this effect "*We have not experienced it, our Committee have not investigated it, THEREFORE it cannot be so . . .*"

A great deal of space is then given to outlining the various prizes offered for genuine phenomena and the conditions under which mediums must consent to sit, and the statement is made that "one of the greatest exponents of psychic phenomena" has been engaged.

According to the dictionary, an "exponent" is "One who explains or interprets the principles of something." But how can anyone explain or interpret something they have admittedly *never experienced*, and moreover, which they affirm *cannot exist*?

The further statement is made that this individual "is considered one of the best living authorities on spiritism." Surely this is the very antithesis of "scientific investigation!" Would the writer who made that statement recognize as an authority on astronomy a man who *denied* that there was such a science? Would he recognize as an authority on chemistry one who spent his life trying to prove that such a science did not exist? Surely not. Then why should he designate an individual as "one of the best living authorities on spiritism" who has never experienced a genuine spiritualistic manifestation, and who devotes his life to trying to prove that all such manifestations are fraudulent? Is it scientific procedure to appoint such an individual as the Chairman of a Committee to pronounce upon the genuineness of such phenomena?

Another point on which we wish to take issue with them—particularly because they stress the scientific value of their tests—is the assumption that because such phenomena can be duplicated by normal means (and often with the use of elaborate paraphernalia), that such phenomena is "*ipso facto*" fraudulent. This may be, but not necessarily so, a reason for doubting the genuineness of such phenomena, but it certainly is not in itself a *proof* of fraud.

It is not the function of science as such, to prove or disprove the existence of anything. Science is properly concerned with the *observation of facts*, and from such facts trying to ascertain the laws which govern those facts.

Let us take a case in point. On page 101 of their book is a flashlight photograph taken during a seance with Nino Pecoraro, which shows a hand projecting from the cabinet holding a paper. The writer of the account that accompanies the photograph states that Nino Pecoraro was in the cabinet, *bound and sealed*. On the reproduction of the photograph he states "The medium's hand is clearly seen." When we personally asked the writer how he *knew* it was the medium's hand, he replied: "Oh, well, if you saw the actual photograph you would also agree with us that it was his hand." And that is what they call "scientific investigation!" Is it not one of the first axioms of science that we cannot trust to our senses, and that "guessing" or "believing" is not *knowing*?

As a matter of fact, we *have* seen an actual photograph, and we have compared the hand shown in it with the actual hand of the medium, and we have no hesitation in declaring that whatever hand it is, it is *not* that of Nino Pecoraro.

Let us now proceed to an examination of some of the actual instances given in this book. On page 18 is an article entitled "The Price-Hope Case." This is a particularly flagrant instance of the suppression of vital facts. It is classed by the authors as one of the important items among Houdini's manuscripts; but there are several important omissions as well as several misstatements of fact. The case is rather involved and too long for us to enter into much detail here, but those interested can find a full account of the case in Sir Arthur Conan Doyle's "*The Case for Spirit Photography*." In the account taken from Houdini's papers, it would appear that all the plates had been substituted, and that the special mark put on Mr. Price's plates by the manufacturers was missing in each case. This was not so. Only *one* plate failed to show this mark, that being the one on which the

extra appeared. After giving a lot of information Sir Arthur proceeds as follows: "... therefore the conclusion seems to be irresistible that this plate was abstracted from the packet *before* the experiment by someone who knew exactly what it was (i.e., a marked plate). If this be so, Hope is the victim of a conspiracy and he is a much ill-used man. I see no possible alternative to this conclusion."

That Mr. Price himself was not satisfied with the test is shown by the following document which he signed *after* the test, and which ends with these words:

"We are convinced that the test with Hope on February 24th does not rule out the possibility that Hope has produced supernatural pictures, or that he is able to produce 'extras' by other than normal means."

We have had occasion to remark upon the unscientific spirit in which this book is written. Here are two instances: In describing "The Bow Street Case" the authors write: "Court publicity, unless the decision is rendered against the accused, is very favourable from a medium's standpoint. *Most of them advertise the number of times they have been arrested and released.*" Obviously this is a statement that it is impossible to substantiate, and during our experience of over twenty years we have never come across such a statement.

The second instance is entitled "Poor Pioneering Mumler," and although the authors have to admit that the case against him was dismissed for want of evidence, it is brought forward and worded in such a way as to imply that he was a proved fraud.

"What Happens When a Really Ingenious Medium Gets Busy?" is an excellent example of the loose "explanations" given in this book. Apparently no difference is made between an explanation of how certain phenomena *might* be achieved, and how it actually was achieved; although there is a vast and important difference between the two. The former is merely an *idea* of how it might have been done, whereas the latter is supposed to be an *exact account* of how that particular

phenomena was produced. No true scientific investigator would ever confuse the two.

The article in question is so worded as to appear to be an actual account of the facts, as observed by the author, whereas it is evident that it is only a suppositional explanation of how it *might* have been done.

Intelligent readers are asked to believe that the whirring of wings was accomplished by letting a blackened pigeon fly into a dark room on a long string, letting it fly around for a while and then hauling it back!

We are also asked to believe that levitation was simulated by introducing a confederate into this pitch dark room, who approached a sitter (which of his five senses did he use to avoid bumping into chairs or tripping over feet, etc.?) tilted his chair, lifted it a few inches, and by putting his hand on the person's head completed the illusion that his head had struck the ceiling. Just try and imagine what this implies, dear Reader. A man goes into a pitch dark room—where there are ten or a dozen people listening for the slightest noise (and in the dark one's faculty for hearing becomes accentuated)—seizes the chair, say, on which you are seated, and lifts it in the air. Even if you are a small person, it is reasonable to suppose

that this would require BOTH his hands, especially if he must keep the chair level so that you do not fall off it—a feat in itself in the dark—and then to complete the illusion that you had been levitated to the ceiling, he places *another hand* (for we already have *two* fully occupied) upon your head . . . reason boggles at such an explanation . . . can Magicians produce people at will with *three* hands and arms, for only by such a supposition can one credit their explanations! Joking apart, such an explanation is too absurd for words, and does no credit to the one who puts it forward . . . scientific investigations . . . surely we must be dreaming . . . and the title for this article should have been: "WHAT HAPPENS WHEN AN EXPOSER'S IMAGINATION REALLY GETS BUSY."

(In the August instalment the Authors of this book show you how to prove that Washington or Napoleon never existed! We shall also tell you about the wonderful chair that contained a *secret drawer large enough* to contain casts of faces (arms, legs, etc. Read how many mediums read through over 70,000 letters to gain knowledge to retail to their clients!)

A RECENT "MARGERY" SEANCE AT BOSTON

(Continued from Page 79)

twice he kept the machine blown up; and once their position was *reversed*, showing that instead of air being blown into the tube a suction process was being exerted!

Dr. Crandon told us that this was an *entirely new phenomenon* and the first time that Walter had operated the machine himself. It was an impressive and fitting close to a very interesting evening.

At the close of the sitting we all went downstairs to see if

Mrs. Crandon and Mrs. Litzelmann could be impressed with the numbers of the calendar sheets by Walter. Mrs. Crandon sat in one room with the sitters, while I went with Mrs. Litzelmann into another. Within three to four minutes she had written down five numbers, and then Dr. Crandon came in and said that Mrs. Crandon had completed hers. On checking them up we found that she had them all correct with one exception; she had put down "23" instead of "28", 80% correct. Mrs. Litzelmann had three out of the five correct.

THE USES OF SPIRIT COMMUNICATION

By OWEN R. WASHBURN

MAN'S greatest aid in arriving at correct conclusions, his best inspirations to live in accord with the best impulses he feels, come from his association with more developed minds. The minds that exist in the spirit world have the advantage of a time longer than that given to the earth life, in which to gain wisdom, experience and a highly developed spiritual consciousness. If, therefore, we can come into frequent association with people in the spirit world, and can, of these spirits, have communications from those of higher abilities and purposes than those we possess, then we gain added power to come to correct opinions and to be actuated by our loftiest purposes. These facts are an adequate answer to those rather thoughtless, oftentimes stupid people who say that spirit communications are and can be of no practical value.

On trial we find the attempt to obtain communications from the more highly endowed spirits is made difficult by a natural law; the rule that we can not get into satisfactory communication with minds in the Other World that are repelled by the grossness or lack of good will in the daily lives of those seeking communications. Tem-

porary, fleeting messages or conversations with spirits very far more developed than the earth people seeking the communications from lofty souls beyond are given, but the spirit world is under a law that requires that each soul on earth must climb the path immediately ahead, if it is to come in continuing contact with spirits very far above it. Yet there are no closed doors in Heaven or in Hell. The man who desires the ministry of the heavenly host of highly endowed spirits can obtain it, by desiring and seeking his own development.

The principal work of the spirit philanthropists is in effecting a change of purpose and of understanding in the consciousness of less developed mortals and spirits. Yet on the lower planes here on earth spirit communications and influences are highly useful, as aids to mental and physical health, to right domestic relations and to successful living they are often invaluable.

It is universally conceded that religion has a universal value here on earth. It often improves the value of real estate, checks loss from crime and dissipation, guards the health and comforts and regulates the lives

of practically all earth's people. In opposition to the religious impulse is the agnostic and the atheist. The life dominated by a feeling that there is no Over-Ruling Spirit or immortality for man, leaves the victim without sufficient incentive to a useful or properly loved existence. Spirit communications are a sovereign remedy for this evil. One whisper, from the Spirit World, which brings evidence that satisfies the inquirer that some one who is dead still lives and loves him, drowns out the voices of the materialists who deny the immortality of the soul.

I have often improved conditions for some desperate person by manifesting the power of the higher realms to communicate with mortals. I was once called to a house where I knew no one, in the hope that I might help in some way a woman who was ill there. A friend of that family thought my understanding of the mind might be of use. I was met at the door by the husband who sadly told me there was no need of my entering, as the doctors in consultation had just left the house, saying there was no hope. None the less I went in, found a very sick woman and a husband, too poor to have enough help from nurses, almost asleep on his feet. I receive, at times, information from the Spirit World by mental pictures not reproductions of scenes I have viewed. I thus saw that the woman was imitating a man she loved who was dying. Being unheard by the husband, who was asleep, I could tell her

the facts and she saw I was right. I made her realize that she might really die if she did not throw aside the strong suggestion gained from the sight of the dying woman whom she had visited the day before her illness began. She at once slept quietly and forty-eight hours later, though still weak, was dressed and around the house. Millions of people have been aided in times of sickness by suggestions and revelations from spirit friends. Here and there are qualified physicians who work daily under spirit suggestion and by the information spirits give as to each patient and they are highly successful. Often such physicians keep the facts as to their aid from unseen life secret.

The people who assert that spirit communications are without value are influential with people as uninformed as themselves. They keep many from obtaining aid which would be of great value. The belief that such messages and hints are useless has kept the medical profession from a proper investigation of the theory that in some cases undeveloped spirits create mental confusion that makes the difference between sanity and insanity. The evidence that thousands of inmates of asylums might be cured by a proper cooperation between skilled alienists and the altruists of the Spirit World is conclusive. A New York physician is doing pioneer work in this field, in New York City, and the reports made by him and by a formerly insane man whom he and the spirit band aiding him, brought to a cure, printed in

recent issues of the official journal of the American Society of Psychic Research, confirm the opinion that "casting out of demons" by Jesus, the Carpenter of Nazareth, was an actual freeing of nervous people from influences of undeveloped personalities in the Spirit World who made sanity impossible while they were in intimate relations with those who had made such unseen guests welcome by some form of selfish or vicious living. My own method, on the occasion where I have sought to help the insane, has been to ignore the presence of any undeveloped former mortals dwelling in the Spirit World and to arouse the latent powers in the sufferer. In this work I have always had the aid of spirits interested in my task. In one instance, I visited an asylum where a man whom I had not seen for nearly thirty years persisted in staying in bed and in opposing every wish of the asylum attendants. The doctor in charge described him to me as "the craziest man in our institution." In my conversation with him, acting under psychic impressions, I lifted him from his numb despair by treating him as one capable of being sane. On my next visit, a week later, he was in a better ward, much improved. On my third visit I took him for an auto ride, had him lunch with me at a restaurant, he behaving properly. Calling once in a week or two I found him on my fifth visit given liberty as to the grounds of the asylum and free to go and board anywhere in the country that the people cared to

receive him. He remained fairly sane, if not wholly so, his physical weakness from a former manner of life preventing, along with his age, a return to any employment.

I have, in two other cases, aided people condemned by able and honest physicians to a confined life in sanitariums. To one I transmitted the knowledge that the insanity was due to hysterical imitation of an insane person recently in the household where she lived. The other received information known only to the dead son she was grieving over. Both were saved by spirit-given information, both were permanently and perfectly cured.

The body of facts as to the cure of semi-responsible people is great. In one instance a man who had been very efficient in his youth proved, after graduating from college, to be very inefficient. He visited me and by psychic pictures I was shown that he had, during a moment of great physical strain, broken or injured a small blood vessel in his head. This interfered for a time with his mental efficiency and he failed to reach his previous high marks in his college studies. He became subconsciously and by mental habit disinclined to a vigorous action of his faculties. This state continued for years, but after the cause of his failure in business had been made plain to him he, in the course of a few days, returned with tremendous energy to his former efficiency, and obtained a large income. It is a law of the mind that once aware of a needless handicap and its

cause it will at once relieve itself of it.

The uses of spirit communications are the uses of increased information, wise suggestions and inspiring impulses. Not all communications that purport to come from good spirits are genuine. Not all alleged information or wisdom is to be trusted. Paul the Apostle, who became great by the influence of a spirit communication given in daylight as he was on a highway, advised that we "try the spirits," that is judge them.

The attainment of communication of increasing clearness, between the world of advanced spirits and this world, is the greatest achievement of the past two centuries. The work has been hardly begun; the problems connected with the transmission of messages through a field between two realms of life; a field necessarily closed to undeveloped men and spirits if mortals are to be free; a realm where matter is changed in form and made visible or invisible by mental forces; where the minds of spirits, mediums and inquirers affect each other and modify each other; is difficult, but it is worth doing. To those who because of theology, ecclesiastical authority, mental indolence, preconceived opinions made without investigation, condemn our work we may say, as did that great Leader who, having died returned to counsel, admonish and inspire; "Ye shall know the truth and the truth shall make you free."



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SOME REFLECTIONS ON THE CONTROL OF PHYSICAL MEDIUMS AT TEST SEANCES*

By NEIL GOW

*From "The British Journal of Psychical Research", by kind permission.

IF I were a physical medium I think I should be quite willing, even anxious, to submit to scientific tests of my mediumship. But only on certain conditions.

Supposing that I were such a medium (I am not) and I had consented to be "tested" by a group of scientific researchers; supposing, too, that I had laid down no conditions, but had submitted blindly and loyally to all the restrictions imposed by my examiners. In the light of past history I imagine that my experience would be somewhat as follows:

I should, probably, have been stripped and examined, then clothed in a specially prepared costume. My legs would then be swathed about with ropes. Round my wrists, eating into the flesh, would be coiled lashings of wire. Possibly some form of dog-collar would encircle my neck, while a canvas waistcoat strapped tightly round my waist and arms would hinder my freedom, and incidentally restrict my breathing. Perhaps a fish net would be sewn round me—with or without bells—and my head might conceivably be placed in a bag to ensure that no coils of chiffon, or other colorable imitation of teleplasm, which might be concealed under my

tongue, could be spewed out during the seance with fraudulent intent.

Thus encumbered, panting, constricted, and sweating, I then submit myself, in the interests of scientific truth, to a test seance.

What happens next?

Possibly I next become dimly aware that the lights are full up, and that curious eyes are gazing at me. Blinking confusedly, I gaze around at the group of examiners, and gasp feebly: "Is the seance over?"

"All over!" says somebody briskly, untying my bonds.

Rubbing my cramp limbs, I reflect thankfully that the wretched ordeal is concluded and that I can now dress, eat and rest. Blessed relief!

"Did any phenomena occur?" I ask next.

"Yes, indeed," replies somebody.

"Excellent!" I murmur to myself, limping stiffly into the next room to get my clothes.

But a nasty shock awaits me later. On perusing the report of the investigating committee, I find I am by no means acquitted of fraud. On the contrary, the verdict (expressed or implied) is something to this effect:

"The phenomena took place. The medium was bound,

chained, wired-in, and gagged. It is clearly obvious, therefore, that he tricked us by some method which at present eludes detection."

After that, I—a hypothetical medium—would feel distinctly annoyed. Probably I might write a rude letter to the committee; in it I might say: "Gentlemen, I submitted uncomplainingly to every restriction you desired to impose. You still label me a fraud. What, then, is the use of your tests?"

I should probably fight shy of the scientific investigators after that, refusing to have any communication with any person who desired to test my mediumship. I might grow disappointed and cynical. It would be very natural, I think. Other scientific investigators would shrug their shoulders and say, "He refuses to let us test him. A fraud, obviously."

And so a position of deadlock would be reached.

* * * *

Now I fear this hypothetical story has only too many illustrations in real life. Much necessary work is being held up, owing to the natural shrinking from test experiments by the sensitive—a timidity with which I fully sympathize.

I might (as a medium) resolve to put aside my unpleasant memories and consent to further tests, on the following condition:

"I will submit to be tested but only provided that the conditions of control are so impregnable that should phenomena occur the investigators *must* logically acquit me of fraud."

There are many difficulties in the way of accepting such a condition. But it is not an unreasonable one for a medium to impose.

* * * *

And now, supposing that I am the researcher and not the medium! Should I accept the above condition?

That requires thinking over.

I am now imagining myself to be the scientist—complete with horn-rimmed spectacles and an academic degree. My subconscious reactions to the medium's proposed condition would probably be these:

"This proposition contains the seeds of danger for myself. Supposing the medium has successfully passed all my tests, and I have formally and publicly acquitted him of fraud. And supposing, after a short interval, I find he *has* tricked me after all! Supposing I open the pages of the *Sunday Boost* and discover a triumphant article, signed by the medium, entitled, 'How I fooled Professor X.' What then? My reputation as a scientist will vanish. . . . No, it's too dangerous! The only safe path is to deny everything phenomenal — and keep on denying."

Do scientific researchers actually argue thus to themselves when examining psychic phenomena? Consciously no. But subconsciously, probably yes. It is very natural, human, understandable. It is an attitude which I can comprehend, and in some measure sympathize with. But it certainly hinders progress.

Could not a compromise be arranged? Here is a reasonable suggestion. Before the test takes place it might be agreed between the examiner and the medium—or the medium's representative (a kind of "Prisoner's Friend!")—that if no fraud is discovered, *then a certificate to that effect will be granted.* (A negative finding, of course, but, at least, not unreasonable.) Something like this, possibly:

"We, the undersigned, having examined Mr. X.Y.Z., on whose behalf certain phenomenal powers are claimed, declare that we have submitted the said X.Y.Z. to a series of stringent tests. We bound, gagged and sat on the alleged medium; passed electric currents through his hands and feet; sewed him up in a canvas bag, buried his head in a bucket of treacle and nailed his ears to the seance-room table. In spite of these restrictions certain phenomena (as per attached schedule) were observed. *We declare we were unable to detect any kind of fraud, trickery or subterfuge.*"

The above is merely a rough idea. It contains certain elements of practical justice, clears away some of the uncertainty that surrounds nearly all such "tests," is reasonably satisfying to the genuine medium without pinning down the scientist to any compromisingly final verdict.

Some clear-cut pre-arrangement on the lines I have indicated might heal the breach between scientist and sensitive. Both are at present mutually at loggerheads, the one being

aloof, skeptical, uncompromising; the other suspicious, timid, disillusioned and disgruntled. It is all so human, so understandable. But what a hindrance to psychic work! The usual attitude of the scientific researcher is "Heads I win, tails you lose," while the attitude of the average medium is "What's the use! I am foredoomed from the start to a verdict of 'Undetected fraud!'" And the result is that scientific psychic researchers are being deprived of their essential "raw material"—the mediums.

* * * *

I have been led into the above rambling meditations by a consideration of the new electrical method of control which I saw at work during a Rudi Schneider seance at the National Laboratory of Psychical Research. This system has points of interest and value. In principle it approaches perfection. Some kind of positive result is obtained, though not necessarily a finally conclusive one. It protects the medium from the pain and discomfort of chains, ropes, handcuffs and gags. The sitters, too, are controlled—an important element. The medium is protected in a large measure against wanton or malicious interference by the sitters.

* * * *

And now for a little story. In a lonely bungalow in a tropical country lived a man, whose name and occupation are quite immaterial. One night he was entertaining a few friends from outlying posts, and the conversation turned upon the absence of one, Smith, an invited guest who had failed to arrive. During coffee and cigars the curtains of the bungalow separating the livingroom from the sleeping quarters, were ob-

served to move mysteriously. "That's Smith—he's hiding behind the curtains for a joke," remarked one of the guests. "No—it's a snake!" retorted the host, and reaching for a revolver he fired at the moving curtains. There was a flat, dull thud, and on lifting the curtains the body of a dying reptile was found writhing on the floor.

"Supposing it *had* been Smith?" remarked one of the guests.

"Impossible!" remarked the host. "I was quite certain it was a snake."

MORAL: "If you are quite certain it is a snake—shoot; but always remember that it might be Smith."

* * * * *

Too often, in the past, the medium—"Smith"—has been treated like the snake. He hasn't liked it a bit. And now he feels a very natural reluctance to come forward and submit his mediumship to scientific examination. I sympathize. But I believe the electrical system of control used at the National Laboratory of Psychological Research will go far to restore his confidence.

DEATH UNVEILED

By Anna Louise Fletcher



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BOOK REVIEWS

All who are interested in psychic science cannot help but enjoy "Cheiro's" *True Ghost Stories*. Once they have started they will find it difficult to put the book down until they have read to the last page.

The author has divided the book into two parts, the first of which deals with "Ghosts That Come Unbidden." Among these is an account of the famous Mummy Case of the British Museum. The writer well remembers going with a friend to the Museum to look at this mummy, which was then in the Egyptian Galleries. Strange tales were being told regarding it—about which all London was talking. Shortly afterwards it was removed by the Museum Authorities owing to the report of untoward happenings to anyone who attempted to draw or sketch it.

The second and greater part of the book is entitled: "Ghosts That Are Bidden." "Cheiro" tells how King Edward VII came to him at a seance during the Great War and gave a message. He also describes how Nurse Cavell spoke to him two years after her execution.

The Publishers print a Foreword to the book, testifying that they "have examined documents and evidence which prove that *True Ghost Stories*, as related by 'Cheiro' in the following pages, are substantiated by facts and actual occurrences."

If you are asked to recommend a book suitable for a novice in psychic matters, you cannot do better than recommend, "*Is Death the End?*" by John Henry Remmers. It is particularly suitable in that the author takes you right back to the beginning of his own investigations, and shows you step by step, how to proceed in the development of your own psychic powers.

Professional mediums are very necessary, and many of them are doing wonderful work bringing consolation to thousands by proving to them that *death is not the end*, but they are only pioneers who show you the "delectable land," and it is up to each one of us to enter ourselves, so that we in our turn may be able to show this land to other seekers. Mr. Remmer's book shows you how to do this, and we earnestly recommend everyone to read and study it.

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(Continued from Page 84)

character here through the Law of Attraction surrounds himself with benevolent and sympathetic spirits. A selfish soul here attracts his own kind from the realm of spirit.

Psychic phenomena in all its phases should be studied as the astronomer observes the phenomena of the heavens. He cannot command any one planet to reverse its course, neither can he command it to do some of the things he would like to see. His science is governed by natural laws, as well as ours, and he gains his knowledge by observation of what takes place

in accordance with natural law, weighs his observations in the balance of reason based on his past experience, and is able to foretell, to a degree at least, what the results of certain actions and reactions will be. The sooner we think of those spirit friends of ours as real living people the same as we think of our friends here on the earth living in an adjacent town, the sooner will our concept of these seemingly "mysterious" things disappear.

Not so pleasant to think about, perhaps, but it is true; there are selfish spirits. We must face the facts and study them.

BOOKS WORTH READING

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