

PSYPIONEER - An Electronic Newsletter

Founded by Leslie Price Edited by Paul Gaunt

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Highlights of this issue

Lectures in Clairmativeness. Lecture Second - A.J. Davis	26
Is there hope for Hope? - Leslie Price	35
Afterthoughts on "Hope" debate - Barbara McKenzie	37
Concerning Mrs. Deane - F.W. Warrick	43
A brief sketch of Spiritualism in New Zealand - Harold S. Sell	46
How to obtain this Newsletter.	49

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Lectures in Clairmativeness: or, Human Magnetism via Jackson Davis, 1845

Edited by Rev. Gibson Smith.

For an Introduction and the first lecture of these four lectures, please see Psypioneer Volume. 2.1 January Newsletter. Quotation marks in the long extract beginning on p. 28 appear confusing in the original; we are also doubtful about the name Puscasl

LECTURE SECOND.

In our first Lecture, we spoke-

1. Of the Brain, its structure and magnetic power; 2. Of the sympathetic and muscular Nerves, -their office, functions, &c.; 3. of the Formation of mind and 4. Of the Duality of Mind.

As the doctrine of the duality of mind was barely touched upon at the close of the Lecture, we deem it expedient to give a further illustration of the matter in this place; before proceeding to a discussion of the questions which are to occupy our attention in the present Lecture, - namely, the Brain, and its connection with the magnetic and electric fluids.

The arguments employed in support of the duality of mind, were briefly, as follows: 1. That the Brain has two general divisions-the *Cerebrum* and the *Cerebellum*. These are separated by the Tentorium. 2. The cerebrum, or larger brain, is the seat of one mind, the intellectual; and the cerebellum is the seat of the other. 3. To distinguish the two, that occupying the larger brain was termed the larger mind; and that occupying the smaller brain was termed the lesser mind. 4. It was argued that the larger mind was never inactive,- that it governed or controlled the lesser mind by the positive dictation of its own will, and that by thus acting upon the lesser, muscular motion was produced.

In this way the phenomena of sleep and of ordinary dreaming was accounted for. In sleep, the senses are closed, and no impressions through those senses are made on the larger mind,- nevertheless, the mind is still in active operation, either reviewing the events that have occupied it during the day, or wandering away into the regions of fancy. This is dreaming. The lesser mind, which is made the instrument of muscular action, is inactive during this state. It was further shown, that if the, larger mind was subject to sleep or inactivity during our repose, we could never of ourselves awake from that state,- that if the common doctrine of metaphysicians were true, that the mind is *one and indivisible*, it would be utterly impossible for a part of that mind to be active whilst another part was inactive, - that if inactivity existed at all, it must exist as a *whole*, in a substance which of itself is a *unit*; and that consequently, the phenomenon of dreaming could never occur. The doctrine, therefore, of the unity of mind, must be abandoned, and that of its duality must be received.

Another evidence of the fact under consideration is that of *sleep-walking*. Persons have been known, during the hours of sleep, when the senses have been completely closed to all external impressions, to arise from their beds and to engage for some length of time in the labors that have occupied their attention during the day, and to remain unconscious of the same until it has been pointed out to them by those who have witnessed it, and even then they have been unable to recall any recollection of it to their minds. This proves most conclusively, that the mind is in active exercise during deep sleep, and when the person himself is unconscious of any thing of the kind. This is analagous to the magnetic sleep. The mind of the subject is active whilst in the magnetic state, but he is unconscious of any thing that has transpired, when awakened from that state- the external senses being closed as in natural sleep. The commonly received doctrine is, that the mind is wholly inactive during deep slumber; and that dreaming never occurs unless the sleep is broken or disturbed. But the fact of sleep-walking, when the senses are completely closed, and the individual unconscious of what has taken place with himself during that state, disproves this doctrine, and at the same time confirms the other, that mind is active during our deepest sleep.

In proof of the duality of mind, it was further stated, that a man could perform two or more actions at the same moment, which could not be done if the mind were *one and indivisible*. A person can converse, and he can walk; -he can think, and he can give utterance to those thoughts. It was stated that in all extemporaneous speaking, the two minds were in active operation. The larger mind contemplates, investigates, compares and arranges the subject or matter to be presented, and the smaller mind at the same time, in obedience to the will of the larger, moves the organs of speech, through which utterance is given to the same. Were it not so, we could never arrange or investigate any subject whilst speaking extemporaneously. The lesser mind is subject to the larger, and is made the instrument of all voluntary motion. We will to move an arm, - at that moment an impression is made on the lesser mind, and the muscular nerves are immediately contracted, and the motion of the limb is produced. The lesser mind is not only subject to the larger, but is dependent on that for its every movement. The following will illustrate the idea I wish to convey-

Take the common steam-engine. The water must first exist in the boiler; -when this is heated, it sends off a steam which forces the main piston, and this causes the voluntary motion of the engine. So with the subject under examination; the larger

mind moves the lesser - and the lesser, like the steam arising from the water in the boiler, produces the voluntary motions of the body. The steam from the boiler cannot be sent off without the application of heat to the water. So with the lesser mind;-it cannot receive motion without the positive exercise of will in the larger mind. *Will*, moves it; and it can have no motion without the positive exercise of will.

During sleep, positive volition, or will, ceases; the lesser mind then is inactive, - consequently, the nerves of motion are at rest or in a lassitude state. Perhaps the following figure will better illustrate our position: -

The water in the floom moves the wheel which puts in motion the machinery of the mill. The floom is supplied with water from the pond. Now shut the *gate* that admits the water from the pond into the floom, and the wheel will keep in motion until the floom has emptied itself: it will then stop, -and it cannot be set in motion again until the gate is hoisted which prevents the escape of water from the pond. When this is done, the floom becomes filled, and the wheel is again in active operation.

Now, the pond may represent the larger mind; the floom, the lesser; the wheel which moves the mill, may represent the nerves of motion in the animal body; the *gate* may represent the will. Stop the exercise of the will, and the lesser mind is motionless, and the nerves in consequence inactive. This is accomplished in sleep. Now, before muscular motion can again be produced, there must be an exercise of the will. The lesser mind, which is the agent of all voluntary motion, is continually supplied by five large streams, the senses, which keep the fountain full.

Fifth: I proceed to consider the Brain in connection with the Magnetic and Electric Fluids.

It has several times been stated that muscular motion is performed through the exercise of the will, and through the medium of the brain and nerves. "But are the nerves themselves a medium fitting for this work? Let us examine them, and we shall find nothing whatever to account for their marvelous capacity. They are, to appearance, the weakest of all weak instruments: mere soft, white filaments, enveloped in a fine cellular membrane, and yet the strength and power of all the body is derived from them! This simple fact reduces us to a dilemma. Either we must believe the nervous substance to be the channel of some ulterior and efficient energy to us invisible, or we must admit, according to Puscas's generally received definition, namely, an effect exceeding the natural force of the means employed, that a constant miracle is taking place in our mortal frames.

"But we naturally shrink from attributing to direct Divine agency every minute corporeal motion of the body. It is not the will itself which directly moves the muscle; if it did, we should have to seek no further for an adequate agency. But as we know the will moves the muscle indirectly, and through the medium of the brain and nerves, in this case there is a known sequence of events, and a sequence which, as it stands at present; is an absurdity. The weak, soft fibre stirs the muscle, as we are told, so immediately, that its fibres shorten and become hard without any preparatory oscillation or hesitation, and they acquire all at once such an elasticity that they are capable of vibrating or producing sounds! There is nothing in magnetism more wonderful than this more difficult of digestion to credulity itself, when we take matter as it stands, without bringing into view an ulterior agency, an efficient force. Why shrink we from so doing?

“When we look upon the heavens, and behold the magnificent system of worlds moving round a common centre, we acknowledge all this harmony to be the result of a force we call gravitation. But what is the wonder of the universe compared to the mystery of mind moving matter and actuating it? It is wonderful - but we need not, on that account, render it an absurdity by inefficient causation, by denying the mind or will an adequate, intermediate agency. Such denials betray Physiologists into great inconsistencies; as for instance, Magendi one moment censures attempts to explain muscular contraction, and the very next explains it himself by the vaguest of all vague terms-“*Cerebral influence*” affirming at the same time, that from the strength of maniacs, muscular power may be carried to a wonderful degree by the action of the brain alone!

“What is this brain? What are the nerves, that they should possess such power of action? Is it inherent in them? If so, why does it not exist or endure when man has ceased to think and to live? Examine a nerve apart from the intelligent being it once served: pore over it with the microscope; then take the brain and weigh it well, or cut it up into sections; -where is the innate power of action? Where is all that may truly be called power, namely, the enduring, and essential capacity of originating motion? If then it be an absurdity to attribute an inherent power of motion to flesh and fibre, it is also an absurdity to attribute to weak instruments like the nerves an inherent power of stirring in a moment the strong volume of a muscle. And if the power be not inherent where is it? Grant all we can grant, as it regards the efficiency of will or mind to stir its own organization, we must beware how we charge inconsistency upon the Creator, by supposing him to violate those laws of action which he points out to us by manifest signs; and never has our experience shown, that by a weaker agent we can move a stronger; in a case, too, where the disproportion is manifest, and where there are no connecting links to prepare the way for the action of the much weaker upon the much stronger. Again, I ask, where are we to look for the force that effects such wonders?

"Now, we fear not to explain muscular action in the dead by a force we call Galvanic. Why will we not explain it in the living by some efficient force at least? -for here we have equally a sensible phenomenon that calls for an adequate explanation.

" I know not what philosophic doubt may make of this question; but certainly common sense decides from the ordinary phenomena of muscular motion, that the mind metes out and dispenses a force adequate to the moving of the muscle, and consequently of the body.

“One of the most interesting of all philosophical inquiries has been, whether there may not exist a special, though invisible, agency, appropriate to the nervous system, through which sensation is accomplished, and animal motion performed. Charles Bonnet, of Geneva; a century ago, suggested that there was an elastic ether resident in the nerves in a manner analogous to that in which the electric fluid resides in the solid bodies along which it is conducted. He says—“Should we admit that there is in the nerves a fluid, which in elasticity resembles light or ether, by the help of such an agency we may easily explain the celerity with which external impressions are communicated to the mind, and that with which the mind executes so many diversified operations. This suggestion has been variously received or combated, but never absolutely dropped, or decided one way or the other, by physiologists.”

But Mesmerism does decide this question. It proves what Bonnet suggested *might* exist, *actually does exist*. That there is a subtle fluid, which is the agent of conveying the sense of impressions made on the body, along the sympathetic nerves to the brain, is a fact susceptible of the most complete demonstration; and also that the mind, through another fluid as its agent, acts upon another set of nerves so as to produce muscular action and motion.

These fluids are distinct and separate from each other: the one, the cause of all involuntary motion; and the other, the agent of all voluntary motion. And of the absolute existence of these fluids, we are all made certain; so that we are not thrown upon conjecture, as previous writers have been in all that they have said of the nervous fluid.

That fluid which exists in the sympathetic nerves, and which is the grand agent of transmitting all sensations to the brain; by means of the brain's magnetic power; is ANIMAL HEAT; and that fluid which moves the muscular nerves, through the exercise of the will, is ELECTRICITY.

Animal heat exists in the body: this heat is what we term *animal magnetism*. It is a subtle, sensitive fluid; and is confined to the sympathetic nerves, and extends through the whole animal economy. It exists only in animal bodies. The vital functions are performed by this; every involuntary secretion is made by it; every involuntary action of the system is carried on and propelled by magnetism. All impressions made upon the body are by this fluid unavoidably and irresistibly carried to the sensorium of the brain, through the attractive power of that organ; and every muscular action; as before stated, is performed through the exercise of the will, and by the aid of *electricity*. These are the agents of all voluntary and involuntary motions in the animal frame.

That magnetism, or animal heat, is the agent of all feeling, and of transmitting all sensation, is a fact easily established. Where animal heat exists, sensation exists; but where it does not exist, no sensation can be produced. Take, for example, a limb that has received a paralytic shock: it is entirely insensible to touch, - no sensation can be produced in it. The Magnetism, or heat, which is the cause of all sensation, is driven from that limb; -it no longer remains there; hence the limb is necessarily deprived of all feeling. Now restore the magnetism to the limb, and, at that moment, it becomes sensitive.

So with a limb that is frozen; when the frost enters, it displaces the magnetism; and as the magnetism is displaced; all sensation or feeling in that limb is displaced or removed with it; and when the cold takes complete possession, it is no longer sensible to feeling or touch. Now, displace the frost from the limb, by the introduction of animal heat; and you find it restored to feeling - sensation returns with the heat. These facts prove conclusively that *heat* is the agent of all feeling; and it is by the same fluid that all impressions made on the body are conducted to the brain. And here we find the key which unlocks the mystery of the magnetic sleep which is produced in man; and also explains the causes of many phenomena which we witness in nature; and without which their causes would never be known.

Writers upon Mesmerism have generally assumed the ground, that during the process of mesmerizing, the magnetic fluid is imparted from the system of the Operator to that

of his Subject. But if the magnetic fluid be the cause of sensation, as has been shown, the imparting of this fluid in a greater quantity to the system of the Subject, instead of destroying sensation in him, would make him more sensitive; and the Operator himself would be the one who would be insensible to feeling, as the fluid, which is the agent of sensation, has left the system. But the prevailing theory upon this subject should be entirely *reversed*. The Operator, instead of imparting, *extracts* the magnetic fluid from the system of his Subject, and receives a portion of the same into his own system. This is seen from the fact that the Operator, during the process of mesmerizing, is sensible of an increase of heat in his own system, so as to produce, oftentimes, perspiration; whilst the Operative becomes cold as he continues to advance in the magnetic state. And when perfect magnetic sleep is produced, there is just magnetism enough left in the system to carry on vital action. The fluid which existed in the nerves of sensation is entirely withdrawn; for which reason the body becomes insensible to touch, and the other senses closed to external objects and impressions. In that state, any operation can be performed upon the body without producing the least sensation or feeling.

Every person living is magnetized; i. e. he possesses more or less of the magnetic fluid or heat. To produce the phenomenon of the magnetic sleep, he must become unmagnetized. To effect this, the mind of the Subject must become *passive*, whilst that of the Operator is *active or positive*. The pores or glands of the flesh run downwards. The Operator, by making the downward passes, and by a firm exercise of the will, extracts the magnetic fluid from the system of his subject, and receives a portion of the same into his own system. By these means he becomes *positive*, and his subject becomes *negative*. It is then that he has complete command, and can attract the hand or limb of his Subject, by: moving his own, in every direction. There is a strong sympathy existing between the Operator and his Subject, - and if you should inflict an injury upon the system of the former, however slight it might be, the latter would be immediately sensible of it: when if, at the same time, you were to inflict an injury upon his own system, he would remain insensible to any thing of the kind. His sense of feeling, during the magnetic state, exists altogether in his Mesmerizer. This is wonderful, and yet it is a fact which is often witnessed. The cause of this remarkable phenomenon will be explained in the next Lecture, when we come to speak of the sympathetic state.

In waking the Subject out of the mesmeric sleep, the reverse passes are made. As the pores or glands of the flesh run downwards, the Mesmerizer, by passing his hands upwards, causes the magnetic fluid to *reenter*, through those pores, the system of his Subject, when the phenomena that have been witnessed disappear, and he becomes sensible as before. The mind of the Subject is entirely subjected to the will of the Mesmerizer during the magnetic state; and he cannot exercise his own will, nor move a limb, if the Mesmerizer wills him not to, - but otherwise he possesses the power of motion whilst in that state, and is capable of muscular action. This circumstance is conclusive evidence that muscular power or motion is performed by a fluid or agency different from that of the magnetic. If muscular motion was produced by the magnetic fluid, and if there were sufficient of this fluid remaining in the system to perform this office, the individual would also be sensible to touch; but as he is not sensible to any feeling, it is evidence that a different fluid exists in the muscular nerves to act upon and influence them.

This fluid, as we have before stated, is *Electricity*. This is not displaced by the operations of magnetizing. It is the mind's organ or agent of causing motion. It acts upon the nerves of motion by the command of the will, and never without. Hence the person mesmerized cannot move a limb if the Operator forbid him, and for the simple reason that he cannot *will* to move a limb, in which case the electric fluid is not in action. But the moment that injunction is taken off, and the will of the Subject is left free to act, the servant obeys its master, and muscular motion is immediately performed.

It is a well known fact, that electricity acts wholly upon the muscular nerves, when a shock is received from the electrical machine or the galvanic battery. When a shock is received from the former, the whole effect is on the muscular nerves, contracting them so suddenly that the limb is brought upwards with a quick motion. If the galvanic battery be applied to a dead body, the eyes and mouth are seen to open and shut - the tongue to move; as though the person was about to speak-the arms, the hands, the legs and feet also move; and if a powerful shock be given, these limbs will move with frightful rapidity, -and in some cases the corps (sic- PP) has been known to leap suddenly from the spot where it lay, as though life had again been restored.

From these experiments it is shown that the electric fluid acts upon the nerves of motion and locomotion. In the living subject, the mind is the galvanic battery which directs this fluid along the muscular nerves, contracting them, and thus producing every movement of the body. These facts prove most conclusively that electricity is the grand agent by which all muscular action is performed in the animal frame.

We have now shown that *animal heat*, or *magnetism*, is the cause of all involuntary motion, and of all sensation in the human system; and that *electricity* is the cause of all muscular or voluntary motion. But here, however, we anticipate an objection.

It may be contended that electricity itself is heat. And probably this idea has grown out of the supposition that this fluid sometimes dissolves metals and sets combustible materials on fire. But it is not the electric fluid that sets combustible materials on fire;- it is a highly inflammable gas; (hydrogen,) which this fluid comes in contact with, that produces these effects:-and the experiment may at any time be successfully tried with the electrical machine.

In dissolving metals, the electric fluid, under certain circumstances, possesses the power of destroying their cohesive properties. All metals exist in the solid state through cohesion. Destroy this property, and they become solvent. This, electricity is capable of doing; but it is not because the fluid itself is heat. Jewels in the ears, and rings on the fingers, are sometimes dissolved by electricity; but at the same time no sensation of heat is experienced by the persons who wear these ornaments at the time the phenomenon is witnessed. Were heat the agent employed in dissolving those metals, injury, would result from the same to the persons themselves.

But the fact that an individual may be so completely insulated with this fluid that a spark may be drawn from any part of his body, and he experiencing no sensation of heat at the time, affords conclusive evidence that electricity itself is not heat. When the individual is thus insulated (sic-PP), he experiences a chilling sensation. The objection, therefore, that heat is electricity, is entirely exploded, and affords no

argument against our theory that magnetism and electricity; by which all voluntary and involuntary motions are produced in the body, are two distinct and separate agents or fluids. I should remark; however, to this place, that the doctrine that electricity is heat, has of late been abandoned by some eminent philosophers; and that it is now considered to be cold.

The theory which we have now presented of magnetism fully explains the cause of a remarkable phenomenon in nature which hitherto has not been satisfactorily accounted for. It is a fact universally known, that many insects, reptiles and animals; lie in a torpid state during many months of the year, where they neither eat nor require food to sustain them whilst they are subject to that state. Among these are common *house-flies, toads, serpents, bats and many species of the bear*. The house fly will lie insensible, and to all appearance dead, during the whole winter season, and wake to life in the spring. It is the same with toads, bats and serpents. These insects and animals all require food to sustain life when in the natural state. But toads have been known to exist for a long series of years without a particle of food. They have often been found imbedded in solid rock, where they must have existed for a very long period of time; and on being released from their confinement they have come to life again and have moved away.

Now, the cause of this phenomenon is easily solved. The animal became imprisoned in the substance composing the rock before it became petrified; for its existence there can never be accounted for on any other ground. Hence it must have been confined there for a great length of time before the rock could have become completely formed-probably for centuries. In the rock, the same temperature is preserved. The heat, or magnetism, is drawn from the animal's system, when all vital action ceases. When the animal is released from its confinement, and exposed to light and the action of the atmosphere, which generate magnetism, this fluid again enters its system, and vital action is immediately restored.

Upon the same principle is produced the torpid states of the other animals of which we have spoken. The *bear*, as winter approaches, retires to his den; and as the cold gradually increases, it drives the heat or magnetism from his system, so much so, that vital action is nearly arrested, and the animal is hardly conscious of existence. There is not fluid sufficient remaining in the system to perform the functions of digestion, nor the renovation which is continually going on in all animal bodies when in the natural state; and for that reason food is not required. The animal remains in this state until the return of spring, when the heat penetrates his den, enters again his system, and he comes forth to pursue his prey. I have seen bears in this condition in the middle of winter, where they have been dragged from their dens, and when hardly any signs of life could be discovered in them till they have been exposed for some length of time to light and the action of the atmosphere, when they have revived.

In the dens where these animals repose, the same temperature is preserved during the winter season. Sufficient cold to freeze the system cannot enter; for were this accident to happen, the animal could never revive. Sometimes a sudden change of weather takes place in the middle of winter, becoming so warm that the snow is melted from the ground. On such occasions these animals, by the action of the heat, have been roused from their torpidness, and have issued forth from their dens, greatly disappointed, perhaps, to find themselves waked up a month or two too soon.

If the same temperature could be preserved, summer and winter, in the dens where these animals repose, they might be kept in the torpid state for hundreds of years, and then waked again to life. They need no sustenance, because the natural involuntary secretions of the system are suspended. There is no waste to supply- no vital energy to feed. These experiments have been tried upon various animals. Indeed, the same results may be produced in human beings. A place may be prepared where it shall preserve the same temperature, and where light and heat shall not penetrate, and a man in perfect health shall be consigned to that place, when the magnetism shall soon leave his system, and he become insensible, where he may be preserved for any number of years; and on removing him he shall again wake to life.

There is in fact at this moment in Germany a female in this condition, where she has remained already three years. This woman was condemned to be executed. A physician there, desirous of trying the experiment, made application to the proper authorities, and was told that if he could succeed in keeping the woman in a state of insensibility for the period of five years, and then wake her to life and consciousness, she should be pardoned. Accordingly he built a room of granite, seven feet square, at one end of his dwelling, and covered this with earth four feet deep. He approaches this room by a subterraneous passage from the cellar of his dwelling, so as to prevent the admission of light and heat. The female was placed in this room, where she lay about forty-eight hours before she became insensible, and before all vital action ceased. She has been in this state upwards of three years, and she maintains the same appearance that she did on her first becoming insensible, -no signs of decomposition having taken place; - and indeed decomposition cannot take place so long as the same temperature is preserved in the room where she is. At the end of the five years, he will restore her again to consciousness and animation by removing her from her confinement.

If this experiment succeeds-and I have no doubt it will, for we have seen the same phenomenon produced in animals, and the cause is the same in the one case as the other-instead of executing criminals who are condemned to death, they may be consigned to this state of insensibility and temporary death for any number of years, when, on awaking them to life, doubtless, it would have a tendency to completely reform them. A serious consideration of the situation in which they had so long lain, shut out from the scenes of life, and wholly unconscious even of existence itself, during the period, must have a salutary effect upon their after life and conduct. Such an one might in truth exclaim-"I was once dead and am alive again,-I will return to my Father's house, and confess that I have sinned against heaven, and in his sight." However, we will not speculate upon this subject. Two years more will decide whether we are correct or not.

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The third lecture in this series will appear next month.

IS THERE HOPE FOR WILLIAM HOPE?

In PP19 November 2005 (p.249-50) we mentioned Frederic Spurr, a Baptist minister who changed his views on Spiritualist phenomena after a severe bereavement. One type of evidence which impressed him was spirit photography, as can be seen by the following extract from Spurr's anonymous work "The Heart of a Father" (1924)

I had heard a great deal of a Mr. Hope and a Mrs. Buxton of Crewe. Mr. Hope is a Lancashire man, and is, or was, a member of the Salvation Army. Some years ago he discovered, by the merest accident, that he had a special and almost uncanny gift of being able to project upon a sensitive plate an "extra," which was generally the photograph of some deceased person. He could not account for his gift then: he cannot account for it now. He has simply to accept it and to use it. I have seen scores of these photographs and they present a delicate and difficult problem. What is it that is photographed? It is something invisible to the naked human eye, but something that the more sensitive film of the plate can catch. Is it a thought-form created by Mr. Hope and Mrs. Buxton, or a thought-form created by the sitter, or a form built up by spiritual beings on the other side and prepared for the camera? I do not here enter into the controversy. I simply tell my own story.

My wife and I determined to go to Crewe. In order to eliminate every element of suspicion or the possibility of fraud, we took particular precautions to secure absolutely perfect conditions for the experiment. I was aware that suggestions of imposture had been made in connection with these photographs, hence it was necessary to be very careful. A secretary of a local branch of the Society for Psychical Research wrote to Mr. Hope asking him to fix a time for a visit from two strangers, whose identity was completely hidden from him. In addition to this a packet of plates was obtained direct from the Ilford people, who were requested to X-ray the contents of the packet with a private mark known only to them. The packet came by parcels post, and my hands alone opened it at the proper time.

There is no suggestion of mystery about the house in Crewe. It is a small, uninspiring dwelling, consisting, downstairs, of a small parlour, a kitchen, an outhouse, a room under the stairs, which serves as a dark-room. The outhouse is used as a "studio." At one end of it is a cage containing some birds. At the other end are a few household oddments curtained off. The space between the two contains nothing but a couple of chairs and the camera tripod. The place is marked by primitive simplicity.

Mr. Hope is a blunt, plain-spoken, straightforward Lancashire man. He received us without asking our names, or anything concerning our affairs. He, Mrs. Buxton, our little party of three and two others sat, in full daylight, around a small table. The packet of Ilford plates was then placed by me in the centre of the table. Never for a moment did it leave my sight. I took good care of that. Even had the packet been changed in some swift covering movement, this would have been to the disadvantage of Mr. Hope, for my plates had been treated in a special way by the Ilford people, and it was impossible for him or any one else to reproduce these private markings.

Mr. Hope is a religious man - a member of the Salvation Army I have said. He conducted a short religious service and offered a prayer of touching simplicity. "If it be Thy will, O Father, may we have some manifestation of the Spirit World," was one sentence of the prayer. Then the hands of the entire company were placed over the packet of plates - to "magnetise" it.

I went into the dark-room, unsealed my packet, wrote my signature across the corner of each plate, and then filled the carrier, which never left my hand until it was placed in the camera. My wife and I sat eight times, and our friend sat four times in front of the camera. During each exposure Mr. Hope and Mrs. Buxton joined their hands and closed their eyes. Then I returned to the dark-room, took out the plates, verified the signature, and proceeded to the development. Again the plates never left my hands. I took them out into the large kitchen to wash them. When all was finished, it was seen that six of the plates contained no "extras." These were discarded. Upon the other six certain forms were clearly discernible. Feverishly the printing went forward, and this was the final result:

Taking the plates in the order of their exposure, the first revealed a mass of white matter something like wool, in the midst of which a face was forming. My wife and I were in the foreground of the picture: this white material was behind us.

The second and third pictures yielded better results. The white material was denser, and a number of faces were visible, but indistinct. One face, however, had moved down and rested between the two sitters.

The final pictures startled us, for there, clearly and sharply defined, was the spirit photograph of our little Anthony. Had he indeed been present and "sat" for his photograph? If not, then how was that unmistakable face impressed upon the plate?

We left Crewe with a feeling that the "real" things are not the material things that we measure and weigh and see. These clumsy things are illusive. It is the spiritual things that are real. I am bound to add that Mr. Hope took no fee for his work (he never does), although no gift could have been too handsome as a reward for what we received through him that day.

Such personal accounts could be multiplied, but the first problem was to exclude fraud. This had a long history in spirit photography from its inception by William Mumler in 1861. As early as 1877, D.D. Home included in his book "Lights and Shadows of Spiritualism" (p.361-6) a memorandum by a professional photographer on how to fake such images. Hope himself had been pronounced a fraud by a committee appointed to examine the images by The Daily Mail in 1909. The SPR Journal had published Harry Price's accusation of plate substitution by Hope in May 1922 ("A Case of Fraud with the Crew Circle"), although the BCPS was among those unhappy with the evidence.

Perhaps the most serious charges were made in a joint SPR lecture in 1932 by Fred Barlow, former secretary of the Society for Supernormal Pictures, and by W. Rampling Rose a specialist in camera faults (later published in SPR Proceedings XLI July 1933 "Report of an Investigation into Spirit-Photography") Hope was accused of

using apparatus to put images on films, and also of accepting money offered by sitters. Rose revealed that he (Rose) had thought that the plates never left his sight but in fact, as he now realized, they had done. Barlow noted that a photo of his father published in a newspaper had appeared later as a Hope extra. This is an important report, and everyone can now read it in the SPR on line electronic library, if they are members of the SPR.

A thoughtful Spiritualist response to these revelations was provided, as often, by Barbara McKenzie, in *LIGHT* on 2 June 1933, p.342. This also throws further light on Hope's work with the BCPS.

AFTERTHOUGHTS ON "HOPE " DEBATE

FACTS OF THE FLASH-LAMP – “DISCOVERY” AT THE BRITISH COLLEGE

By MRS. HEWAT McKENZIE

SUSPICION grows by what it feeds upon, and the photographic discussion reported in LIGHT of May 19th seems to leave the opposing parties " as they were." Mr. Barlow probably still regards as deluded those who supported Hope's genuineness with a dozen reasons as cogent as his own against it. Major Rampling Rose definitely doubts whether even he could devise conditions for experiment, which would leave no loophole for fraud. I did call attention to a series of experiments by Mr. Price with Mrs. Irving- do these go by the board? But if the Major is right, then we have been wise to call extra and confirmative support for the genuineness of certain results, the line taken in the discussion by Hope's supporters on the 11th May.

Mr. Barlow has made unwarranted capital, I think, out of an innocent letter from Hope; only years after does he find it reek with suggestion of fraud. It was written from Hope's own home- address instead of from Mrs. Buxton's, where all sittings were given and letters for appointments dealt with. But I also have had personal letters from Hope, and so has Miss Scatcherd and other friends, from his own address and saw nothing suspicious in this. He asked Mr. Barlow to supply him with some luminous cards " as he was going to the College." I remember making some psychophysical experiments with Hope in which luminous cards, probably provided by him, were used. But how naive, if he were "up to some game " as Mr. Barlow suspects! Why should he take Mr. Barlow into his confidence? Did he regard him as a willing accomplice? To such lengths can suspicion go - and it spreads. Mr. J. Arthur Hill seizes on this point in LIGHT of May 26th and says: "It is also significant that Hope knew the use of luminous paint which he obtained from Mr. Barlow." Mr. Barlow has not proved from this incident that Hope made any use of luminous paint for photographic deception.

Mr. Hewat McKenzie, when Principal of the British College, supported the Crewe Circle in the determined attack made on their mediumship in the Price-Hope case in 1922. He and his Committee spent months in an endeavour to elucidate the truth, which culminated in a discovery that the wrappings of the packet used (and which Hope had not handled) had been illicitly opened and re-sealed, as verified by the Imperial Plate Co. This convinced Mr. McKenzie that in this case others had attempted to deceive Hope, and he never receded from this conclusion. Mr. Barlow now assumes Hope's guilt in this instance, but is there nothing yet to ask of Messrs. Dingwall and Price or their associate who boasted of ability to open sealed packets undetected?

Following this case, which caused very serious disturbance to the Mediums and to the investigating public, all experiments at the College were carried out with specially marked and sealed packets of plates. Mr. Hope agreed to use these; they were instituted for his protection as well as for that of the public. The more cold-blooded and "scientific" we make psychic experiments, the more we seem to defeat our own ends. I do not think Hope ever liked these sealed packets. They lacked the magnetisation of the sitter who, before this, had usually carried his packet about with him for days, and they had stamped all over them: "We suspect you." A prejudicial emotion might be set up, which I have known, in the case of other Mediums, to ruin results.

Be this as it may, it was noticed during several visits that all the "extras" secured were of the "moving face" variety - all "draped" or "cloud" effects were absent. Before the advent of the sealed packets, the "extras" were varied and we heard that experimenters at Crewe still obtained these varieties. There was nothing in itself wrong with the "moving face extra" and we may recall Major Mowbray's excellent testimony to one of these at the Queen's Gate Hall discussion - but it gave us anxious thought that there should only be this one kind of result, for the theory of the use of a flash lamp had been freely mooted during many discussions.

Mr. McKenzie raised the matter with Hope and Mrs. Buxton, but no light was thrown upon it. To satisfy his doubts, the Hon. Principal took it upon himself on one occasion to examine Hope's luggage. I was not present, but he reported to me that he found in a suitcase a flash lamp with a bulb attachment, some cut-out photographic heads, and some hairs. He apparently reported this to Mr. Barlow, with whom he was collaborating at the time on photographic matters, but Mr. McKenzie was not a man to condemn another on suspicion and he made no public statement about it, hoping in time to satisfy himself regarding the matter.

That time never came, for shortly afterwards the Crewe Circle ceased their visits to the College, owing to family illness and a subsequent operation on Mrs. Buxton.

Mr. Barlow mentioned this matter without using names in his S.P.R. lecture, and subsequently asked me to confirm it publicly. I saw no necessity for this, as it was again a question of mere suspicion, and Mr. McKenzie had not taken any action in his lifetime; but I have since heard that exaggerated statements of the affair are being circulated, and have therefore felt it wise to give the facts, as I know them. No record was ever made of the matter.

I have seen Hope work under many conditions, at his best and at his lesser best; I have felt the psychic force on many occasions flow from his hands; on other occasions I felt nothing. I have seen the emanations flow about his own and Mrs. Buxton's hands, as they stood near the camera; on other occasions nothing. I have been conscious, as a sitter, of cobwebby, tangible impacts upon me as I waited for the exposure of the plates, at other times everything was " dead as mutton."

We may surmise and discuss and suspect the, why and wherefore of strange results and actions in this as in all psychical manifestations, but I shall continue to hold, from personal experience and from testimony adduced by reputable witnesses, that William Hope was a genuine Medium with the usual variable psychic force, and that he did a remarkable work in his day on behalf of the reality of psychic photography.

Many other points, for and against, were made in the discussions of the time. Believers in spirit photography rejected Barlow's new opinions, as F.W. Warrick noted, in a private letter to Carrington now in the archives of Paul Gaunt. (The two dates presumably reflect the time between starting and finishing the letter.)

TELEGRAPHIC ADDRESS: " WARRICKERS, NORDO-LONDON."
6, Nile Street, City Road,
London, N.I.

TELEPHONE: CLERKENWELL 2452 (2 LINES).

From F. W. WARRICK.

Dr. Hereward Carrington,
American Psychical Institute, London, N.I.
20 West 58th Street, New York.

24th April, 1934.
2nd May, 1934.

Dear Dr. Carrington,

This is to thank you for your letter.

You may remember there was reference therein to a hand which appeared upon a photograph taken by Mrs. Deane of a friend of yours. You may be interested to know that I have looked through more than fifteen hundred of Mrs. Deane's photographs with psychic Extras and have seen no such hand or any isolated hand on any plate but this one. This is a piece of evidence which is practically equal to Robinson Crusoe's curious discovery of Friday's footmark on the sand. Probably if Robinson Crusoe had been a scientist he would have explained the footmark away.

As I say it is a remarkable piece of evidence, but then those who have experimented like myself have come across similar curious pieces of evidence. I know Mrs. Deane has metagnomic powers. She has several times told me small incidents which had been in my mind a short time previous to our sitting; things which were so trivial that they could not be invented, for instance, she once said "I see a blue bottle"; earlier in the day I had been annoyed (emotion) with an employee for giving me some white liquid in a blue bottle through which the clearness of the white liquid was not to be assessed. A lady accompanied me at a sitting with Mrs. Deane. Mrs. Deane said "I see a broken plate". "It is curious" said this lady "but I made what I thought was a clever remark last Sunday connected with a broken plate". No doubt she was pleased with herself (emotion) making such a smart remark. When at tea a friend's house, she began cutting a cake, the plate it stood on broke. Her remark was "How heavy (sousedentendu indigestible) your cake must be".

Mr. Hope also gave irrefutable evidence of clairvoyant powers. Of course Mr. Bournell had them in high degree. This peculiar psychic endowment, clairvoyance, is an index of mediumship which helps one to accept their gift of psychic photography.

As regards this hand Extra it is one of the outstanding facts which may help to solve a great problem. The operator or whatever it is that produces psychic Extras can copy concrete material pictures but appears also able to copy mental pictures.

My co-worker Mr. Stephenson took a lady from Liverpool with him to Crewe, without appointment. Mr. Hope did not know her name. She wished to have a sitting with Mr. Hope. While Mr. Stephenson was being photographed by Hope the lady sat a yard or two away in the same little room. On the photograph of Mr. Stephenson appeared a face of a man which was recognised by the lady as that of her father who had died nineteen years before in Australia and of whom there was no photograph in this country. The face is a peculiar one, unmistakable. This is another instance of thought influencing the picture, and Coates' valuable book "Photographing the Invisible" contains two very good accounts of similar things, the Hobbs and the West cases. By-the-bye you may like to know that the two editions of Cotes' book are not alike, each contains pieces of information not in the other. The student of psychic photography should possess both.

As regards the Barlow-Rose paper read before the S.P.R. for those of us who have experimented and made a study of psychic photography it contains nothing new. It may have amused the S.P.R. people because they know nothing about psychic photography. The presence of cut-outs, screen marks, double rebates, repetitions of Extras, copies of pictures, etc., etc., were all known long ago. Mr. Barlow himself wrote about them twelve or more years back. When I say there was nothing new, there was; the statement that apparatus and cut-outs were found in Mr. Hope's bag was new but Hope had no chance of answering that; or explaining.

**(1) As to Mr. Rose he is a commercial photographer and had no positive results in psychic photography, he has not experimented long enough nor in the proper way and naturally like other commercial photographers laughs at the credulity of the other fools. He is one of those whom nothing would convince of the reality of a psychic photo – and indeed I find it difficult to believe therein – but the*

facts are too strong and numerous. I think Mr. Rose hypnotized Mr. Barlow. Considering what Mr. Barlow wrote in the Budgets of the Society for the Study of Supernormal Pictures, of which I was a member, when he was Secretary of that Society, and in his article(2) in reply to the paper published by Mr. A. Patrick Vincent it is most extraordinary that he should now recant.*

I have some of your books on my library shelves but I did not possess the one you mention. I immediately got it and have read your article on photography and generally looked through the book and remarked with pleasure the bibliography at the end. As I read French and German my reading field is rather too extensive.

You will know Mr. Blackwell by name as the possessor of a great number of psychic photographs. He lost his chance of influencing the scientific world by being too dogmatic.

He is about eighty-three years of age.

He has a great library of psychic books, very many of the old ones, which he might dispose of though he does not want them to leave this country and wants them to get into the hands of some ardent spiritualist. At this time of life they are rather a nuisance to him I fancy. It is perhaps the best private library of psychic books in Great Britain.

I send you herewith a copy of "The Goligher Circle" by Dr. Fournier d'Albe, for the publication of which I was responsible. You have probably seen the book but the information contained in the various leaflets which I have fixed on pages 2 and 3 of cover may be new to you.

*(Signed) Yours sincerely,
F.W. Warrick.*

.....

Italics. Added by Warrick in ink.

** (1) Hand written by Warrick at the side of this paragraph: he told me so. Over 6 or 8 years see also his preface and his chapter in C. Doyle's Case for Spi. Pho (Refers to Conan Doyle's "The Case for Spirit Photography", 1922)*

** (2) An ink asterisk is placed here with a notation in a different hand to Warrick's. Presumably by Carrington: Mr. Barlow writes exceedingly well. This is a long article and contains irrefutable evidence of the genuineness of psychic photography.*

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In 1939, Warrick published a very large book “ Experiments in Psychics” about psychic photography in general, and Mrs Deane in particular, and this was critically reviewed in JSPR July 1939 by Fred Barlow, which caused a protest by Warrick in the October issue. We extract some particulars about Mrs Deane in the note following.

The Hope case is re-examined by Andreas Fischer in the catalogue to the exhibition” The Perfect Medium, Photography and the Occult” (Yale 2005). Fischer’s paper on this is entitled “The most disreputable camera in the world” – Spirit photography in the United Kingdom in the early twentieth century”.

Readers will reach their own conclusions about these imaging phenomena. We would perhaps agree, however, that an observer such as Frederic Spurr was not well placed to rule out fraud.

The case of Hope is important in the history of Spiritualism. He had the backing of many establishment figures, such as Arthur Conan Doyle, and retained this, at least to some extent, to his death and after. He prefaced his meetings with prayer. Yet other Spiritualists came to believe that behind the appearance of piety he was, at least sometimes, faking his results.

Warrick lived on into the postwar world, and eventually made a contribution, which immortalised him for British psychical researchers, as reported by Percy Wilson in *Psychic News*, 25 May 1957.

DETAILS of the will of the late F. W. Warrick were published on Friday, May 17. After various bequests and legacies from his estate of some £29,000, he left the residue to Trinity College, Cambridge, to be used to supplement the work being done with the aid of the Perrot (sic- PP.) Studentship and Lectureship Fund "towards the investigation of mental and physical phenomena which seem prima facie to suggest (a) the existence of supernatural powers of cognition or action in human beings in the present life; and (b) the persistence of the human mind after bodily death, and also in the direction of what is known in that sphere of investigation as pictorial memory".

Mr. Warrick became well known in the 'twenties for his own investigations of psychical phenomena, an account of which is contained in his classic work, "Experiments in Psychics". It was he who financed many of the most interesting and fruitful investigations, including those of Dr. W. J. Crawford and Mr. F. MaC. Stephenson with the Goligher and Crewe Circles.

He was also the benefactor of Mrs. Ada Deane, whose Armistice Day psychic photographs are well known.

Many of his photographs, manuscripts, and other records he transferred to me during and after the war, and I still hold them in trust for transfer to some Spiritualist library as occasion offers.

What became of the Warrick archive we do not yet know. It is clear however that Warrick, the man down on whom every sceptic can look, made an undisputed

constructive contribution to the field by financing research and publications in his lifetime, and by making it possible for numerous other students, of all viewpoints, to do research over many decades through the Perrott Warrick studentship.

LP.

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This account of the early years of the photographer Mrs Deane is taken from "Experiments in Psychics" (1939) by F.W. Warrick, p.273-4..

**CONCERNING MRS. DEANE AS TOLD ME BY HERSELF,
INCLUDING SOME REMARKS MADE BY HER.**

Mrs. Deane is of a Kentish family named Marriott. Her mother died at twenty eight years of age, having borne nine children, two male and seven female. Soon after her birth in 1862, she was taken charge of and adopted by her grandmother, Mrs. Oliver.

One of her sisters, M., was psychic, and went at times into trance, but would not recognise it as trance. She was of a religious turn of mind and would have nothing to do psychic subjects, and thought her trances were merely fits. She was really a materialising medium, and in her presence hands are stated to have appeared and have been known turn out a lamp. I am told that both Mrs. Deane and her sister have been subject to levitations; that one occasion the former had floated down a staircase, and that she had been seen by some nuns, when levitated, but that was some years since.

At nine years of age the child started to go out to daily work while living with her grandmother. At eleven years she went into service. She married and had three children, two girls and a boy, all alive. When the children were quite young, Mrs. Deane was forced, through circumstances, to find a home for them and herself, and earn her own living. At first she went out as a day-servant, working long hours and earned 1/-, later 1/6, a day. This scanty remuneration she tried to supplement by other, evening, work. Later she obtained a permanent situation as cleaner of a R.C. school, where, in addition to the floors and desks to keep clean, she had 497 panes of glass to clean inside and out every month. This situation she retained for seven years, but lost it when her psychic photographic powers came to the knowledge of the school managers. This employment enabled Mrs. Deane to support her children and bring them up successfully.

Mrs. Deane's brother-in-law has a situation as a photographer, and Mrs. Deane states that he avoids her for fear of being infected by her abnormality. She told me that his wife (Mrs. Deane's own sister), through religious scruples, considered the psychic photographs of evil origin. From the same source I learned that as a child she had access to an attic where she used to play with a spirit child. When she slept in a certain bedroom, a spirit boy used torment her. Her grandmother put these things down to nightmare.

One of Mrs. Deane's aunts, when out for a walk, saw on the road two men carrying a coffin, which they rested on a wall. She went and looked at it and, to her consternation, read her own name upon it, aged thirty-one. She then turned and looked back, but the men and the coffin had disappeared. She died after an operation, on the very date inscribed on the coffin. This had been carefully written down by her mother at the time of the vision. Her mother kept a note of it in her tea-caddy.

This same aunt lost her husband while he was a patient in Maidstone Hospital; he was on the road to recovery and his wife was making preparations for having him home, when she saw his ghost one night in the passage. She was sleeping in the same bedroom as her mother, and an unknown cause opened the door of the room three times after it had been securely shut. He had died that day. The mysterious opening of the door led the aunt to enter the passage. Mrs. Deane repeated these various details on several occasions in conversation with me during the years I have known her.

She had not taken photographs as a child, but started when already a mother. She bought an old camera for ninepence to photograph her children. That was all her experience in that way before she started psychic photography.

As regards Mrs. Deane's power as a photographic medium, she gave me the following account of its origin. There was a spiritualistic church in her neighbourhood (Hackney) she used to pass. She became curious about it, and made the acquaintance of a lady who attended the services there. Mrs. Deane accompanied her on one occasion, and was very much interested and surprised at a message being given her through a clairvoyant concerning one of the pupils at the church school she looked after, whom she believed to be still alive, but who had, unknown to her, died a few days previously. This, of course greatly increased her interest in the subject.

Among Mrs. Deane's acquaintances in Islington was a Mrs. Hogg. This lady had a weekly spiritualistic meeting in her house which Mr. Streeter, a medium conducted. Mrs. Deane attended one of these circles and was told by Mr. Streeter that she would develop into a psychic photographer. At that time she knew nothing about psychic photography, and did not understand what it meant. It was arranged that she should try, with Mr. Streeter's help, to develop this strange power, and accordingly she sat for several months. She did not note the period, but says it must have been nearly six months, before her first psychic photograph appeared in July 1920. So long was the period of incubation that Mrs. Deane was losing heart, and had made up her mind to spend no more of her small means on photographic plates, and to give up the attempt, when her first result came. I made a point of interviewing Mr. and Mrs. Streeter, and they confirmed these particulars given by Mrs. Deane.

I should add that Mrs. Deane has told me, that previous to her attending the Hogg circle, when photographing a friend, the result was of a freakish character, the head appearing on the shoulders of the sitter not being the head of the sitter herself. This she mentioned to a Mr. Boddington, a prominent spiritualist.

It seems to me that, although Mrs. Deane has no recollection of Mr. Boddington having told Mr. Streeter of Mrs. Deane's curious photograph, there is the likelihood that in this incident we may see the origin of Mr. Streeter's prediction of Mrs. Deane's psychic photographic powers.

When her gift first developed she was in the habit of taking photographs of her neighbouring friends, who are not affluent, and charging them practically what it cost her, making no profit. She had no idea of turning this power into a source of income until it was put into her head by a lady connected with psychic work, who well knew the value of such a very rare power. Her reputation soon spread among those interested in psychic phenomena, and she has taken some thousands of photographs since that date. Mrs. Deane has not very much time to give to her photography, as she has much other occupation; there are her domestic duties, providing meals for her children, and doing all the housework. In addition, she is very fond of animals, especially dogs, of which she has a number, and endeavours to make money by breeding them. At one time, in addition to dogs, she had parrots, rabbits, ducks and chickens.

The following particulars as given by the medium may be of interest.

On one occasion she went to Woolwich by appointment with the Spiritualistic Association; and took thirty-nine photographs, and on thirteen of those were Extras. I saw a letter from the Secretary to her, in which was the remark that several of the Extras were recognised.

I was shown some prints of a Mr. Young which bore the name Young at the foot in addition to freak markings. It appears that this gentleman is a photographer, and had secretly photographed his name upon the plates, which, of course, came out on development as a proof of non-substitution of plates.

She also gave me a photograph of a Parish Stocks which she had taken when on holiday. There was a small Extra in the picture which, of course, she did not expect or wish for.

Mrs. Deane remarked that it would appear that the Extras I am getting, i.e., "freaks," emanate from myself, and not from her.

On a photograph taken of Lady L. at the Stead Bureau, when she was tired after taking many others, appeared Lady L.'s son and daughter as Extras.

Mrs. Deane told me she recognised an Extra of Major Spencer without being prompted.

One day she informed me that something had seized her in bed the night before by the shoulders and said "Come along." She withdrew from the body which she then saw lying on her bed and was carried rapidly through the air. She was seized with great fear. She was informed she could not be taken further on account of her fear, and was rapidly taken back to her sleeping body.

Mrs. Deane told me she knew nothing of the conditions which brought success, except to this extent, that she succeeded best with bright-tempered people and that she had excellent results with the members of the Central Spiritualist Association, as they were all so friendly and happy.

Mrs. Deane gave me a few plates which had not been exposed in a camera, but laid on the table in the dark at various seances. All these had strange markings on them (skotographs). On one of them was bold writing; two or more others had Arabic numbers.

October 9th, 1923. The medium said she did not expect much just now as the operators were concentrating power for November 11th (Armistice Day).

Mrs. Deane gave me a copy of the first psychic photograph taken by her with Mr. Streeter's circle. She again told me she had taken many photographs with the Streeters without success, and had only four plates left. She proposed to discontinue on account of the expense, as her patience was exhausted, and she was about to give up trying when she got this Extra, which is like a materialisation. She added that at the beginning she was in the habit of obtaining these large Extras, and she thinks that the institution of tests spoiled the effects

In a later paragraph (p.275) Warrick throws light on the religion of the medium.

“ She said she was convinced, and always had been from childhood, of a future life, and of the existence of spirits communicating with us. She expressed her high opinion of the Catholic religion. As to the Divinity of Christ, she considered that Christ had psychic powers, but was, nevertheless, as represented in the Gospels.”

Mrs Deane was therefore a Roman Catholic, a contrast to the ex-Salvationist Hope.,

LP.

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A BRIEF SKETCH OF SPIRITUALISM IN NEW ZEALAND

In 1866, Mrs. Harris Roberts arrived in New Zealand from England and became one of the first pioneers of Spiritualism in this Country. She began conducting meetings at which she presented the beliefs and philosophy of the Movement. About 1896, she settled in Auckland and founded the 'Auckland Society for Spiritual Progress' with meetings held in the Choral Hall. She later became affectionately known as 'The Mater'.

During July 1879, we received a visit from a highly developed medium, inspirational speaker of great erudition and authoress that distinguished personality, Mrs. Emma Hardinge Britten. She had just spent the best part of a year touring Australia during the course of which she visited all the principal cities of that vast continent. Her first meeting here was held in the Garrison Hall at Dunedin, which drew an attendance of some 1800 persons. Her chairman was the Hon. Robert Stout, New Zealand's Attorney General who later became Prime Minister and then Chief Justice when he was knighted. At the time of the meeting however, he was President of both the Spiritualist and Free thought Associations. In addition, he was strongly opposed to the use of the Bible in schools, as a necessary element of education.

The subject of Mrs. Britten's first lecture was on 'Spiritualism Vindicated and Clerical Slanders Refuted' consisting an address on psychic phenomena and Spiritualist philosophy followed by a simple presentation of some 70 to 80 quotations from the Bible. This concerned mainly, the character and lack of morality and humanity of the Biblical god, Jehovah.

She was well received on the whole here but still encountered the same conflicts with Christian opponents as she had met with in Australia. Nevertheless, her visit gave considerable impetus to the efforts of our own pioneers resulting in a marked increase in the number of meetings and circles in various parts of the country, for she had also visited Nelson, Wellington and Auckland.

*On New Year's Day 1897, Dr. J. M. Peebles, MA, MD, PhD, the learned American exponent of the Movement, arrived in Auckland from Samoa on the third of five voyages from the USA propagating Spiritualism. He gave lectures on our philosophy, phenomena and comparative religions. He spent time among the Maori people and their medium-priests and learned something of *Tohungaism. He considered the native people highly civilised but felt that since the introduction of missionaries, there had been some decline.*

Although Spiritualist gatherings were being held in many parts of the country by 1875, it was not until about 1900, that these really began to emerge as organised meetings and Church services in Christchurch and elsewhere. In Wellington they were conducted by the Hon. Mr. W. McLean, MP who was ably assisted by the highly esteemed 'Grand old man of New Zealand Spiritualism', Mr. W. C. Nation. He also owned and edited the 'Message of Life', which he commenced in 1903. He continued publication until his passing to spirit in 1929 and the journal itself ceased in 1934.

During the early part of this century we were receiving regular visits from overseas mediums and speakers. These, together with our local speakers and demonstrators gradually spread the tenets of our Movement and demonstrated survival after physical death. In 1907, most of our established Spiritualist Churches federated into a National Association of Spiritualist Churches, which was the forerunner of the present, The Spiritualist Church of New Zealand. Further, in 1919, between 900 and 1000 persons attended a meeting in the Auckland Town Hall with leading Spiritualist and renowned meteorologist Professor Clement Wragge in the chair. This meeting was primarily arranged in order to reply publicly to a number of Christian ecclesiastics who had publicly denounced Spiritualism, without having any semblance or knowledge of the subject.

In 1920, that great British crusader Sir Arthur Conan Doyle paid us a visit, which aroused great interest. Indeed, his visits to a number of centres on lecture tours gave further stimulus and direction for Spiritualism here.

In June 1922, the English medium, lecturer and author Mr. Horace Leaf arrived in Auckland from Sydney after an Australian tour. Both Mr. A. T. Miles, the Secretary of the National Association in Wellington, and Mr. J. W. Poynton, a Stipendiary Magistrate of Auckland met him on his arrival. Mr. Leaf toured extensively and like

Dr. Peebles, he spent a considerable time among the Maori peoples gaining an insight into their Tohungaism and quickly formed a high opinion of both the psychic and spiritual attributes of the Maori.

From the 18th to the 22nd April 1924, the first exhibition of psychic art was held in Auckland. Later the New Zealand Academy of Fine Arts accepted for display, a number of designs drawn through the mediumship of Mrs. Bertha Sinclair Burns. This lady was also the Editor of a magazine 'Aquarius' which was devoted to Spiritualism and creative thought.

During this decade too, we witnessed the amazing and varied mediumship of Pearl Judd, a Dunedin born girl. She was discovered to be a natural medium as a teenage girl by her uncle, Mr. Clive Chapman, who was also a medium. Through his painstaking methods and guidance, she developed into one of the most outstanding mental and physical mediums anywhere. At about the same time, another physical medium was in the course of unfoldment, this time in Christchurch. His particular forte was direct voice phenomena. He was Lance Brice who was later considered to be among the finest of trumpet mediums.

There was continued interference with our mediums and violent denunciation from orthodox pulpits. This resulted in several prosecutions for alleged 'fortune-telling' under the New Zealand equivalent of the archaic Witchcraft Act operating in Britain. Accordingly, the National Association of Spiritualist Churches decided that if Spiritualism were to continue in New Zealand, early steps would have to be taken in order to place it on a legal footing. For this reason, the first Conference of the Association was convened in April 1923, at Kent Terrace in Wellington. Previously, under the chairmanship of Mr. Nation and a constitution registered under the Companies Act, all business had been conducted by a Board of Management. At this Conference, represented by delegates from Auckland, Christchurch, Dunedin, Levin, Napier, New Plymouth and Wellington, it was resolved to draft a Bill for presentation to Parliament.

*After careful preparation under the guidance of Magistrate Poynton, Mr G. L. Anderson of Wellington presented it to the Select Committee. It was sponsored by Mr. (later Sir Alexander) Alexander Young, MP and together with the Hon. G. J. Garland, and the Hon. J. A. Hanan, it was later steered through the House without amendment. The Bill became Act of Parliament No.2 of 1924 and it was thus, that ****fifty-four** years ago, The Spiritualist Church of New Zealand was accorded legal persona. This was no mean feat as the climate in those days was such that our Movement, inter alia, was regarded as one of His Satanic Majesty's numerous agencies.*

If one browses through Spiritualist journals of the Victorian days, one is appalled by the virulence of the assaults made on our Movement and on individual Spiritualists by Christian clerics and their devotees. Our early Spiritualists in New Zealand did not have to put up with the extent of the indignities suffered by their counterparts in the USA and Britain. However, they certainly did not get off scot-free for moving and remaining outside the mainstream of Christian tradition.

**Tohungaism (translates as the equivalent of medium.)*

***Written by Harold Sell in 1978.*

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For the reader's benefit, the following is a brief biographical sketch of the author, Harold Sell, who passed to the Higher Life on 8th. December 1978.

Born in Bombay, Harold S. Sell joined the Colonial Police Force and served 10 years in India, followed by 20 years in Fiji. During the latter period he wrote the Fiji Road Code and Police Handbook on Standing Orders, and organised the first visit to Fiji of HM. Queen Elizabeth II, for which he was awarded The Queen's Medal. He also received the Colonial Police Medal for Meritorious Service.

At the time of his retirement in the late 1950's, he held the position of Senior Superintendent. Harold Sell's study and research into Spiritualism as well as Comparative Religion began in his early years and continued throughout his life. On his retirement, he settled in New Zealand with his wife and family and became a member of The Spiritualist Church of NZ. (Auckland) Incorporated and rapidly became a prominent public exponent for the Movement.

*In 1964, he was elected to the *Church Committee and on an administrative level, held the office of President from 1966 to 1972. At the time of his transition, he was Senior Vice-President and Church Trustee. He was also an Officiating Minister and Licenced Speaker of the National Body, The Spiritualist Church of New Zealand. In recognition of his knowledge and experience, the 1974 National Council commissioned Harold Sell to prepare 'A Guide to Modern Spiritualism', a task which he held to be of great importance to the furtherance of the Movement in New Zealand.*

The Spiritualist Alliance (Auckland) Incorporated

This article was supplied by the kind permission and courtesy of Elizabeth Pretty, long time - and still currently, President of the Alliance.

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Paul J. Gaunt.