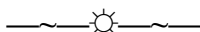


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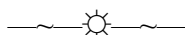
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The Pioneer (bi-monthly) is now part of the recommended reading for the Spiritualists' National Union's education courses.

This history journal is presented using original researched material wherever possible. Articles and quotes are taken from original sources as they were published at the time and reproduced by optical character recognition (OCR), the conversion of scanned images of handwritten, typewritten or printed text into machine-encoded text. This means that grammar, old English, spelling mistakes, etc. are not usually changed. However, long paragraphs are sometimes split for easier reading; any errors or explanations needed are noted in footnotes.

Special thanks to Leslie Price and Charles Coulston for their work in sub-editing this issue



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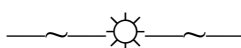
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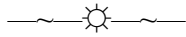
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Is Spiritualism Indebted to Christianity?



This article was published in “Psychic News”, December 12th, 1936, page 9, by W.H. Evans. The paper’s editor, Maurice Barbanell, noted:

Here is an article that will provoke controversy. The writer has given forty years of study to our philosophy. What do you think of his views?

A GREAT deal of the misunderstanding about what, I suppose, may be called plain Spiritualism and Christian Spiritualism arises from ignorance. As a matter of fact, what is called Spiritualism, “without affix, prefix, or suffix,” as some proclaim it, is nothing more than Unitarian Christianity.

The principles by which plain Spiritualists set such store are all to be found in the New Testament. Emma Hardinge Britten’s inspirers only save a summary of what was known and taught amongst first century Christians.

The difficulty with many people is that they are unable to separate Christianity, *per se*, from its clothes. They confuse the teachings of Jesus with the interpretations put upon them by the Churches.

Actually, a great deal of what the Church teaches is not Christianity. The Rev Percy Dearmer recently pointed out that, so different is the teaching of the Church from the religion of Jesus, to the Church the Christianity of Jesus is a “new religion.”

Reason v. Prejudice

Unfortunately, people are apt to mistake their prejudices for reasoned opinions, and proclaim the only true view is the one seen between the blinkers of their ideas.

In a recent diatribe against Christian Spiritualists and Christian Spiritualism, one writer indulged in a loud and vociferous criticism of those who differed from what he called the S.N.U. brand of Spiritualism, as if it were not the prerogative of any Spiritualist to reason out for himself his own religion.

So blatant and harsh was the writer that, by the time I had reached the end of his article, I concluded he had written it under the control of the spirit of an old Spanish Inquisitor. It certainly breathed the spirit of those people.

All those who differed from him must be cleared out of the Movement; the Bible must be removed from our rostrums, and only a particular brand of Spiritualism be taught. The logic of all this is that we are to have boards of examiners, heresy hunts and expulsions of the unorthodox Spiritualists.

That spirit is evil. It is separative and destructive. Its inspiration is of the Pit. It is a doctrine of hate masquerading in the cloak of freedom. I do not think those who make such criticisms realise that they are simply following in the footsteps of the ones who have tried to shackle human thought by binding it in creed and dogma.

Are Spiritualists free from dogma? No, they not, neither plain Spiritualists nor Christian Spiritualists. They have their set beliefs, which they hold as dogma. They have their own orthodoxies and they cry aloud against those of other people. It is all so pitiable and so small.

One would think that Christian Spiritualism was a new phenomenon. It isn't. Back in the early 'seventies of last century there was published in this country a paper called "The Christian Spiritualist." It is no new thing. Spiritualism began amongst Christian people.

Our Best Book

The first Spiritualists were Methodists and Quakers. The influence of Christianity runs all through the Spiritualist movement. The best book on the religious side of Spiritualism ever written automatically from the Other Side is "Spirit Teachings" through the hand of the Rev. Stainton Moses, and is definitely Christian.¹ I suppose it would, if certain people had their way, be put upon their *index expurgatorius*, as would be "The Scripts of Cleophas," through the hand of Geraldine Cummins.

Over and over again, from the earliest days of the Movement till now, the messages which have come through have been no more nor less than an amplification of the teachings of Jesus Christ. These are facts which have a meaning and we should face them. We can no more cut ourselves off from the contact of Christian influences than we can do without sunlight.

Our mental environment has been formed by Christian influences. We were taught by the Churches in our youth; our education has fostered the spirit, and though we may differ on points of doctrine, we are generally at one when it comes to the simple religion of love taught by Jesus.

There is another thing missed by the self-styled intellectuals, that is the Spirit of Christ, which is still alive in the world. I declare it is a fact, I know it in my own life and I bear testimony to its power to give peace, comfort and blessing. Those who so glibly denounce Christian Spiritualism should first of all seek to know whether there is any regenerative power in the Spirit of Christ. If they have not experienced it, they are not entitled to pronounce upon it.

Surrender To God

Anyone who has experienced the power of acceptance of and surrender to the Will of God knows how fertilising to his own spiritual life is the Spirit of Christ. In fact, that spirit comes to birth in his soul, giving him a wide-eyed tolerance. The spirit of the inquisitor finds no lodgment in his heart or mind. He realises that "the ways to God are as many as the breaths of men," and will not denounce those who travel another road.

I have a profound interest in and affection for, any who feel so keenly that they fall into the error of supposing theirs is the only way. I have travelled that road myself. Once, in the days of my darkness, I, too, denounced those who called themselves Christian Spiritualists, and like the writer who wishes the Bible removed from our platforms, did myself once make the same plea.

If we are to keep alive the fires of separative sectarianism, then brotherhood will be impossible, the work of the spirit people be hindered and our Movement kept marking time. It is time we sought the points of agreement and realised the larger Spiritualism that

¹ Pioneer, Vol. 3, No. 3, June 2016: "Visit to the College of Psychic Studies – Paul J. Gaunt".

is above orthodoxies, creeds, or dogmas; that can sink personal opinions in the spirit of service, and can realise that within our own hearts is nestling the Christ-child waiting to grow to manhood and direct our steps.

There is one thing about the Spiritualists' National Union which I commend to those who like to speak in its name: it is the spirit of tolerance it shows. It opens its arms to all Spiritualists.

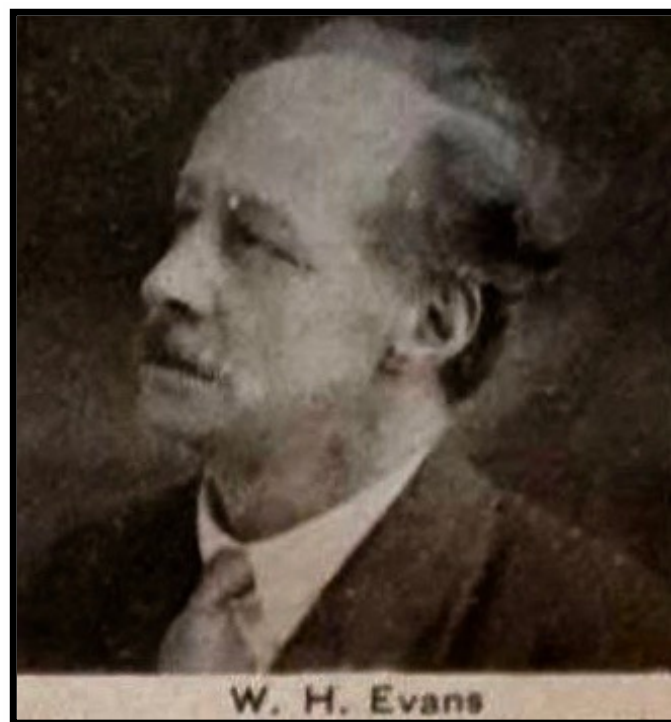
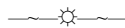
It is wise in that it realises that the sectarian spirit is separative and disruptive. And while it asks those who would join it to accept its principles, it allows each the right to interpret them in his own way.

Bar To Progress

So long as that spirit is maintained, it is bound to make progress. But if it ever declares that anyone who wishes to wear the label "Christian" is not to be a member, on that day it will sign its own death warrant. Fortunately, those at the head are broadminded and can see where the evil lies.

By and by, we shall outgrow the need for creeds and dogmas of the more crude type. At present, we must be kind and compassionate to those who are on the road. Every soul will find its way to the Father's heart and reaching it will not be asked. "What did you believe?" but "What did you do, my son? Did you express the spirit of goodwill and love?"

And if we have shamefacedly to admit that we were at times inspired by the spirit of bitterness and hate, His cloak of love will cover us within its influence, all our little shams will shrivel and our bitterness and hate be dissolved.



To play the role of devil's advocate, this is without doubt a thought-provoking article. Historically, in my opinion, little criticism can be given to the article's accuracy as to the history of the formation of the development of the Modern Spiritualist movement. Perhaps it also gives credence to the thinking of one of the SNU Honorary Presidents-in-Spirit, Sir Arthur Conan Doyle's, proposal of adding a Christian-based Eighth Principle to our Seven. Below is quoted from Pioneer, Vol. 2, No. 6, November 2015, "Maurice Barbanell, the S.N.U., and his Propaganda Work":

At the 1927 SNU Annual Consultative Conference held on Sunday July 3rd at the Art Workers' Guild Rooms, Queen Square, London under the presidency of Robert Owen, Sir Arthur Conan Doyle, Hon. President, moved the following:

"That a new principle be added to the Seven Principles of Spiritualism, declaring that while admitting that every Creed has its own message from on high, however by human frailty, we in the Western World acknowledge the original teachings and example of Jesus of Nazareth and look upon them as an ideal model for our own conduct."

A special Committee was appointed to deal with the proposed Eighth Principle, which was presented to the 1928 AGM held at Barry, Vale of Glamorgan, Wales on July 7th and 8th July. Needless to say, Doyle's resolution to add an extra Principle as proposed failed.

It should be noted that, strictly speaking, our Third Principle, "The Communion of Spirits and the Ministry of Angels", was not part of Emma's submission of *her* summary of her creeds/principles given at Oldham in 1887, which were later used and adapted by William Johnson (last Federation President, first Union President) when the Spiritualists' National Federation was reconstituted in 1901 as the Union, becoming our Seven Principles.

1887: I believe in the Fatherhood of God,

1901): The Fatherhood of God.

1887: The Brotherhood of Man,

1901: The Brotherhood of Man.

1887: None

1901: The Communion of Spirits and the Ministry of Angels.

1887: The Immortality of the Soul,

1901: The Continuous Existence of the Human Soul.

1887: Personal Responsibility,

1901: Personal Responsibility.

1887: Compensation and Retribution hereafter for all the good or evil deeds done here,

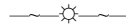
1901: Compensation and Retribution Hereafter for all the Good and Evil Deeds done on Earth.

1887: And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

1901: Eternal Progress open to every Human Soul.



Albeit Emma did give a similar principle in 1871 when she submitted four of her creeds/principles, “I believe in the communication of spirits as ministering angels”, she appears not to have used this again and it was not included in her submission at Oldham; for more information please see Pioneer, Vol. 3, No. 1, February 2016, “National Federation to National Union”.



What originally caught my eye on the above Evans article was the remark

“Spiritualism. ... is nothing more than Unitarian Christianity.”

It had been previously noted in Psypioneer that there was a Unitarianism link with UK Spiritualism; Unitarians believe in the Unity or unipersonality of God, as opposed to the doctrine of the Trinity – hence the name ‘Unitarian’. Unitarianism only became legal in 1813 but was particularly influential in the 19th century.

Psypioneer, Vol. 6, No. 5, May 2010:

How much overlap was there between the early UK Spiritualists and the Unitarians?

An outstanding study by John Buescher, *The Other Side of Death*, left no doubt that there was heavy influence on American Spiritualism from the Unitarians and Universalists.²

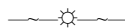
Has the Unitarian link with UK Spiritualism been not fully appreciated because it was later an embarrassment to both parties?

We have already reprinted some relevant evidence, such as the family background of Percy Wilson,³ and the role of Margaret Wilkinson, sister of Emma Hardinge Britten, in Manchester Unitarianism.⁴ Now we learn that William Johnson, who presided at the first AGM of the SNU, was laid to rest in a Unitarian graveyard.⁵

It can be noted today:

“Unitarian Society for Psychical Studies”

Founded in 1965, the Unitarian Society for Psychical Studies aims to provide a forum for discussion on issues such as survival of consciousness and continuing spiritual development beyond physical death...



² “The Other Side of Salvation”, by John B. Buescher, published by Skinner House Books, Boston, 2004.

³ Percy Wilson, SNU President 1950-1953; see Psypioneer, Vol. 6, No. 1, January 2010: “Our new president, Percy Wilson”.

⁴ Mrs Margaret Wilkinson; see Psypioneer, Vol. 6, No. 2, February 2010: “In Memoriam—Mrs. Margaret Wilkinson”.

⁵ Psypioneer, Vol. 6, No. 5, May 2010: “Another pioneer promoted – William Johnson – The Two Worlds, 1914”.

This is what Sir Arthur Conan Doyle said on Spiritualism just a few years after his conversion to Spiritualism, published in the "Two Worlds", January 18th, 1918, page 19:



Sir Conan Doyle upon Spiritualism

SIR A. CONAN DOYLE, the eminent novelist, was recently interviewed with reference to his views upon Spiritualism. The "Reading" for this week states his ideas as stated by himself, and they are sufficiently valuable to be read at every Spiritualist meeting-place. The questions were put by the interviewer, and the answers were given by Sir Arthur.

"Does it not seem absurd that such things as moving table should be associated with a matter so august as man's survival of bodily death?"

"So I thought at first, and it took some years of experience before I shook off the feeling that it is absurd to associate moving tables with religion. But the trouble arises from concentrating upon a detail and missing the larger issues behind it. If an unknown law is shown in moving a table or a tambourine,

then it is the law and not the object upon which attention should be concentrated. This talk about details and missing the larger things is one of the peculiarities of the position. It is as if someone, in discussing the Church of England, were to miss everything about the spirituality and virtue of that Church, and to harp continually upon the absurdity of having an eagle to uphold the lectern."

"The difference seems to me to be that your religion is to some extent based upon the phenomena, but the Church of England is not based upon the lectern!"

"The humbler phenomena have little connection with the creed of Spiritualism. They are a device of the Great Designer, by which public attention is drawn to the matter. The higher the phenomena, such as automatic writing and trance speaking, have certainly much to do with religion. They are the means by which the truth comes through. But I may add that the truths seems to me to commend themselves to their own intrinsic worth. They are the one line of thought which makes Christianity reasonable to me and to many more."

"Where do you find Christianity in other directions unreasonable, Sir Arthur?"

"The whole doctrine of original sin, the Fall, the vicarious Atonement, the placation of the Almighty by blood—all this is abhorrent to me. The spirit-guides do not insist upon these aspects of religion. All these points of mystical Christian philosophy centre round the death of Christ. It is the life which we have to take as our religious centre."

"Is not that Unitarianism?"

"Plus a great deal which I have never associated with Unitarianism. The Unitarians, for whom I have always had deep respect, look on Christ as a man. We look upon Him

as a high spirit who became incarnated to give us an example. He is so much higher than man that He is nearer God—the Son of God, in Oriental speech. Of course, he declared Himself that He was not God, and how people can keep on insisting that He was, in face of His own clear words, I can never understand. ‘I and my Father are one’ means only that He was doing the work of God. The title ‘Son of Man’ is a beautiful term, showing that He had come to serve man-kind.”

“Unitarians, I suppose, would admit that Christ was a highly spiritual man?”

“A high spirit, in the sense we use the words, is something more than man. We hold that in both His moral and His psychical attributes He was more than man though, of course, infinitely less than God. There is a remarkable little book which impressed me much, upon ‘Christ and Psychical Phenomena,’ by Dr. Abraham Wallace. It made me understand the New Testament as I had never understood it before. In fact, I do not see how one could possibly understand many passages unless one had a knowledge of psychical matters.”

“For example?”

“Well, take His words when the sick woman touched Him. They were, ‘Somebody touched Me, for I perceive that virtue has gone out of Me.’ This is exactly how a healing medium would feel. Notice also how in another passage it is said He could do no wonders in a particular city because the people had no faith. And yet our critics wonder when a medium gets no results with a hostile circle.”

“Would you say, then, that the early Christians were Spiritualists?”

“Of course they were Spiritualists. Think of St. Paul, with his ‘natural body and spiritual body’; and look at John with his precept, ‘Believe not every spirit, but try the spirits whether they be of God.’ Is not that exactly what a wise Spiritualist would say now who does not accept every message that comes to him, but tests them by his reason and by the general body of information already recorded? The ‘lying spirit’ is unfortunately a fact now, as then.”

“Does all this mean that Spiritualism is destined to be a new religion?”

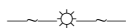
“I hope not. I do not want one more sect added to the list. I want to see it as a unifying force, the very centre of the world’s thought, forming a rallying point upon which the Christian creeds could unite. At present a Christian is simply helpless before the materialist—and there are a hundred unconfessed materialists for one who assumes the name. What can the Christian do? He quotes texts and describes his own intuitions, but neither have any effect upon the materialist. There is not an atom of proof anywhere, mere legend and assertion. The analogy of Nature certainly is that death ends all. But the Spiritualist comes forward with the weapon the Christian needs—actual proof of continued life. His reward, as often as not, is that the Christian reviles him and accuses him of having dealings with the Devil. I can well understand the materialist reviling him, for it is a very discomposing thing to have the ground cut utterly from beneath your feet. You must either be man enough to admit your error, or you must refuse to face the truth and take refuge in the assertion that everyone who differs from you is a dupe or a knave.”

“You speak of the materialists as numerous?”

“They seem to me to be in a majority, not as an organised body, but as individuals. England is spiritually dead—a mummy wrapped up in ecclesiastical bindings. When the very things which they profess with their lips to believe are put before them as really true, they draw back in amazed incredulity. All this scoffing talk about ‘spooks’ in the papers can only come from people who do not believe at all in continued life. If they knew that

those they loved were actually living on the other side, they could not apply a comic and vulgar word to them.”

Sir Arthur did not recommend everyone to begin an investigation of psychical phenomena; at least, on the experimental side. “If one has lost some loved one,” he said, “then one may with success begin upon the experimental side, as did recently Mr. Wilkinson, who described his experiences convincingly in the ‘London Magazine’ for October. But in ordinary cases one should master some of the literature—it would take a long life to master it all—before any actual seeking for phenomena. The importance of phenomena is much over-rated. In the literature you will find amply proof by every law of evidence, without any experiments at all.”



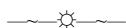
To return to the lead article by Evans, he is quite correct: *The first Spiritualists were Methodists and Quakers. The influence of Christianity runs all through the Spiritualist movement.* The last issue of Pioneer published the first demonstration of public mediumship at the Corinthian Hall at Rochester on 14th November 1849 by Leah and her younger sister, Margaretta (Maggie) Fox, and the first controlled investigations into the physical phenomena which were produced at the demonstration and afterwards to the committees set up to investigate.

Catharine (Kate) Fox was not present and was staying at this time with Eliab W. Capron at Auburn, who addressed the meeting at the Corinthian Hall. Auburn is a prime starting-place in the development of Modern Spiritualism; this was recorded by Emma Hardinge in her two-volume work, “Modern American Spiritualism”, 1869, as published below.

Emma was herself a Christian Spiritualist at the start of her work; she gave music lessons in the rooms of the ‘Society for the Diffusion of Spiritual Knowledge’ and edited their periodical, ‘The Christian Spiritualist’. It would be in Troy that her *first* public lectures were held in 1857:

...even up to my first great trial lectures at Troy, on July 5th, 1857, I had clung religiously, as I had termed it, to the orthodox faith in which I had been brought up, nor had my experiences as a test Medium contributed to shake that faith. Indeed I had sometimes listened with equal horror and indignation to what I designated as the *unchristian* and infidel talk of many of my Spiritual associates.

Thus, then, when the New York Spiritualists, stimulated by the glowing accounts of my *début* as given by Troy friends, invited me to occupy their platform on the succeeding Sunday, July 12th, I accepted the offer, confident that I, through my Spirit inspirers, could so severely rebuke the infidel spirit which I felt was existing amongst my New York associates, that in all probability I might convert many of them to the true Christian faith. The Spirits had promised me that on that special occasion I should hear every word I spoke, and so I did, but the result of those same two New York lectures was, that instead of converting any of my audience to orthodoxy, I converted myself entirely away from it, nor has my incessant study of ancient history, science, and God’s Bible of Creation ever suffered me to relapse again into the mists of superstition invented by Priestcraft, or shaken my assurance of my own personal responsibility both here and hereafter, for all the good or evil I have ever done on earth.⁶



⁶ Taken from her “Autobiography of Emma Hardinge Britten”, 1900, page 52.

Below is a rather interesting overview of the start of the modern Spiritualist moment just after the demonstration at the Corinthian Hall at Rochester, published by Capron, in the last issue of Pioneer:

CHAPTER V. SPIRITUALISM IN AUBURN, NEW YORK.

PROGRESS OF SPIRITUALISM FROM 1849 TO 1855—CATHARINE FOX AT AUBURN—MRS. TAMLIN AND MRS. BENEDICT—SPIRIT MUSIC—THE OPPOSITION—TROUBLES WITHIN THE CAMP—THE APOSTOLIC CIRCLE.

IT was in November, 1849, that the scenes were enacted in Corinthian Hall, Rochester, described in the last chapter.

The immense geographical areas embraced in the thirty-six States of the Union, and the fact that no regular system of human propagandism issuing from a central source and ramifying through the country, or, indeed, anything analagous to such a procedure, has ever been attempted, to account for the spread of Spiritualism, embarrasses the historian in describing its progress. "Progress," in fact, it can scarcely be called; for, if modern Spiritualism had been promulgated as well as inaugurated by the Rochester mediums, its course might have been traced in their footprints; but whilst we are considering the effects upon some town or State which the visits of the Misses Fox produced, behold we find a great spiritual outpouring in sections of country where the echoes of the Rochester vibrations could never even have reached.

Spiritualism did not radiate from a definite centre, but sprang with a spontaneous and irresistible life of its own, independent of human propagandism, the contagious force of public sentiment, or the psychological effect of common report. If the ends of the countless threads that with sudden and magical rapidity appeared to be inclosing the whole continent of America in one vast woof of spirit-power, were not spun, held, and intelligently directed by the unseen people of the spirit country, then all theories of causation must fail, and the marvellous growth and blossoming of Spiritualism, the germs of which no visible hands had planted, will forever remain one of the unfinished problems of the universe. Apart from the obviously supramundane character of its production in various sections of country at once, it is not difficult to trace the secondary causes of its rapid growth in the all-absorbing nature of its revelations and the passionate emotions of love and hatred which it excited in its friends and foes. In fact it would be difficult to determine which was the most effective form of propaganda for the spread of the belief, namely, the zealous enthusiasm of its admirers or the bitter persecution of its antagonists.



Catharine "Katie" Fox

To do justice to the uprising of this mighty power, we must consider its manifestations in different States about the same period of time. The first which we shall notice is the State of New York, in which the communion between mortals and spirits first took the form of a scientific telegraphy.

In the city of Auburn, New York State, resided Mr. E. W. Capron, to whom allusion has already been made in connection with the earliest manifestations and the Corinthian Hall investigation. To strengthen the convictions of a spiritual source for the phenomena, an opinion which had irresistibly forced itself upon his reason, Mr. Capron induced Mrs. Fox to permit her youngest daughter, Catharine, to spend some time in his

family. During the *séances* conducted through the mediumship of this young lady, many of the principal inhabitants of Auburn had the opportunity of witnessing the most astounding phenomena under circumstances which precluded even the suspicion of deception. Spirit music was produced; hands were seen, felt, and even examined, forming and melting apparently in the clasp that held them; messages of affection, timely warning, and prescient intelligence were constantly spelled out through the raps; the furniture moved in supra-mundane feats of power, and almost every conceivable phase of intelligent spiritual phenomena was exhibited to all who chose to come and witness it. Two remarkable results followed the first introduction of “the power” into Auburn. The first was the fact that though the press were permitted free access to the circles, and the most abundant opportunity for investigation, yet the strength of the occult force, whose evidences they beheld, only seemed to arouse in the most of their number a vindictive and unreasoning spirit of antagonism, which broke forth in unqualified and often senseless slander.



JOHN DAVID FOX

For example: *The Auburn Daily Advertiser* coolly stated that old Mr. Fox [a quiet, inoffensive farmer, chiefly remarkable for simple-minded devotion to the Wesleyan Church and his retired, peaceful habits] had by a cunning contrivance of springs and wires managed to produce all the marvels witnessed at Hydesville! The fact that every plank, board, and brick, or inch of matter connected with the possessed house had been ransacked in vain by hundreds of persons in the attempt to detect any trickery, all went for nothing with this shrewd editor. The still more awkward fact that the phenomena had continued to increase in strength and variety for upwards of a twelve month, moving about from place to place, house to house, person to person, involving the action of above a hundred different mediums; and that the poor old gentleman accused of its production had never, except in the first two or three months of the Hydesville excitement, been in the spirit

circles or in any way connected with the movement—all this was with equal *sense* and *candor* utterly disregarded, and good Mr. Fox’s “springs and wires,” invisibly fixed into *nothing*, still continued to stretch from the cottage at Hydesville and to rap over hundreds of miles sounding down to the valley of the Mississippi along the vast seaboard of the New England States, and up to the northern regions of Lake Superior! Wonderful invention of a quiet little New York farmer! and marvellous springs and wires, the intelligent action of which could reveal past, present, and future with an accuracy that would have put to shame Egyptian magic or Chaldean astrology! We must here remark that if from time to time we insert the puerilities and baseless slanders which have been levelled against “the cause” and its adherents, it is not for their worth or efficacy, but rather to show the utter futility and even desperation of that opposition which has been forced to create such childish fictions in order to discredit the spiritual hypothesis.

The second result of Miss Kate Fox’s visit to Auburn seemed to be the unfoldment of medium powers not less remarkable than her own in many persons who attended her *séances*. The most prominent cases of this kind occurred in the persons of Mrs. Tamlin and Mrs. Benedict, mediums whose names have since become an integral part of the great American spiritual record. Several other ladies were also developed in the Auburn circles as mediums and clairvoyants. A great variety of gifts in the direction of physical, writing, healing, seeing, and trance mediumship also became rapidly manifest in various families of the highest respectability, and the great majority of these developments took place

irrespective of Miss Fox's presence, although, her visit first called the attention of the community to the subject, and induced the formation of the circles in which these powers in the various media became externalized. In Mr. Capron's work on the early Spiritualism of America are recorded some very interesting accounts of the manifestations at Auburn; amongst others, the following incident, which were also verified to the author by Mr. Henry C. Wright, an eye-witness of the scenes. Mr. Capron writes:

"Mrs. Tamlin was, so far as I have been able to learn, the first medium through whom the guitar or other musical instruments were played, without visible contact, so as to recognize tunes. In her presence it was played with all the exactness of an experienced musician, although she is not acquainted with music, or herself able to play on any instrument. The tones varied from loud and vigorous to the most refined touches of the strings that could be imagined."

At a circle held at Mrs. Tamlin's, when about seven or eight persons were present, whose testimony was afterwards publicly tendered for the truth of what follows, Mr. Capron goes on to say:

"I had magnetized the medium, and, after various manifestations of the spirits, she said that they were about to do something new which she could not understand. After sitting a few minutes, we heard a low sound like a distant locomotive whistle. Soon, however, the sound grew louder, and softened into the most exquisite music. One of the company was requested to sing and she did so; the most beautiful music accompanied. It was like the notes of an exquisite Æolian harp, but any attempt to describe its beauty would fail. We frequently had the same kind of music in the presence of Mrs. Tamlin. At times it would resemble the finest conceivable tones of the human voice, and almost seem to be dissolved into words.

"Another phase of this musical manifestation was the imitation of 'Fabyan's' horn. This was first produced when Henry C. Wright was present. He called for the spirit of N. P. Rogers and asked him to sound the horn, when immediately a sound came like the sounding of a horn and its reverberation among distant hills, echoing and re-echoing for a long time. Mr. Wright had visited the White Mountains in company with N. P. Rogers some years before, and there had heard Fabyan, the hotel-keeper, wind his horn among the hills, and it was this sound that was so exactly imitated. Mr. Wright afterwards published a description of this scene in a pamphlet."

So long as the manifestations continued to be of the character above narrated, their appearance in Auburn was hailed with delight by bereaved mourners, to whom conclusive evidences of the presence and watchful guardianship of beloved spirit friends was clearly proven.

It excited the interest of the scientific from the fact that wonderful phenomena of a novel and interesting character were produced. It startled the learned by the exhibition of ignorant adults and uninstructed children speaking in foreign languages, and often with marvellous eloquence. Clairvoyance, psychometry, and healing by the laying on of hands or spiritual prescriptions, testified to the beneficent character of the intelligence and the vast range of uses which it included.

But the profound ignorance of all psychological phenomena in which this material age has been steeped, soon operated to mar and deform the infant movement.

The world had to learn that the spirit country is peopled from earth, and that spirit-life commences from the point where mortal existence ends. Unconscious of this solemn truth, the early communicants with the unseen world were unprepared for the visitation

of the *dark spirits* whom the sad experiences of earth had manufactured into criminals. Unaware that life, whether here or hereafter, is *progress*, not violent and unnatural change, investigators were appalled at the representations, produced through media, of the same vicious tendencies in spirits which they had beheld with indifference from the same spirits whilst inhabitants of earth; in a word, they did not realize the fact that spirits were still human, and that the soul in many respects remained unchanged by the mere act of physical dissolution. In this state of perplexity and ignorance the return of earth's criminals was generally met, either by the superstitious and unavailing exercises of old Catholic rites, or submitted to blindly in the idea that all spirits must necessarily be authoritative, until the unwary medium became the subject of the distressing condition now known as "obsession." Still, though the first circles were conducted in a condition of mental blindness scandalous to the religious teachers who should long since have instructed mankind concerning "spiritual gifts" and spiritual existences, in course of time the investigators learned *experimentally* to realize the true character of the spirit-world, and that more conclusively by their failures than they could have done by contemplating the sunlit side of the picture only.

But whilst the philosophical Spiritualist began to realize the true conditions of immortality from communion with the beings who were living in its experience, the egotist and fanatic appropriated as their share of the great spiritual outpouring, precisely those elements which were best calculated to stimulate their vanity and pander to their superstitious imaginings. Amongst the Auburn Spiritualists were to be found several extremely ignorant but strongly bigoted persons of the Second Advent persuasion. The phenomena of modern Spiritualism, interpreted through their own narrow credal views, appeared to them to be the actual inauguration of the long-promised "millennium," whilst they—the "true believers"—must of course be the chosen ones through whom the millennial dynasty was to be established on earth.

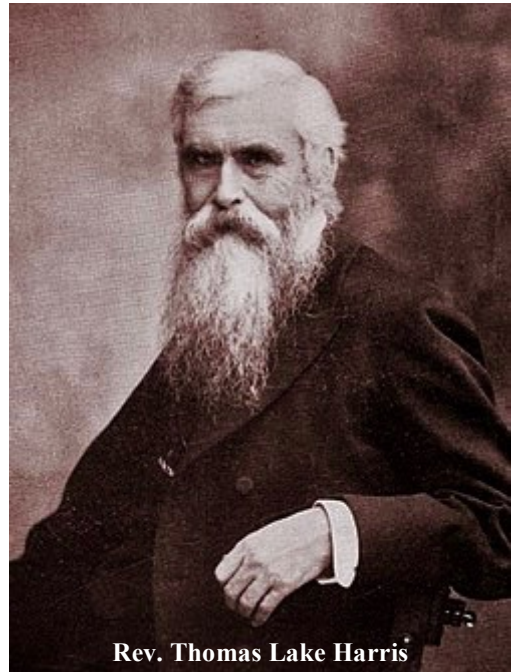
Quite early in the movement a circle had been formed, which at first had received the modest title of "The Auburn Circle;" but no sooner did the "chosen few" of the millennial belief gain a foothold in this happy gathering than they bent themselves to the work of converting it to their own purposes and using the manifestations as an endorsement of their peculiar opinions; in fact, as an eye-witness of the scenes here enacted described to the author, "in return for their conversion to Spiritualism they strove to convert the spirits to Second Adventism."

In pursuance of this notable idea they secured the services of Mrs. Benedict, an impressible rapping medium, through whom the influences mortal and immortal that operated in this circle, dictated plans of action designed to make "the universe rock," and that portion of it which they modestly called *this little planet*, a convert to their faith and a subject to the spiritual authority of *John the Divine*, *Daniel the Prophet*, *Paul the Apostle*, and other Biblical worthies whom they assumed to have become temporarily reincarnated in their mediumship. The title of the circle was changed from the "Auburn" to the "Apostolic Circle;" Mrs. Benedict, the medium, was dispatched to New York, where, under *spirit direction*, she summoned a certain Baptist preacher, named James D. Scott, to come to Auburn to minister in the work. A series of papers were published purporting to emanate from various distinguished personages of Jewish origin and of the Apostolic age.

Some of these publications were well calculated to produce the results which their authors predicted for them, namely, a revolution, though not exactly in the universe, or even in the "little planet" earth, but simply in the fortunes of the luckless publishers, who found the issue of the said pamphlets exciting a very revolutionary effect upon their worldly prosperity. To the disbelievers in the Divine origin of these papers they certainly

created no little feeling of indignation at the audacity which could append the names of prophets and apostles to their absurd puerilities, whilst even the most credulous of the well-educated Spiritualists had cause to mourn over the deterioration in grammar and orthography which befalls the exalted dead by a long residence in the spirit-world.

About the commencement of the year 1850 the “Apostolic Brotherhood” assumed a more respectable literary shape under the authority of the Rev. James Scott, and actually rose into eminence by the accession to their ranks of the renowned poet, preacher, and medium, the Rev. Thomas L. Harris, who was also spiritually called to “the work.” With the leadership of these accomplished gentlemen,—who claimed to act under the highest spiritual guidance,—the movement gained in numbers and in importance until it seemed to absorb and control nearly all the Spiritualism in Auburn, reflect itself through the chief of the communications, crystallize into a numerously attended religious meeting, and finally to culminate in the famous “Mountain Cove movement,” of which a detailed description will be given in a later chapter. And here it may be asked whether these shadows, cast by human pride, presumption, and fanaticism, did not irrevocably quench the dawning fight of the still embryotic spiritual movement?



Rev. Thomas Lake Harris

We answer, most unquestionably not; although many were the confident predictions of such a result; indeed certain journalistic magnates who had hitherto been indefatigable in castigating the cause through their columns, now abandoned their efforts with the complaisant remark that “the Spiritualists themselves were performing the work of self-destruction, and it was only necessary to give them rope enough and they would inevitably hang themselves.” In view of what has been already narrated, there is no doubt but that this enlightened policy would have had the desired effect had it so happened that *all* the Spiritualists of Auburn were included by the followers of *Pope Harris* and *Cardinal Scott*; but besides a very considerable number outside of their ranks, even some of those who had been subject to their authority gained by their experience some very wise and useful lessons, and not a few of these deluded ones, instead of rushing to the destruction so liberally predicated for them, exchanged their leadership for *Pope Judgment* and *Cardinal Reason*, dignitaries who were henceforth enshrined in plenary authority over the spiritualistic circles at Auburn.

Amongst the lessons that these rulers taught was the very important one that no spirit, mortal or immortal, should stand between the creature and the Creator; that it was necessary to try the spirits *out of the form* by precisely the same rules of good and use as those which applied to spirits *in the form*, and finally that the spirit-world was of no more authority as spirits unbodied than the earth-world as spirits still embodied. These lessons the recipients deemed cheaply learned, even though the price paid for them was the ridicule of a community profoundly ignorant of the subject they ridiculed.

As to the “faithful” amongst the “Apostolic Brotherhood,” they soon disposed of the question, as far as the people of Auburn were concerned, by quitting that “reprobate community” for the holy retreat of “Mountain Cove” under the leadership of their inspired shepherds. After this instructive episode Spiritualism in Auburn rose, Phoenix-

like, resurrected from the ashes of fanaticism into purified life, strength, and increasing numbers. Mediums began to multiply, the gifts of the spirit became constantly more abundant, and the ranks of Spiritualism were swelled with daily added converts.

Sunday meetings were in due time established, and a well written weekly paper entitled *The Spiritual Clarion*, together with an annual statistical register, was issued from the office of the Rev. Uriah Clark, an ex-Universalist minister, who established the above-named periodicals in Auburn, from whence they long continued to go forth as welcome evangels of the spiritual Gospel to the world. 'The city now numbers thousands of Spiritualists; nor, with all the "rope" that Christian ministers and learned editors so generously allowed them, have they yet "hanged themselves," or permanently hindered the progress of their glorious cause.



To conclude: W.H. Evans' article, which started this discussion, noted:

There is one thing about the Spiritualists' National Union which I commend to those who like to speak in its name: it is the spirit of tolerance it shows. It opens its arms to all Spiritualists.

It is wise in that it realises that the sectarian spirit is separative and disruptive. And while it asks those who would join it to accept its principles, it allows each the right to interpret them in his own way.

After the death of Evans this would indeed change. The SNU churches were infiltrated with Christian Spiritualists; please see Pioneer, Vol. 2, No. 2, March 2015: "Were the S.N.U. Seven Principles changed?" A short quote below:



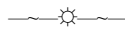
Jean Bassett

This is exactly what happened. The Union started to lose churches to breakaway independent Spiritualist groups and to Christian Spiritualists, especially the Greater World Christian Spiritualists League (GWCSL), founded on May 30th, 1931, later known as the Greater World Christian Spiritualist Association (GWCSA). By the mid-1930s it was having an impact on Union churches. Some Union churches were starting to run on Christian lines, the Seven Principles being taken over with Christian trappings. Attempts were made to retain the traditional teachings of Union Spiritualism within their churches, including discussions with the Greater World and other groups, but with little success. In 1988 the Union withdrew 'liberty of interpretation'.⁷ In '100 Years of National Spiritualism', by Jean Bassett, published 1990, Jean stated that liberty of interpretation was not part of the Memorandum or the Articles of Association; below is quoted from pages 86-87:

⁷ Charles Coulston, SNU Consultant, notes: "Liberty of interpretation issue: the Council of the Union, which was at that time the policy-making body of the Union, agreed to accept this [legal] advice from the Union's solicitors and the Council's acceptance of it was relayed to members at the Union's 1988 Annual General Meeting. The reference to liberty of interpretation was accordingly deleted from the Union's Articles of Association and elsewhere from that point in time."

“...At least ten churches were being run by declared Christians on Christian lines. A small minority, but too many for a religion which was open, because of its declared freedom of philosophy, to people of all other religions. The signing of the Seven Principles should have protected the possibility of this eventuality, but many of the people concerned used our traditional tolerance against us. They stated that their ‘liberty of interpretation’ gave them the freedom to include a belief in Christianity while following Spiritualism. Gordon Higginson put the feeling of the majority of members into a few words at Conference: “I have nothing against Christian Spiritualism, but if the church was National Spiritualist then it must remain National Spiritualist. If they did not want this then they should find their own buildings and not pinch ours!”

“The subject of Liberty of Interpretation caused even more dissent. This phrase had been part of our tradition from around 1902. It was not part of the Memorandum or the Articles of Association, but had been viewed with pride by generations. No one had considered that it would be used in such a way as to distort the essence of our Principles. Because of this, a member of Council queried the legal validity of the phrase. Legal advice was sought and the Union was advised that the phrase had no meaning or validity in the context of a legal framework. It was with some regret that it was withdrawn from general usage. But the Union pointed out that ‘Personal Responsibility’ covered each individual’s right to think for his or herself, whereas the Churches did have to stay within the cover of the Memorandum and Articles without personal interpretation.”



W. H. EVANS WAS KNOWN AS WILLIE

One of Spiritualism's finest philosophers

Mr W.H. Evans was known as Willie! He rendered an overwhelming literary contribution for the movement over decades—he was a Spiritualist household name. He also contributed to the Spiritualists' National Union (SNU) and the British Spiritualist Lyceum Union (BSLU) educational courses. He authored a number of books, including *Spiritualism, a Philosophy of Life*, 1912, *How to be a Medium*, circa 1920, *Twelve Lectures on the Harmonial Philosophy of Andrew Jackson Davis*, 1925, and *A New Heaven – A Study of the Life Beyond*, 1950.



He worked as both a trance and inspirational speaker. In 1953 Maurice Barbanell paid tribute to his long service to the Spiritualist movement and the Spiritualist press.⁸ It was 57 years since Evans first began to write in "Two Worlds", of which Barbanell noted:

"His pen and his voice have always been placed at the service of our movement. For 50 years he has contributed to "Light" each week. Almost weekly he reviews books for "Psychic News".

In the "Two Worlds", December 12th, 1953 issue, the last article by Willie Evans aged 76, was published on page six – it states: Poignancy is added to this the – Last Article Written by a Dying Man.

Some background on this rather forgotten pioneer:

FIFTY YEARS WITH THE 'TWO WORLDS' MY JUBILEE

BY W. H. EVANS⁹

Forty-eight years ago this October my first full page article appeared in THE TWO WORLDS; but my association with our paper goes back a couple of years earlier, for I had sent several paragraphs and fill-ups which were accepted and used by the editor Mr. E. W. Wallis. Thus I now reach my Jubilee as a contributor to this journal, and I am glad to say that my relations with the various editors have always been most friendly.

When I first became acquainted with Spiritualism I had no idea of the work I should do, or the part I should play in exercising a formative influence upon its philosophy. I well recall one Sunday morning at 8, The Octagon, Plymouth, where I was first introduced to the subject of Spiritualism, being told by one of the mediums at one Sunday morning circle, that I had talent which would be used and recognised as of value. The medium was Mrs. C. Lethbridge. I was very astonished at this prediction for it never entered my mind that I should do anything at all in the movement. I was interested, of course, and wondered much about it, but did not think anything would come of it. But there were those who knew what latent ability I had, and also how they could use it. "There is a divinity that shapes our ends, rough hew them how we will."

⁸ Psypioneer, Vol. 9, No. 8, August 2013.

⁹ The "Two Worlds", October 18th, 1946.

Speak Much and Write More

How I came to write was in this wise. Mr. and Mrs. Lethbridge started a home circle and invited myself and my eldest brother to sit with them. At one of these circles, Mr. Lethbridge was inspired by one of his guides to tell me to write: just sit down and the inspiration will be given to you. I fell into the habit of sitting on Sunday mornings, the only free time I had, and writing little essays. They just bubbled up in my mind. Some of these trifles I sent to 'our paper' and in due time some of them appeared. I was also told at this circle, through my brother's mediumship, that "I should speak much, and write more." So it seems that the unseen knew their instrument and intended to make full use of me. I am glad to say that I have always been a willing co-operator with my helpers.

With E. W. Wallis

But it was in October 1898 that my first full page article appeared in this journal. Mr. Peter Lee was acting as editor at the time, Mr. Wallis being away in the United States on a tour. When he returned he very kindly accepted the matter I sent to him. Occasionally a MS would come home to roost, but in the main my work has been accepted. Mr. E. W. Wallis left THE TWO WORLDS to become editor of *Light* and I have a connection with that paper which goes back well over forty years. Will Phillips succeeded Wallis and I sent him occasional articles. But about this time I started in business and turned my thoughts to the serious business of building up my connection. I have spent forty years at the shoe maker's bench; as one reader humourously once put it "I repaired people's understandings on week days, and ministered to their souls on Sundays." Anyway shoemakers are the most religious folk in the world, for they lay down their a(w)I and prepare their innermost soul for the last. But I must be serious.

With J. J. Morse

It was not to be that I should desert my pen for the hammer and knife. An injury to my spine brought on caries, and I became paralysed in both legs. This seemed to be the end and the general opinion was that as far as this life goes I was finished. But I never thought so, I made up my mind to get well, and through the healing power of my friend Mr. C. Adams, I did. Being laid aside from active work I turned again to my pen, and started writing for James Allen's journal *The Light of Reason*, and also for 'our paper.' Then J. J. Morse became editor and my really busy time as a contributor began. Almost every week something of mine appeared, and I am grateful for the constant encouragement I received from that splendid worker.

Oaten and now Thompson:

The years pass on and Mr. Oaten succeeded J.J. as he was familiarly known to us, and now Mr. E. Thompson is in the editorial chair. I am still writing and hope to continue till the end. Of late I have had to stop my platform work. I have a fifty year record of that, too. Finding that the inspiration was not so ready, and that I was left very much on my own, I found the work rather too much for me. I took this withdrawal of power as indicating that I should rest from such labours. So I have stopped the platform work, but the inspiration for the writing seems to be deeper than ever. There is in inspiration a law of rhythm. It is like the tide, it ebbs and flows. One learns to note this, and if a week or two goes by without any writing being done, I don't worry, knowing that the inspiration will return.

Inspiration

Some people seem to think that if one is inspired no effort is needed; in the actual writing that is often so, for it brings a sense of exaltation and ecstasy. The effort is in preparing oneself, and that is a daily thing. It is more important to prepare oneself to receive inspiration than it is to prepare matter for either speaking or writing. And inspired utterance carries the power of inspiration with it; it in turn inspires others. One should have a well stored mind; and I have always read widely on all kinds of topics. Life is varied, and should be considered from as many angles as possible. One learns to become tolerant as the years go on; kindly towards contrary opinions, there is some truth in all opinions, and it is that we need to get at.

Reward

Fifty years! it seems such a long time in prospect and such a little dot in retrospect. I shall not continue as long again, but I hope to be privileged to share my thoughts and inspirations with my fellows for many years yet. All this work has been a labour of love, for no psychic journal has ever been able to pay its contributors. But there is a payment which, if not in the coin of the realm, is in the gold of spiritual enlightenment. And that is the better part which cannot be taken away.



PSYCHIC DETECTION

In recent decades psychic detectives have been well represented on media programs, within the press, etc. It has been long used within the Spiritualist movement, for example the case of Jack the Ripper, where the Victorian medium, Robert James Lees, allegedly *psychically tracked* the murderer, leading the police to the killer's house, where an arrest was made—the murders stopped. There is some *providence* to the *fact* that Lees did have information and on three occasions went to the police station and Scotland Yard. Albeit the story was told by the Robert James Lees family, the Spiritualist press and national papers, Lees himself neither confirmed or denied its authenticity.

However, the story makes interesting reading and was researched in Pioneer; please see Vol. 3, No. 5, October 2016, “Lees’ involvement with the 1888 Jack the Ripper case?”, and Vol. 3, No. 6, December 2016, “Robert James Lees – continued and concluded”.

Estelle Roberts on occasion investigated the mystery of haunted houses. Note the rather exciting photograph examining the parchments at the conclusion of one of her investigations; note also the rather large seal in her hand. I note the gentleman on her left is her third husband, Charles Tilson Chowne, whom she met at the ‘House of Red Cloud’, as Charles was one of her healers. The story accompanying the photo is told in her autobiography, “Estelle Roberts, Forty Years a Medium”, 1959, later republished as “Estelle Roberts, Fifty Years a Medium” and presently in print.



Below, Estelle becomes involved in a real-life murder inquiry published in “Psychic News”, January 1st, 1938:

Mona Tinsley Tells How She Was Murdered

The Mediumship Of Estelle Roberts Helped In Solution Of The Crime

THE psychic powers of Estelle Roberts played an important part in the solution of the Mona Tinsley murder. For this crime against the ten-year-old Newark schoolgirl, Frederick Nodder was executed this week.

Mona Tinsley, a happy, healthy intelligent child, went to school, as usual, on January 5, almost a year ago. She left the school at 4 p.m. that day and her parents never saw her alive again.

In March, Nodder, who had lodged with the Tinsleys, was sentenced to seven years’ penal servitude for her abduction.

On June 6th, the body of the girl was found in the River Idle, which flows not very far away from Nodder’s home at Hayton Smeeth, Retford.



MEDICAL TESTIMONY

Medical evidence, given at his trial for murder a few weeks ago, proved that she died by strangulation by ligature and that the girl was killed before her body was put into the water.

Unofficially, Estelle Roberts was consulted by the authorities and the information received through her mediumship proved of tremendous value. Her interest in the case started soon after the child was reported missing.

A well-known author asked the medium if it were not possible for something to be done to allay the despairing uncertainty in the minds of the parents. Reports were current that the child was still alive. The medium knew that Mona Tinsley had passed on, for the child had clairvoyantly appeared to her three days after she was reported missing.

Being opposed to capital punishment, Estelle Roberts did not want to use her mediumship for the purpose of causing a man to be hanged. But there were other considerations impressed upon her.

She was told it was only right that the false hope of the girl still being alive should be shattered, not only for the sake of her parents, but, more important still, because it was retarding the progress and peace of the little child who had been so tragically hurled into the spirit world.

Mona Tinsley, herself, would not let the medium rest. Again and again, the child’s face came to her vision, appealing to Estelle Roberts in her terrible distress, begging that

the medium should do everything within her power to alleviate the spirit's anguish and suffering. At that time, the child's body had not yet been found.

Mona first appeared to the medium three or four days after she was reported missing, when the B.B.C. broadcast a police message concerning her disappearance. Estelle Roberts then told members of her family and friends that Mona had been outraged and strangled. *She was sure of these facts because the spirit girl told them to her.*

Then the medium asked the authorities to send her a personal article belonging to the child. A little, silk party frock was sent and this provided an even stronger means of contact with the spirit child.

Mona appeared again, still referred to the strangling, and Mrs. Roberts could see that the effect of the terrible ordeal was still in her mind. The spirit child was hysterical and sometimes incoherent. Her story became a little muddled and had to be sifted. It was obvious that the child was unable to differentiate between all that she had experienced during her last hours on earth and her spirit awakening.

SPIRIT INFORMATION

Mona told the medium that she had been taken to another house some distance from her own—at that time there was no report to this effect in circulation—and she had travelled quite a long way in something on wheels. This was subsequently proved to refer to the omnibus journey she made with Nodder to his home. She also gave details of the clothing she wore and referred to some water pipes—a reference that could not be understood.

She said her body had been put into a sack, or something of a similar nature. Then, with the help of the medium's spirit guide, Mona tried in her childish way to tell where her body could be found.

She gave Estelle Roberts a mental picture of her body being taken away from the second house, past a row of trees to a little bridge over some water.

It was taken over the bridge, along a little muddy lane, through fields, and then her body was thrown over into the water. She continued by talking about cartwheels and carts, saying that this route passed by a church, that the lane had a high hedge on one side and opened on to fields on the other side. She also referred to a public house or a brewery in the immediate vicinity.

SCENE OF THE MURDER

In February, Estelle Roberts decided to go to Newark to try to confirm the spirit evidence as given to her. With some friends she arrived at Newark at mid-day, journeyed to Hayton Smeeth and visited the house where Nodder lived, mentioned by Mona.

This was an ordinary small dwelling-house, with a living room and kitchen and small gardens at the front and back. All the furniture and effects had been removed some weeks previously and the rooms had been thoroughly cleaned. From the medium's point of view, these alterations made conditions more difficult, for they affected the vibrations.

The official who accompanied the medium asked in which room the child had slept. Although there were three bedrooms, the main one being in the front, Estelle Roberts immediately went to one at the back of the house. Mona had told her that she had slept

in this back room, in the only bed in the house. The official confirmed that these facts were correct.

On looking over this room, Mrs. Roberts was able to understand Mona Tinsley's reference to water pipes. There was only one cupboard in this bedroom and this contained a cylindrical water tank and pipes, which she was sure had been explored by the child. This fact must have registered itself in Mona's mind and was one of the things she clearly remembered after her passing.

In order once again to test the accuracy of her spirit information, the official asked Estelle Roberts by which door Nodder and Mona Tinsley had entered and left the house. The medium immediately went to the back door. This, the official said, was the only one ever used, the front one being kept permanently locked.

AT NODDER'S HOUSE

When the psychic added that the child had partaken of various meals in the house and had spent much of her time in the front living room, these facts were also accepted as being correct.

The medium was sure that Mona was strangled in that front room because she experienced an over-powering condition of horror in one particular corner.

With Mona leading her, Estelle Roberts went to the back door, up the back garden, scrambled through a thick hedge, walked across two muddy fields and came to a church. That was the church that Mona had told her about.

As advised by the spirit child, she kept to the left of it, along a muddy lane, where immediately in front of her she found the little bridge over a canal. This muddy lane, which was bordered by trees, had been churned up by farm cartwheels after a season of heavy rains.

THE ROUTE TAKEN

"Over this bridge the lane continued," says Estelle Roberts. "On one side of it there was a high hedge, and on the other some fields. It then branched off into some fields, but I regret that here it was impossible to walk. Our party tried very hard to cross these fields, but they were absolutely impassable.

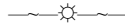
"I have subsequently proved that the route across these fields led to the River Idle, in which the body was found. By this time I realised and stated that Mona's body was in the water, as I went over the little bridge, which was rather steep, I saw a small public house at the back of the road which, for a short way, ran parallel with this lane."

This was, of course, the public house mentioned by Mona.

Neither the medium nor any member of her party had ever been to Hayton Smeeth before. Yet they easily recognised the surroundings from the description given to Estelle Roberts by the spirit girl.



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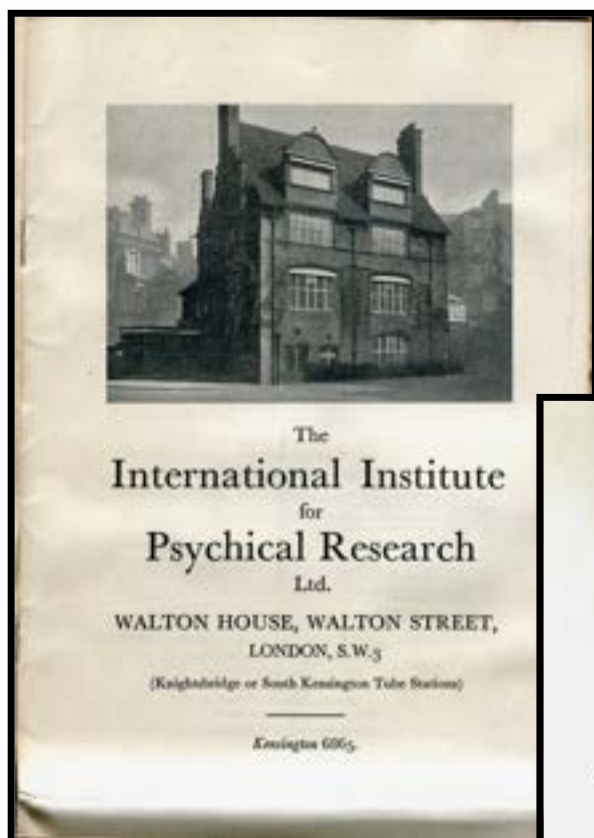
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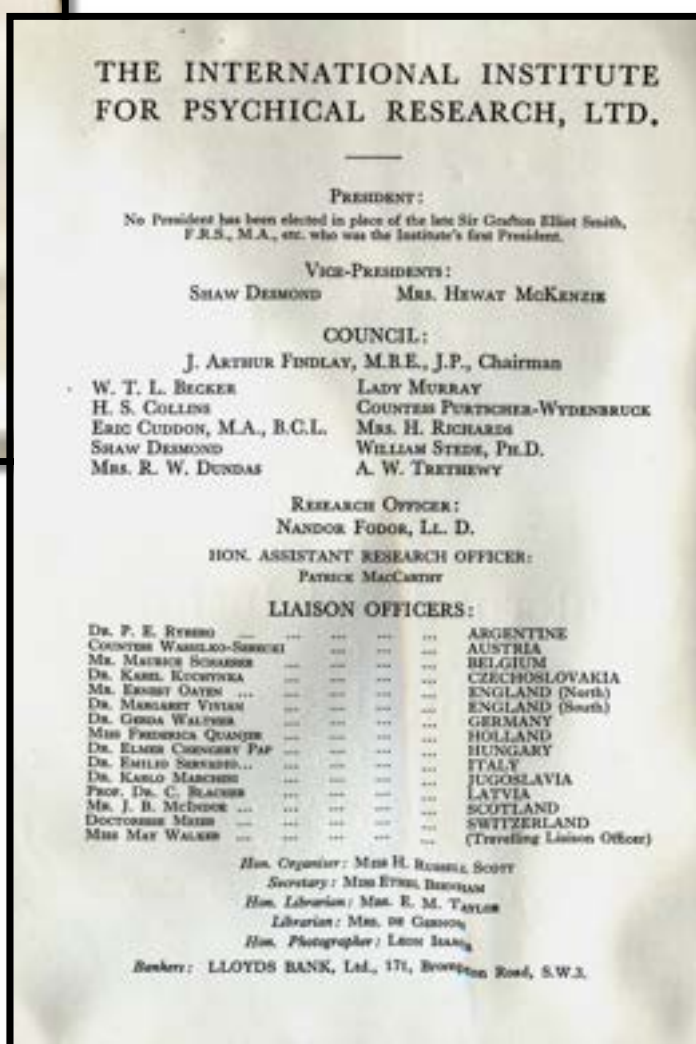
available in the village; a list is available on request.

INTERNATIONAL INSTITUTE FOR PSYCHICAL RESEARCH



The International Institute for Psychical Research was formed in 1934 for the purpose of investigating psychic phenomena on strictly scientific lines; it enrolled a number of distinguished scientists both in an active and in a consultative capacity. For further information please see “International Institute for Psychical Investigation”, by Leslie Price, *Psypioneer*, Vol. 1, No. 17, September 2005.¹⁰

Later, on January 1st 1939, the “International Institute for Psychical Research” amalgamated with the “British College of Psychic Science”, founded in 1920 by Mr Hewat McKenzie, changing their name to “International Institute for Psychic Investigation”. In addition, it took over the BCPS journal, which continued, retaining its name, “‘Psychic Science’ Quarterly Transactions of the International Institute for Psychic Investigation”, with Mrs Hewat McKenzie as editor, Barbara McKenzie being the widow of Hewat McKenzie.¹¹



It appears that with the outbreak of war the organisation had a difficult time; its library and records are said to have been lost or destroyed by bombing and the IPI collapsed in 1947.

¹⁰ I note that the title is incorrect and should read at this point: “International Institute for Psychical Research” (not “Investigation”).

¹¹ For further information see *Psypioneer*, Vol. 7, No. 2, February 2011: “Whatever happened to the British College? - *Psychic Science*” “The International Institute for Psychic Investigation (IPI)”.

The article below was written by Arthur Findlay, showing him as a sympathetic researcher; it was published by "Psychic News", January 9th, 1937, pages 7 and 8:



THE CASE FOR REAL PSYCHICAL RESEARCH

**By ARTHUR FINDLAY,
who is chairman of the International
Institute for Psychical Research.**

WHAT is the right attitude for Spiritualists to adopt towards psychical research?

All Spiritualists who have reached definite conclusions as to the truth of what Spiritualism stands for have been, and perhaps still are, psychical researchers. There is no reason why a Spiritualist cannot be a psychical researcher or why a psychical researcher cannot be a Spiritualist.

I would define a psychical researcher as one who seeks for evidence of a supernatural nature in a thorough businesslike, scientific manner. In his investigations he tries entirely to eliminate sentiment and emotion and obtain evidence which cannot be disputed.

World's Greatest Force

Most people who obtain evidence do not approach the matter in this matter-of-fact way and often get evidence, satisfactory to themselves, under the strain of emotion caused by the "death" of someone they loved. When the psychical researcher approaches the subject he eliminates emotion entirely and thus is at a disadvantage, so far as receiving definite evidence of Survival is concerned.

Love is the greatest attractive force in the world, and it is not difficult to understand how much more easily a "dead" husband can return to the wife he loves and give her evidence of his survival than for this evidence to be obtained when the emotions, and when the affection, are eliminated.

For that reason those who have lost their dearest can generally obtain evidence of Survival, completely convincing to themselves, which is denied the psychical researcher. Such people, having thus obtained this evidence, naturally see no object in the scientific methods adopted by psychical research.

Yet, in my opinion, psychic phenomena must be approached from these two angles, which I might term the scientific and the emotional.

I freely admit that much which went on under the name of psychical research in the past was crude and foolish. In so far as what is called physical phenomena is concerned, I have never believed in the tying up of mediums, or other similar attempts, to eliminate fraud.

Defeated Their Ends

So as to eliminate fraud psychical researchers of the past have defeated their own ends, and in their anxiety to obtain genuine results they have inhibited the very phenomena they were so anxious to produce. Again, so many psychical researchers treated mediums as if they were a species apart, who were to be continually watched for the slightest sign of trickery. This attitude has likewise inhibited phenomena.

We now know that the mind plays such a part in the phenomena that the last thing a psychical researcher should do is to make the medium feel that he or she is suspected of being watched. Though this attitude towards mediums has been too general in the past, yet there have been notable exceptions.

Past Investigations

I can recall to mind the supernormal phenomena obtained by Sir Oliver Lodge, Alfred Russel Wallace, Sir William Crookes, Sir William Barrett and Dr. Crawford, of Belfast, so far as the British Isles are concerned, Lombroso, Richet, Bozzano and Schrenck-Notzing abroad. In Canada, one calls to mind the wonderful phenomena obtained in Winnipeg at Dr. Glen Hamilton's seances, which were carried on under strictly scientific conditions.

These and many others lend a glory to the name of psychical research, and have helped to raise Spiritualism from being considered a superstition to the rank of a science. It is doubtful if this would ever have come about had these, and other investigators, not carried out their investigations under strictly scientific conditions, entirely free from emotion.

So much for the past. What of the present and future?

A good deal has lately been discovered with regard to photographing in the dark. The day has now passed when the medium need be treated in any way different from an ordinary human being. There is no need to shackle him or tie him to his chair or bolt the chair to the ground. There is no need now to cover him with luminous paint, or, at a direct voice seance, the trumpets with luminous bands.

It is now possible to photograph in the dark what occurs in the seance room by means of cinematograph cameras, operated by infrared light, so that after the seance is over everything that has occurred can be reproduced on the screen, just as quickly or as slowly as is desired.

This, of course, is an expensive method, requiring expensive equipment and expensive films, but it is well worth the money. After the séance is over and the film is developed, the psychical researchers then adopt the attitude of critics of what they see on the screen, and, if the pictures reveal that anything doubtful has occurred during the seance, it is carefully noted. Thus, the conclusion can be arrived at without difficulty as to whether the phenomena are produced normally or supernormally. So much for the dark seance.

As, however, much supernormal phenomena occur in the daylight infra-red and ultra-violet light, which help the researcher so much in the dark, are of no use to him in daylight seances. Here, other methods are adopted, in the field of what is called mental phenomena.

Checking Mental Phenomena

Mental phenomena are produced when the medium is on a state of trance, or is hearing clairaudiently, or is seeing clairvoyantly. What is spoken by the medium is all-important. The psychical researcher tabulates carefully what is said, makes certain that it was impossible for the medium to have known it normally, and lastly that the information given is accurate. Each one, of course, can do his alone, but it only satisfies the person concerned.

If you wish, in any way, to influence the general public with the weight of evidence, it is only possible to do so when they can be made to realise that everything said was taken down correctly at the time, that investigations have proved that the medium could not have known normally what was said, and lastly that what was said was correct.

Thus only can the outside public be convinced of the reality of these supernormal messages, as due weight is given to the evidence when it is realised that it has been obtained by people who specialise in the subject.

But this is not all that the psychical researcher can now do. Doctors have very delicate instruments which immediately register the state of the body in health and in sickness. Doctors have so much data to go upon that, by means of vibrations, they can now tell the state of health and even the disease by means of the vibrations from the human body which are picked up by these instruments. Blood tests, and other means, are also used by the medical profession to determine the state of the human body.

So much for the normal individual. But what happens when these scientific methods are adopted towards a medium when in trance, or when supernormal phenomena are occurring in his presence? From the records now obtained by the International Institute for Psychical Research, we find that when a medium is in trance all normal records are broken, and the instruments employed show a range of vibrations which never occur in a normal person.



This method of investigation is only a beginning and the results are being tabulated. But we are not yet able to express definite conclusions. What seems evident, however, is that the trance condition has a very decided effect on the human body, and I am hopeful that when these investigations are concluded it will be possible to draw conclusions about trance which it was impossible to do in the old days before these instruments were invented.

Changes In Temperature

During a seance our instruments have also recorded changes in temperature to a supernormal degree, and we also know that both the medium and the sitters alter in weight to a supernormal extent. All this is being carefully tabulated and recorded by Dr. Nandor Fodor, a very capable research officer of the International Institute for Psychical Research.

After months of preparation and thought, we recently succeeded, at the International Institute, in securing a cinematograph film of the movement of an object without visible contact.

In this instance, we secured a continuous picture of a carnation being taken out of a vase, standing in the middle of the floor, and carried some feet up into the air, and then falling down some distance on the side of the vase away from the medium.

This film has just been taken and is now the subject of microscopic study on the part of the research officer and his assistants. It will be enlarged to such an extent that any trickery used to cause the movement will be discovered, if such were the cause.

By such methods we should someday be able to arrive at a better understanding of what many believe takes place at so many seances, at which the sitters are unable to see with their own eyes because the phenomena take place either in the dark or in a very dim light.

Now, however, we have a camera which can see in the dark by means of infra-red light. It requires little imagination on the part of anybody to realise how infra-red photography must prove the genuineness of psychical phenomena or, on the other hand, that it is all due to fraud.

Now that we can record what takes place in the dark, what has been mysterious will become clear, and what has been doubtful will become certain. Thus the International Institute is steadily, day by day, accumulating results which are available to members, and I cannot foresee the day when its work will be finished.

The supernormal side of men and women has, until recently, never received any scientific consideration. If, as I believe, Man is a trinity and the physical is only a portion of his make-up, where can the end be?

Within the last 200 years, the physical part of him has received consideration, but the etheric and mental parts have received little or no consideration at all. These may be found, and I believe they will be found, to be just as important, if not more important, than the physical part.

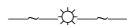
Psychical research is just in its infancy and, like everything in its infancy, has to withstand criticism. But infants grow up to be men and women. So also will this new science some day take its place with the other recognised sciences.

The International Institute has never had any difficulty in obtaining mediums because mediums are treated by all the officials of the Institute with kindness and respect. If we find a medium defrauding, as unfortunately we have done, then his or her services are dispensed with and that is the end of the matter.

No publicity is given to the discovery. We do not glory in exposing mediums. We are only too sorry when we discover fraud. We are building up this science on genuine phenomena, not on fraudulent phenomena, and when fraud is discovered, it just means that so much time has been wasted, which would otherwise have been applied to the investigation of genuine phenomena.

Some of the best mediums in this country have sat for investigation in the seance room of the International Institute, and are still sitting. I shall not mention them all by name, but only two who have given their services for work of a special nature, namely Miss Naomi Bacon and Mrs. Garrett. The services of these two women have been particularly helpful in connection with our investigation of haunted houses.

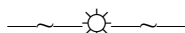
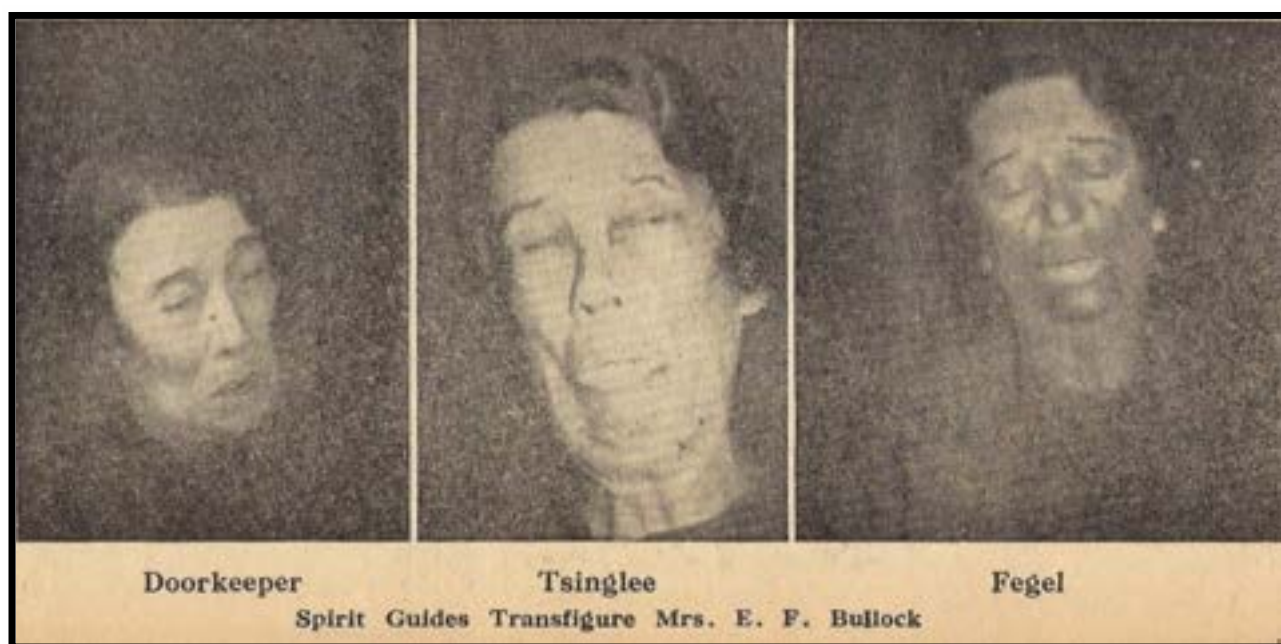
Our work has never been hampered through lack of mediums. I am glad to think that, once mediums have experienced the methods we adopt, they are not afraid of returning to the Institute and helping onward our work of tabulating, recording and investigating psychic phenomena, the better shall we be able to determine the place of Man in the universe, and the meaning of existence.



To have all the records lost of the cinematograph camera, which is noted to be operated by infrared light, so that after the seance is over everything that has occurred can be reproduced on the screen, is naturally a great loss to research and to the subjects they investigated; for example, there is reference that Helen Duncan attended.

However, we do have transfiguration reports. Leon Isaacs was Honorary Photographer to the International Institute for Psychical Research and he was responsible for some of the first infra-red film of séance happenings. For this, Isaacs invented and manufactured all his own apparatus. It was at the International Institute that Isaacs photographed the transfiguration medium, Mrs Elizabeth F. Bullock, with the Research Officer, Nandor Fodor; however, the reports on transfiguration are of interest and are published in Psypioneer, Vol. 8, No. 6, June 2012.

This set of photographs was published in the "Two Worlds", April 15, 1950, "Spirit Guides, Past and Present, of Mediums, Healers and Speaker". There is no indication as to their origin but quite probably these were taken by Leon Isaacs.



“Thirty years Among the Dead”, by Dr Carl Wickland, originally published in 1924, was once readily found in many of church libraries and was a source of topic in the discussion groups; I am personally talking about the late sixties and seventies.¹²

In my Church, during this period, a Rescue Developing circle, said to release some spirits from their earthbound state, was set up along the lines of the Wicklands’. These sessions were often recorded, causing good healthy debates within the Church discussion nights, as to some this suggestion was somewhat controversial and distasteful. Today, however, the names of Dr Carl and Anna Wickland have gone, like many others, into obscurity. The book has recently been republished and is available as a free download; below is taken from “These Mysterious People”, by Nandor Fodor, published in 1934, chapter IX, pages 83-90:

WAKING UP AND SAVING THE LOST SOULS OF THE DEAD

Story of Dr. and Mrs. Carl A. Wickland



A DOCTOR may get many shocks in the pursuance of his professional duties, but no worse one could be imagined than to be suddenly addressed and reprimanded by a corpse which he was about to dissect.

That the doctor in the case need not have been necessarily drunk or insane is the solemn plea of Dr. Carl A. Wickland, member of the Chicago Medical Society, of the American Association for the Advancement of Science, and Director of the National Psychological Institute of Los Angeles, California.

He was cutting on the arm and neck of the body of a woman which was for seven months on ice. Faintly as from a distance he heard a voice say distinctly:

“Don’t murder me!”

He concluded that the words came from a child in the street, though no children were heard playing about.

The following afternoon he heard a rustling sound from a crumpled newspaper lying on the floor. But he paid no attention.

A few days later he held some trance experiments at his home with his wife. Towards the end, in a semi-comatose condition, his wife rose and struck at him angrily, saying:

“I have some bones to pick with you.”

¹² Later followed by “The Gateway of Understanding”, 1934.

A period of struggle followed. Dr. Wickland had sufficient knowledge of the phenomena of the so-called spirit control to get alarmed. He asked the voice which spoke from the mouth of his wife what the trouble was.

“Why do you want to kill me?” the entity demanded to know.

Dr. Wickland answered that he was not killing anyone.

“Yes, you are. You are cutting on my arm and neck. I shouted at you not to murder me, and I struck that paper on the floor to frighten you, but you would not pay any attention.”

Dr. Wickland understood. The entity in control believed herself to be the dead body he was dissecting. She apparently did not realize her apartness and still clung to the “mortal coil”.

He took a deep breath and set out to tell the momentous story, to bring the awful truth home to his interlocutor that she was dead.

It was not his first case and far from being the worst one of the same nature. He grappled with it because no experiments on earth seemed to have so tremendous an issue hanging on them as this one.

Some time ago his wife was discovered to be what is called a trance medium. She did not like it. She was afraid of “disturbing the dead”. Whereupon the voices that spoke through her organism during her state of unconsciousness explained to Dr. Wickland that a grievously wrong conception existed among mortals regarding the conditions prevailing after death.

They told him that in reality there was no death but a simple and natural transition to another world: that advanced human souls, on the other side of life, are ever striving to communicate with mortals to enlighten them as to the higher possibilities which await the progressive spirit, but that owing to the prevailing terrible ignorance a great majority of the dead do not realize the change that took place in their condition and continue to remain in their earthly haunts; that they are the cause of untold mischief and misery; that they often produce invalidism, immorality, crime and seeming insanity, for they hang around those whose armour they can pierce and, ignorantly or maliciously, attempt to share their earthly existence.

It was also revealed that the greatest mission work on earth is waiting for those who would help these misguided souls, that they are nearer to earth than heaven, that they can be reached more easily by mortals than by advanced spirits. In their case a psychic intermediary would have to be found. The advanced souls would see that the dead who found no footing in their new life, and the obsessing entities, who exercised a vicious control over mortals in the body, should be attracted to the intermediary, and enlightened as to their true position. Mrs. Wickland was to be the psychic intermediary, and if Dr. Wickland would allow them to use her they would prove their case and would safeguard her from any harm.

Dr. Wickland gave his consent. He realized that criminology, psychopathology, and human thought in general, would have to undergo a revolutionary revision if the claims of the trance entities were proved.

It was following his consent that the dead owners of the corpses he was dissecting away from his home and unknown to his wife, were brought back to tell their story.

Most of these “unearthly” interviews started rather stormily. The temporary possessors of Mrs. Wickland’s body would not admit that they were dead. If they were men, a mirror was held in front of them to prove that they were in a female body. They declared that they were hypnotized. Occasionally they grew violent and had to be expelled. This expulsion took place by charges from a static electric machine. Why electric shocks should have the desired effect was not plain. But the visitants could not endure it.

Their violence was also dealt with on the “other side”. On being brought back for another lesson these refractory spirits complained of having been kept in a dungeon. It appeared that, in accordance with a certain psychic law, intelligent spirits could impose a condition of restriction around an ignorant spirit similar to imprisonment, an impenetrable, cell-like enclosure from which there was no escape. As soon as they showed repentance and willingness to adapt themselves to their new conditions they were freed and helped along the road of progress.

This is the short history of how Dr. Wickland and his wife became missionaries of the dead. They founded first the Psycho-Pathological Institute of Chicago, and later, the National Psychological Institute of California, where, in the portals of two worlds, they still carry on their heroic work.

Nor are they alone in their undertaking. For theirs was no new and unique discovery. Rescue circles of spiritualists carry on similar missions all over the world. With very difficult cases they may not be capable to cope, but they teach and preach, they parley with the dead, and frequently bring the light of understanding into their life. Occasionally they clear haunted houses, and now and then succeed in curing cases of obsession.

The problem of obsession has been the subject of special scientific study for the past twenty years at the James Hyslop Institute of New York. The Institute was founded by Prof. James J. Hyslop, of Columbia University, an American pioneer of psychical research. In a chapter on obsession in his *Life After Death*, he writes:

“I fought against it for ten years after I was convinced that survival after bodily death was proved. But several cases forced upon me the consideration of the question.”

Before his death Professor William James, the greatest psychologist of America, surrendered to the same belief.

“The refusal of modern enlightenment,” he wrote, “to treat obsession as a hypothesis to be spoken of as even possible, in spite of the massive human tradition based on concrete experience in its favour, has always seemed to me a curious example of the power of fashion in things scientific. That the demon theory (not necessarily a devil theory) will have its innings again is to my mind absolutely certain.”

Last year Dr. Titus Bull, the Director of the James Hyslop Institute, published a small book: *Analysis of Unusual Experiences in Healing Relative to Diseased Minds and Results of Materialism Foreshadowed*. Under this unassuming title, in a cold and dispassionate manner, astounding and stupefying discoveries are submitted to an unheeding world.

Dr. Wickland's experiences were published, as early as 1924 under the title *Thirty Years Among the Dead*. It is a book crammed with thrills, dramatic incidents and poignant emotions. One of its revelations concerns Harry Thaw, the eccentric American millionaire who, for no earthly reason, killed Stanford White, the famous architect of Madison Square Gardens, New York. According to Dr. Wickland, he was a psychic sensitive "unquestionably obsessed by avenging spirits who desired retribution for real or fancied injustice done to themselves or kindred". This is how the conclusion was reached:

"On July 15th, 1906, several weeks after the tragedy occurred, a strange spirit controlled Mrs Wickland during a psychic circle, and she fell prostrate to the floor. Placing the form of my wife in a chair, I began questioning the controlling intelligence.

"The stranger strenuously objected to being touched, brusquely demanded to be left alone, and called out:

" 'Hey, there, waiter ! Bring me a drink.'

" 'What kind of a drink do you want ?'

" 'Bring me a whisky-and-soda, and be quick about it.'

" 'Who are you ?'

" 'None of your business who I am.'

" 'Where do you think you are ?'

" 'In Madison Square Roof Garden, of course.'

" 'What is your name ?'

" 'Stanford White, if you have to know.'

"Holding one hand on the back of his head, on the right side, and clutching at his chest and abdomen as if in great pain, he cried:

" 'Have a waiter bring me that whisky-and-soda !'

"I was about to ask further questions when the spirit's attention was attracted to some invisibles, and he began to tremble with fear.

" 'Are you seeing dead people ?' I asked.

"He nodded his head violently, then shouted: "They're after me !" and, jumping from the chair, ran to a corner of the room in an effort to escape.

"His agitation was so great that he lost control of the psychic and was gone.

"Immediately another spirit took possession of the psychic and in great excitement began to walk back and forth, exclaiming exultantly:

“ ‘I killed the dog! I killed the dog! There he lies !’—pointing at the floor toward the spot where White had lost control. ‘The dog ! I have been looking for a chance to kill him for several years, and got him at last ! The dog !

“I forced the spirit to sit down and learned that his name was Johnson.

“ ‘I killed Stanford White,’ he boasted. ‘He deserved death. He had trifled too long with our daughters . . .’

“He was followed by a third entity, but this intelligence was aware of being a spirit, temporarily controlling a borrowed body.

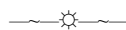
“ ‘I am Harry Thaw’s father. Save my boy! Save my boy ! He is not guilty. Harry will not be electrocuted.’ (Later events proved this to be true). . . . ‘He was obsessed by revengeful spirits when he killed Stanford White. I have tried to reach the external world by every possible avenue to tell the people that Harry is not insane, but that he is a psychic sensitive.’ ”

No one can be reasonably expected to accept without personal experience, statements of such crushing implications as the above, but Dr. Wickland is no maniac. He spent thirty years in this investigation, and through the same channels of approach many brilliant minds reached conclusions similar to his own.

Can it be that an immense volume of human experience should spell nothing but the word “humbug” ?

Professor William James answered the question as follows:

“The spirits, if spirits there be, must indeed work under incredible complications and falsifications, but at least, if they are present, some honesty is left in the whole department of the universe which otherwise is run by pure deception. The more I realize the quantitative massiveness of the phenomenon and its complexity, the more incredible it seems to me that in a world all of whose vaster features we are in the habit of considering to be sincere at least, however brutal, this feature should be wholly constituted of insincerity.”



The Wicklands were well respected by many leading Spiritualists, as can be noted with the article below by Hannen Swaffer, who visited them at their home in a suburb of Los Angeles in 1936. Below was published in "Psychic News", August 15th, 1936:

Spiritualism In The Land Of Films

A Sitting With Dr. Carl Wickland Who Cures "Obsession"



By HANNEN SWAFFER

IT was a great pleasure, during my visit to Los Angeles, to spend an evening with Dr. Carl Wickland and his wife in the pleasant suburb where they live.

Actually I had gone to California to visit Filmland, to renew friendships with old friends in the world of the screen. I met dozens of film stars whose names are now known right across the world, some of them as kindly and as charming as they are clever.

But, when I think of Los Angeles, I think not only of screen favourites, whose fame has travelled right across the globe. I always think of Carl Wickland and his wife, two simple people who may be recognised by Posterity long after the names of all the film stars are forgotten.

For they, together, the one a doctor and the other a psychic medium, have blazed a new trail in psychopathic knowledge. Their method of treating lunacy—driving out “evil” and blundering spirits—has been copied in New York by Dr. Titus Bull and has been, in England, the subject of experiment by Dr. Oscar Parkes, who has examined the mediumship of C. S. Collen-Smith. When Dr. Wickland came to London, I sent him to see Dr. Porter Phillips, the head of “Bedlam.” He was most interested . .

Yes, many names that are famous to-day, will soon be forgotten, while some of the pioneers of Spiritualism, almost unknown now, may, for all we know, go down through the centuries.

I mentioned Carl Wickland’s name to Charles Chaplin when I spent two days with him on John Barrymore’s yacht. He had been telling me of a remarkable boy medium whose strange powers were being closely investigated by Charles’s own doctor. When I mentioned Carl Wickland, Chaplin said, “Oh, isn’t he a fraud?”

You see, Wickland has had, in the world of Los Angeles medicine, much bitter opposition. Doctors have even “reported” him, and asked for his name to be erased from the medical register.

“You go and see him, Charles,” I said. “You will obtain quite a different impression.”

It was when Chaplin took me to Catalina Island that I met, there, the owner of the biggest store, a man who was called “Judge,” and was the confidant and adviser of all the island. When Charles told him of my great interest in psychic matters, he waited about for a whole day to meet me again, and then explained that he was experimenting along the lines of telepathy.

“I had to give it all up, though,” he said, “because I decided I could not live in Catalina if I knew the thoughts of all the people who lived here. Besides, I was afraid they might read mine.”

This man had blundered into psychical research of a kind by studying the big fish which abound round Catalina Island. In the Tuna Club, they have on the walls enormous fish, some of which weighed, when alive, over 500 pounds.

“The Judge,” taking me round the club, showed me, midway across the bodies of all of them, except one species, a series of tiny holes from which the fish exuded oil.

“I always wondered how, without holes, that fish got rid of its oil,” he said, “until one day, when up in a balloon, I saw one of them apparently squirting it from the back of its head and then rolling over to get oil all round its body. ‘The fish has a mind,’ I decided. From that, I blundered on to telepathy,”

He had worked out some mixed-up sort of philosophy on this and was amazed when I was able to tell him how knowledge of Spiritualism filled in all the gaps that his enquiries had left open.

Chaplin’s own attitude towards Spiritualism is best expressed by his objection to the idea that Man should think he was so important.

“He speaks as though he is the lord of creation,” he said. “How is he better than a dog or a butterfly?”

He and I and Paulette Goddard had a long talk about Spiritualism, one indeed which lasted for some hours.

I noticed about American people generally that they are most adventurous in all their attitudes towards modern thought, but they mix it all up.

I badly wanted to have a long talk with Mary Pickford, because I knew of the trouble she had been through and I always respected her cool and yet active brain. Unfortunately I returned from the trip with Chaplin hours too late to be present at the big dinner party she had arranged for me. The next day she had gone to comfort a friend whose mother had suddenly passed on. So we did not meet, this time, for that afternoon, I had to fly back to New York.

INSANITY CURED

But I had several talks in Film-land about Spiritualism. Much more interesting, though, was my call on the Wicklands. Conan Doyle had been there during his American tour and been waited on by women, who not long before were considered lunatics. Abraham Russell Wallace, too, had been there. “Thirty Years Among The Dead,” Carl Wickland’s book, had made him so well known.

Besides, he and his wife and two friends called Fred Rafferty and Miss Dresser had been to my flat in London and there seen physical phenomena which was new to them.

It was with the greatest interest that I went into the Wickland's seance room and saw the big electrical machine which is used for passing an electric current through a chair on which the "lunatic" is seated. When I touched the chair, and the machine was turned on my hair stood up on end. But electricity is one of the many things I know nothing about.

A PUZZLED SPIRIT

I did understand, however, the little séance we had after dinner. It was remarkable in the sense that, when Mrs. Wickland was controlled, the spirit of a little girl came through in a bewildered sort of way. She did not understand where she was, or what she was doing.

"There was a man fastened on to me," she said. "I had to pull him. Oh, he was so heavy."

Afterwards the spirit guide explained it all. It seemed that a man whom the Wickland's had employed as a gardener had passed on a few hours before. He had been a heavy drinker and such a trouble that they had had to get rid of him. Because of the plea of the woman who records the sittings, he was taken on again, on condition that she looked after his money. Then he "died" suddenly.

All that day, she had felt a kind of depression, and this, the spirit guide explained, was due to the presence of the man who had passed on. He was worrying her. So, in order to get him into a condition in which spirit friends could deal with him, they had had to use the little girl to bring him to the seance.

"He will be all right now," we were told.

Well, then Fred Rafferty, who had passed on a few years ago, turned up. I was not surprised. I had been thinking of him. He spoke of the dinner he had had in my flat and the manifestations he had seen. He talked of the work I was doing. I had flown to Los Angeles from New York.

"You don't need to take a train or an aeroplane, Fred," I said. "You travel by thought."

"That was the machine Will Rogers travelled by, shortly after he passed out. He alluded to it when he controlled Mrs. Wickland," said Fred.

Will Rogers, it seemed, was entirely unaware of being a spirit when he spoke through Mrs. Wickland shortly after his death in an aeroplane crash in Alaska. Since his mind was centred on aeroplane travel, he, unwittingly as a spirit, travelled by thought. With great enthusiasm he said he had made a wonderful discovery in flying.

"No gasoline or engine is necessary," he said, "and it makes no noise. It is a wonderful thing, and when I get home, I will take out a patent on it."

Although he was laughing at this, it was obvious that he did not know the new condition he was in.

MEDIUMS EVERYWHERE

“The way you travelled, Mr. Swaffer,” said Fred, “brings England so much nearer to us. The time will come when there will be no interference between this world and the spirit world. There will be open doors so that we can get through anywhere, and also, what is far more important, we shall not be scoffed at.

“We shall demonstrate to the world that we are living and that, when you talk of us, you call us and we try to come to you. We are just as anxious to be with you as you are to have us come. We have a great advantage over you. We can come to you whenever we want to, but you cannot come to us.

A COMMUNICATION MACHINE

“It will not be so many years before an instrument will be invented which will be used as a radio in every home and through which a connection will be made between your world and ours. It is being worked upon, but is not yet ready.

“There will not be any scoffing, because talking through such a radio will be just as easy as it is for me to talk to you.

“This medium is a radio, and we will talk through this new radio I speak of with the same ease with which I talk through Mrs. Wickland.

“If anybody had said twenty-five years ago that radios would be in almost every home, people would have laughed. Now that has come about, and it will be the same with the new invention. There is some little connection that is not yet perfected, but it will be, and the machines will be sensitive enough for us to communicate directly with you.

“We travel by thought and we live in a thought world.

“There is some one who comes to you, Mr. Swaffer, and he does all he can to help you. He worked for humanity as you are working.”

“It is Abraham Lincoln,” I said.

“Yes,” said Rafferty, “and he says he was just as happy to come to you as you were to receive him. He is trying to make humanity open the door to the truth of spirit existence.

“Mr. Swaffer, I have not been in the spirit world very long, but I have had some wonderful adventures in travelling. I am never still. I want to learn all I can, so go from one place to another.

“You will not get the radio I spoke of until things become more settled. At present there is too much fighting, quibbling, killing, war, and many other disturbances.

“It is hard to penetrate these conditions, but when things become more settled, it will be different.

THE EFFECT OF HATRED

“You are all going through a very trying period, not you alone, but everybody. All this turmoil is caused by the thoughts of hatred that are sent out. Even little children are affected by them. After these disturbances have passed, you will have a vastly different atmosphere. I use the word ‘atmosphere’ because there is a war of thoughts going through it all the time.

“When coming to you we get into a current which is hard to penetrate, and when it pushes us to one side, we have to start out again, until finally we are able to reach you. The atmosphere itself seems to be in the clutches of the fighting spirit which pervades it.

“If there were more ‘receiving stations,’ such as this one, for us to come through, as there should be, we could do much more for you.

“When we come to you, we feel bright and happy, but when we get into a stratum of hatred thoughts we can hardly breathe. This is the earth condition, so vastly difference from the conditions in the spirit world.

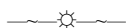
SPIRIT WORLD BEAUTIES

“Everything is so wonderful on our side of life. When we want to listen to music, we reach the minds of the masters of music and listen to them. If we want to go to a lecture, we centre our minds on it, and there we are.

“When I was on earth I wanted to see many things which I was unable to see. Now, conditions are different, and my desires are being gratified.

“I shall never forget the wonderful trip to London we had with the Wicklands.

“Conan Doyle, who is now here, says that he does all he can to help the Spiritualist movement, but most of his time has been taken up with his wife. He is trying to give her strength, as she is not so strong as he wishes her to be.”



On March 3rd, 1937, the Wicklands' physical partnership ended when Anna died. The obituary below was published in "Psychic News", April 10th., 1937:

MRS. CARL WICKLAND PASSES ON

She Cured Hundreds of Victims of Obsession

I REGRET to advise you that my wife and companion, Mrs. Wickland departed this physical world on March 3rd, after a nine-months illness.

"Mrs. Wickland's going has indeed left a great vacuum in my life and our household. At the same time, we also rejoice because we know she has earned a good rest after over forty-five years of psychic labour and is now among friends, many of whom she knew in physical life and hosts whom she has been a benefactress, through communication with their kindred and those she has helped from darkness to light"



This letter which reached Hannen Swaffer in London last Monday—it was signed by Dr. Carl Wickland—tells of the passing of one of the world's greatest mediums, a charming, simple woman who gave most of her life to the great task of helping her husband to cure lunacy by driving out obsessing spirits.

Like her husband, a Los Angeles medical man, she was of Swedish origin. They blazed a new trail in psychopathic knowledge, risking professional ostracism but developing a method of dealing with "evil" and blundering spirits which has been copied by Dr. Titus Bull in New York and by Dr. Oscar Parkes in England, and which is destined, ultimately, to transform the means of curing lunacy.

Their system of treatment was to give the patient a charge of static electricity, not sufficient to hurt the victim, but enough to dislodge the obsessing spirit, who then controlled Mrs. Wickland, a remarkable trance medium.

Often these spirits were ignorant of the fact that they were "dead," and did not realise they had attached themselves to people on earth.

The task of Dr. Wickland and his helpers was to convince them, once they controlled the medium, that they could release themselves from their earthbound state. The investigators interrogated these spirits, obtained proofs of their identities and then showed them how to progress. It often took more than one seance to convince the obsessor that he had passed from earth.

They used many novel methods. For example, if a spirit was of the male sex, they would say, "What are you doing wearing women's clothes? Look at your hands. They are those of a woman." That would bring him to realise that he was no longer on the earth.

Dr. Wickland's book, "Thirty Years Among the Dead," is a record of scores of these cases.

Two thousand years ago, the Nazarene drove out evil spirits. Mrs. Wickland was used to perform similar tasks in our own generation.

Opponents talk vaguely of the dangers attending Spiritualists from associating with “evil spirits.” Dr. Wickland and his wife, realising that the next world is composed of the people who leave this, tried to help the less fortunate ones.

When Dr. Wickland came to London some years ago, Hannen Swaffer sent him to see Dr. Porter Phillips, the head of Bedlam. He did not laugh, but was most interested.

Dr. Wickland become interested in Spiritualism through experimenting with a Ouija board. Then he discovered that his wife was a medium with remarkable powers. At first, he was troubled as to whether he had any right to “disturb” the “dead.”

The Spirit Promise

But he was told of the great work he had to do in helping unenlightened spirits. His guides informed him that his wife was a suitable instrument for instructing ignorant entities and that, if she would allow herself to be used for that purpose, they would see that no harm befell her.

Dr. Wickland's curiosity was naturally aroused, as he realised the great bearing this new knowledge would have on criminology and psychopathology. So they began, forty-five years ago, what seemed a hazardous undertaking.

Their first case was a striking one. Dr. Wickland had left home to carry out some dissecting work. The subject was a man of about sixty years of age and that afternoon he began dissecting one of the lower limbs.

The “Dead” Victim

When he returned home, he had scarcely entered the door when his wife, apparently afflicted with a sudden illness, complained of feeling strange and staggered as though about to fall. As Dr. Wickland placed his hand on her shoulder she drew herself up, and became entranced by a foreign intelligence who, with a threatening gesture, said: “What do you mean by cutting me?”

When Wickland replied that he was not aware of cutting anyone, the spirit angrily answered: “Of course you are. You are cutting on my leg.”

Then the doctor realised that it was the spirit of the man whose body he had been dissecting that day.

That was the prelude to the work that occupied the major part of Mrs. Wickland's earthly life.

They lived in a cottage in a Los Angeles suburb, called their centre the National Psychological Institute, and had recently built several bungalows near, so that patients could stay with them.

Dr. Wickland and his wife had planned to visit Glasgow next September for the International Spiritualist Congress. Although, no doubt, that visit will be abandoned, his work will go on, with a new medium.

