

10m Review

THE DIRECT-VOICE

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

IN THIS ISSUE

MEDIUMS I HAVE KNOWN,

By Florizel von Reuter.

ARTHUR FORD,

By the Editor.

EVIDENTIAL SLATE WRITING,

By Owen R. Washburn.

LIFE RUNS ON—NOT OUT,

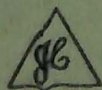
By Gertrude Tubby.

ACCOUNT OF SEANCES WITH NINO PECORARO,

By Hugh Munro.

225 FIFTH AVE., NEW YORK CITY, N. Y.

\$1.50 A YEAR



15¢ A COPY

No. 5

SEPTEMBER

1930

FREE BOOKS



*Any book mentioned or advertised in this
magazine can be obtained*

F·R·E·E

on the following conditions—

All you have to do is to send us one subscription for every 25¢ of the price. Thus, if the book is listed at \$1.00, you send us four subscriptions and we will send you the book you select. . . .

GET YOUR FRIENDS TO HELP YOU

**IF YOU CANNOT GET RESULTS WITH PLANCHETTE
OR THE OUIJA BOARD, TRY**

THE ADDITOR

Used by Mr. Florizel von Reuter (see his article in last issue), and other noted Psychics and Investigators. It collects and concentrates your psychic force. Very simple and can be used by anyone.

Only a few sets just received from Germany, \$3.00 a set, postage 25c.

**The SUNSHINE PUBLISHING COMPANY,
225 Fifth Avenue, New York**

THE DIRECT VOICE

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

225 Fifth Avenue, New York

Editorial Office: Room 1123

VOL. I, Number 5

September, 1930

Price U. S. A. & Canada: 15c. Subscription: \$1.50
Great Britain & Colonies: 6s. 6d. Abroad: \$2.00

NOTES

By Owen R. Washburn

A SPIRIT communication given to me when I was alone, recently, said: "Crandon was the first to recognize that spirit and matter are inseparable, but you will need to get Sir Oliver Lodge to tell you the nature of the matter." Then followed a remark to the effect that the new point noted by Crandon was that while all matter has mind, all spirit has matter; also it is true that no spirit is ever without the company of matter; that it is a thought worth entertaining that matter is a characteristic of the Universal Mind. Dr. L. R. G. Crandon has never mentioned the subject to me, so I do not know what he thinks, but the theory that matter is a characteristic of infinite mind is worthy of thought. If this be true, then

there is no identity of mind and matter, no dualism of substance and spirit, nor is it necessary to suppose that mind was produced by matter or matter by mind, matter being, of course, simply a characteristic of mind. Its infinite variety through earthly things, spirit realms and unseen forms such as ether and electricity, is but a manifestation of a characteristic of the same Universal Spirit that has, as other qualities, such things as love, wisdom and desire. If this be true then the nearer we come to the perfect unity with the laws of material action and all other action known which accords with the purpose of that mind, the nearer we are to cooperation with irresistible power.

DR. HYSLOP TWENTY YEARS AGO

Before me is a letter from Dr. James H. Hyslop, written to me January 22, 1910, on the stationery of the American Society of Psychical Research, Section B, of The American Institute for Scientific Research, New York. In it I find the following, which I copy, except that I leave out the full name of a man he mentions. He says:

"I think you misunderstand our point of view here in regard to details. I am not trying to interest the popular mind, at all. I am trying to jam things down the throats of our stupid, bigoted scientists. The fact that you have had psychic experiences would give them a chance to at least try to discredit your testimony, but, if I can have corroborative statements on the part of other people that certain facts have occurred, then their only chance is to charge a conspir-

acy of lying and the idiots never have courage to do that. My policy is, first, to silence my critics if I can not convert them. When I can do that the public will listen. That was my only object in getting the details. In my 'Journal' I have tried to give the more popular and abbreviated account of facts, but in the 'Proceedings', where it is probably that your record would come, it is quite different. I am dealing there with the problem entirely for the scientific man.

"I quite understand my difficulties with the public. I am between two fires. If I satisfy the public the scientific man goes about and says I am not scientific. Then the public follows M——, who is nothing but a born fool. If I satisfy the scientific man, on the other hand, the public gets indifferent; so I have a pretty hard task of it, between the devil and the deep sea.

"Very sincerely yours,
"J. H. HYSLOP."

CONTENTS

	<i>Page</i>
NOTES. Owen R. Washburn	129
MEDIUMS I HAVE KNOWN. F. von Reuter	131
SOME 20TH CENTURY MEDIUMS. Arthur Ford	136
ANSCIENT SHE-MAIA	140
EVIDENTIAL SLATE WRITING. Owen R. Washburn	141
LIFE RUNS ON—NOT OUT. Gertrude Tubby	145
AN INVESTIGATOR'S EXPERIENCE WITH NINO PECORARO. Hugh Munro	149
CONVERSING IN DIFFERENT TONGUES. Maina Tafe	152
SCOFFING SPIRIT SURVIVAL. Edwin Bowers	154
REAL MEDIUMS & PSYCHIC INVESTIGATORS. V. May Cottrell	157

MEDIUMS I HAVE KNOWN AND EXPERIMENTED WITH

By Florizel von Reuter

PART II.

Trance-Mediums and Clairvoyants

IT has always seemed to me that, for evidential value, good trance-mediumship should be awarded the palm. It is far easier to control the genuineness of trance-mediumship than almost any other form of psychic phenomenon. Any experienced psychic-researcher should be able to determine in one sitting with a trance-medium (unless he be unfortunate enough to draw a complete blank, which rarely happens with a reliable medium) whether the psychic in question has genuine power, whereas in the case of the "direct voice," owing to the necessity for complete darkness and the usual lack of control, a series of sittings or intimate personal knowledge of the medium is often essential before one can form a definite opinion upon this infinitely more impressive and spectacular form of psychic phenomena. To be sure, I personally attach no evidential value to the long-winded addresses and lectures many trance-mediums indulge in, nor do the presumably spirit-personalities who are supposed to deliver the said speeches, personalities which range from negro-children and fishermen to bishops, with a sprinkling of Egyptian priests and Buddhist philosophers thrown in

for good measure, in any sense convince me of the actual presence of any entity foreign to the sub-consciousness of the medium. For though I refuse to accept the sub-conscious or the divided ego theory as the only logical explanation for phenomena of this variety, yet I also realize that it would be futile to underestimate the tricks man's subliminal self may be capable of. To dismiss the theory of divided personality, or multiple personality, in every case and unquestioningly accept the spiritualistic hypotheses is neither logical nor scientifically and intellectually sound.

I have, however, occasionally listened to trance-speeches which in wealth of expression and beauty of thought, as well as knowledge, certainly seem to point to an intelligence above that of the instrument, as in the case of the Milan medium, Bice Valbonesi, a simple working woman of almost the peasant class, who in trance delivers lectures of which she herself can have little or no knowledge.

Whether the controlling identities were, in truth, in these cases Camille Flammarion and Leo Tolstoy, as stated, is a question which cannot be positively affirmed or negatived. Certainly the odds would seem to be in favor of genuine-

ness and against impersonation. I also once heard a a nineteen year old German girl deliver a trance-address which in dignity and beauty of conception would have done credit to an aged professor. It should be added, however, that the young lady was the daughter of a school-teacher, a well-read and learned man, so that his child may conceivably have inherited much of his knowledge subconsciously which in no ways lessens the genuineness of the phenomenon, but diminishes the spiritualistic probability to some extent. I fear the reader may ere this, in the course of perusing my opinions, have gathered the impression that I am what some persons term "a hard-boiled egg." This may, to some extent be true, for I do indeed believe in subjecting every phenomenon to the microscopic and acid test. If it can stand the strain, so much the better, the greater will be my ultimate confidence in the genuineness of the thing I am fighting for. I have not yet had occasion to regret my critical attitude, as it has invariably borne good fruit up to the present. What I have been driving at in these remarks is to point out that the genuineness of the psychic phenomenon *per se* is easier to establish with trance-mediumship than with physical phenomena in general. No paraphernalia of control is necessary, no darkness, nothing more than a fairly harmonious circle. If the entranced medium is able to deliver messages to complete strangers with definite details concerning

members of their family and names of friends or relatives, it is comparatively easy, by application of the rule two and two equal four, to ascertain whether there was any possibility of the medium having acquired his knowledge through normal means. If, for example, a medium says to me "Your aunt is here, her name is Flora, you always called her Wowo," I instantly know that, provided the medium *does not know who I am* this is purely genuine psychic information. If I were to have been introduced to the medium previously to the sitting or the said medium were to have been expecting my visit, such details (which are openly stated in my book) would now (since its publication) be valueless from an evidential point of view, as the medium might have conceivably have read up on the subject of my spirit friends. (In fact upon one occasion I am quite certain that this was the case, the details vouchsafed all pointing to the probability that the medium had simply dipped at random into a certain chapter of my book and memorized the information given therein.) On the contrary, there are always innumerable details and facts a medium may refer to which have never been made public and which, if alluded to, immediately establish the genuineness of the mediumship. If a medium begins by fumbling about with such remarks as "Does the name John or Mary mean anything to you?" I am naturally not much impressed, however I have, on the whole,

been very fortunate with trance-demonstrations, and the balance between trash and worth is about 70% worth to 30% trash, which I consider a very good record, on the whole.

Probably the best trance-medium of my acquaintance is Arthur Ford of New York. A great deal of sensation was caused by the yellow journalism connected with the accounts of Ford's success in getting the Houdini code-message through to Mrs. Houdini.

There were the usual attacks and counter-attacks, but whatever the exact facts connected with this much discussed affair may have been, they in no way impeach the genuineness of Mr. Ford's psychic powers, as they have been repeatedly revealed to me.

Upon the occasion of my first sitting with him, which occurred *upon the day I was introduced to him*, his control "Fletcher" delivered two messages which were overpowering in the chain of evidence they contained. The first was from a German postman, who stated that he had often brought me letters in the small German town where I lived before the war. The postman gave his own name, also named (through Fletcher) the town in question, described the house where relatives of his had lived, and asked us to tell his friends and relatives that he was happy. He said he had died in the war. All these details were subsequently identified by inquiry in the town alluded to.

The second message was equally convincing. It came from an old Swiss friend of mine, name being correctly given, and concerned a matter pertaining to her married daughter in Zurich. The address of the daughter was given (we having no knowledge of it) and the nickname of the young lady in question was also vouchsafed.

All the facts were subsequently verified by a friend of the daughter. For complete details concerning these cases I refer the reader to my book "Psychical Experiences." They are two of the best on record, for they concern matters *totally unknown to all present*, which could not have been drawn from the subconscious through telepathy. In fact, they are on a par with the case of direct voice experienced with Mr. Catheuser, referred to in the previous article. A year or two ago I brought Mr. Ford to Germany. He knew no German and I was obliged constantly to act as interpreter; nevertheless, his messages and statements were 95 per cent correct, many of the details given by him being unknown to the sitters and only verified some time later.

At a sitting for members of the Berlin Society for Psychic Research, he remained for two hours in trance and nineteen persons received messages which were 100 per cent correct. Equally phenomenal is Mr. Ford's platform clairvoyance. In Berlin, before an audience of four hundred persons, he delivered, with the help of myself as translator, thirty messages to complete strangers. Here again the information

was ninety per cent correct. The most dramatic episode was a message from the famous German war-fier, Manfred von Richthofen, whose cousin was present by the purest chance. Seated in the extreme rear portion of the hall this gentleman was extremely surprised to be asked by Ford on the platform to stand up and receive a message from his cousin Manfred, who had met his death in an aeroplane during the war. Such examples of clairvoyance in a foreign land, where the medium does not know the language and is a complete stranger, are a hundred per cent more evidential than the average platform clairvoyance one sees in English and American spiritualist churches.

The second-best trance-medium I have experimented with is Mr. Vout Peters of London, a genial little man who has also had excellent results with platform clairvoyance in foreign lands. Whereas the trancesittings I had with Peters did not bear overpowering witness to the presence of other intelligence than that of the sitters, inasmuch as the details given all concerned matters known to some one present, nevertheless the odds were also in favor of Spiritualism. I will allude to one incident which seemed specially evidential. About a week previously I had played before some friends Tartini's famous Devil's Trill Sonata. A lady then asked me if Paganini had played the piece in question. I replied that I did not know, but I thought not. I then dismissed this unimportant incident from my mind, and was greatly surprised when Peters, after giving an excellent description of Paganini and mentioning a name Panagini, said, "this man keeps saying the word Sonata." Now he says the word Teufel (devil). Now he says: "Teufel's Sonata." "He wants to say that he *did* play the Sonata." Had Peters merely described Paganini there would have been nothing particularly evidential, however, the fact that he alluded to the aforementioned episode of the Sonata was an overpowering proof of his genuine power and a strong argument for the genuineness of the Paganini per-

sonality with which we have been in communication since we first began our psychic researches. I must add that Mr. Peters did not know my

name and had never before seen me.

Third on my list of reliable trance-mediums I should place Mrs. Garrett of the British College of Psychic Science in London. This lady has given me several excellent demonstrations. On both occasions the Paganini personality made itself noticeable, on the second occasion in a most impressive manner, describing the rooms we inhabit when in Germany, as a proof of its genuineness. Of course, these descriptions might conceivably be drawn from the storehouse of our own knowledge. There were other excellent details which I cannot refer to, owing to the lack of space. Singularly enough, Mrs. Garrett's book tests, for which she is famous, all miscarried upon this occasion, though she seemed quite positive in her assertions. For instance, she correctly described the exact position of the numerous bookcases in my study, yet was at fault in all her information concerning the books themselves. There is no accounting for such mixups. We know altogether too little of the laws and psychic principles governing these book tests, so must be content with those few crumbs occasionally vouchsafed us.

Mrs. Barkel (Psychic College) likewise gave us proof of her genuineness. She also produced the Paganini personality, giving as proof of identity a gesture which signified a hand upon a violin-fingerboard engaged in making a prodigious stretch (very indicative of Paganini, who was famous for his remarkable extension-power.) Of course, a sceptic might easily suppose that the inevitable appearance of the Paganini personality in connection with a whole coterie of mediums is simply due to the mediums in question having read some account of my predilection for Paganini and passed on the information among themselves. I can answer here that at the time of these sittings my book was not yet in print, nor had anything pertaining to my relationship with Paganini appeared in any London paper. Besides that, none of these mediums had the slightest

knowledge as to who I was. "How do you know?" sneers the sceptic. Merely, my dear Sir, because I had not been in England for over ten years at the time, and was not introduced to any of the mediums, most of the sittings having been arranged by the British College, which is scrupulously careful to give nothing away.

Mrs. Annie Brittain gave us, among a mass of only feebly evidential and appropriate material, one excellent proof of genuine psychic power. She described a tiny black dog, called Peter, running about on three legs, said he came with a lady who had a name something like Stella who desired to greet her mother (there was more, but I only give the salient features.) This little dog, Peter, had belonged to an old friend of ours, an Italian Marchesa, whose daughter, *Raffaella*, had recently passed into spirit-world.

A trance-healer and diagnoser of unquestionable power is Mr. Scharplin, who accurately diagnosed the complaints of several friends of ours, in my presence, one description being particularly accurate. Mr. Scharplin said to my friend, after holding his hand for a few moments: "You suffer at times with a pain in your chest. This is caused by a fall you had at the age of fourteen. There has been a slight dislodgment of one of your ribs." He then proceeded to advise a system of massage. My friend was able afterwards to remember a severe fall he had had when a lad of fourteen.

Mr. Scharplin professes to be controlled by a Chinaman named Chang, of grandiloquent manners and speech. Whether this trance-personality be animistic or spiritualistic is immaterial to the phenomena itself. "Chang" has recently been accused of medical jargon which points to charlatanism, it is consequently quite possible that he is a subconscious personality of Mr. Scharplin's, which in no wise impeaches the genuineness of the phenomena of clairvoyance in the trance-state. I sometimes think that our spirit guides often manifest through the guise of a subconscious personality of the medium, even as an actor who may in the course of a drama incorporate various dra-

matic roles and yet remain himself. England is undoubtedly leading the world in the development of trance-mediumship. One of the most promising of these is Mrs. Mason, who, I understand has been doing increasingly excellent work recently. At the sitting she gave us some time ago about fifty per cent of her information and statements were correct, the remaining fifty, however, an absolute jumble of subconscious fantasy, afterwards ascertained to be perfect twaddle. It was interesting to note the fact that all details about the spirit she was describing *which were known to us* were correct, the subconscious faking only beginning when the medium endeavored to give some facts *unknown to us*. Here she lost the genuine psychic channel altogether and substituted a long rigmarole (I am convinced subconsciously) of absolute nonsense.

The whole case affords an interesting and instructive example of the difficulty experienced by some mediums in separating real psychic inspiration of the spiritualistic variety from subconscious fantasy of the animistic order.

Out of the long list of platform-clairvoyants I have experienced in British Spiritualistic Churches, among them Mrs. Brittain, Mrs. Robertson, Mrs. Annie Johnson, Miss Campbell, Mrs. Jamrock, Mr. Botham, and others of less celebrity, none reached the high level of Arthur Ford, while the majority fell far beneath it. Platform-clairvoyance unless of a very high order, is rather a dreary affair, and I often wonder whether the average clairvoyant does not do the spiritualist cause more harm than good in open gatherings where skeptics and people, who know nothing whatever about the conditions upon which good psychic results are dependent, are permitted to be present. A hundred per cent successful demonstration on a public platform is practically an impossibility, and your skeptic and layman, or your puffed-up critic, is never satisfied with anything less. If the clairvoyant makes any mistakes in the descriptions and messages he immediately

(Continued on Page 160)

SOME TWENTIETH CENTURY MEDIUMS

No. 2—ARTHUR FORD

By The Editor

WE are all more or less accustomed to take many things for granted, and to accept unquestioningly the word of others; especially is this so with regard to the various sciences, which few of us have either the inclination or time to study for ourselves.

But there is one science—and that the youngest of them all—where the exact reverse holds good. The reason is probably because



Photo by N. BORIS

the former rarely, if ever, touch our individual lives, whereas the latter has a direct bearing upon events which sooner or later affect every one of us directly; as although many people are extremely shy of admitting it, there are very few who at some time or another have not been faced with psychic phenomena of some kind.

True it is, that not everyone is fitted to investigate a subject that is not without its dangers for the unwary or unbalanced,

but as was said many years ago by that grand old pioneer of Spiritualism, Dr. Alfred Russell Wallace—famous English man of science and co-discoverer with Charles Darwin of the Origin of Species:

“The cardinal principle of Spiritualism is that everyone must find out the truth for himself. It makes no claim to be received on hearsay evidence, but demands that it be not accepted without patient, honest and fearless enquiry.”

In this search for Truth there is one essential, failing which investigation is impossible. Without some form of mediumship our search would finish right at the start, as it is only by some phase of mediumship—be it our own or somebody else's, that we can enter upon our quest.

Mediumship, especially in its highest forms, is a rare thing, and the great majority of us are dependent upon someone other than ourselves for its manifestation.

These gifted beings we term “mediums”, and they are divided into various classes according to their particular phase of mediumship, which can be roughly divided into two groups, “*mental*” which comprises such phases as clairvoyance, clairaudience, psychometry, etc., and “*physical*”. The latter includes all those who produce phenomena connected with matter, such as the trumpet and independent voice, materialization, levitation, telekenesis, table rapping, etc.

Probably the first class contains the greatest number of individuals, but the great majority of these are either undeveloped or have very little power. Undoubtedly the greatest of the mental mediums upon this side of the Atlantic is the Rev. Arthur Ford. He is both clairaudient and clairvoyant to a remarkable degree, and we have no hesitation in saying that as a “message medium” he is without parallel in the United States. In fact, we can truthfully say that we know of only one other medium that can in any way compare with him, and that is Mrs. Estelle Roberts of London, England. For sheer evidential results which are almost beyond belief unless one has actually witnessed them, Mr. Ford's work is supreme.

Mr. Ford, who was ordained an orthodox minister, was educated at Transylvania College and the University of Kentucky. During the world war he served as a lieutenant with the American Army. His first contact with Spiritualism was in 1919, when a medium described to him his school friend Fletcher, with whom he had a pact that the first one to pass over would communicate with the other. In 1924 he was induced by some friends to visit Lake Pleasant Spiritualist Camp, and at one of the meetings the medium succeeded in giving him information which led to his finding a relation whose last contact with his family occurred over sixty years previously.

In the early part of 1929, Arthur Ford achieved world-wide recognition by conveying to Mrs. Houdini the secret code message arranged between Houdini and herself. Although there has been a great deal of controversy about this event, it has never been denied by the *one person who is in a position to know all the facts*, and Mrs. Houdini's letter, written and witnessed the day after receipt of the message, still stands good. The full facts of this absorbing incident have been preserved in a very interesting little booklet by Francis R. Fast, entitled "*The Houdini Messages*."

It was only after investigating the subject seriously for some time that Mr. Ford became convinced of the truth of Spiritualism, but once having gained this conviction he determined to make it his life work to spread this knowledge, and in his efforts to do so he has traveled to many parts of the world. He is as well-known in England as in America, and the writer remembers the furor caused by his wonderful achievements during his first visit. He has also lectured and demonstrated in Germany, and in spite of his not knowing anything of the language, Mr. Florizel von Reuter has testified that his messages and descriptions were one hundred per cent correct.

Mr. Ford has just lately returned from California, and while there he attracted such crowds that it was impossible to accommodate them all in the

church. First the basement was filled, and when that overflowed, crowds congregated outside the church. Loudspeakers were installed, and on many occasions he gave messages to people in the basement and outside the church which were acknowledged by the recipients as perfectly correct.

Only a few days ago Mr. Ford made his only appearance this fall in New York on behalf of the Annette Levy Memorial at St. George's Hotel in Brooklyn. He gave a fine address in which he was not afraid to criticize the movement itself. Indeed, courage is one of the chief merits of Arthur Ford. He stands for the best and highest in Spiritualism, and he is not afraid to say what he thinks, and he unhesitatingly chastises those of us who are satisfied with anything less than the very best. This high standard upon which he insists will do more than anything else to bring our movement the repute that it deserves, and which in the past it has rarely if ever received.

After the address, Mr. Ford gave a truly wonderful demonstration of the truths of thirty messages, giving a wealth of information and detail that was really extraordinary. Names and incidents were given clearly and without hesitation, and in every single case were acknowledged as entirely correct.

With the exception of three people, the recipients were totally unknown to Mr. Ford,

and he himself acknowledged those that he knew.

Four of those who received messages were friends of the writer, and to his knowledge they had never met Mr. Ford personally, yet he was able to give them the names of their relatives that had passed on, and conditions and circumstances connected with them.

Although the famous writer, Upton Sinclair, states that he is not a Spiritualist, he wrote Mr. Ford that he has on several occasions received genuine supernormal phenomena through his mediumship. We believe it is not generally known, but it is a fact that Mr. Ford is developing a very interesting phase of "*direct voice*" phenomena, and at seances held abroad, especially in those countries with whose language he is not familiar, wonderful results have been obtained, entities speaking in no less than eight or nine different languages. On these occasions Mr. Ford is in deep trance.

In his latest book,* Florizel von-Reuter gives several instances of Mr. Ford's wonderful achievements. One was a case of psychometry, and another deals with his trance work. Of the latter he says:

"Mr. Ford's work was certainly remarkable. . . . We have at least ten verified statements, a number of them pertaining to names and matters unknown to us. . . . If this does not afford proof of discarnate intelligence and utterly refute the subconscious telepathy theory I do not know what does."

Mr. Ford is now on another of his trips to England and the Continent, where we are sure that he will continue to bring consolation to thousands who believe that they have lost their loved ones, a work that has been designated by one of England's most famous Prime Ministers, William Ewart Gladstone, as "the most important work in the world today."

*"The Consoling Angel", edited by Florizel von Reuter, London: The Psychic Press. \$1.50 from the Sunshine Publishing Co.

BOOKS RECEIVED

- "THE BLUE ROOM," Being the Absorbing Story of the Development of Voice-to-Voice Communication in *Broad Light* with Souls who have Passed into "The Great Beyond." By Clive Champan and G. A. W. New Zealand: Whitcombe & Tombs, Ltd. 158 pp. \$1.50.
- "FROM BEYOND THE VEIL," or Sermons Delivered From the Mount of Understanding. By Emily Ethel Overbury. 142 pp. \$1.00.
- "SPEAKING ACROSS THE BORDER-LINE," Being Letters from a Husband in Spirit Life to his Wife on Earth. F. Heslop. 9th Edition. London: Morton, Burt & Sons, Ltd. \$1.00.
- "FURTHER MESSAGES ACROSS THE BORDER-LINE," F. Heslop. \$1.00.
- "LIFE WORTH LIVING," Messages from a Husband in Spirit to his Wife on Earth. 50c.
- "LE PROBLEME DE LA SURVIE ET LES MALADIES DE AL MEMOIRE," Par Edgard-Emmanuel Bonnet. Paris: Pierre Bonnet.
- "L'AMI DISPARU, ou La Vie Fantomale a Mantes-sur-Seine, Reims et Nice 1929. Jules Thiebault.
- "RUDI SCHNEIDER," A Scientific Examination of His Mediumship. By Harry Price. Illustrated. London: Methuen & Co., Ltd.

ANSCIENT SHE-MAIA

"VIRGIN MOTHER OF THE WORLD"

(A Truth from Archaic Mysticism)

Does archaic wisdom hold of truth, a thing—
Though in the circling orbit of the serpent's ring,
Perchance, in ages gone they held the sacred art
Of life—of immortality?

That Truth was as the man of sorrows said—
'Tis but the dead in life, that seek the dead:
True man seeks e'er the living God, of Love,
Of life, of immortality.

This spoken Truth was open and not veiled,
And man not cursed at all but only mailed
Within this formal case, to try his will—
The will to rise to immortality.

Maybe the Anscient She-Maia, Isis tells—
Man is a god sent onto Earth, ensouled,
To gain experience, then to mount again
Homeward to immortality.

When through the sorrows of his destined part,
Man as a spirit doth awake the heart,
And lights the mystic seven fires that burn
Their pathway unto immortality.

The serpents shall commence their mystic role,
And mounting, wake the anscient powers of soul,
And thus the eye be single, filled with light—
The light of love—of immortality.

Thus She-Maia—Virgin Mother, Ma-re rests—
Sustains her children from her hundred breasts;
Symbol of Life and Power—sons of the Flame—
That cannot die—Love—Immortality.

—AUBREY PEACOCK.

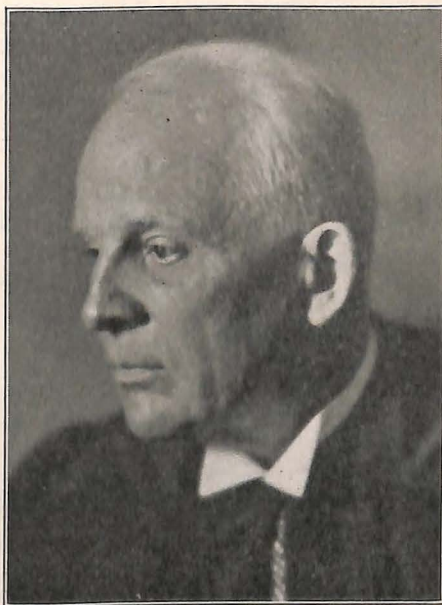
If you will send us a list of your friends, we shall be
pleased to send them a free copy of

"THE DIRECT VOICE"

EVIDENTIAL SLATE WRITING

By Owen R. Washburn

IN the presence of Pierre L. O. A. Keeler of Lilly Dale, Chautauqua County, New York, in a room flooded with sunshine, slates I had in my own hands, whom no one but myself had touched since I took them, here and there, from a pile of several hundred, were audibly written upon as I held them with both hands upon my knees, having previously tied my handkerchief around the two. In this particular instance the writing was from my mother, long in the spirit world, and the handwriting and



Photograph by CLARA E. SIPPRELL

what was said was what I would have expected from her, in that they resembled what she would say and do. I carried to the seance room (Mr. Keeler and I being the only persons present there and the room not darkened at any time) some closely folded pellets of paper bearing the names of persons I wished to have communicate. I had made them into paper wads, such as children throw in school. I kept them all the time except when they lay on the table directly in front of me, and Mr. Keeler did not touch them save with the end of a lead pencil, as he gave the names, one after another, that they contained. As soon as he had done this I put them in my inside pocket and when I was in my room I examined them and they gave every indication of not having

been opened. However, it is the internal evidence in any communication that is the best test of genuine phenomena.

In my high school days, years before, I had known a Miss Williams. She was proficient in German. Three years before she had from the spirit world discussed with me, through a non-professional medium in Wisconsin, the question of happiness. The seance had been interrupted while the spirit was talking. In the Keeler home one of the slates contained a letter which continued that interrupted conversation. It reads, without opening salutations, in part:

"To say that we are happy is not to say we are absolutely so. We should learn to be bereft of all those finer sentiments which go to make true manhood and womanhood if we could REVEL in happiness while those whom we love suffer. I am glad to be here, more glad to see you here. Tell them all you heard from me, at home."

Note the German idiom in the use of the English language, in the last sentence quoted. My previous talk with Miss Williams, in the Wisconsin seance, had been with a medium who kept her mediumship a carefully guarded secret.

A year before my interview with Mr. Keeler I had preached the funeral sermon for Rev.

M. L. Hewett. The services were in his church, where he had been a pastor for several years. During the singing of a hymn I saw with my psychic sight that Mr. Hewett's spirit was in the main aisle, quietly watching the proceedings. I felt, psychically, that he felt a little disappointed that a man so young and inexperienced as I was at that time should have been assigned the task of officiating. On the pellet of paper on which I had written his name I had asked if he had any message for the people of Louisville, the town where he died, in Pennsylvania. I received from him the following slate-written letter:

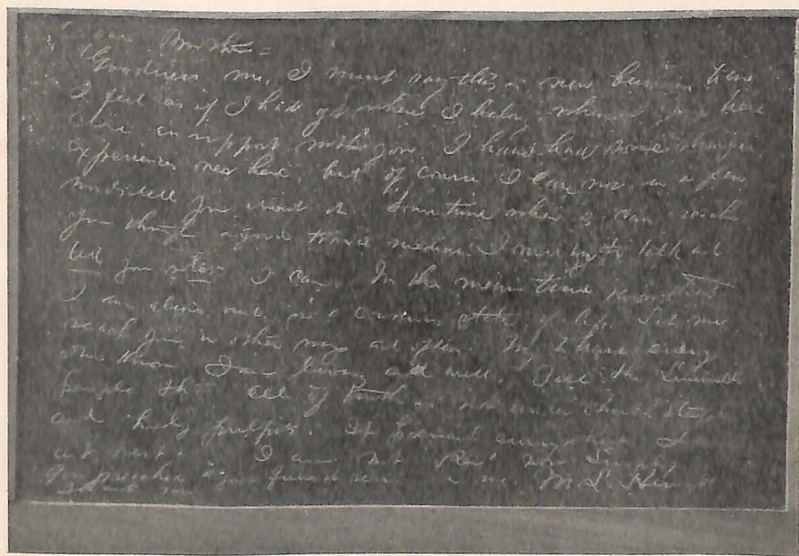
"Dear Brother: Goodness me, I must say this is a new business to us. I feel as if I had gotten where I belong when I come here, close en rapport with you. I have had some strange experiences over here, but of course I can not, in a few words, tell you about it. Sometime when I can reach you through a good trance medium I will try to talk and tell you what I can. In the meantime know that I am alive and in a conscious state of life. Let me reach you in other ways and often. Try to have everyone know that I am living and well. Tell the Linesville people that all of truth is not under church steeples and holy pulpits. It prevails everywhere. I am at rest. I am not 'Rev.' now, simply

M. L. HEWETT."

In a corner of the slate was written: "You preached a good funeral sermon over me. Thank you."

I photographed this slate and took the photograph to the National Bank of Linesville, where Mr. Hewett had a checking account for several years. The cashier and the president of the bank, neither of them spiritualists, assured me that it was Mr. Hewett's handwriting and that it was his signature and that they would have cashed checks thus signed. Mr.

mother for half an hour as to events and details of the farm where I was born, in Vermont, hundreds of miles away. My mother did not make an error in her answers. She gave details that included a correct description of the system of water pipes that supplied the house, we having a double service from two springs. At another seance I questioned the spirit of Mr. Hewett, as to such details as the personal views of parishioners whom we both knew, what publications he



Hewett's son examined the writing carefully and declared that it had many—I think he counted seventeen—characteristic peculiarities of his father's handwriting.

Shortly after receiving the writings, within a day or two, I went to a trance medium, Mrs. M. A. Enches, now, I believe, in the spirit world, and questioned the spirit of my

wrote for, intimate family affairs and scrap books he had. I either knew or later verified every statement.

At the slate-writing seance I had also received a letter as to private family matters from a sister-in-law whom I never saw, which mentioned a family of friends of hers whose residence no one in our family had ever known, which stated that

they lived in Charlotte. This was confirmed. The letter was in excellent French, which my sister-in-law spoke fluently.

In the Meadville, Pa., Theological School I had for a classmate Fred A. Eaton, who passed out of his body by his own act, while in a state of mind that would probably have been classed as temporary insanity had he not killed himself. He had a very peculiar handwriting. He had a pet name for his mother. He was remarkably expert and careful as to punctuation in his literary work. The writing on the slate assured me that he was "out of the 'Valley of the Shadow' and on the heights" asked me to comfort his mother, whom he called by the special name, at that time unknown to me, and after the slate-writing was finished a writing from George Christie, the spirit guide for Mr. Keeler, stated that Mr. Eaton wished to say he had forgotten to properly punctuate the phrase as to the "Valley of the Shadow".

Some months before this seance I had been in conversation with a fellow minister and his wife, and a voice audible to me but not to others, had declared the presence of a former resident of Babylon, who claimed to have lived seven hundred and ninety-one years, after the completion of the first great Egyptian pyramid, the date being that of his birth. He explained to me the great age given in the Bible account of Methuselah, by saying that Hebrew historians had mistaken a constellation of a similar name for a Hebrew patriarch, the age being the time

required for the moving of this group of stars through a certain portion of the heavens. A similar mistake by the historian had made Enoch appear as a man, though the name really meant a small country to the northeast of Babylon, that had been celebrated in song as having "Walked with thy God as many years as there are days in the year, but now thou art not, for God taketh away His people." A literal translation of this opening part of an old song lamenting vanishing glory had been taken by the Hebrew historian to refer to a man.

On one corner of one of the slates bearing a message appeared, at that seance, a rudely drawn figure of the upper half of a man, the arms being left off. On the body appeared twenty-four characters. These I copied upon a blueprint and sent the print to Dr. William James of Harvard. The professors of Asiatic languages there expected to find them to be of some known language, but were unable to read them. W. Q. Colville, the professional medium, without unfolding or looking at the blueprint, touched it with one hand and did automatic writing with the other, stating that the characters were of a language in common use among learned men in the vicinity of ancient Babylon, previous to 1000 B.C. They constituted a letter to me, speaking of my health, using Oriental salutations at the close and speaking of the coming unearthing of a temple of the sun at Babylon. The first of the characters, the automatic writing stated, were symbols

(Continued on Page 160)

LIFE RUNS ON—NOT OUT

By Gertrude Ogden Tubby, B. S.

*Ex-Secretary, American Society for Psychical Research;
Author of "James H. Hyslop—X, His Book"*

IN a little room in a New York apartment house, on a busy, noisy street, two women sat: one, a private psychic medium, Mrs. Sanders; the other a research worker, myself, paying a friendly call. The psychic entered at once earnestly upon an account of an experience lasting from the last evening to the early dawn of that very day, when she felt herself to be in telepathic communion with Dr. James Hervey Hyslop, founder and leader of the American Society for Psychical Research, ill at the time, and living in a suburb the psychic had not visited. Let me briefly paraphrase her:

"I know," said she, "that you tell me Dr. Hyslop is better, but I don't believe he can possibly get well. I seemed to see him last night, looking so wan and pallid, lying on a bed facing an eastern window. He looked dreadfully ill to me. I mentally addressed him and recalled to him our early work together and how I had given him a message that came from a lady who said she was

Mary and his wife. I didn't know that he was a widower, or even whether he had ever been married, when I told him that, but he said I spoke truly and he was glad of the message that day. And I recalled this to him, amongst other things, in my telepathic conversation last night."

"By the way," said I, "as we are speaking of Dr. Hyslop, there are one or two things he would like me to ask 'White Light' about, today, if you can do a bit of work later."

"Oh, yes, I can, I think, for the guide (White Light) is here. She came in a little while ago."

"Yes," said I, "I heard you say 'I see you, dearie,' so I thought she might be here."

"Well, what would he like you to ask about? I'll see what we can do."

Usually this psychic, Mrs. Sanders, went into a deep trance or sleep before her work began and I was put to it for a quick reply. So I said, "Well, he'd like me to ask what you get from this package, for one thing," and I tossed into Mrs. Sanders's lap a shallow gift-box, with a picture on its cover of some countrywomen near the doorway of a humble wayside cottage, with their spinning wheels. The box suggested linen contents, probably men's handkerchiefs. But there were none in it, as I knew.

"Well," said Mrs. Sanders, "I get the impression of something black; it is silk and it's a scarf, goes around my neck. And then there's something else, white and soft, more woolly-like, to keep me warm." (Next morning she telephoned me: "I

don't know if it's worn on the legs or on the arms. At first I thought it was the legs, but now it seems more the arms.) And I wore these when I—I don't mean *I* wore them, Miss Tubby, I mean Dr. Hyslop—I'm speaking for Dr. Hyslop. He's *here!* He says 'I wore them.' Oh, I know what you tell me, but he is here, I see him so plainly! He must be over. I never see them so plainly unless they've passed over! He's right there in that chair! Can't you see him, Miss Tubby? Oh, I see you, Dr. Hyslop, I see you!" And she rose from her chair, and eagerly crossed the room as though to shake hands with a visible guest, the box slipping to the floor as she went.

In an instant she returned, again asking if I couldn't see Dr. Hyslop, whom she saw so plainly, while I picked the box up from the floor casually. It was tied tightly with a string and its contents remained invisible. Again she seated herself and urged, "Oh, give it to me again! Oh, the influence is so strong!" And I again tossed the box into her lap, without any sign of special interest or emotion, and again she rested her hands lightly on the cover. Twice the drama was re-enacted, Mrs. Sanders stoutly maintaining without word or sign from me, that however much I had believed Dr. Hyslop was improving in health, I *must* be mistaken. He *must* have passed out, for she

couldn't see living persons, in their absence, clearly as she saw him there sitting in a chair to me apparently vacant.

On her third insistence I said quietly, "Don't be excited or upset. It's all right. He is over. Don't be disturbed."

"There! Didn't I *tell* you, didn't I tell you first, before you told me?" "You certainly did," said I, and in fact she had done more than that. For she had correctly indicated the contents of the box. It held a black silk necktie of Dr. Hyslop's, and a pair of extra sleeves he had used to keep his arms warm as he lay ill in bed—and they had been made from the narrow ends, with the woven cuff, of the leg-end of a light gauze wool and cotton undersuit! Hence the reference was correct in all respects.

"But, Doctor," she went on dramatically, "why didn't you tell me? Why didn't you say last night that you were over? You didn't tell me you had gone!" He couldn't have, however, for he had lingered in the body until five hours or so after she reported that she had finally fallen asleep, the previous night.

The notices of his death had not appeared in the afternoon papers at the time of my present call, and no one she had seen knew of the death. I had made it a point to arrive before she could be informed.

The box I had picked out of the wastebasket in Dr. Hyslop's town house within two or three hours of his death, and his daughter assisted me

in gathering from his dresser drawer the articles for the tests I hoped to make. She and I alone knew of the plan, and neither of us did or would have revealed it to anyone.

In the face of a fact thus protected, one must seek the reasonable explanation.

And this, multiplied by hundreds, is the sort of evidence given by this one "Communicator alone."

Four days later, in Englewood, Mrs. Chamberlaine gave me still other tests of James H. Hyslop's identity, concerning matters I knew nothing of, but which I carefully recorded at the time, in complete shorthand notes. One was this statement, which I paraphrase: "Tried to stop the watch, he says, he tried to stop the watch. He may mean clock. But he is not sure he succeeded." I said I would make a note of it and try to check up the point. In a week's time, when I read my notes over to his family, the same daughter who had helped me choose the box and identifying articles said, "That must have been it, then." Inquiry developed the fact that at the moment of her father's death her watch had been stopped. She discovered it when she was timing the cooking of an egg, and wondered at it. Her watch had not run down, and it had never thus stopped without apparent cause before or since. The hands were not caught. After carefully noticing the moment and making mental note of it, she shook her wrist and the watch ran normally with no winding. Her brother, the physician,

who was at his father's side at the moment, later in the day when she could ask him, compared her watch and his father's, which had been on the pillow as the life ebbed away. The watches varied by two minutes. He asked at what moment hers was stopped. She told him, and then only did he tell her that, *allowing for the difference* of the precise three minutes on the two dials, her watch had stopped at the identical moment when her father's pulse ceased.

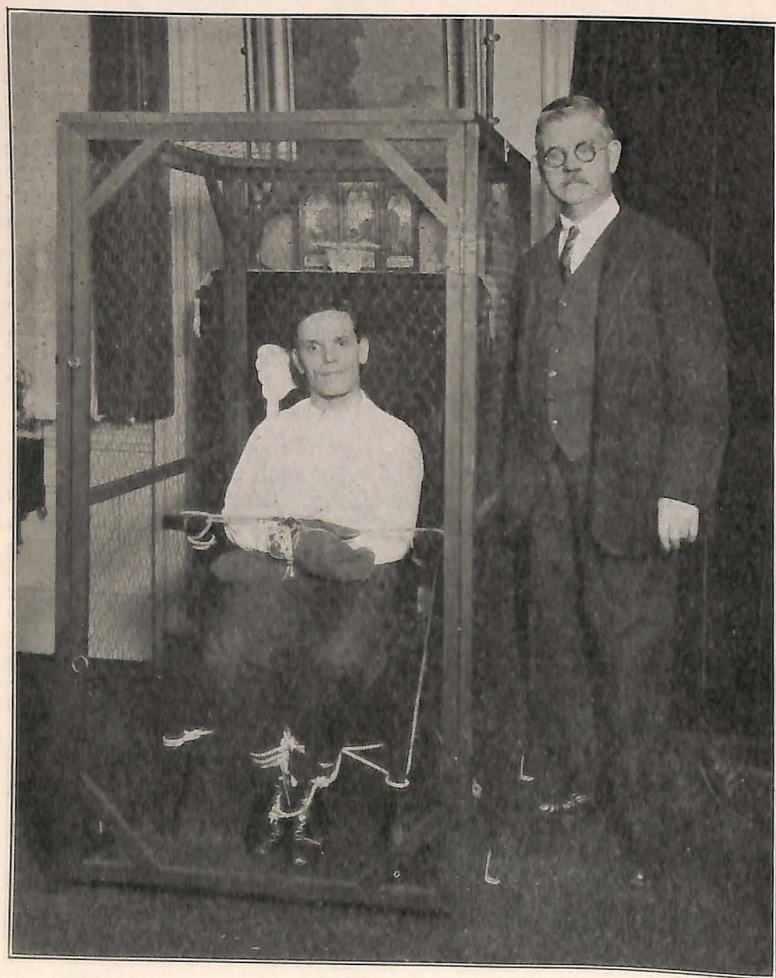
To those who have spent years in unprejudiced psychological inquiry on the subject, the question of survival of bodily death has been answered.

How?

By such testimony as this of James Hervey Hyslop, too voluminous, in its full detail, for our space. By such testimony as that of my friend, Mary B., who said, after her death, "I wish I could sing my husband the songs he loved. It is such a joy that I can still sing. I wish him to know that the gift he loved is not lost."

And how did she tell me this? By the use of a pencil in the hand of an entranced woman, the well known Mrs. Soule of Boston, who knew not Mary B., who knew not that I had had and tragically lost such a friend, who indeed did not know that I was in the room, but whose pencil immediately on my arrival, incognito, traced twice, clearly, "Mary B." and then went on for an hour, without hint or

(Continued on Page 159)



MR. HUGH F. MUNRO WITH NINO PECORARO

AN INVESTIGATOR'S EXPERIENCES WITH NINO PECORARO

By Hugh F. Munro

DURING the early part of November, 1929, the editors of "The Psychic World" asked the writer to investigate the phenomena produced by or through Nino Pecoraro, and arrangements were made for an indefinite number of sittings. It was understood that the sittings would be held in my home and, if Mr. Pecoraro would consent, under conditions prescribed by a committee of experienced investigators. Accompanied by the editors of "The Psychic World" and a few friends, Mr. Pecoraro came for the first sitting on November 11th and agreed to submit to any condition of control without any reservation whatever. He was taken by two members of the committee into a bedroom adjoining the seance room and completely stripped of his clothing, being then re clothed in a suit belonging to the writer. A pair of heavy fingerless mitts belonging to him were placed over his hands and were sewed to the sleeves of the shirt which he wore. His hands, feet and neck were tied to the arm-chair in which he had been placed, the knots being sealed with wax and marked surgical tape. A cage made of one inch mesh screen was then built around him and so arranged that he could not open it from the inside. The front and two sides were covered with a black cloth tacked to the wooden frame of the cage. On several occasions, notably when a number of reporters were present, he was

enclosed in a cloth bag, the only opening of which was drawn tightly about his neck, leaving his head free. A small table containing a varied assortment of articles was placed about four inches away from, and in front of the cage. The light used was the usual photographers ruby bulb, which upon test, enabled the time to be read on a watch and rendered every sitter quite visible, it being stipulated that every sitter's hands should be visible during the sitting. A condensed report made at the close of every sitting was read and approved at the next one. It is doubtful if in the annals of

Psychical Research a more effective or simpler method of control has been used. At the beginning of each sitting all present were asked to raise any objection, but none did so, nor did they have any criticism to make regarding the control when the medium was examined at the close of the seance. Every sitter, and they numbered all told about a hundred, was asked his or her opinion as to the cause of the phenomena, and except that the majority favored a spiritualistic explanation no other was offered. One reporter for "The Philadelphia Record" came out in a feature article with the

statement that he had "seen Houdini do exactly the same things and explain how he did them." This man had been as hopelessly puzzled during the only sitting that he attended as the others and was offered one hundred dollars to attend another sitting and show us how it was done, we agreeing to publish the result; but no reply was received to our offer.

With controls of the character indicated there occurred the following incidents:

A collapsible aluminum trumpet thrown repeatedly to the floor.

A glass of water thrown to the floor and the glass itself conveyed inside of the cage.

A hammer used to beat correct time to singing.

Finger prints made in soft putty.

Names written on cards.

Mouth organ played.

Table rocked frequently.

Sofa with three sitters moved.

Hands appearing outside of the curtain and grasped by the sitters.

Objects seen to leave the table and travel vertically to the top of the cage outside of the curtain.

Child's rattle with four bells taken into the cage and afterwards thrown out through the closed top.

Upon one occasion the medium had been allowed to retain his belt and during that evening a voice coming from within the cage said that Mrs. Kinkel (editor of "The Psychic World") would get a present if her handkerchief would be placed upon the table. This

was done and shortly afterwards something fell on the table with a metallic sound. It was the silver buckle of Pecoraro's belt, the belt itself being wound tightly around his neck.

During the following seance this belt was cut into a dozen pieces about an inch long, each piece being tied into a handkerchief, a number of which had been piled in a tambourine placed on the table.

During the sitting, which was attended by representatives of the leading Philadelphia newspapers, the medium asked permission to retain his undershirt, saying that "they" (meaning presumably spirits) occasionally stripped him of his clothes. This undershirt was a small one-piece garment with a head, two arm openings and no seam. To be taken on or off it must be passed over the head while the arms are extended vertically. On this occasion the reporters tied the medium's hands in the mitts as usual and used eight inches of sealing wax, together with a roll of tape, yet the undershirt was taken from his body intact and pushed partly through the meshed door of the cage. It should be noted that while this was being done the medium was enclosed in a bag, the draw strings around the neck being sealed by marked postage stamps, all of his bonds were found to be intact when examined at the close of the sitting.

This does not by any means exhaust the list of phenomena attending this remarkable man, but is fairly representative as far as physical effects are concerned. While all this is going

on the medium is in a profound trance, the reality of which was certified to by medical men. The alleged control has claimed to be Palladino, but no satisfactory evidence of such identity has been obtained. The voice is that of a young girl with a taste for the lighter songs rather than hymns or serious songs. No satisfactory proof of identity was given, although a number of entities purported to communicate during the various sittings. All that can be claimed as being fairly well established is, that physical objects are moved and apparently passed through solid matter by no visible agent and that an intelligent agent does it. This latter conclusion is based upon promises being made and kept, although that was not invariably the case.

It was the writer's intention to probe deeper into the nature and cause of the phenomena, also to improve our technique and perhaps develop the mediumship, but after about eight sittings Pecoraro left the city and has not yet returned.

Following the second sitting Pecoraro stated that Joseph Dunninger had unsuccessfully attempted to expose him and so a letter was sent to Mr. J. H. Kraus, field editor of "Science and Invention", setting forth our experiences and requesting some information regarding his findings. No reply being received for several months, the writer challenged Mr. Dunninger through Mr. Kraus to duplicate Pecoraro's phenomena, stipulating that it must be done under the same conditions which the writer

claimed, and still claims, are fraudproof. After a lengthy correspondence the only response was an offer to have Pecoraro produce his phenomena, using an apparatus valued at \$150,000 and I to file a bond in the sum of \$21,000. This absurd proposal had the desired effect of avoiding a direct refusal or meeting the issue in accordance with the claim so often made that any or all mediumistic phenomena can be duplicated by a magician. The simple and effective cage was rejected as not being sufficiently "scientific", although it had withstood the examination of about a hundred persons, including court judges, doctors, reporters and several psychic investigators with over twenty-five years' experience in such matters. Give the magician his own apparatus which has been devised by clever men for the express purpose of bewildering the spectator and he can work wonders. Strip him naked and introduce him to restrictions that he never saw before as Pecoraro was and he is helpless. One prominent magician now before the public uses in his levitation illusion an apparatus that cost \$25,000 and weighs 2,200 lbs. Pecoraro levitated objects in an unfamiliar environment, using apparatus that was devised to prevent trickery and in the presence of men bent upon exposing him if exposure was possible.

Our challenge to Dunninger or anyone else still stands. We hold no brief for Pecoraro, in fact it will rid our minds of a good many perplexing prob-

(Continued on Page 159)

CONVERSING IN DIFFERENT TONGUES

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

THROUGH the Direct Voice phase of mediumship different languages are spoken by the communicating intelligences. In many instances a spirit who spoke only French while living here in the physical manifests in the seance room and converses in English, creating much perplexity and confusion in the mind of the sitter, who recalls that in earth-life the individual spoke French only. More often than not, the investigator goes away *feeling confident* that, as he surmised, it is all "trickery".

There his reasoning faculties cease to function rationally. He does not think it strange that his fellows here are able to learn and speak different languages, but he doubts the possibility of an intelligence outside the physical body to do this. Why should it seem impossible for a spirit in a spiritual body to learn different languages any more than it does for a spirit in a physical body to learn them?

It is quite a natural thing for us to learn to speak, read and write different languages here if we choose to do so. Surely that same possibility would lend itself to those who are around us, although unseen by normal sight. By their conversations in the seance room

THEY PROVE time and time again their presence in our homes and offices. They cannot of course *prove to us* that they have learned to speak another language by coming in contact with individuals here who speak it, except by speaking that language themselves. So, why doubt?

If they prove their presence near us by relating incidents which occur, I am sure you will agree that it is logical to suppose that they also acquired the power of speech in exactly the same manner. How do we learn anything? By association, contrastment and experience. There is no other method.

Then, too, another problem presents itself in the language of the communicating intelligence. Let us suppose you studied Greek and were considered an excellent scholar but after leaving the university you had little or no need of it. After a few more years you find yourself some day over in the spirit realm and learn you can converse under certain conditions with those of us still remaining here. The opportunity presents itself, but simply because YOU DO NOT speak Greek fluently and accurately, are we to turn away like doubting Thomases?

Suppose we consider the other side of the situation and

that instead of "dying" you still live in a physical body but it has been years since we have talked with each other. One day should we meet upon the street, would we be foolish enough to deny your presence because of your inability to speak Greek perfectly? How many things have we learned at school which have been forgotten because we had no occasion to remember them? In the higher expression of life *thought is the universal language* and thoughts are the language of the soul.

Often times a sitter will say: "Well, that was quite characteristic of So-and-So, but it WAS NOT HIS VOICE." And again the investigator seems baffled. When we understand the laws governing such phenomena we are not at all surprised that the tone of the voice is different, taking into consideration the fact that a larynx has to be materialized and that a certain amount of vital force is drawn from each sitter to materialize that larynx. It is the most natural thing in the world that the voice, then, would sound a little different than the voice you remembered here. As a simple illustration, when you have a cold and are hoarse, your voice sounds differently, but still it is you speaking. Remember, *it is what the voice says* and the little peculiarities of character that manifest which comprise the all-important factor in the Direct Voice seance.

All the phenomena in a seance room take place in accordance with perfectly natural laws and NOT OUTSIDE OF THEM. A correct under-

standing of these natural laws and their proper application governing the various kinds of phenomena is most essential. Strange as it may seem, persons who are highly educated and cultured, whose opinions and decisions are respected and accepted by the great majority of us because of their sound and sane reasoning, when it comes to delving into the occult or psychic phenomena, they experience a sort of mental panic. They become bewildered and fail to reason here with the same principles of logic that they apply to other subjects. In many instances they allow someone *who did not witness the phenomena* to convince them they did not occur or that they were fraudulent.

The aviator, remember, is better qualified to tell us *what happens* and *how it occurs* than the man who never saw a plane nor read anything about it, much less never having operated the controls which determine its destiny. Who rode with Colonel Lindbergh when the Lone Eagle flew across the Atlantic? None of us—yet WE KNOW he did, and the whole world has profited by his experience and the data which he brought back with him. Before Lindy made the flight it was considered "impossible"—even by those backing him, who in a letter of introduction said in part: "He will try to fly across the Atlantic." Since then others have tried and failed, but several days ago New York welcomed Dieudonne Coste and Bellonte in their plane, the Question Mark, when they successfully made

(Continued on Page 158)

SCOFFING SPIRIT SURVIVAL

By Edwin F. Bowers

REAL belief in the survival of consciousness after the transition we call death is but thinly diffused among the masses.

Millions may *profess* such belief, but if we examine them upon the extent of this belief we find that their conviction is nebulous, and attenuated to the vanishing point. And the more intelligent they are—using the word “intelligent” in the sense of our school and college superficialism—the less they believe.

In fact, the majority of our sophisticates would deem it a distinct evidence of fat-headedness or soft-mindedness were they to admit a conscious belief in continued existence and in spirit communication—or, in fact, in any psychic manifestation that might tend to prove the truths advanced by spiritualists.

There are a number of reasons for this. Chief among these is the fact that human beings are *herd-minded*. It is much more comfortable to sit snugly with the orthodox majority than it is to help hew a path through tangled jungles of ignorance and deliberate misconception with the unpopular minority.

In this age of materialism and sophistication, it is only the courageous who dare profess conviction in a philosophy which is generally condemned—or else discreetly ignored—by science, and which is anath-

ema to millions, ashamed to be thought “superstitious”.

I have met hundreds of men and women who “bootleg” their belief in the verity of psychic phenomena, confessing such conviction only under circumstances that assure them against the crime of being changed with believing in spirit return.

The genesis of this state of mind is traceable largely to the scientific teachers of the last generation, who proved by rule of thumb and vociferous repetition that, without a material brain capable of organic function, there could be no communication of thought.

This seemed so logical and so eminently sound that practically every “educated” person accepted it—and gloried in his “scientific” thick-headedness.

And, be it here remarked, that a scientific bigot is the most vehement and positive of all bigots—excepting perhaps the religious bigot—who swallows Jonah and his whale and all the mythology in connection with the creation, the fall of man, his redemption through vicarious atonement, heaven and hell and all the other fanciful fables—hook, line and sinker, and then comes back for more. He is beyond hope.

However, scientific bigotry is by no means confined to the University. It is found, only too frequently, in the pulpit of our so-called “liberal” church-

es, where, naturally, any intelligent consideration of the evidence of psychic phenomena is taboo.

The rank and file of churches contend that a spiritual world *does* exist—although it has nothing whatsoever in common with the spiritual world which we, as spiritists, know to exist.

However, our religious teachers assert that the *only* channel through which knowledge of the spirit *should* come is by way of *accepted authority*—or church sanction.

The church, obviously, cannot sanction the tenets of spiritualistic philosophy, because these contradict the accepted teachings of churchianity.

Hence the vitriolic opposition of orthodox churches to the spread of a belief that teaches immortality, irrespective of morality; that gives us daily proof, *out of the mouths and through the writings* of the supposed dead, that the redemption of man is always possible, and that man makes and carries with him, in his *consciousness, his own* heaven and hell.

If this truth were *generally known and accepted*, all formulae and rituals, intended for the supposed saving of souls, would be recognized as mere “tales, which from sleep they awoke and told each other, and then to sleep returned again.”

If every man and woman in the world—more than two degrees above an orang-outan in intelligence—could hear the voices of his beloved dead through the trumpets in Miss Maina Tafe’s seance rooms, or speak with these dead, in their materialized form, as I have

done on scores of occasions, he would know that the truth concerning survival after death is taught in very few churches today.

And this is the gnat that chokes the modern churchman; that causes him to sputter and grow red in the face; that instigates the malicious persecutions of even the most reputable of mediums who, like “Margery” and others, have received the endorsement of some of the most eminent scientific bodies in the world.

There is only one religion with which I am familiar that teaches continued existence, as we *know* it to be—and this is the beautiful philosophy of Baharism, as propounded by Baha’u’llah and his heaven-inspired son, Abdul Baha.

Baha’u’llah tells us that life in the flesh is merely the *embryonic stage* of our existence, and that escape from the body is like a new birth, through which the spirit enters upon a fuller, freer life.

According to these Persian masters—almost transcendental in wisdom, as is evidenced in their writings—

“Heaven is the state of perfection, and Hell that of imperfection; Heaven is harmony with God’s will and with our fellows, and Hell is the want of such harmony; Heaven is the condition of spiritual life, and Hell that of spiritual death. A man may be either in Heaven or Hell while still in the body. The joys of Heaven are spiritual joys, and the pains of Hell consist in the deprivation of these joys.”

And they say further—

"The difference and distinction between men will naturally become realized after their departure from this mortal world. But this *distinction* is not in respect to *place*, but in respect to the *soul and conscience*. For the Kingdom of God is sanctified (or free) from time and place; it is another world and another universe. And know thou for a certainty that in the divine worlds the *spiritual beloved* ones will recognize one another, and will seek union with *each other*, but a *spiritual union*. Likewise a love that one may have entertained for anyone will not be forgotten in the world of the Kingdom, nor wilt thou forget there the life that thou hadst in the material world."

It is to be hoped that *all* the churches, in *every* part of the world, and *all* the peoples, no matter of *what faith*, may come to the realization of these truths in the fulness of time.

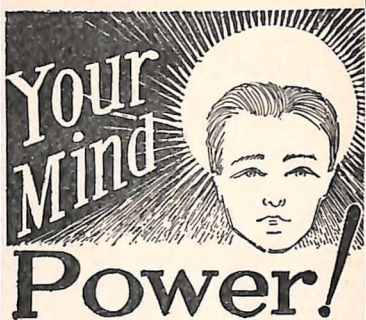
Until then, we who are of the faith, we, who *know* the truth respecting the future life, can best do God's great work by helping to spread these tidings of great joy. For the hour of the world's enlightenment is at hand.

Transcendental Magic

THE Unseen Forces of the Universe will help any honest seeker after Truth. I offer YOU a genuine Course of Scientific Study based on 20 years' personal experience, on a **FREE-WILL BASIS**. ALL that there is worth knowing about Science and Religion is offered you.

MR. JOHN HARBORNE

38x, Queens Road, Aston,
Birmingham-England



Create Miracles for You

Bring miracles into your life—happiness, health, and freedom from worry.

Don't waste years WAITING for these things. **CREATE THEM NOW.**

A key to your problems is offered here.

Astounding Results.

Harness your vast mind power to your problem—then watch results—learn to direct the creative forces of your mind.

Thoughts are material like bricks, lumber, and steel. To build with them you must have a definite plan—or they are wasted. Inspirations, ideas, originate in your mind, but they must be controlled, mastered, if you wish to make them serve you. A few rules, simple and practical, will be the means of showing you how to **CHANGE the COURSE OF YOUR LIFE** to one of happiness.

Are you willing to unlock the treasures of your mind—or gamble with luck and chance?

Free Book Explains

Thousands in America today, and in many other lands, have demonstrated marvelous changes in health, peace, and joy by using their **MIND POWER**. Write today for a free copy of the book, "**LIGHT OF EGYPT**," and learn how you may change the course of your life. Address letter to:

**LIBRARIAN Z.X.T.
ROSICRUCIAN BROTHERHOOD
(AMORC)**

SAN JOSE CALIFORNIA
(Perpetuating The Original Fraternity)

REAL MEDIUMS AND PSYCHIC INVESTIGATORS

Clairaudiantly dictated to V. May Cottrell. Napier, New Zealand.

An enquiring attitude of mind, combined with much harmony of spirit, are the main essentials in the members of a circle who hope to receive worthwhile teaching from the spirit side of life. An open mind, keen intelligence, a desire for knowledge and a love of truth should characterize each member of a circle such as this, where no more is desired than the mere contacting of spirit folk who's knowledge is little in excess of their own.

Great truths require worthy channels for their outpouring upon the world. This is what we are forever seeking and are finding in such goodly numbers now,—those whose minds are sufficiently enlightened, whose interests are broad, whose hearts are right, and whose courage is high enough to enable them to believe and to work on in spite of all discouragements. These are the new disciples whom Jesus is train-

ing, through various means, to help him in his great task of revolutionising the thought of the world.

Many and various are the qualifications for service, and diverse indeed are the talents required and the opportunities to help in the furtherance of God's Kingdom of Love upon earth. That kingdom must first come in the hearts and minds of men and women everywhere, before it can become real and actual in the world.

There can be no real peace while a certain section of the community desires war, there can be no real health while men's minds are diseased, there can be no real happiness while fear rules the lives of the people.

The great task of disseminating spiritual truth requires much tact and a very liberal supply of discrimination in its advocates, if it is to achieve its true purpose — the enlighten-

CONAN DOYLE'S Last Message to the World. (Exclusive).

Special Articles by

**HANNEN SWAFFER, URSULA BLOOM, ESTELLE STEAD,
W. H. EVANS**

Two Short Stories & Serial Novel (All Psychic) and

**TESTIMONIES OF OUR READERS TO THE
RETURN OF SOLDIER SONS**

With unique illustrations

**THE NOVEMBER ISSUE OF
IMMORTALITY & SURVIVAL**

15c per specimen copy. \$1.50 per year, post free.

34 Lancaster Road, London, S. E. 25, England.

ment of humanity as a whole.

This is the aim and object of the bands upon bands of spirit workers who strive continually to replace the ignorance, fear and superstition still rampant in men's minds with truths which bring joy, happiness and lasting peace in their train. Hence the growing need for earnest, sincere workers on the earth sphere so that by co-operating with us continually they may be enabled to bring light, hope and healing to their groping, suffering fellows.

A lack of faith in us and belief in our mission has sadly hampered our efforts in the past, but the barriers are gradually breaking down and men's minds are becoming increasingly capable of assimilating facts concerning our reality and our ability to communicate with them and to help them to contact truth for themselves.

From the ZONIA SCRIPT.

CONVERSATION IN DIFFERENT TONGUES

(Continued from Page 153)

the non-stop flight from Paris to New York.

And in the same way—Personalities sojourning in the Fourth Dimension relate to us in the seance room their experiences in making the journey, and we find them not only willing but anxious to come and help those of us still here who are waiting to flip the propeller on the Ship of Life and hop off to that undiscovered country in the spirit realm.

SEEKERS of the TRUTH
should read

BEYOND

The leading British Monthly Magazine Fully illustrated and containing articles by the most prominent Spiritualist Writers of the day.

World-wide circulation.

Yearly subscription \$2.00.

Write for a specimen copy.

THE 'BEYOND' MAGAZINE

29 Queen's Gate

London, S. W. 7

England

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.

\$1.50

from ~

The
SUNSHINE PUBLISHING
Company

225 Fifth Avenue, New York

LIFE RUNS ON—NOT OUT

(Continued from Page 147)

suggestion from me, giving memory after memory and reference upon reference to Mary B.'s interests, her life, her relation to me and to other dear ones. Had she been a relative, it would have been less startlingly convincing. Her family names were not those of my family, her affairs were quite other than those of my own home life, past or present. Mary B.'s husband was prosperous, her own public work on the concert platform brought her monetary rewards. What does she communicate to us? Joy in remembering these financial returns? Not for an instant! She speaks to say that she rejoices in the continuance of the gift they both loved, which she still longs, as before, to share. She speaks to say that she understands now motives in him which she partly mistrusted before, and that she now realizes he had to "follow the gleam," and that now she loves it all better. She commends him for his brave life, not for his financial success, and me she thanks for standing by him and her in the hour of tragedy and suffering, not for the thousand and one errands and commissions and services I once rendered them both, years ago, while she still lived on earth.

And she has reached me, not once but repeatedly, through different psychic agents, all strangers to her and her history.

Such facts as these, multiplied by thousands, change despair or hope to reality and knowledge.

We do survive. We may intercommunicate.

It remains to perfect our means of communion and to understand a world of law to which we have only begun to open our minds. But that is only a new opportunity to try our strength and overcome, as we have already begun to do in the conquest of the world of matter.

AN INVESTIGATOR'S EXPERIENCES WITH NINO PECORARO

(Continued from Page 151)

lems if anyone can duplicate or explain his phenomena. To dispel our faith in him someone will have to do what he does under similar conditions and not with apparatus whose very complexity, under the guise of being "scientific", is itself suspicious. The bare facts have been briefly set forth with no expression of opinion as to their cause or implications in order that the readers may form their own conclusions. As far as sense perception goes, we have seen the most firmly established of physical laws apparently neutralized by the action of some other invisible agent or force, and indications are not lacking that the day is not far distant when orthodox science will have to reckon with such experiences.

MEDIUMS I HAVE KNOWN AND EXPERIMENTED WITH

(Continued from Page 135)

contemptuously brushes aside all the correct statements as "coincidence" and "lucky shots." All in all, I think it would be better to eliminate such demonstrations from public performances and meetings to which skeptics have access, though, of course, the attendance would greatly suffer as a result, about eighty per cent of all spiritualist congregations merely being present for the clairvoyance.

Another form of clairvoyance which is much thought of on the Continent, especially by all those animistical scientists who dismiss "the discerning of spirits" as "auto-suggestion," is "far-sight." "Far-sight" differs from spiritualistic clairvoyance inasmuch as it merely concerns the projection of the astral vision into regions far removed from the medium. This phenomenon is also intimately connected with the phenomenon of psychometry. The medium holds an object for a few moments and by reason of contact with the vibrations of the said object is able to visualize scenes from its past. This is assuredly clairvoyance of a kind, if the descriptions and details given are such as clearly to eliminate telepathy from the owner to the sitter. An excellent psychometrist is Frau Lotte Plaat, who recently experimented at the British Psychic College. A book has already appeared about her experiments, written by Dr. Sunner, the editor of the *Parapsychological Journal* of Leipzig. Before closing this already extensive article, I should like to relate one phenomenal case of far-sight experienced by my mother in New York with a clairvoyant whose name she unfortunately forgot, a wiry little Scotsman. My mother asked him to tell her the whereabouts of a letter I had received a few days previously, and to describe some of its contents. (Please note that my mother had no idea where the letter was or of the nature of its contents and the clairvoyant knew nothing of the existence of myself.) After a few minutes waiting the answer came: "The letter you are referring to is lying beneath leather, wood and velvet and contains the following words," and the clairvoyant began to read

as though he had the letter before him.

My mother returned to the hotel where we were stopping and ascertained that I had placed the letter in the violin-case, beneath the violin. The box has a leather cover, the violin is naturally wood and is in a velvet cover. The letter did contain the sentences the clairvoyant had read out!

(Next month Mr. von Reuter will write on "Physical Phenomena.")

EVIDENTIAL SLATE WRITING

(Continued from Page 144)

of chemistry, astronomy, astrology and mathematics, that is of science and prophesy in an ancient day.

The method of spirit writing on slates seems not to be as yet explained, probably because earth people are not yet far enough advanced as to science as known to the spirits, to understand the process. A small bit of pencil was placed between each pair of slates, but I do not feel sure that such bits are always used. A spiritualist medium in whom I have full confidence told me that at a meeting of mediums only, spirits requested to do so wrote on slate with a bright orange color taken from a ribbon worn by one of the mediums and that the color on the slate matched the color of the ribbon exactly.

An interesting fact as to slate-writing is that in these seances I have had with Mr. Keeler, where two spirits wrote on the same slate, they were the two of the group communicating who were most nearly of the same development in this life. Thus, schoolgirls came together for one slate-writing and a couple of men with strong interest in business and political affairs wrote on another slate.

The International Psychic Gazette

The most far-reaching Psychic Review with special emphasis given to Psychic and Spiritualistic movements, the world over. Strictly independent.

Founder and Editor-in-Chief: JOHN LEWIS

Continental Editor: PASCAL FORTHUNY

Ann. Subs. Abroad: 8/- post free
United States and Canada: 2 dollars

Sixpence the copy
Annual Subscription: 7/- post free

EDITORIAL AND BUSINESS OFFICES

69, High Holburn, London, W.C. 1, England

PSYCHIC WORLD MONTHLY

"Nothing Higher Than Spirit"

Founded by Chas. H. Leitenberg

Now published by

Jennie M. Dawes Kinkel, *Editor*
Harry S. Kinkel, *Associate Editor*

663 N. 12th STREET
PHILADELPHIA, PA.

Subscription \$1 a year Foreign \$1.25
Single copy—10 cents

Read this publication if you are interested in Spiritualism. Its truths told fearlessly and intelligently by a group of honest truth seekers

THE SEER

Astrological Psychic
Occult Mystic

A SERIOUS
MONTHLY REVIEW

Editor

Francis Rolt-Wheeler, Ph.D.

Annual Subs. (U.S.A.) \$2.75

The Seer is a leader in its field. It is the sister review to "L'Astrophie," the most important astrological and occult review in French-speaking countries.

SPECIMEN COPY FREE

For high-grade horoscope work, and correspondence courses in Astrology and Kabbalism (for serious students only), address:

Dr. Francis Rolt-Wheeler

Institut Astrologique de Carthage
CARTHAGE — TUNISIE

"Earthlife appears to be an episode of considerable importance in the history of a soul, and in many cases appears to be the beginning of an individual existence or personality. Certainly the individual continues thereafter, and carries with him his power, his memory and his effection." Thus said Sir Oliver Lodge in the course of an address at the David Thomas Memorial Church, Bristol, on the 7th inst., as reported in *The Morning Post* (September 8th).

Mr. Hannen Swaffer in *The Sunday Express* (August 31st) writes concerning the death of Elsie Janis' mother, "The great change that is taking place in the world in regard to death is proved by the printed card of thanks sent by Elsie Janis to all who condoled with her over her mother's death. 'Mother and I both thank you for your sympathy,' it reads. 'Dear Friend,' she wrote on the card sent to Macqueen Pope, 'This is to let you know that mother is more with me than ever. Where we were two we are now one, and will carry on.—Elsie and Mother.'"

BOOKS WORTH READING

MODERN PSYCHIC MYSTERIES: Millesimo Castle, Italy.

By Gwendolyn Kelley Hack, with Preface and Articles by Prof. Ernest Bozzano. 368 pages of one of the most amazing records of Psychic Phenomena ever written. Profusely illustrated. \$6.00.

TRUE GHOST STORIES.

By CHEIRO, the World-Famous Seer. Contains the most remarkable series of genuine Ghost Stories ever written. \$2.50.

IS DEATH THE END?

By John Henry Remmers. This book shows, step by step, how the Author developed psychic manifestations in his own home, which culminated in the "Direct-Voice". Of great value to all who wish to develop their own psychic powers. \$2.00.

HEALTH ITS RECOVERY AND MAINTENANCE.

By Abduhl Latif ("The Man of Baghdad") The Great Persian Physician and Philosopher. Edited by R. H. Saunders. \$2.00.

VOICES FROM BEYOND.

By Dr. Henry Hardwicke. An interesting and very readable account written in the form of a dialogue between friends. \$1.00.

THE SEEKERS.

Talks by "Dr. Lascelles," Edited by Rosa M. Barrett. \$1.50.

CONVERSATION WITH THE OTHER WORLD TELEPATHY IN THIS.

Edited by Isobel Grant. An interesting collection of conversations between one who earnestly strives to solve the riddle of the hereafter and those who have solved it in death. Just published. \$1.00.

THE CASE FOR SPIRIT PHOTOGRAPHY.

By Sir Arthur Conan Doyle. An interesting account of this absorbing subject, with numerous illustrations. \$1.00

CONVICTION OF SURVIVAL.

By Sir Oliver Lodge. An interesting little book written by one of the World's greatest Scientists. \$1.00.

THE STORY OF PSYCHIC SCIENCE.

By Dr. Hereward Carrington. This book covers the whole range of psychical phenomena, from mesmerism and hypnotism to clairvoyance and Spiritualism. \$7.50.

THE PROJECTION OF THE ASTRAL BODY.

By Sylvan J. Muldoon and Hereward Carrington. Profusely illustrated. The first book of its kind which gives actual instructions for the serious student. A most remarkable book. \$6.00.

Any of the above books are obtainable from

The SUNSHINE PUBLISHING Company
225 Fifth Avenue, New York