

THE
DIRECT-VOICE

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

IN THIS ISSUE

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By Florizel von Reuter.

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LONDON"

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"SPIRIT ATTRACTIONS"

By Maina L. Tafe

"SEEN THROUGH A MAGICIAN'S EYES"

By the Editor.

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1930

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THE DIRECT VOICE

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

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NOTES OWEN R. WASHBURN

THE spirits of American Indians are not to be regarded, in most seances, as of a low type. The Indians proved from the earliest times that they had minds of quality equal to those of white men. Dartmouth College students who were sons of various tribal leaders, graduated with honors in the early days of the colonies. Most of the Indian spirits left the world a very long time ago. Some have been in spirit lands for centuries. They had great capabilities when they died and it is fair to suppose that, beginning spirit life with a long training in observing obscure facts such as wood trails, hunting, war and fishing constantly provided, they rapidly progressed in learning subtle and half-hidden truths as to life in advanced realms. Always closely identified with natural

scenes and forces they now return to earth more easily than do the spirits of white people. The civilization of the white man prepares people for a life apart from nature; the Indians lived in nature and by comprehending it. As the Indians return now they drop easily into the manners of their earth life. Their primitive exclamations, however, may easily cover minds as learned, subtle, wise and refined as can possibly communicate with people on earth. Their remarkable good will, willingness to do work for the spiritualist cause, fellowship toward each other and toward all who need and admire them, is well known to scientific spiritualists. Care should be taken not to misunderstand: the guttural exclamations of a primitive time may herald the arrival of a spirit as superior as that of George Washington, as gifted as Edison or Hoover.

ARTHUR CONAN DOYLE



Only the palm triumphant would we render,
Or laurel from some height of cool, pure air;
Nor with a dirge his noble body bear
To that still spot where all his earthly splendor
Shall find a shrine and sorrow, warm and tender,
Rest like a dawn above earth's tributes there.
Great was his fame, greater his genius rare,
Yet he, untiring, knowing no surrender,
Was greatest in his love of human kind.
The sound of "Rachel weeping" moved his heart:
He broke anew the tomb where Christ was laid,
Saw risen again the Son of Man; had part
With Him; and as his soul took flight
Shed on its path a flood of heavenly light.

The veil that in his spirit's temple hung
Was rent in twain; he passed beyond the night
With life renewed; with resurrection might
He entered where victorious songs were sung;
Where for his coming temple bells were rung.
The peace of God was on him and his sight
Viewed, far beyond the shadows, each delight
Known to the valiant who, great hosts among,
Move gladly, glowing with Christ's perfect grace:
Sharing the wonders of the life to be;
Destined at last to meet Him face to face
Who also fought till death to set men free.

Bear we no willows, grudge we not the sod,
The earth-worn body of this Knight of God!

—OWEN R. WASHBURN.

SIR ARTHUR CONAN DOYLE

By Florizel von Reuter

SIR ARTHUR CONAN DOYLE, that most popular and romantic figure of twentieth century Spiritualism, has passed into the great Beyond to learn the truth about those problems he so fearlessly and nobly championed for forty years. Writing to the author of these lines several years ago he said: "I have fought incessantly for twenty years and feel that I shall be glad of a rest." But not until the last six months of his life did his tireless energy and gigantic determination to carry on the struggle until the last show signs of flagging, and then it was not the spirit but the flesh which was weak. When lecturing in Scandinavia he was attacked by severe heart pains. With his characteristic will-power he forced himself to continue his work until the lecture-tour was brought to a triumphant conclusion. Then came the collapse and Sir Arthur had to be carried off the ship when he arrived in England. He never recovered from that final exertion, but his pen was vigorous until the last and his last book was the product of those months when he was confined to his home in Crowborough.

At last the sands of life ran so low that recovery was impossible and Sir Arthur Conan Doyle, historian, novelist, playwright, crusader, missionary, psychic-researcher, lecturer, sportsman, orator, journalist, poet, politician, reformer and medicus, took farewell of his dearly beloved wife with the touchingly devoted words: "You are wonderful," the last words he spoke in this life.

These farewell words of a devoted husband and loving father are characteristic of the man himself, of his loving, affectionate, generous and true nature. No wife or child could have wished for a more demonstrative, affectionate husband or father, none could have desired a more loyal friend. During the years of intimate association with Sir Arthur, the writer of these lines has repeatedly experienced the benefits of his loyal and affectionate friendship. He was one to whom one could always confide one's troubles and be sure of a sympathetic ear and a helping hand.

* * * *

As a novelist Conan Doyle's name was known in all countries. His Sherlock Holmes tales have been translated into every conceivable language. Indeed, so living a personage had the great detective become that many people supposed him to be a fact, not fiction. From a literary point of view his historical romance "*The White Company*" and "*Micah*

Clarke" have for stylistic and historical accuracy in detail rarely been equalled. His adventure tales, such as "*Round the Fire*" or "*Round the Red Light*", and "*The Lost World*" showed the inexhaustive wealth of imagination in which he excelled. I have not read his *History of the Great War*, or rather of the British Campaigns in Flanders (as I have

an aversion to all war-literature), but I understand it is a work of great value as a tribute to the British Army. The *Evening Standard* (London) paid him a great tribute in writing: "No other English author, save only Shakespeare and Dickens, has given us characters which have so irrevocably stepped out from between the covers into real life"

* * * *

But it is his work on Psychical Research and Spiritualism which have chiefly endeared him to Spiritualists. When forty years ago Conan Doyle, as a struggling young doctor, first got into touch with Spiritualism through General Drayson, he probably little anticipated the role he was destined to play as prophet and crusader. With that energy and determination characteristic of him, he threw himself into Psychical Research work and never ceased his investigations until he became convinced of the Truth of Life after Death. Sceptics and unbelievers have hinted that his conviction was due to his mind having been slightly impaired by grief caused by his son's death.

The truth of the matter is that he was already deeply engaged in lecture-work at the time of this sad event, his convictions having been established long before. One of his last actions was to resign his membership in the British Society for Psychical Research, his resignation being accompanied by a characteristically energetic letter, in which he stated that he could no longer remain associated with a body

of investigators who seemed bent upon discrediting the work the Society had been doing for fifty years, by the standpoint they were now taking, that of denying the genuineness of half the phenomena. It was amusing to read in foreign newspapers the garbled accounts of this incident, written by ignorant journalists who knew no difference between psychic research and Spiritualism, and consequently circulated far and wide the report that Doyle had finally severed all connections with Spiritualism. One newspaper published his photograph with the words "He has had enough of Spiritualism"!

Conan Doyle's most popular books upon Spiritualism are "*The Vital Message*" and "*The New Revelation*", whereas his really magnificent "*History of Spiritualism*," owing to its length — two volumes — and price has not yet attained the circulation it deserves. Highly entertaining and virile in style are his accounts of his American and Australian lecture-tours, each published in separate volumes. He also published a record of his South African Tour. Had Sir Arthur not gone upon that tour, but had begun earlier to take care of his health we would probably still have him with us. But his services for Spiritualism were so gigantic that his name will be handed down to posterity as the greatest British crusader the Spiritualist cause can boast of. In future centuries the name of Arthur Conan Doyle will stand like a monument to Spiritualism in the world's history.

Many ignorant English people have never heard of psychic research or Spiritualism save in connection with Conan Doyle. Others think that Spiritualism began with Doyle and ends with Sir Oliver Lodge. Certain it is that these two brave honest advocates, the clever novelist on the one side, the keen-brained scientist on the other, have done more for Psychic Science in England than the entire Psychic Research Society, with its petty squabbings and quibbling over the question if certain phenomena be genuine or fraudulent.

Conan Doyle's gift of oratory, his bluff, hearty, jocuse but absolutely sincere personality, combined with his great popularity as a novelist, fitted him to be the model advocate for Spiritualism, for he could reach all grades of the people. The workman, the policeman, the sportsman, the clubman, the aristocrat, all knew and respected him, and though all did not take his spiritualistic

beliefs seriously, all were nevertheless willing to listen to him attentively.

He never shirked an argument and for many a year he never left an attack on Spiritualism by the press unanswered. Luckily his name as an author opened all doors of the Press, so that he was usually able to deal as heavy blows as he received.

And so we take leave of this brave and loyal Knight-errant of Spiritualism and wish him Godspeed upon the new journey he has begun. May he soon give us news of his experience of Life after Death.

We feel sure that if Spiritualism is a fact, Conan Doyle will do his best to vindicate the truth of his belief. In a letter written to an American friend shortly before his passing he stated that he was looking forward to meeting Houdini and talking things over with him. The meeting between the great believer and the great doubter should be of mutual interest.

BOOKS RECEIVED

- "AUBERY MESSAGES, Evidence of Life, Memory, Affection, After the Change Called Death." Edited by Ida Eckert-Lawrence. 1928. \$2.00.
- "EXPERIENCES IN THE UNSEEN WORLD," by William Stainton Moses (M. A. Oxen), through the hand of M. E. Cox. London: Psychic Press, 75c.
- "LAMPBEARER, His Experience and Progress in the Spirit World." Given through the hand of E. E. Green. Edited by the Rev. Eustice Owen. With a Foreword by the Rev. G. Vale Owen. London: The Psychic Press. 75c.
- "TALKS WITH THE IMMORTALS," arranged by S. O. Cox. London: The Psychic Press. 75c.
- "LISTENING IN. A Record of a Singular Experience." By Olive C. B. Pixley. London: Psychic Bookshop & Library. 50c.
- "THE TESTIMONY FOR SPIRITUALISM," by John Selden Willmore, M.A., For Twenty Years Judge at the Native Court of Appeal in Egypt. London: The Psychic Press, 1930. 50c.
- "CONVERSATIONS WITH THE OTHER WORLD TELEPATHY IN THIS." Edited by Isobel Grant. Williams & Northgate, Ltd. London. 2s. 6d.
- "THE TRAILS OF TRUTH," by Jenny O'Hara Pincock, \$2.00.

TWO INTERESTING EXPERIENCES IN LONDON

By

R. FIELDING-OULD, M.A., M.D., M.R.C.P.

WE held a hundred seances in all. We were about fifteen in number, a simple group of friends banded together with the common idea of elucidating, if permitted, some of the elusive problems of Psychic Science.

Fortunately we had at our disposal an excellent "materializing" medium, whom we engaged to sit for us exclusively for the modest payment of \$15 a week. He was a miner by occupation, of humble origin and little education. The seances were held on Wednesday evenings in a flat we had leased for the purpose in Buckingham Gate in the City of Westminster. The flat we furnished to suit the needs of our projected research, a few chairs—a table or two and a small organ was all we thought necessary. It will be noticed that, for all ordinary residential purposes, the flat was really unfurnished.

Our group was made up entirely of friends, all well known to one another and it was ruled by a committee of five. Every member of this committee was in one way or another technically expert; one well known in the world of psychic research (Dr. Ellis Powell) was a barrister-at-law, well versed in

physical science and Editor of the *Financial Times*; another was an expert electrician, and a third a doctor of medicine given to psychology and a barrister-at-law of the Inner Temple. As a rule we did not admit more than nine sitters to any one meeting, and strangers, *i. e.*, persons not belonging to the group, were rigidly excluded.

On two occasions only, did we make exceptions to this rule, and what transpired on those evenings shall now be briefly recounted.

Inasmuch as the flat was untenanted and locked up between the evenings of our meetings, and as the medium arrived unaccompanied, we did not resort to the familiar bands and restrictions which are in some quarters regarded as a guarantee against fraudulent practices. The medium was always searched as a preliminary and it was held, after careful consideration, that fraud was impossible under the conditions prevailing.

It should be remembered, that the medium was introduced into a room entirely strange to him and to which in the intervals of sitting he had no access. Moreover, at every seance he was surrounded by people of experience in

psychic research, and whose one determination was that whatever phenomena occurred fraud should be impossible. We were in fact always watchful and wary. In one corner of the seance room we constructed a "cabinet" of black hanging curtains. In this the medium sat and on each side of the entrance to the cabinet it was the invariable rule for a member of the committee to sit. The phenomena which occurred varied, as might be expected, from week to week—some evenings were almost blank, but this experience happily was rare. It was observed that the variety and intensity of the phenomena were affected chiefly by the atmospheric conditions, but sometimes by the physical condition of the medium.

When the nights were dry and frosty, phenomena were interesting and often startling, but when the weather was damp or foggy the results, on the other hand, were sometimes negligible. In the United States many of the brilliant results obtained may be ascribed to the dry and electric character of the climate. We invariably commenced our sittings at seven o'clock in the evening.

One night we were about to begin the seance when there came, all unexpectedly, a knocking at the outer door. Investigation showed that a strange lady was waiting outside, asking permission to enter and sit with us. She said she came from Edinburgh and had been sent by a Scotch medium to visit us. She added that she had been told that at our circle

she would receive an answer to some question which was troubling her. Gently but firmly we pointed out that we never admitted strangers; our visitor, however, pathetically pressed us to allow her to join our circle just for one sitting only. After a hurried consultation the committee gave its consent. We were reluctant, but largely influenced by the fact that the lady had traveled a long way, with a definite and important object in view, and under the precise instructions of a medium in her own town. Moreover, we calculated that we might experience something of the nature of a test. The writer of these notes was deputed to sit next the newcomer, and advised to be specially watchful that none of our precise and well thought out rules was transgressed.

I should have said that we always sat in a fairly strong red light, whereby it was just possible to see dimly the faces of the sitters in the circle. Luminous slates were also provided, which as a rule lay face downward on the floor, but which could be raised at any moment for special illumination. All being arranged, the sitting began, and in a few moments the medium went into the trance condition. After a few preliminary remarks by the controls there appeared in front of our lady visitor, at a distance of about two feet, the most beautiful head and shoulders of a female figure. This form was draped in some sort of white material which partially enveloped the head and flowed down on to the shoul-

ders. It was lighted up and made clearly visible by a luminous slate, which was picked up off the floor for the purpose, by some unknown invisible agency.

Seated where he was, the writer was able to see the figure quite clearly at about two feet distance, and he particularly noted the eyes, eyelashes and eyebrows which were perfectly defined, and also noted the glistering of the coating of the eyeball—the conjunctiva. No word was uttered at first, but the figure and face were kept under close observation until a minute perhaps had passed. Then a curious change was noticed; very gradually the color left the face and eyes, the definition of the features became blurred, and finally all resemblance to a human face was lost; there remained only a uniformly brown mass, resembling an oval football. It was impossible to estimate the time occupied in the transformation, but after perhaps ten seconds a further change took place; gradually, just as they had previously dissolved, the features, details and color of the original beautiful face reappeared and once more one found oneself gazing into a countenance marked not only by its beauty but also by the vital and natural appearance of the manifestation.

We were subsequently informed by the Controls that the changes described were due to the ebb and flow of the Power at work on the materialization.

The figure now drew nearer to our visitor and conversed with her in an undertone, which was not audible to the other sitters in the circle. Finally, after about two minutes, the slate dropped to the floor and the figure vanished.

At the end of the sitting our visitor was asked if she had received the information for which she had been sent. She replied, "Yes, everything I wanted; I return to Edinburgh perfectly happy." This incident is interesting and remarkable; in the first place, because of the clearly visible changes that took place in the materialized form as the Power waxed and waned, and secondly, because of the fact that the visitor had traveled from Edinburgh by the direction of a medium unknown to all of us, for a specific object which was fully attained as she had been promised.

Readers of *The Direct-Voice* will appreciate the significance of the facts related and those now about to be described and not less interesting.

Only twice during our long series of sittings did strangers apply to us for admission to our circle. One occasion has

been already described and it remains to relate what happened on the second occasion which took place exactly a week later. Once more we were just about to begin the seance when a knocking was heard at the locked door of the flat. On opening we descried a thick-set man, about forty-five years of age, of humble appearance as that of a manual worker. In a gruff voice, with a marked North country accent, he informed us that he had come from Hull, at the behest of a medium (unknown to us) in order to get some information which would be for his good.

As before, with the same considerations in our minds, he was permitted to join the circle, and having a lively remembrance of the previous week's experience we awaited watchfully for what might occur. After about twenty minutes the luminous slate was raised from the floor and those sitting near our visitor saw the form of a man fully and perfectly materialized to the waist. The writer of this account, who was sitting next the man from Hull and holding his right hand, felt a shuddering movement pervade the whole body of our visitor. Not a word was said, but the materialized form slowly nodded his head and exhibited a cold, sneering sort of grin. The face of the figure was re-

markably handsome, with an aquiline nose and dark colored eyes, but his expression, grinning or in repose, was evil and sinister to a degree difficult to describe. Suddenly the materialized figure gave vent to a loud, hollow, mocking laugh and the slate was dropped and we saw no more.

But again and again, during the evening, that mocking laugh rang out; all those present heard it, and will never forget the impression of horror it made upon them. A few other materializations occurred, but throughout the remainder of the sitting that evil laugh could be heard, at one time near the sitters and at another as if it were forty or fifty yards or more away. One of the Controls dryly commented: "We get strange people in here sometimes." When we broke up the circle, no questions were asked of the man from Hull and he himself made no remark, but his livid face was eloquent of the emotion he was suffering. After gazing, as if dazed, into space for a minute or two, he shrugged his shoulders, shook himself, quietly took his hat and with a quiet "good-night gentlemen" left us.

Who was this ghostly visitor? That we shall never know: but those who saw that sneering evil face and heard that hard, cruel laugh felt convinced that they had been, for once at least, face to face with a veritable devil. It was horrid.

THE DIRECT VOICE IN NEW ZEALAND

Seances with Pearl Judd

By V. May Cottrell

Napier, New Zealand

THOUGH I am clairaudient, and hundreds of my articles and poems have been published in the psychic journals during the last few years—fifty-two in 1928, seventy-four in 1929—yet I am very much inclined towards scepticism where psychic matters are concerned. It was in no easy or receptive mood that I attended my first sittings with Pearl Judd as medium, but rather in the role of an open-minded enquirer.

As the sittings progressed, however, and more and more opportunities of chatting with various members of the invisible band were afforded me my early doubts of their reality faded away.

The happenings at the sittings, however, still appeared strange and inexplicable to me, but I no longer doubted that the various voices I heard, belonged to spirit folk whose personalities are as distinct and different as we would find in any similar group of people still in the flesh.

The members of the Band, of whom I met ten, sang and talked to us, in bright electric light, for over three hours each evening. Many of these same personalities also manifested in this way, on several occa-

sions in broad daylight, when spoke several times in my hearing in a motor car, using then, possibly, as carrier waves, the vibrations set up by the running engine.

The voices were so distinct and different that sitters who had made the acquaintance of certain members of the Band at previous sittings, recognised their singing and speaking voices instantly and greeted them by name, as one would hail an earthly acquaintance or friend.

What I am setting down here are just my own impressions of what I now know to be absolutely genuine and happy meetings with folk on the other side of life. The friendliness, comradeship, and real affection which these folk felt towards many of the sitters, was made fully apparent in their conversation. So much so, indeed, that they aroused similar feelings towards themselves in those present. "Isn't she sweet?" they would say of Wee Betty, and "Isn't he a dear?" when Charlie or Peter had been particularly charming.

The two who appeared to me to be especially lovable characters, were Wee Betty and Charlie. This is probably due

to the fact that I achieved a greater intimacy with them than with any of the others. Betty is a small girl of ten, or thereabouts, who went over as a baby. For gaiety of disposition and quickness of wit, I have yet to meet her match, let alone her peer.

Charlie is a soldier boy and a very natural, hearty, happy-natured one he is, too. To hear him say "Hello, Mrs. Cottrell" in his clear, ringing voice full of friendliness, as he greeted each of the sitters by name, is something to remember with pleasure. His flashes of humour and happy, full-toned laughter added much to our enjoyment of the sittings. Both he and Betty are inveterate teasers and "ragged" the sitters mercilessly, at times, over their little mannerisms and doings generally.

The light-hearted gaiety which is so characteristic of these two members of the Band, quickly gave place to kindly sympathy, however, when there was real trouble of any kind among the sitters. But when we were merely glum and heavy, there were constant admonitions from Betty and Charlie to "Cheer up." They said they loved to see smiling, happy faces and kept telling us that we were all inclined to take life much too seriously and solemnly.

They are a gay company and Betty is a real imp of mischief, at times. But in a little screed I wrote at Charlie's dictation, he informed me that there is a serious purpose behind all their fun. It is to try to prove to folk on this side, how happy a piano was played and Pearl

was in the room. They even and bright and natural the next life can be. Wee Betty and Sahnai—an Arab (the leader and teacher of the Band) both wrote through me in characteristic style, also. Sahnai has a beautiful, rich speaking voice with a very cultured intonation and a fine baritone when singing.

Charlie has a lovely full-toned tenor—none of those thin, squeaky strained notes in it—which he uses to good effect on numerous occasions throughout the sittings. His sustained notes are astonishing, running into several minutes, when timed with a watch. And I defy any ventriloquist to produce the volume of sound—without visible effort—which seems to fill the whole room with melody at the end of Charlie's songs. Not once, but many times each evening, he produced this remarkable effect, appearing very pleased with himself afterwards.

Peter, a boy of twelve or so, often talked with us and used to sing "Oh for the wings of a dove" and other songs in a very sweet treble. Betty also sang at the sittings, fitting her own words of greeting and affection to well known airs.

A brother and sister called Joan and Arthur came and sang part songs very sweetly indeed. Some of the numbers were a real medley, different voices taking up the refrain and various instruments coming in as the song progressed. The instruments are a puzzle to me. I, and all the others present, heard distinctly, on several occasions a violin, banjo and cornet played beautifully

when we knew that there were none of these instruments in the room, or in the house.

Whole solos, with encores by request of sitters, were played on all these instruments. How do you account for it? Betty says their violins have a wider range than ours and the voices also. It is a lot to ask people to believe that the sound of these instruments came out of space. But there it is. I heard them, not once, but many times.

Wee Betty had a trick of springing surprises on the sitters by commenting in circle on something they had been doing, or some happening which Pearl could not possibly have known about. They were all trivial happenings, but proved all the more evidential to my mind because of it. On at least three occasions she informed me, in circle, of what I had been doing at a certain time. I stayed with a certain lady during my investigations and one night she and I sat talking over the fire till 12.30 o'clock. At the next sitting Betty said to my hostess: "I'm coming to say goodnight to you tonight, but don't keep me waiting *as long as you did last night*." She then mentioned the time 12:30 and the fact that the husband had come in from his club and found us there.

Pearl is a perfectly natural, simple girl of twenty. She is quite unspoiled, as yet, by the fuss that is made of her. I am certain that she is utterly incapable of providing, by her own efforts, the really interesting and enjoyable programme

which the Band gave us each evening. She would need to be a wonderful versatile entertainer in order to do so.

I attended ten sittings in all, seven in the evening and three in the afternoon and each one was quite different from the other. There was no set programme. It was as if the various spirit folk just dropped in and sang and talked just as the mood took them. They do not seem to bring people's relatives along to speak with them, except in rare instances. They said they brought my guide Zonia for me one evening, but the message was too general in character to be evidential and some of the phrasing was not at all like Zonia. He told me afterwards that he had spoken, though faintly—we had to listen very carefully—and some of the words had been picked up wrongly.

I think the most remarkable feature of it is the *bright* light it occurs in. Pearl sits facing the sitters, and within a few feet of them, so that one could see at once if she took any active part in it. I forgot to mention that on one occasion supper was served in the room where the circle was held and the *voices still went on* while Pearl was actually stuffing cake into her mouth and drinking coffee. In between mouthfulls she exchanged remarks with Dr.—who was making a test on his own account, and the singing and speaking voices were still as audible as ever.

I may mention a particularly interesting incident that took place at several of the sittings which I attended. That

(Continued on page 125)

A RURAL HOME CIRCLE

By Owen R. Washburn

THAT those interested in spirit communications can receive them for themselves, without the aid of professional mediums, is well known to all students of the subject. The following narrative, told to me by one of the principals in the events described, is given to me by Mrs. Martha L. Johnson, now residing at 151 West Calthrop Avenue, Syracuse, New York. I am well acquainted with her and have for her the highest respect both as to her ability and absolute sincerity.

In 1876 Onatio Daniels and his wife Mrs. Anna Daniels, residing in Mexico, Oswego County, New York, formed a circle which included only neighbors of theirs. No paid medium was ever present at the meetings. No public work was ever done by any of the members of the circle during the eleven years of its existence. The meetings ended because of deaths, removals and changes incident to everyday life. During the last meetings held in the town a band of Orientals, intent, as they said, upon teaching reincarnation, were in control of the meetings. Some of the members of the circle removed to California where the Oriental spirits continued to manifest through an organization.

Of the circle no one but Mrs. Daniels had previously shown

any mediumistic tendency. The group thus gathered sat each week for a year before gaining any materialistic manifestations.

The seance room was usually provided with a lamp with a blue paper placed as a shade. This lamp was turned low. In the room there was always a dish of mixed grains: corn, wheat, oats and barley and perhaps others, a dish of water, tambourine, flowers, paper and a pencil.

At times seances were held in full daylight and at these meetings independent spirit voices, audible to all present, were frequently heard. These voices were heard both when Mrs. Daniels, the materializing medium of the group, was present and when she was absent. Some meetings were devoted to healing the sick and were very successful in this. Other meetings were for trance mediumship without materializations. Paper laid where spirits might use it for written messages, was often covered with spirit writings. At times paper left for the purpose in Mrs. Johnson's home was written upon although there had been no seances held since it was placed. At meetings for materializations one or more spirits would appear from near where Mrs. Daniels was seated in a cabinet of very simple construction, walk around the circle, shaking

hands and talking with each in turn.

During one seance, after promises made by the spirits that they would make gold to appear, a small nugget of gold as taken from the ground, was found in the bottom of the dish holding mixed grains, kept at all the seances, within the circle. The earth people present regarded this gold as a manifestation of a special creative power on the part of the spirits. The modern explanation would be, probably, that the gold was brought from some distant place as an apport. John B. Fayette had the gold valued by a jeweler. It tested high and was made into a watch charm.

The meetings were singularly fortunate as to having the right people in charge on the spirit side. Among these were Three Stars, an American Indian lady whose history was never given; Wild Fawn, who especially devoted herself to Mrs. Daniels; Jennie Raymond, who appeared only at christenings; Gretta, an assisting spirit; Zuleine, who said she had been a queen in Mexico, the nation, four thousand years ago, and Black Hawk, the famous Indian chief. With these were many Oriental and American Indian spirits. No disturbing spirits ever appeared nor were the meetings ever troubled by low class spirits. Five years passed before the full power of the circle was developed. The sittings began with nine regular members and finally included about thirty. Three or four of the circle finally became moved by a plan to make money from the phe-

nomena and were dropped from the membership by general consent.

Among the infants christened according to Christian faith and practise, though with ceremonials not fully like those in churches, was Blanche Zuleine Johnson, daughter of the Mrs. Johnson from whom this story is received. This child was born October 26, 1883, and the ceremony was performed during the following March.

For this ceremonial twelve of the members gathered, including relatives and friends, in the circle. Jennie Raymond acted as priestess on this occasion. She never appeared in materialized form except to officiate at christenings. With her were the materialized forms of Gretta, Zuleine, and one other spirit. These four appeared from the cabinet where Mrs. Daniels was in trance. The baby had been left in its cradle. A bowl of water with a bunch of roses laid beside it on a table, had been provided. One of the spirits lifted the baby from its resting place and bore it to the improvised baptismal font where the near relatives in the mortal body were waiting and it was solemnly christened. It was then carried by the materialized spirit who had taken it up to where the mother of the child was waiting and laid in its mother's arms. The roses were used to sprinkle the water. A dignified and not very brief ritual was used, Gretta recited an eight-verse poem appropriate to the occasion and another spirit gave a brief lecture, giving sugges-

tions and instructions as to the right training and care of the child through future years. Jennie Raymond was present in materialized form about twenty minutes, Gretta about ten minutes, Zuleine about five minutes.

One of the most dramatic events of the eleven years of successful intermingling of the people of earth and of the spirit realm was the attempt of a man who, under pledges not to interfere, was admitted, with his wife, to a materializing seance. He was sincerely convinced that the manifestations were fraudulent and when, after the seance began the spirit who usually materialized for the purpose walked from the cabinet and went from one sitter to another, shaking hands and giving brief greetings, the young man seized the materialization above the elbow and gave it a savage pull toward him, exclaiming, "We will see whether you are real or not!" The materialized arm parted near where it was seized and the man making the attack found himself holding an arm and hand which was slowly dematerializing as he grasped it. The spirit having its outward form thus mutilated spoke with no trace of nervousness, very quietly: "There will be no further manifestations tonight, bring in the lights and take care of your medium." She then retired to the cabinet quickly and vanished.

On bringing the lamps the sitters found the medium unconscious, apparently dead, with blood flowing from the nose and mouth. It was during a

summer night that the attack was made and they at once removed the medium to the lawn. The wife of the offending man, who had not been before entranced, at once went under control, Black Hawk coming for the emergency. He shook the unconscious medium violently and manipulated the inert body vigorously. After a time the medium, Mrs. Daniels, resumed breathing and was placed in bed. She stayed there a week, suffering no pain but terribly shocked and lacking strength to sit up. At the end of another week she was able to be about but for some time was lacking in strength. The young man who had so injured her was greatly shocked by the events that followed his conceited action and became so strong a spiritualist that he was often an embarrassment to others of like views.

Points of especial interest in the narrative given me by Mrs. Johnson are that any group of the plain people, folks taken without an attempt at selection save the effort to secure reverent, serious minded investigators, may produce satisfactory spirit communication. Another point is that practically all forms of phenomena were thus produced, both mental and physical manifestations coming in abundance. Another fact worth remembering is that locked doors and strict guardianship from attack is due every medium doing trance work. Finally it is well to note the change from the practical and tangible manifestations to almost wholly psychic manifestations when the Oriental spirits took full control.

“SPIRIT ATTRACTIONS”

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

THE natural law of attraction always furnishes food for thought to those studying psychic phenomena, whether the study is conducted along scientific lines or otherwise.

Unfortunately, about 98% of those investigating the subject start their research work in just the reverse order of things. Instead of going to kindergarten, then to the primary grades and later advancing to high schools and colleges, (which is the natural order of man's development and understanding), in his study of psychic phenomena he attempts to become a great lawyer of physician, rendering decisions of importance and diagnoses of conditions without first having learned the preliminary stepping stones leading on to a successful conclusion.

The physician or lawyer acquires his knowledge and understanding only after years of study, association, contrastment and experience; but when one begins to study that seemingly *intangible something* in the constitution of man, he expects to learn all about it at a few sittings. His lack of knowledge as to *what is necessary* to obtain the best results proves a great handicap to him and creates an immense barrier between the *seen* and *unseen* worlds of reality.

Many of our so-called “scientifically” trained students prove *not how much* they know but

rather how little they know. Whether we are aware of it or not, we are constantly attracting to ourselves and our environment spirit intelligences whose likes, dislikes and interests are similar to our own. That is why the GUIDES, or those attracted to us, are able to assist us through all conditions in life which we pass through. One here on the material plane of expression having experienced conditions similar to our own is better qualified to advise, direct (or guide) us than someone who never contacted such a condition or environment. And so from the spirit side of life they come. Some come to help us, others come to hinder. Some earth people here help us and others do everything within their power to thwart our ambitions and retard our progress. Just as soon as you can think of discarnate spirits in the same way as you think of men, women and children here, then you have one of the master keys of psychic phenomena in all its various forms and the different classes of information which reaches us from “*over there*”. Liars here attract liars from the spirit world. Drunkards attract drunkards. criminals attract the criminally inclined; truth-seekers attract truth-loving spirits, and trouble-makers attract quarrelsome spirits. Whether we believe it or not; whether we like it or not; *IT IS TRUE*. They come

to us through a natural law.

Many times I have been asked just what a *natural law* is. My answer is this: A NATURAL LAW IS ONE THAT GOVERNS AND IS GOVERNED BY THE TRUE NATURE OF THINGS—NOT BY MAN.

Capital punishment or a term in prison *is not a cure* for the crime wave now sweeping America. A universal understanding of the natural laws governing such conditions and the true application of these natural laws is the *only reliable solution* of America's greatest problem today. Filling our penal institutions or punishment by death is not the cure. Remember—a spirit freed from the physical body through capital punishment is like a wild animal out of his cage. He is a menace to society while here to be sure, but released from the physical he becomes a still greater menace to society. Although unseen his influence is wielded out in the Fourth Dimension and it registers on the human radios attuned to receive it. While he cannot commit crime himself, he can through the *Law of Attraction* inspire others to do the deed.

And that brings me to this: *Inspiration* and *Obsession* are one and the same thing, varying only in degree. The same is true of natural sleep and catalepsy (or trance). When a great speaker delivers an oration we hear the audience say that he is *inspired*. We often

hear it said that ministers are inspired. The playwright is *inspired* with his play, and the poet writes *inspired* poems. Elevating thoughts and ideas are considered *inspired*, but when one is inspired by the "spirit intelligencies" over there to say and do things which are harmful and degrading, then it is said that the individual is *obsessed*.

The criminal commits his crime believing he has not been seen and tries "to get away with it." If he realized that spirits were goading him on, who were attracted to him by his own thoughts and deeds; if he also realized the fact that spirit loved ones of his victim were present who saw and knew, and if he also realized that *some day* he would meet that victim face to face, and if he was certain that death would not spell *finis* from himself, *if he knew these facts*—would he then commit the crime? The criminal believes that death ends all—both for his victim and himself. He worries not about a *future* life, and so ignorance is bliss.

A happy soul here attracts happy spirits. Those suffering from melancholia attract melancholic and depressed spirits. Selfish people attract selfish spirits, benevolent characters attract those of sympathy and understanding from the spirit world. As you think—you live and do.

What kind of spirits are *you* attracting?

A BANKER'S EXPERIENCE

By Charles L. Hyde

(From an address by Charles L. Hyde of Pierre, before the South Dakota Academy of Science.)

In December, 1921, while alone in the city of Los Angeles, California, we casually entered the basement room of a neat looking Spiritualist church where we noticed the sign "Trumpet Medium"; the lady who said she was the pastor of the church congregation, a middle aged woman of highly intellectual and ethical appearance, by name Mrs. Inez Wagner, kindly offered to attempt to give me a private trumpet seance; we entered a small library or study and after placing two chairs and a trumpet in the center of the room, lowered the blind on the window so that it was almost dark as we seated ourselves.

Soon the trumpet seemed to lift itself into the air and these words were uttered from same, "Charles Hyde, I am your father"; I am very certain that no person thereabout knew me nor did any one knowing me, know where I was at that time; no questions had been asked me and there was no possible way in which my name could have been known to any one thereabouts, except under laws of nature not as yet understood by many.

It was not a case of fraud, but a case of phenomena.

After some satisfying conversation with what purported to be my father's spirit, another voice spoke through the trumpet saying, "This is Charles Leavitt, the man you were named after"; I cannot remember that for years I had thought of Mr. Leavitt, who was an old boyhood chum of my father's; there was certainly no one in that city who knew the facts regarding my middle name as given to me in the conversation I had then and there with what purported to be the spirit or intelligence of Charles Leavitt.

Other voices spoke to me, one a woman's voice who seemed unable to speak except in whisper; she gave the name of Harriet Austin, a lady

I had had business dealing with many years ago.

Another wonderful experience I had a few years ago, I feel more free to speak of, as my youngest son Theodore, then aged twelve years was with me; my father's form appeared in full materialization before me; I said, "Theodore, do you see what I see?" and he replied, "Why yes, that is Grandfather isn't it?"

Never in my experience have I been given at any seance or meeting I have attended, any expression or communication which has had in it any immoral element; everything that I have seen or heard at such times has been of the highest moral and ethical import.

DEATH UNVEILED

By Anna Louise Fletcher



A PERSONAL record of experience with many famous mediums, and all phases of psychic phenomena, and gives instances of dreams, haunted houses, obsession, levitation, etc.

It also contains the testimony of Mrs. Fletcher before the Congressional Committee and Houdini in Washington, on the right of mediums to exercise their gifts.

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THE ASTRAL BODY OF A MAN IN THE PHYSICAL

By Francis A. Coll, S.M.A.

WHILE man is living on the earth plane of life, he not only inhabits the physical body but has another body known as the astral body. This body vibrates faster and is less dense and far more supple than the physical. The majority of people are not aware of this, and it is for their benefit I relate the following experience. It deals with the astral body of a man of whom until that day I knew nothing.

When this incident occurred my studio was on the fourth floor of a very old building. The day was hot, the humidity of the atmosphere was depressing. It was late afternoon, and having made several half-hearted attempts to work, I finally decided to quit. Being tired I looked about the room for the coolest spot. I finally decided to pull the couch out from the wall and place it between the door and window, so that I might take advantage of a slight breeze that was gently blowing. Here at last I found some relief from the intense heat.

I had not been in this comfortable position long when I was suddenly aroused from my lethargy by the presence of a man, who was standing clearly before me. The suddenness of his appearance indelibly stamped his face and features on my mind. He was young, about twenty-five, well built,

ruddy complexion, smooth shaven, and was attired in a gray business suit, topped by a new fedora hat.

Fully expecting a physical attack, I sprang to my feet thoroughly frightened. I tried to speak, my tongue would not move, not a sound, except, the thumping of my own heart. My eyes wandered about the room looking for some means of defense. When I looked again the man was gone. Yes, gone before my very eyes, leaving me baffled and bewildered. I did not lie down again, but dressed and went out still thinking of my experience and wondering what it was all about. The whole thing was so strange.

Two weeks later I was sitting in the same studio telling my experience to a friend who is interested in psychic phenomena. Let me say right here, if there is any doubt as to the authenticity of this experience, that this man still lives in Wilmington, Delaware, and is ready at any time to verify what I have written.

I had just finished telling him of my experience when there was a sharp rap at the studio door. I answered and when I opened the door I was stunned, for my apparition stood before me. Yes it was he, gray business suit, fedora hat, everything. While I was trying to get control of my self,

he spoke, and with his voice came the realization that this time he stood before me in his physical body.

After introducing himself he walked into the room and explained that we had a mutual friend who lived in Philadelphia, Pa. He said that this friend had asked him to visit me during his stay in Wilmington. This seemed all right on the surface, but somehow the man did not ring true and I felt that he had another purpose in view other than pure friendliness.

When he came to the real object of his visit I found that my impression had been correct. I decided there and then not to cultivate his friendship and frankly told him I was not interested in his proposition. Finally he decided to go and neither my friend nor myself were sorry when he departed.

My friend and I have often talked about this unusual experience and wondered if our caller knew that he had projected his astral body two weeks before his physical body put in its appearance.

At the time of this incident I was quite in the dark. Since then I have gained more experience and have learned what really happened. As I have already mentioned he had an object in his visit, naturally he concentrated before coming. His desire furnished the energy. His thoughts gave direction. His astral body took on the character of the physical, atmospheric conditions were right, my own body was relaxed, my mind was in its psychic state, and the whole manifestation was complete.



WHICH ARE YOU?

The scientists claim that the chemical elements composing man's physical being can be purchased in a pharmacy shop for sixty cents.

The scientists admit, however, that the real part of man is neither chemical nor visible matter. It is a priceless gift from God, a power beyond human duplication.

YOUR INFINITE MIND A CREATIVE POWER

The invisible part of YOU is a part of the creative power of the universe. It is UNLIMITED IN ITS CAPABILITIES when released from its sleeping dormancy.

YOU CAN CONTROL the FATE of your CAREER, the destiny of your course in life by the USE of this infinite power. BRING INTO REALIZATION YOUR FONDEST DREAMS.

THIS FREE BOOK TELLS HOW

The Rosicrucians will show you how to use your majestic, mental powers. They will send sincere seekers a FREE, fascinating book telling what they are doing for thinking men and women throughout the world. Here is an opportunity to learn of the helpful and practical infinite laws of life.

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CAMP CHESTERFIELD

SPIRITUALIST Camps are an American institution that could with profit to all concerned be established in other countries. They give people an opportunity to contact the various phases of mediumship, who would otherwise have to content themselves with local talent.

Such an opportunity is especially valuable, when, as in Camp Chesterfield, only experienced and developed mediums are invited. Each medium before being allowed to demonstrate in the grounds has to give sittings before Members of the Board, and has to pass strict tests to the satisfaction of these Members.

While practically every phase of mediumship can be witnessed at Chesterfield, it is particularly strong in Materializing Mediums.

This season such well-known mediums as the following—to mention only a few—are present: Arthur Ford, through whom Mrs. Beatrice Houdini obtained the secret code left by the famous conjuror and magician; Mrs. Laura Pruden, of Cincinnati, the famous Slate-writing medium; Mrs. Ethel Post, a trumpet and materializing medium of national renown, whom we are glad to hear will be coming to New York in the fall; Horace Leaf, of London, known and respected by Spiritualists all over the world, and many others too numerous to mention.

Chesterfield Camp is situated amidst beautiful scenery, five miles east of Anderson, Indiana, and is visited annually by many thousands of visitors.

For over twenty years Rev. Mable Riffle has been Secretary of the Camp, and it is due to her wonderful energy and foresight that it has developed in the beautiful place that we know today.

When Mrs. Riffle first went to Chesterfield it was a small obscure unit in the Spiritualist movement, with no equipment, buildings or facilities other than a lodging-house accommodating twenty people. Today it is the Mecca of Spiritualists and people interested in Psychic Research far and wide.

While Chesterfield Camp is the greatest phenomena Camp in the United States today, it gives equal attention to the philosophy of the movement, and lectures and classes by some of the foremost lecturers are of daily occurrence, among these being Arthur Ford, Etta Bledsoe, W. J. Erwood, and Horace Leaf.

To all those who are seriously interested in psychic phenomena, as well as Spiritualists, we cannot do better than recommend a visit to Chesterfield Camp—and we can assure you that it will be an experience you will never forget.

SEEN THROUGH A MAGICIAN'S EYES

By the EDITOR

PART II.

THE writers of this book* go to a great deal of trouble to explain the various contrivances (many of them existing only in the imagination born of the "will to believe—*fraud*") used to produce raps, psychic lights, etc. This may be the way in which *they* simulate psychic phenomena, but how do they explain these manifestations when they occur in private circles, formed by serious men and women to test out the truth of these things? Is it reasonable to suppose that every one of the many thousands of people who sit in private circles all over the world, are either conscious frauds fooling themselves or self-deluded?

We now come to their account of "*Katie King*," the famous materialized spirit that appeared over a period of many months under strict test conditions in Sir William Crookes' own home, and whom he photographed many times. They say:

"... Thurston, Kellar and myself have availed ourselves of her aid; that is to say, we have materialized poor Katie King, and used her during our admittedly fake seances. Of course we have conjured her up with the aid of magic, as a means of *proving to the public that she is no more genuine* than much of the other phenomena now being exhibited for the edification of the public."

What a truly superb example of "logic"—or rather *want* of logic! Because he and others produce a *fake Katie King* that (to their minds) is proof positive that there never was a real Katie King. By the same brilliant line of reasoning we can prove that George Washington, Napoleon Bonaparte, Shakespeare, and every other historical personage never existed.

It is the first time that we have been told that *because something can be faked*, that something, *ipso facto*, is proved to be fraudulent.

We are continually having it drummed into our ears by these wonderful magicians, that *they* are the only ones qualified to judge upon psychic phenomena, and yet they do not even know the difference between an apparition and a materialization, as is proved by *their own words*:

"According to this picture of Katie (alluding to a photograph showing Dr. Gully holding her hand) she is anything but the spiritual being one would be led to expect. Even her garments are not spectral—they are, in fact, quite earthly, since one can even see the folds of the dress, and note its texture, which bears distinct resemblance to muslin, or some other equally mundane fabric. *There is none of the transparency in it, usual to spirits*, and the whole thing seems like a clever piece of photography on the part of somebody or other."

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

Anyone who has made even an elementary study of materialization, knows that there are many stages or phases of this phenomenon, ranging all the way from a tenuous and almost transparent form to a highly evolved one that to all outward appearances is as solid and substantial as any material form.

It is a well attested fact that ectoplasma under certain conditions can take on all the attributes of a physical form, so that to our physical senses it seems as solid and permanent as living flesh and material clothes.

When conditions are good so that materialization is perfect it is impossible to distinguish between a real hand, for instance, and a materialized hand, because it is firm and solid, and is perfect even to the reproduction of hairs, veins, pores, etc.

The same applies to their clothing which also appears real, and shows apparent texture and folds.

Now let us examine their statement that "There is none of the transparency in it, usual to spirits." What do they mean by "*usual to spirits*"? As they deny that there are such things, how can they possibly bring them in as a comparison? It is only another example of their loose thinking. First they tell us that there are no such things as spirits, and then in trying to prove that the photograph of one is a fake they draw our attention to the fact that the draperies in it "have not the transparency usual to spirits"!

Such language is *sheer nonsense*, and show that the writers are utterly unfitted to deal in any way, much less in a "scientific" way, with their subject. And yet one of them is described by the editor of *Science and Invention* as "one of the greatest exponents of psychic phenomena . . . and is considered one of the best living authorities on spiritism."

And these are the men that *dare* to criticise such giants as Sir William Crookes, Sir William Barrett, Professor Lombroso, Baron Schrenck-Notzing, Sir Oliver Lodge, and hundreds of others equally illustrious in the field of science.

THE MAGIC CHAIR

Truly "out of their own mouths" they convict themselves, for not content with the above absurdities, they proceed to even greater puerilities. On page 42, in an article entitled "Moulded Spirit Forms," we have another example of their attempt at an "explanation," which on examination proves to be no explanation at all, but merely their idea—and a very crude idea it is too—of how the phenomena *could* be done, not how it *was* done. We read:

"The actual method of producing this trick consists in having the medium conceal plaster casts of faces, hands, legs, and so on, in her chair which has a secret compartment for that purpose.

"In the darkness she is able to take out these casts through an opening on the side and pour over the paraffin. The medium also has paraffin hands in readiness in the compartment, she tosses some of the wax about the room nearly equal in heaviness to the weight of the casts used."

What a simple and plausible explanation this appears to be. But, dear reader, let us just consider it together a little more closely, and see if it will stand the light of *reason*.

The first thing that we notice is the *secret* drawer, and we imagine that in order to conceal a drawer in a chair so as to make it a "secret drawer" it must be quite small. But we are explicitly told that this "secret drawer" contains casts of *hands, faces, legs and so on*. Those of my readers who have seen plaster casts in an Art School or an artist's studio, will be absolutely flabbergasted at the idea that such things could be concealed in any drawer it is possible to make in a chair, much less a "Secret drawer." Why the idea is perfectly preposterous—and whoever made such a suggestion must think that he is writing for fools and imbeciles.

But in order to give our magicians their full length of rope, let us concede that they can produce such a chair (if only in their own imagination) and see what can be done with it.

Having, therefore, produced the chair and putting ourselves in the place of the medium, we open the drawer, take out a cast of say a leg, and in *pitch darkness* pour over the paraffin. Remember, we have to pour it *equally all round* the cast so as to make a perfect mould, and while doing this we must be careful not to drop too much on the floor, otherwise there will be a mass of paraffin that will give the show away as soon as the light is turned on.

It is natural to suppose that at first it would take us some time to do all this, but doubtless with sufficient practice it would be mere child's play, and then, hey, presto!—we have a perfect moulded spirit leg! But wait, dear reader, what about the *cast*? That is still *inside* the mould! Consternation! *How-ever* are we going to get it out, and that without damaging the mould we have been at such pains to fake? It absolutely *must* come out so that we can return it to the secret drawer and thus do away with all traces of the *modus operandi* of producing a "spirit" mould. That we must confess, is quite beyond our puny imagination, and we are afraid that it will require the powerful brain of a magician to solve this problem. Personally, we are of the opinion, however, that like many an amateur novelist, they have got their hero into such a position that all their boasted ingenuity will fail to extricate him!

Now let us delve a little further. It is stated: "The medium also has paraffin hands in readiness in the compartment." It is well-known to psychic investigators (with the apparent exception of our magicians) that paraffin moulds of hands are extremely delicate, so much so, that if left for any length of time they tend to fall in by their *own weight*, and it is practically impossible to handle them even in broad daylight. In order to keep them it is necessary to fill them with plaster of paris.

It would, therefore, seem to be impossible for a medium to conceal these in a secret drawer and then take them out in the dark without breaking them or injuring them beyond repair. But of course, a little thing like that would not bother a magician.

WAX CASTS

On pages 86-88, in the second part of the book devoted to "Dunninger's Psychical Investigations," an account is given of the wax hands produced under the mediumship of the famous Polish psychic, Frank Kluski. Kluski, we are told, is a highly educated man, always ready and willing to demonstrate his mediumship before sincere scientific investigators, but that no amount of money will induce him to sit for mere curiosity seekers.

The article is a reproduction of an account by F. W. Pawlowski on the mediumship of Frank Kluski of Warsaw, accompanied with remarks by our magicians. These remarks are worded in such a way as to leave an impression on the reader that the wax hands are the product of fraud, although this is not specifically stated. It is possible to employ insinuations and half-truths which exert a more deadly effect upon the mind of the average reader (who has no practical acquaintance with the subject and has to depend upon the writers for his information) than actual assertions of fraud would have.

Such are the following remarks in the article referred to:

"Most mediums study the methods of magicians [a statement impossible of proof, if true, which we much doubt], and are thus able to mistify their believers under the mantle of spiritualism, employing of course, many of the principals [we presume the writer intended to say "principles"] ordinarily used by stage conjurers.

"And so it seems a very interesting occurrence is herewith described, which really requires the audience of trained investigators and skilled magicians, before a probable explanation as to the methods employed can be submitted."

It has always puzzled us why magicians should consider themselves as peculiarly suited to investigate psychic phenomena. They deal all their lives in trickery, and most of them are convinced beforehand that *all* psychic phenomena is nothing but tricks, and even if they fail to detect any fraud in the production of phenomena, their only conclusion is that the medium outwitted them, and was able to conceal the manner in which he produced the phenomena by normal means.

The article is concluded with the following words—again taking care to leave a suspicion of trickery in the readers' mind without making a specific accusation of such:

"Editor's note. My readers must admit that the account of Mr. Pawloski, together with the photos he has taken, are quite remarkable. It is my only regret that I was not in Warsaw at the time of this sitting, so as to view this seance personally. [Note the subtle suggestion to the readers' mind that if he had been present he would have discovered the "trick"]. *I might say that rubber gloves have been filled with cold water, dipped in paraffin and the gloves again withdrawn in the time mentioned.* These gloves can be folded into any shape desired and removed after the model is hard. It is possible, also, to have gloves with skin-like surface. Of course, I do not claim that these models were made in that manner. In fairness to all concerned, I am therefore duty-bound to offer this description of the case, which is sincerely remarkable, whether accomplished spiritually or otherwise."

What these editors ("in fairness"?) have entirely omitted to state is that a wax hand made from a rubber glove is *entirely different* to those produced by Kluski's mediumship, as they could easily have demonstrated by showing a photograph of such a cast—but as this would rule out once for all *their* insinuated explanation they have (again "in fairness") omitted it.

Further, they do not mention that skillful and experienced investigators

have tried by every means known to science to produce paraffin moulds of hands that will compare with those produced supernormally, and have *failed completely*. They also stated that the rubber "gloves with the moulds can be folded into any desired shape and removed after the model is hard." This is directly contrary to the facts, and if the same paraffin wax is used to make the rubber-glove moulds as is used for supernormal moulds, it is *absolutely impossible to remove the glove without breaking it*.

Our charge against the authors of "*Houdini's Spirit Exposés*" of unscientific language and statements calculated to mislead the reader, applies also to many of the explanations given beneath the illustrations, and even to some of the pictures themselves. Our complaint is not that they accuse *some* mediums of fraud, but that by subtle and unworthy means they leave the reader with the impression that *all* the phenomena they describe is produced fraudulently. This applies even to the researches of famous scientists, undertaken under strict test conditions and at which those criticising were not present.

They have devoted so many years to concocting tricks and subterfuges for the purpose of mystifying and amusing the public, that consciously or unconsciously their thoughts are expressed in language equally misleading.

SPIRIT LIGHTS

On page 99 are some photographs of Dunninger purporting to show how a "reaching rod" is used. Under the first is the caption "The above photograph shows Mr. Dunninger holding one of the reaching rods usually employed by mediums." The use of the word "*usually*" is absolutely unjustified. "Used by fraudulent mediums" would be correct. The caption under another photograph states: "Different luminous stars, crosses and signs which one sees floating about the room are merely pieces of black cardboard . . . on which designs are painted with luminous paint." Here again, a definite

statement is made, viz., that the lights seen at a seance are *merely* painted cards, carefully worded so that the reader receives the impression that *all* such lights are explainable by these means.

These two examples are sufficient to prove our contention that these magicians are prejudiced against the facts they claim to have investigated scientifically, and that they are therefore not competent investigators or judges.

They realize only too well that the average person will not trouble to think and analyze such statements for themselves, but will accept them as actual *statements of fact*.

HOW TO PROCURE INFORMATION

Believers in psychic phenomena are accused of being too credulous, and our magicians are surely stretching this to the limit when they expect us to believe the explanations they give in "*Many Methods of Getting Information*."

Among the things we are told with all apparent seriousness—although we suspect that they must have had their tongue in their cheek when they were writing it—is that "mediums setting up in small towns and cities, and sometimes in the larger ones employ assistants to make *house to house canvasses* in search of information to be used by them in the seance room!" "In large hotels," we are informed, "this business of having a confederate planted at the switchboard to intercept messages is not unknown." "Tapping telephone wires" is stated to be another practice, "but not a very common one"! "Even letter boxes have been searched, though this requires daring of a high order"—not to say "second-sight" so that they are sure to pick the right ones out!

Further on we read: "To continue the subject of letters, there are some bogus mediums who regularly buy up tons of old letters and other paper materials destined for the paper mills, on the hope (and it is a good one) that amongst all the rubbish there will be one missel which will amply repay the money and effort involved."

Let us throw the cold light of reason on these statements. We are definitely told that "there are some mediums who buy up *tons*"—not, mark you, *among themselves*, but that *each individual* buys up tons. Let us see what such a procedure would involve.

We will take the average weight of a letter as one ounce. Two is the smallest number that will justify the use of the plural "tons," so in all charity let us take that figure. You can multiply the result we obtain by as many figures as you think Mr. Dunninger implied by his use of the plural.

There are 71,680 ounces in two tons, so this is the number of letters a medium would have to search through if we take the weight of a letter at one ounce. Really it is somewhat under this, so that probably two tons would contain nearer to 100,000 letters. But the smaller figure will do for our purpose.

Now, two tons of letters take up a considerable amount of space, and certainly could not be stored in the average-sized room . . . by the way, we have just had a "vision" of a truck (or perhaps, *two* trucks) delivering such a load to Mrs. "A," a medium living, say, in Waltham, Mass., a town with a population of some 30,000 people.

Even if delivered at night it would be somewhat of a problem to unload and store over 70,000 letters in her house. As for its being done *secretly*, this would be somewhat on a par with that famous chair with the "secret drawer." Some of the neighbors are sure to be around while this unusual load of goods is being delivered, and we can be sure that it would not be very long before the whole town knew that "last night Mrs. "A" had a whole truck of old letters delivered to her house!"

READING 70,000 LETTERS

But to proceed. We will take it that the letters have been safely unloaded, that the driver of the truck made no mention of his unusual goods, and that she has been able to stow them away without leaving

(Continued on page 125)

A WESTERN MEDIUM

By A. V. BRAGG

I WOULD like to write an article about Mrs. Estelle M. White, a trumpet medium, who has resided in San Diego for twenty-two years, and I believe that she will compare favorably with the best found in any other part of the world, and there are many others who think the same, among them J. M. Peebles, who left a written statement to that effect with her.

Her parents, Mr. and Mrs. Montgomery, were members of the Christian Church and knew nothing of Spiritualism or were not interested in it, but this child Estelle played with spirit children when very young. A little later she would give concerts and play pieces named by the audience, she would be controlled to play, but did not understand it at the time. When she was quite a good-sized girl she lost a chum by death, and she grieved very much about it. A friend of hers told her not to grieve so much and that soon she would take her to a medium where she would be able to talk to her chum. When she went she had that experience, also she was entranced the first time she went. Of course, after that she and her folks began to take an interest in it and tried to develop her abilities. Soon she was getting slate writing and materialization, but she had to sit for two years before she could get the trumpet voices.

At that time she was nearly grown and she gave demonstrations to many celebrated people in Chicago, where she resided then. Sometimes she would have her mouth full of water and her hands full of flour.

She came to San Diego in 1908 and I got acquainted with her work soon after she came here and I have been in many of her circles, have had her in my own home several times, and have sat in other homes with her, always with satisfactory results. She is willing, and makes a habit of going into anyone's home who will treat her in a friendly and fair manner and hold her circles. She is well and favorably known in Los Angeles and surrounding cities where she goes and holds circles also.

She has held many circles in the home of Lyman J. Gage, and people in the highest walks of life here have attended her circles there. Ella Wheeler Wilcox attended there when she was here and got fine results.

Spirits come in her circles and talk languages from all parts of the world to those who can understand them. I have heard many different languages spoken during my attendance. I introduced a man there once who was a native of Armenia, and the spirits came and talked his native language with him and told him things

about Armenia that he understood.

I have seen her play the piano under control of some of the great masters, and the music was certainly wonderful. She has also played that way with the keyboard covered with just as fine results.

Mrs. White is a regular ordained medium under the California State Association and has held her papers for years.

In her circles there is quite a lot of materialization takes place. I have been led around the pitch-dark room several times by an Indian guide. He would also bring me one of the trumpets and I would place a hand over each end, covering them completely, and then he would speak in it. Some of my friends whom I have taken there have had the same experience. One night I asked my guide to lead me around the room and a lady friend that was there with me that evening spoke up and said she would like to be led around the room. Well, I said it was all right with me if he could do it, and he did it just the same as he had with me.

In my own home one evening we had a fine circle that I had arranged for some of my investigating friends, and one of them told me afterwards that my spirit sister put her hand in his and he took hold of it and presently it dissolved and he held nothing.

I attended a circle which was held in our neighbor's house across the street, whom we had interested in Spiritualism, and things were passed amongst us.

A sofa cushion was passed to a friend of his who had only been in one of her seances before, and he just thought to himself that they would not be able to get it away from him, so he put it behind the calves of his legs as he was sitting, and held each side firmly, and presently he held nothing. There was no rough work; it just simply dematerialized, he told us about it later, and I told Mrs. White, and of course it was news to her.

Another night in my home during the circle there was a great squawk of a mackaw which materialized and perched on Mrs. White's head. She was frightened and wanted someone to take it off, as she was afraid it would bite. The mackaw had belonged to a neighbor and there was a young man in the circle who had played with it and teased it, so that was why it had appeared.

A friend of mine told me he was sitting next to Mrs. Lyman Gage in a circle one night when they heard a cat meow, and soon it jumped up on his lap and went over to Mrs. Gage, and it was her pet cat.

I told a lady friend of mine and of my folks, whom I had taken to Mrs. White's circles, that if she would like I would arrange for her to go with me to one of my private readings and have Mrs. White demonstrate materialization, and of course she was quite pleased to go. I saw Mrs. White and she agreed to demonstrate materialization as well as give us a trumpet sitting. When we

went into the room, Mrs. White went into a closet that was in the seance room, and instead of a solid door she had a curtain. The lady and I sat out in the room under a red light. Presently my mother materialized and came right out to us and talked with us. She reached over and patted my cheek; she then went back into the cabinet and my sister materialized and came out. After she went back in, a couple of my guides materialized. Then we heard the voice of a small girl say that she would like to come out to the lady. We spoke up and told her to come on out, as we would like to see her. She then came right out and walked up to us. She seemed about seven years of age. After talking a little she said she could dance

for us if we wished, and we told her we would like to have her do so. And she then stepped back a few paces and danced some, meanwhile humming a tune to dance by. After this demonstration Mrs. White came out of the cabinet and sat in the room with us, and after turning off the light we talked with our friends through the trumpet.

Mrs. White is perfectly conscious during her trumpet circles, but is in a trance state during materialization demonstrations.

Well, I could write pages more about her demonstrations, but I believe I have written enough so that you can realize her ability as a medium and the variety of demonstrations that she has.

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

“THE DIRECT VOICE”

Seen Through a Magician's Eyes
(Continued from page 122)

any signs. Now all she has to do is to read them. Again let us take an average, and we think that one minute per letter would be a fair time. One a minute is 60 an hour, and if we presume that Mrs. “A” devotes eight hours a day to the work, it will take her just *FIVE MONTHS* to go through the 71,680!! Comment is needless, for we have reached the *reductio ad absurdum*.

It is on a par with Mr. Dunninger's recent pronouncement, as reported in the press, when accused of producing his results with the aid of spirit forces: “That's perfectly ridiculous. What I have done every *ten-year-old child* can do after *thirty years* of practice.”

The Direct Voice in New Zealand
(Continued from page 108)

was hearing three or four members of the Band talking to each other, just as one might hear several people discussing something in the next room. The voices were sufficiently audible to catch their varying tone quality and a word or two was picked up occasionally. It was a very striking and surprising experience and it impressed me very much indeed.

(Full particulars of the phenomena have been published in “The Blue Room” by Clive Chapman.)

MECHANICAL MATERIALIZATIONS

(In *The Seer* for April there is an article entitled "An Electric Phantom Field", which is so thought-provoking and of such importance to all interested in psychic research that we have decided to reprint it practically "in toto". The article is by Ad. Westermann, and originally appeared in the *Bulletin de la Societe d'Etudes Psychique de Nancy*, of September-October, 1929.—Editor.)

A NUMBER of scientific investigations, to be carefully noted by all those who are engaged in psychical or metapsychical work, have recently been brought to a head by the experiments of Henri Azam, and in drawing them to the attention of our readers, it is perhaps wise to state the order in which these observations have been brought to my attention.

The *Munchner Zeitung* of December, 1929, reported the following unusual and interesting experiment. In the laboratory of the Rhodes Electrical Society at London, Mr. Eastman, the chief engineer, being occupied in placing some high-tension wires in company with Woodew, another engineer of the company, work which necessitated obscurity (? darkness), was surprised to note a blue luminous sphere quite suddenly form itself above the rapidly revolving dynamo, and, in the middle of this sphere, there appeared a woman's hand, clearly designed and graceful in form. The phenomenon did not disappear immediately but remained for as long as the two observers watched it.

The following day the two engineers undertook to produce the same phenomenon. It was not until four days afterwards that they succeeded; this time in the sphere of light a human head revealed itself, and this was photographed, for the experimenters had installed a camera in the laboratory in case any of the phenomenon was capable of affecting a sensitive plate.

Shortly after the publication of this experiment, the *Zeitschrift fuer Parapsychologie* mentioned that phenomena of a similar character had already been reported from two different places: first, in an industrial research laboratory at Freiburg in Germany; and, secondly in the laboratory of the General Electric Company at Schenectady in the United States.*

La Cote d'Azur Medicale, in January, 1929, having already republished the statement of the discoveries of Eastman and Woodew and having further indicated that the writer of the report had already obtained similar results, Mr. Henri Azam wrote to the author to ask him details of this work, and published a resume of his

reply in the *Revue Spirite* of June, 1929, in the hope that its readers would be able to appreciate its value in full.

"In pursuit of my special experimental work in occult and psychic fields," declared this report, "I had long desired to see whether it were possible to reconstitute the astral form by means of sound-vibrations. As I had previously remarked in some of my articles, it was my belief that mediumistic phenomena, when they are really serious in character, are exclusively the result of the setting in action some force for which the medium is the condenser. It was my purpose, therefore, to reconstitute a sphere of synchronous vibrations analogous to those which emanate from the human entity, but to do so, if possible, without the intervention of any medium.

"The different phases which marked the pursuit of my researches were long and full of deceptions; much time passed before my perseverance was at last rewarded by obtaining a few striking phenomena. Interruptions intervened and there was delay before I was able to take up my work anew and to achieve further results by varying the constructive force of the vibrations.

"In my experiments I used two machines of static electricity, arranging that the plates should turn in opposite directions.

"The distance between these plates and the respective positions of the plates was so arranged as to be susceptible of

infinite variation. It followed, therefore, that at a certain given point between these plates (the exact position of which was infinitely variable) a magnetic sensitive field was formed. A membrane covered with lycopodium powder and placed at this given point vibrated in such wise as to form regular designs varying both in shape and character according to the intensity of the electric wave-lengths employed.

"Having arrived so far, I intensified these vibrations by adding to them the following factors:

"(1) Those of light. For this purpose I employed a magic-lantern directed upon the variable point which was the center of the sensitive field; thus I was able not only to control the intensity of the light in itself but also to note the effects of changes due to colored glass.

"(2) Those of sound-vibration from a musical instrument. My best results were obtained with an organ, and the music which seemed to have the most striking effect was classical and religious music such as the meditations of Bach, the ancient canticles, and so forth.

"(3) Those of perfumes. In this case I used fumigations, and also certain perfumes and scents which are well known to students of the occult and magical sciences.

"Under these conditions on several different occasions I was able to obtain the formation of human and animal forms, which appeared in the magnetic field. At first these

were only partial, but twice I succeeded in obtaining complete forms. They always presented themselves in the sensitive field and near the variable point of which I have spoken. Three photographic negatives, exceedingly clear and sharply defined, were obtained of these vibrational forms.

"The preceding experiences, therefore, allow me to affirm:

—(a) That I have been able to obtain the resonance or the responding vibration of the astral world by means of vibrations coming from the physical world. (b) That the results obtained can in no wise be ascribed to imagination or hallucination. (c) That the forms which appeared do not belong to the spirit-world; they must be regarded as shells or as empty astral bodies. (d) It is necessary to admit that by means of complex vibrations it is possible to obtain psychic phenomena which bear a very strong analogy to those which are frequently obtained with the help of a medium."

In reporting the experiments of this observer, Mr. Azam concludes: "Further commentary seems to be useless; this report is primarily a notification to our readers, should they desire to take up and carry on these intensely interesting experiments wherein the human factor is eliminated. I shall be only too pleased to receive communications on this subject. So far as declaring that electric fields needing high tension are necessary in order to obtain materialization, the work on which I am now engaged has

this as its principal thesis. The synthesis at the end of that work, which is based upon a long series of experiences, will show clearly and definitely the absolute coordination which exists between mediumistic phenomena and such as are described herein. We desire to call this fact to the attention of all experimenters workers in psychic fields."

These observations are reported by Mr. Azam, and his conclusions thereon, are of very great interest and of the highest importance. Briefly, these are cases of materialization where the primal electronic matter has not been produced by a human medium, but by a machine or by some process of mechanical energy, these transformed into electric energy, and this strongly supports the hypothesis that electrons of all kinds, no matter what may be their origin, are essentially interchangeable and that with the electro-magnetic radiation which is inherent in them, they constitute the veritable Prime Matter of Nature. It seems certain also that these phantom formations even as living forms, have their origin in the aggregation of electrons into groups of greater or lesser condensation, the forms being conceived by an intelligence exterior to themselves, or, in other words, by Spirit acting upon and through Matter for its manifestation. I may add that these experiments certainly give new demonstration of the favourable influence of music and of perfumes in materialization.

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CARTHAGE — TUNISIE

But I do not see why the experimenter in question, writer of the letter summarized by Mr. Azam, should confine these formations to the influence of "existing shells" or "empty astral bodies." If such inert forms should be able to make use of the whirlpools of electrons thus placed at their disposition, why— even more strongly— should not complete and living beings on the astral plane be equally able to do so?

Here, indeed, a brilliant field of study opens itself before our electrical friends. Were we able to do without the help of me-

diums, we should be able to free ourselves from the continual objections and difficulties arising from the subconscious self of the medium and from the intervention of ideoplastic formations from the mind of the medium. It is true that we would still have to reckon with scientific assistants, but it would not be difficult in that case to establish a form of counter-control and even of co-ordinating proof, namely, by experimental effort to create ideoplastic forms in an electric field of high potential.

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