

PSYPIONEER

Founded by Leslie Price

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Highlights of this issue:

Lectures in Clairmativeness. Lecture Four and Appendix - A.J. Davis.	71
Afterword on the A.J. Davis lectures - Leslie Price.	80
Spiritualism and the Church - Ernest W. Oaten.	81
The Primate of Melbourne - Harbinger of Light.	89
Call to reopen Judge Case - Leslie Price.	91
How to obtain this Newsletter by email	92

LECTURES IN CLAIRMATIVENESS LECTURE FOURTH

This is the fourth and final lecture in the series, which we began to reprint in Psypioneer - January 2006. It is followed by an Afterword.

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IN this Lecture we are to speak, 1st, of the production of Animal Magnetism; 2d, of Clairmativeness; and 3d, of Clairvoyance.

[The whole of this Lecture was given by the Clairvoyant, word for word, as I penned it from his own mouth at the time.]

Animal Magnetism is a modification of caloric or atmospheric magnetism. When this fluid enters the system by the lungs, and through the pores and glands of the flesh, the action of the physical system so changes and modifies it, that it becomes of a more subtle and refined nature, so that it is fitted for its office in the sympathetic nerves, producing sensation and all the involuntary motions of the body, and transmitting these sensations to the brain. At the brain, it undergoes another change or modification. The volitive and magnetic action of the brain so changes this fluid, that it takes the most subtle and refined form that is capable of being produced, when it composes the substance of mind itself. Mind is magnetism. It is produced, or rather formed in the brain, by means of the five senses, as we showed in our first Lecture. It is then life - pure intelligence - that breath of God which he breathed into man when he became a living soul.

The mind which is thus produced, composes what in our former remarks, was termed the larger mind. This spiritual principle is endowed with the power of producing, through the exercise of its own volition or will, a fluid, which was denominated the lesser mind, and which we shall here term *Animal Electricity*. It is the most refined of all the electric fluids, and is the agent of all muscular and voluntary motion.

The utter impracticability of mind moving matter, without an adequate intermediate agency, has often been demonstrated. And what other agency can the mind employ than that of which we have spoken? We know that when we will to move the body or limbs, they obey us. Is not this fact evidence sufficient that the will itself has the power of dispensing that force, or agent; which is adequate to the moving of the muscle, and consequently of the body?

That there is such a fluid as *animal electricity*, is proved by the *torpedo*, or *electric eel*, so called. This animal can at pleasure paralyze a limb at some distance, and even produce instant death, in the smaller animals. Now; if this fish can at will discharge a current of electricity, which produces these effects, is there anything more marvellous in the fact, that the human mind is capable of discharging, through the exercise of its own will, a like fluid, to subserve the purposes of motion and locomotion of body? Certainly not.

I am aware that this subject is exceedingly difficult of satisfactory investigation. Most men require ocular demonstration of a thing before they will consent to believe it; but this is a subject, among many others, which will not admit of such demonstration. I, however, have this ocular demonstration whilst I am in the clairvoyant state, for I can see this fluid, as it is discharged by the will into the cerebellum; passing from thence along the muscular nerves, contracting them, and thus producing voluntary motion. I can also see the magnetic fluid which exists in the sympathetic nerves, - it is very brilliant, and lights up to my view the whole system so that I can see every part of the animal frame. I can also see the mind itself; which is still more refined and luminous;-I can see every motion of the mind, and that is the reason why I am able to tell you all your thoughts - *thought is simply the motion of the mind*.

Now there is not much magnetic fluid in the sympathetic nerves of my system, because it has been taken away by magnetizing me, and that is the reason that there is no sensation or feeling in my limbs. If you should inflict any injury upon my flesh, I should not be sensible of any pain, because there is no fluid to transmit that sensation to the brain. You see that the five senses are entirely closed to all external impressions. I neither see nor hear now through the natural organs. My eyes are now closed and bandaged, (*which was the fact;*) and yet I see every part of your system. You may stop my ears, and it will make no difference with regard to my hearing. When I am in this state, no impressions are made upon my brain through the natural organs. In this state, my previous developments are not only enlarged, but all my mental faculties are set in perfect action. I possess the power of extending my vision throughout all space - can see things past, present, and to come. I have now arrived to the highest degree of knowledge which the human mind is capable of acquiring. I would always like to remain in this state, for here I am separated from the world, and

am perfectly happy. I am in the spirit, as was he of old. When the body is cast off, I shall be as I now am.

2d. I am to speak of *Clairmativeness*, or the different state of magnetism.

Clairmativeness is a compound word, and literally signifies *clearly reversed*. I have given this new word, and applied it to the subject because it is significant of the magnetic state, and because there is no word in English which is expressive of this science. The science is new, and therefore demands a new name.

The minds of magnetized persons are completely reversed. If you place the hand of a magnetized person upon a table, and tell him he cannot raise it, you will discover that in his endeavors to do so, he is pressing down, though he imagines he is trying to raise it. Tell him to bear down, and he will immediately lift the hand from the table. Thus the mind being reversed, he calls *up*, down - and *down*, up. But this experiment must be done by a third person; and not by the magnetizer; i. e. the magnetizer shall tell the subject that he cannot raise his hand, when he will bear down - but if a third person tells him to press down, he will then raise it up. The best method of trying this experiment is, to place the hand of the subject against your own and tell him he cannot remove it, and you will find he is pressing against yours.

There are, properly, four magnetic states. In the *first*, no particular phenomena are witnessed, only that the external organs being in some measure divested of their ordinary share of magnetism, a feeling of dullness pervades the system. Persons in this state lose none of their faculties, but are susceptible to all external impressions. They have also the full power of muscular action - and if nearly situated between the first and second states, they are inclined to happy feelings.

In the *second state*, the magnetic sleep is produced. They still retain their intellectual faculties, but are divested of all muscular power. The pupil of the eye expands, and the natural organ of vision refuses to act on the brain. The *membrane* and *tympanic* cavity of the ear expand, and refuse to perform action. The extremities are also somewhat cold. In the latter part of this state, all sensation and feeling are destroyed in the system, so that any surgical operation can be performed without giving pain.

Third State. The ear is not entirely closed to sound in the first part of the third state. They can hear indistinctly- possess the power of speech, and partly of muscular action. About the middle of this state, the ear is completely closed, and all impressions made upon the brain, from external objects; are at an end. They are then placed in a state of unconscious existence, so far as the external world is concerned. Divested of their ordinary share of magnetism; they possess just enough to perform vital action.

In this state there is a strong sympathy existing between the Operator and his Subject. The chain of sympathy which connects the mind of the Operator with that of his Subject, is *animal electricity* - the same fluid which is the agent of all muscular motion. It is through the agency of this fluid that magnetic sleep is effected or induced. The Operator sits down with the determination to put his Subject to sleep: -

all the powers of his mind are concentrated to this object. His will being exercised to this point, the electric fluid passes from his own brain and nerves to the brain and system of his patient, and forms between the two the chain of sympathy. The *one* then is completely subject to the control of the *other*; and in this manner you may easily account for all the phenomena witnessed in the sympathetic somnambulist.

Fourth State - Perfect Vision. The chain of sympathy is now broken, and the Subject's mind is completely his own- no longer subject to, or controlled by, that of the Operator.

Under this head of our subject we are to notice a most mysterious phenomenon, not till lately developed; - the phenomenon that the mind of man can be clothed with the power and faculty of unclouded reason. It is the highest 'evidence of the original, fundamental truths of Christianity, delivered from the same source to unbelieving and sceptical men, and which now should spread a mantle of deep shame for such sceptical neglect. The great pace of intellect which has evidently been seen taking rapid strides from one generation to another, has not wiped away this foul scepticism, but the *transic slate, clairvoyance*, is still looked upon, with all the pride, and pomp, and bigotry, of by-gone ages, as being wrapped in mystery, and is dropped in the darkness of preconceived fanaticism. Hence, no scientific investigation has ever been resorted to in order to solve the mystery. Hence, too, it is clothed in the same mystery still, and is looked upon, as it was in the days of the apostles, by many, as an effect of satanic agency. And the mind is more willing to receive it as such than it is to throw off the mystery and go into the search for the primary cause.

The primary cause has been, in the former Lectures, found out and explained. All the mystery of man's physical existence,- the structure of his own frame and mind, has been solved.- and in doing this, we have found the key to animal magnetism. And in solving the mystery of animal magnetism, we have found another key, which unlocks the mystery of clairvoyance.

The medium through which the mind exists is that of electromy. It has before been shown, that when the Operator's mind is positive, the Operative's is negative. The chain of sympathy existing between the positive and negative minds, through the medium of animal electricity, makes the Subject a sympathetic somnambulist. In this state, every contraction of the muscular nerves is produced through the investigation of the magnetizer. And when the connecting chain is not so strongly existing in sympathy, he becomes a more perfect somnambulist.

The transic state; clairvoyance, is produced when the Subject's mind becomes completely positive. In this state the will of the Operator has no power or control over his mental capacities. Consider, for a moment, the condition of one so situated: every physical organ is completely shut from all impressions from the external world. Nothing is then left but the created mind. It is, then, like a stone that is thrown into the water;- the wave from the origin swells, extends, expands, until it reaches the distant shore. The mind is so situated that it expands, extends, reaches and searches, until its wave has battered against the regions of space! It is imponderable immaterial, immortal! It is the same that exists over, through, and in you all! If you should take the wings of the morning, and fly to the utmost bounds of the universe, you have begun only at the commencement of its existence! It is then that the mind becomes

clothed with the ever-pervading infinite mind! Such is the condition of the transic Clairvoyant.

The simple action of the heart, when viewed, affords a beautiful illustration of the flight of spiritual mind. The heart beats and its effect is instantaneously felt at the remotest extremity of the system. It illustrates the instantaneous expansion of the mind, carried through the medium of the gifted spirit.

The sight of the Clairvoyant, when the mind is first launched from its nidulated state, is described as being a beautiful, great and expansive light, above the glory and brightness of the sun. This expands throughout the regions of space.

The sight, so called, is not sight literally; but it is the *knowledge* - which knowledge belongs to every child and offspring of the over pervading, and rightly exalted SUPREME OMNIPOTENCE.

The transic Clairvoyant, when in that state, addresses the world through the medium of the organs of speech. It is designedly so, that he may hold familiar conversation. Were it not thus, the communication which he holds with the external world would only be as an echo of a sound. But instead of that, he is able to communicate what knowledge is necessary to be revealed to the external world through the medium of the GREAT MIND, acting upon his mind, and that familiarly, through the organs of speech.

A Clairvoyant does not literally see, but *knows*. But when speaking to people whom he knows are ignorant of such existing truths, speaks familiarly, in order to be understood. He *sees* by the understanding acted upon by the GREAT POSITIVE MIND, heretofore explained. His knowledge is vast, beyond conception.

He often states that he is not permitted to do such and such things:- he is governed by the dictates of reason - knows what is good to communicate, and hence, communicates what is good. This accounts for the fact, that he sometimes refuses to gratify the idle curiosities of the people.

These truly wonderful, existing and eternal truths, will afford an anchor of sure hope to the benighted mind of the sceptic. It throws new light where darkness now reigns- and is the clearest evidence, designedly so, of immortality to the dark and hidden spirit of man. When in the state that I now am, I am master of the general sciences- can speak all languages - impart instructions upon those deep and hidden things in nature, which the world have not been able to solve, as I have done in these Lectures - can name the different organs in the human system - point out their office and functions - and, as I have often done, tell the nature, cause and symptoms of disease, and prescribe the remedies that will effect the cure. These things should cause us to rejoice with exceeding great joy, with the evidence and assurance of being so blest from above. This is opening the door to a revolution which will lead to a new era - a field never before espied - paths that are untrodden. The door opening at the explanation and discovery of the mode of our existence - and a glance through that door, opened to our view a strange, serious sight - that of *Animal Magnetism!* The sight called for an explanation, and at the very threshold we dared to ask, "*Is it so?*" And calmly answered, "*It is true!*" This is the commencement of the new era. A

further sight of investigation unfolded a new mystery to our view. The investigation of *that* mystery opens to our view a brighter and more luminous prospect. The prospect and untrodden paths lead, through the medium of the last investigation, unto glory, honor, immortality and eternal life! I would then say to all - hoist the floodgates of unclouded reason, and lest them pore over these serious, solemn and eternal truths.

The mystery is solved - the door is open - the broad field is before us. Let us all improve the time allotted us, to enter more fully into those blessings, and to participate in the blessings arising therefrom.

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APPENDIX

IN subjoining a few remarks to the foregoing Lectures, I respond to an urgent call, which is almost universally made upon me; for some account of the *Clairvoyant*, and a brief statement of the circumstances under which, from time to time, his disclosures and experiments have been made. In this, however, I shall give only a very few statements, as a specimen of the many which I could present.

Mr. Davis is well known here - he has resided, for the first 12 year of his life, at Hyde Park, a place five miles distant from this. Since that period, a term of about six years, he has resided in this place. He is a shoemaker by trade, and has neither been favored with privileges by which to obtain an education, nor has his mind at all been turned to the investigation of scientific matters. These statements are capable of the most satisfactory confirmation. I have said that Mr. D. is not an educated man, nor has he now, in his wakeful state, the least idea of those sublime and lucid representations which he gives in the Clairvoyant state, only as some one who hears his revelations may describe them unto him.

I have been located in this place seven months. Previous to my settlement here, I have for many years been a believer in Mesmerism, but a very decided unbeliever in Clairvoyance. But the frequent attestations which I have witnessed as given by my neighbor, Mr. D., have convinced me of the truth of this new and wonderful development of mind - its powers in Clairvoyance. Experiments have been so varied and multiplied, that I can no longer remain an unbeliever. The truth is irresistible, and I am compelled to believe it.

At the first of my observations, Mr. D. examined my own system- telling me very accurately where a disease with which I had long been afflicted, was located - its cause - describing also the pain which I suffered from it, and the weakness occasioned by it, most perfectly. Further: he prescribed medicine for me which cured my disease, and from which I am now perfectly free. He also gave me a phrenological examination, speaking of a peculiarity in the arrangement of the organs, which others had named, and which, with the general representation, he explained most satisfactorily.

I next witnessed his examination of a young lady. He described her condition perfectly, as was acknowledged at the time - pointing out the seat of her disease and pain, designating the different organs by their technical or scientific names, and locating every part of the system which he had occasion to name, with the most astonishing readiness and propriety.

Since the examinations named above, I have witnessed his examination of some 70 or 80 persons, the seat of whose diseases and pains, together with their causes, symptoms, &c., he has described with equal readiness and truth - many of which persons were brought in before him after he was put to sleep, and of whom he had no previous knowledge. Indeed, there can be no reasonable doubt that the human system is transparent before him when he is in the Clairvoyant state.

At the time of my examination, as above alluded to, I requested Mr. Davis to go to the house of Mr. A. P. Spooner, in New Portland, Me - a distance of some 500 miles at least, to examine his house, describe his family, &c. He gave an accurate description of the house from cellar to garret, speaking in the outset of the unusually tall chimney, and then proceeding to a very definite representation of the rooms, and a most accurate and minute description of the various articles of furniture within them - pointing out even the number of pictures in a certain room. He described also Mr. Spooner and wife, and a child of adoption with them - stating their height, size, complexion, &c.; and most correctly did he describe the disease with which Mr. S. had for some years been troubled, stating that it was occasioned by injuring the spinal chord when lifting a heavy burden, some three years previous to the time of this examination. He described also other houses in the place, recognizing and pointing out my portraiture in a certain room, and making many other most truthful representations altogether too numerous and minute to mention in this account.

Among the many other instances of his power in describing distant objects and events which I witnessed, I would speak of his visit to England. Mr. Wm. Brown, of this place, feeling anxious about his wife and child, who were on a visit to their friends in England, requested Mr. D., the Clairvoyant, to go and inquire after their health and welfare. He went, and returned, and informed Mr. B. that his wife and child had been very sick - described their complaints, and said they were then recovering. He also gave a representation of the house in which they resided - of many other things in its vicinity - speaking particularly of an antiquated meeting-house which stood near. He stated that there were four persons in the house at which Mrs. B. was visiting, and that one of them appeared, from the soot upon his clothes, and from his complexion, as a coal-man. For his own satisfaction, Mr. B. immediately wrote to England, making inquiry with reference to all these items, and received an answer confirming the entire account as given by Mr. D. A man of the household was engaged in the coal business - the account of the antiquated building was also true, and the wife and child had been sick as represented above, and were convalescent at the time of Mr. D.'s examination.

As another instance which I will name, as a specimen of the powers of the Clairvoyant, I would relate the fact that Mr. Davis, a young man of this place, had been long absent at sea, and his friends becoming very anxious about him, requested that Mr. D., the Clairvoyant, be requested to go in search of him. He accordingly went, and found him at a distance of 8,000 miles. He told his precise condition: that

by a fall he had broken his leg; and that at this moment he was in a long building, confined to his bed - that he was then talking with a tall man dressed in white pants, with a green jacket, and that he, Mr. D., was weeping, being in conversation relative to his mother, whom he then expected never again to see. Mr. Davis, the clairvoyant, however, said that the young man would return home again to his friends. The young man has since returned according to the testimony of the Clairvoyant, and he has also confirmed the entire statement of the Clairvoyant. He had received the fall - his leg was broken; the long building was a hospital, to which he was taken after receiving his calamity-he had conversation with a tall man, as named above, in reference to his mother, whom then he did not expect again to see; and he wept on the occasion, as testified by the Clairvoyant; - all of which account can be confirmed to the abundant satisfaction of any inquirer. When the young man arrived, his friends told him they knew the accident that had befallen him; at what distance it occurred; the conversation which he held with the tall man, &c.; all of which was readily acknowledged and confirmed by the returning son.

I will in this place present a letter which I have received from Rev. L. P. Rand, of Orono, Me - a gentleman whose character for discernment, candor, and integrity is not to be questioned.

ORONO, May 9th, 1845.

Br. *Smith* - Agreeably to your request, I send you the following statements, in reference to the mesmeric experiments which I witnessed in Poughkeepsie some few weeks since, as given by Mr. Davis, the Clairvoyant, of that place. And I would first speak of his examination of my own person. By what power he made his discoveries, or formed his decisions, I know not; but certain I am they were correct. He very accurately pointed out certain difficulties of the stomach with which I had long before been afflicted, but which the energies of my system had resisted and thrown off, and from which I was then free. He also pointed out certain other difficulties, which, from much exposure, I had experienced, with such exact precision, that I could not doubt that my system was transparent in his view. I made some inquiries, upon which he replied that I was not diseased- that my lungs and chest were sound, save a slight irritation upon the bronchial tubes, occasioned by much exposure, and a bad cold with which I was then most manifestly afflicted.

I would further state, that I requested the Clairvoyant to go to Orono, Me., and examine a man of my acquaintance. He went and found him, (the name having been given) and described him, his height, size, &c., and spoke also of a large scrofulous tumor on the side of his neck. He described the size, shape and appearance of the tumor very accurately and minutely - much more so than I could have done, although I had frequently seen the man thus afflicted. The Clairvoyant also spoke of the method and gave the directions by which the tumor could be removed.

Among other examinations and prescriptions which I witnessed, was the case of a child in Poughkeepsie, afflicted with the croup. The father of the child came into the room in much apparent excitement and anxiety, and requested that Mr. D., who was then in the clairvoyant state, be requested to prescribe medicine for his child. The Clairvoyant paused for a moment, as he usually does before an effort of the kind, and then proceeded to prescribe as follows: Take onions and mustard-seed, the greater part onions, pound, mix, and lay them upon the stomach, high up - take also molasses

two parts, heat it very hot, and add one part of brandy: - give the child one teaspoon-full a minute until he vomits. The Clairvoyant was then requested to go and look at the child, and see how he might be at that moment. He went, and having evidently beheld him, said, yes- he is very sick; he lies in the woman's lap now; he chokes very much; he is very black; and, speaking to the father, said, you lead better go quick, the medicine I have named will be good for him. The remedy, as prescribed, was immediately applied; in a short time the child vomited, as was foretold - was relieved, and recovered. These facts can be confirmed, to the satisfaction of any one, by the most indubitable testimony.

And now, dear sir, having carefully and very truthfully penned the above, I remain, with much respect, yours, &c.

RAND [Rev L.P.].

I would remark in this place, that I could give very many testimonies like those presented above, but I deem what I have already presented, authentic as they are, sufficient to show that Mr. Davis, when in the clairvoyant state, has powers most wonderful and sublime; and that his knowledge entirely surpasses the ordinary conceptions of man. In fact, it would seem that when in this state the powers of his mind expand indefinitely, extending to every department of science and knowledge, grasping not only the minutest intricacies in the vegetable and animal kingdoms, but also the vast mechanism and laws of the planetary worlds. He seems equally familiar and at home, whether speaking of the earth's atmosphere, its extent, its gases, its mists and clouds, or of the heart and its appendages, with the life-current that flows through it to the ten thousand avenues of the human form - the same, whether giving a botanical description of the herb of the field, explaining the formation of a dew-drop, or expounding the principles by which the fierce comet is controlled in its fiery path! Now, he talks of the brain, its structure, its formations; of the formation of mind, as acting in connection with the physical organization; and now he speaks familiarly of the unspeakable gifts and capacities of superior beings in the angelic state. The sick man is brought in before him, or he is requested to visit him, hundreds of miles distant, and his system being transparent in his view, he examines, detects the cause, describes the disease, and prescribes a remedy.

When he has thus pointed out the disease, he pauses for a moment, as if to look through the whole arcana of nature, then analyzes, compounds and prescribes with the most perfect readiness and propriety. Nor is it less astonishing, that having given long and minute prescriptions, embracing a great variety of ingredients- prescriptions given with wonderful rapidity- he should accurately remember the whole, even the quality and quantity of the smallest article, to any number of weeks and months afterwards, when in the transic state.

His diction is free from errors or blunders; he speaks rapidly and correctly, using words suited to his subject - giving the scientific name to the medicine he recommends; and converses freely and accurately in any language he has occasion to use. I confess that these statements would seem to be almost too much to publish to the world, but they are nevertheless true.

G. SMITH [Rev.]

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Afterword, by Leslie Price

We have now reprinted, for the first time since 1845, the first book of Davis, which has been somewhat hidden because it was generally recorded as the work of the editor, Rev. Gibson Smith. We are grateful to Pat Deveney of New York who made available a copy.

Some readers may feel this was a tedious effusion, and even admirers of the later work of Davis may not be impressed. But any attempt to write a proper life of Davis would involve perusal of these lectures. In truth, they are a hybrid effort - Gibson Smith clearly assisted considerably.

The only detailed discussion of the lectures is in John Buescher's book "The Other Side of Salvation" (Boston, Skinner House Books, 2004). This is a readable, indispensable and ground-breaking account of some religious currents in the advent of Modern Spiritualism.

Buescher notes "The trance lectures that young Davis gave Smith are reminiscent of Dods's amalgam of mesmerism, electrical psychology, theology, and medicine. Davis mirrored back to Smith the theories that the minister brought to the subject to try to understand what was happening." (Buescher p.22). This is a reference to another Universalist minister, John Bovee Dods, of whose long career Buescher gives a detailed account. He also points out that Davis was an inveterate reader. This material, one may surmise, is the origin of much that is presented in the lectures.

The theology, for example in the first lecture (p.14 Psypioneer January 2006) is more Christian than the later Davis would voice. It is sometimes suggested that the astronomy shows evidence of paranormality, but in this series (p.56 Psypioneer March 2006), Davis follows Swedenborg into giving an account of planetary dwellers, as Davis was also to do in his major work. This seriously damages his credibility.

None of us would like to be judged by our first efforts at any inspired work, and Davis himself came to take a critical view of his early trance productions, and indeed to move beyond this method. The final lecture in particular with its grandiose claims to all knowledge is, as Davis came to recognise, immature. But the appendix by Gibson Smith gives good evidence that he did have clairvoyant gifts.

Let all of us now involved in the study of the work of Andrew Jackson Davis continue our research.

Leslie Price.

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AN ADDRESS

Given before the Archbishop of Canterbury's
Committee

By

ERNEST W. OATEN.

In Psypioneer Newsletter January 2005, we published an account of “ The Secret Report on Spiritualism” which was presented to the Archbishop of Canterbury. The full text of this was published by CFPSS in 1979, and later reprinted by them with some additional material edited by Michael Perry. One of the witnesses quoted in the Report was Ernest Oaten who in 1938 had issued his address as a booklet, which is reproduced below.

Oaten does not quote the discussion that followed, but one incident was sufficiently striking to be included in the Report's summary of his evidence.

The witness recounted some of his experiences: he described how on one occasion his grandfather partially materialised; the figure told him that he was his grandfather, and invited the witness to put his fingers into his mouth. The witness did so and felt there two teeth in the exact position in which they had been in his grandfather's mouth. The witness later gave the apparition some tomatoes and biscuits to eat. The apparition consumed these and, when it disappeared, no trace of them was to be found. The witness also claimed to be able to manifest himself to other people, and that apparitions and phantasms of living persons have been seen, heard and photographed, far from the spot where the bodies were situate.

The consumption of food by the materialized figure would have reminded the churchmen of the post-Resurrection appearances of the Lord (e.g. Luke 24 36-43). But we turn now to Oaten's booklet.

We began our series on Oaten last month with his 1934 BBC broadcast, and further material about his life and work will follow in the Newsletter. LP.

FOREWORD.

As a result of the increasing interest which has been evident in the subject of Spiritualism and the importance of its claim to demonstrate human survival, the Archbishop of Canterbury recently appointed a special committee to obtain evidence concerning the bearing of Spiritualism on the Christian Church.

I was invited, as a confirmed Spiritualist, to give evidence before the committee, and the following was the paper I presented in the half hour at my disposal. The address was followed by an hour of questions and answers.

ERNEST W. OATEN.

Spiritualism and the Church

"Religion attracts - the church repels." So said Archbishop Lang some years ago at an important Congress. If that statement is true there must be a reason for it.

There is a growing tendency to ignore the opinion of the Church, whether in matters spiritual or secular. What is the reason? I believe it is due to the conservative attitude of the Church towards new knowledge. I need only casually refer to its attitude to Copernican astronomy, geological discovery, etc.

Nearly a century ago, Darwin placed before the world a theory of evolution. The church opposed it, since it superficially denied "special creation." This fight was waged just at the time when education was being offered to the masses, and the opposition of the church could not be concealed, as in former controversies. To-day evolution holds the field (with modifications), and the whole world knows the church was wrong. Gradually public confidence is being transferred from the church to science as the discoverer of new fields, and the revealer of nature's laws. Now nature's laws are the laws of God. Men are realising that only through observing the operation of those laws, can God's will be discovered.

Authority for truth then is gradually veering to the laboratory, rather than to the church and the Bible. I believe further that science is steadily tending towards a super-physical interpretation of life and purpose.

Evolution centered men's thoughts on materialism. It is, I believe, more than a coincidence that Spiritualism came to the world almost simultaneously with the theories of evolution. I look at this incident as a definite attempt to maintain equilibrium between the conflicting claims of materialism and spiritualism.

Whatever else may be said of spiritualism, it is based on research, experiment and experience, rather than on tradition and theory. Whatever theories spiritualists may adopt they are based in the main on experiment and observation. Since Drummond wrote "Natural Law in the Spiritual World," there has been a growing recognition of the fact, that the laws, which determine the growth of a body, are not necessarily antagonistic to those, which govern the growth of a soul.

Now spiritualism, like science, asks no one's belief-it merely says, "experiment for yourself, and let your own findings determine your convictions." I believe spiritualism is the first attempt to apply scientific method to the investigation of the spiritual nature of man, the actuality of a spiritual world, and the nature of the after life. The phenomena of the Gospels, are the commonplaces of the seance room. Rationalism questioned the miracles, and thus undermined the church. Spiritualism has restored the miracles as psychic facts.

Speaking personally - after spending much time in the church as a Sunday school boy, a chorister - and being brought more or less directly under the influence of Dr. Percival (Head Master of Clifton College, and later Bishop of Hereford) I found myself in my late teens, in a condition where I had no conviction whatever that there

is any life beyond death. I prayed, I read, but only my doubts replied. My spiritual superiors sidetracked all my questionings, and assured me that doubt was an offence against God. I became agnostic, as are tens of thousands of men to-day. I argued "if there is no life beyond this, then there may be a case for ethics and morality, but there is none for religion, since all religions place the ultimate happiness of humanity, and the fulfilment of God's purposes in a future life." My thoughts therefore centred round the question "Is there a life beyond?" That's the foundation stone. The existence and nature of God is the pinnacle of the spiritual fane, and it seems to me an inversion of logic to argue as the Archbishop of York does, that "eternal life is wrapped up in one's conception of God." Men don't start to build cathedrals by laying the capstone of the spire - that can only be accomplished on a well laid foundation.

I was cautious - I attended many seances in many places - all the mediums with whom I sat were non-professional, but in addition I commenced a weekly circle, comprising only the members of my family in my own home. The evidence I secured was amazing. I fought against conviction. I applied and invented every explanation I could read of or think of, to explain these phenomena by any means alternative to that of discarnate spirits. Nearly 1,000 seances did I attend in five years, during which I witnessed practically every phase of psychic phenomena before I would give in. Even now I can explain 60% of psychic phenomena as due to terrestrial; and mental causes. 20% offer alternative explanations, but at least 20% compel an honest man to adopt the spiritualistic hypothesis.

To-day I know there is a life beyond, for I have held thousands of actual conversations with people who dwell in it. All my senses and my reason combine to corroborate the fact.

Gradually my own psychic perceptions unfolded, until now I frequently see, and hear, and feel the presence of discarnate souls. Like Swedenborg, I have even been privileged to catch glimpses of the larger life, and while duty holds me to my earthly apprenticeship, I look forward every day, to the time when my work here shall be accomplished. Life has no terrors - only duties. Death holds no dread - only the determination to be ready for so glorious an event.

I tell you personality persists, under conditions suitable to its growth and manifestation. Experiments show that the mind, even whilst here, has the equipment for manifestation in another phase of life. The records of phantasms of the living show the possibility of man extending his activities in space. Apparitions and phantasms of living persons have been seen, heard, and photographed, far from the spot where their bodies were situate. But phantasms of the dying, and of the long dead, show exactly the same characteristics as phantasms of the living. The projection of the double, whether sporadically or by intent, demonstrates the existence of a natural and a spiritual body as Paul calls them. The phenomena of telepathy, which I have proved in hundreds of experimental cases are paralleled by similar telepathic messages from deceased persons - many of them veridical and even prophetic - received in dreams, in visions, and often in the normal state. In a word it is not a glorified and changed man who exists beyond the grave-but just the type of personality who we say died.

Now love is the tie which is stronger than death, and the most natural thing in the world is that husband should seek wife-and mother seek child. When death divides, love draws united hearts to each other. Neither the ignorance of the scientist nor the anathemas of the church can separate those who love. The personality which schemed and contrived for the well-being of the object of its affection on earth, will still scheme to bridge the gulf of death. There are thousands here, and in the next life, whose happiness would be enhanced if they could be assured that reunion is a certainty. Many serious persons who have passed behind the veil, are anxious to transmit to those who remain some knowledge of what they have found - and they find means to do so.

I have frequently seen the earnest scientist come into the seance room, determined to apply the scalpel of his intellect to the analysis of psychic phenomena - proud of his attainments, and certain of his ability; and I have often seen him turned empty away. His attitude rather than his object is resented. But I have seldom seen a sorrow laden soul, bowed down with bereavement and humbled by his helplessness in the face of death, who has not found an answer to his cry. Robert Blatchford during 50 years of determinism sought in vain for an answer to the world's oldest question, but when his wife had passed away, and there was someone who loved him striving to respond to his call - one séance settled him. The arch of love was sprung from both sides of the gulf of death, and where intellect failed - love won. It's like seeking for salvation-the attitude of mind is everything. Don't imagine that the bereaved are credulous. They are not so in the main. The question to them is so important they can't afford to be mistaken.

The whole subject involves an extension of our study into the nature and possibilities of human personality - the one subject above all others about which the world is pitifully ignorant. Will science or the church help to solve the problem? From present appearances the future lies with science.

Communication I tell you, is possible, it has been established beyond doubt. The church may debate the point, "Is it lawful? and if lawful, is it good?" The church may continue arguing, but it cannot stem the flowing tide. Sixty years ago, Sir William Crookes said "the strength of spiritualism in this country lies in the thousands of homes, in which one or more members of the family is a medium."

To-day, there must be well over 20,000 homes in this country where the family meets weekly, (with no professional or outside medium), to hold actual living communion with deceased relatives. The old fashioned family worship is nearly dead, but the home circle has replaced it.

What are the effects of Spiritualism. I have seen the debauched and reckless man change his whole method of life as the result of a message from his dead mother. I have known the woman who was sick of struggling and who had secured the packet of poison, in order to put an end to it - hand the packet to the medium who gave her a message from her father.

The first message I received in my own home circle, staggered me, and altered my outlook. I was a young man - an apprentice - with little pocket money. I worked in a large shop with a crowd of men. They gambled on horses, and I followed. My few

sixpences, and shillings went on horses (often slow ones). My parents, regular church communicants, my uncle and self, sat for communion. My grandfather communicated. I was his favourite grandson - I had been his eyes when his sight was dim. Grandfather proved his identity, his name, address, the firm for which he had worked, date of death, cemetery in which he was interred, his age, his church, the church at which he was married, the parson's name who officiated, his brother's and sister's names, wife's maiden name, their first residence after marriage: some of these facts I had no knowledge of, but subsequently verified. And then when satisfied of his - identity, I asked "have you any message?" "Yes!" For whom? "For Ernest. " "What's the message ?" "Stop gambling! It nearly ruined me." All the members of my family were amazed. Grandfather insisted that it hurt him to see me gambling. I have never bet since.

Ernest Marklew, M. P., stood on the floor of the House of Commons recently, and made this statement.

"I have no hesitation in saying that all I am, all I have, and all I hope for, I owe to Spiritualism. "

As a young man, he wandered, as many men do, into the wilds of a careless life. He came into touch with spiritualism, and so great was the change that his father, a strictly religious man, 30 years a Wesleyan local preacher and class leader, was so struck with the change in his son that he himself inquired into the claims of the movement which had so affected his son's life. Investigation, as usual, brought conviction, and he also became a spiritualist, and a public advocate of its claims. People outside Spiritualistic ranks cannot realise the naturalness, the certainty, and reality of spirit presence. They cannot believe that spirit people can become, to those who are mediumistic, as much a part of their normal lives as their workmates or their next door neighbours.

Three years ago, whilst my wife and I were at tea one Tuesday evening, we both saw my father - who died in 1911. He told me to go and see my mother, as she was coming to him quickly. She was at that time enjoying a holiday in Warwickshire - her normal home being at Bristol. I wrote my brothers at Bristol, telling them of the message. If mother died away from home we should have to arrange to take the body to Bristol for interment. That would be awkward in a working class family. My brother made enquiries during the weekend as to the best way of handling the problem, and made provisional arrangements. Next Saturday I visited my mother, she was in her usual health. We had lunch and tea together - sat and chatted and I left her, thinking that Dad might be mistaken. The following Wednesday afternoon she was taken ill, and passed away on Thursday morning. Our warning had been so useful, that no one lost an hour's work. We knew how to handle an unusual problem. After the funeral - the family gathered - it's about the only time we meet and my sister who lived only a few yards from mother, complained that as she had seen mother regularly for years, she would miss her. My father instantly manifested, and said "don't be selfish, you've all grown up now. You've had her for twenty-five years, it's my turn now. "

Gentlemen - what's the use of talking about this question being one for careful investigation, when a hundred families get such experiences as these week by week.

When you talk about spirit communion being a matter for careful investigation, we don't argue - we just smile! You are living in a self constructed internment camp ringed round by doctrines. You don't know the large and beautiful world outside, and daren't trust yourselves to explore it. The disciples no doubt found it hard to accept the experience of Peter, James and John, at the transfiguration, but they knew. I know the cause of your fears. You fear that new knowledge may upset your well established anchorage: that new information may mean the abandonment of well established - even well tried traditions and doctrines. That was your fear with Darwinism. But truth will prevail, with your consent, or without it. It is as much the business of the church as the scientist, to discover new truth. No one but a fool believes that the whole realm of truth has been revealed.

Spiritualism can and does prove beyond doubt that life persists after death. Thousands have left the church because the church asked them for mere belief. To-day belief without evidence is looked upon - and I think rightly - as superstition and credulity - or as a form of auto-suggestion.

The church has never had any information to offer as to the nature of the life to which we are all journeying. If this life is a training school, an apprenticeship, then it is absolutely essential to our training that we know the type of life for which we are being trained, and I submit that the only people who know anything about the spiritual worlds are the people who live there: all the rest is mere conjecture. They may not be able to convey much concerning the nature of that life, (for our consciousness must react in accordance with our experience and environment) but however little may be the information obtainable it is better than a mere guessing competition. The church has presented pictures of a useless life of unbroken monotony, which repel and antagonise the thoughtful. It has no knowledge of the type of life which awaits us. I tell you the spirit world is not a glorified puppet show, but "the life abundant," where the real needs of our fellows will afford opportunity for sacrifice and service. This life of ours, despite our talk of rush and hustle is a slow sleepy crawl when compared with the intense activity which will be ours when we discard a hundredweight of earthly matter.

There is a steadily growing religious movement amongst Spiritualists; it may be ragged and undisciplined, but it is certain of its ground. When I joined the council of the Spiritualist National Union, 26 years ago, there were about 110 churches in affiliation, and an equal number outside the Union. To-day there are 512 churches in the Union, and nearly a thousand outside. You may ask is there not room for spiritualists within the church? Let me tell you that most of us are outside because we were persecuted, and thrown out. I was a chorister, secretary of the temperance society, assistant secretary of the mutual improvement class, a Sunday school teacher, and I was plainly told that "since I had dealings with the devil my room was preferable to my company. I might contaminate the faithful." Well! I never go where I'm not wanted. I was one of a number who had to make their own church under the guidance of the spirit, and I have never regretted it, though freedom has its responsibilities.

For forty years I have been a Spiritualist, and during that time I have never known a single moment of doubt concerning the love and purpose of God or the actuality of a spiritual world. I have not felt the need of any other religion. Spiritualism has

answered all the demands of my intellect and satisfied the cravings of my heart. It has rehabilitated the Bible, and made it an understandable human document. It has changed Jesus Christ from a mystical and awe inspiring mentor who lived two thousand years ago, and made him a dynamic, present day source of energy and inspiration, a wise and experienced human soul; an elder brother whose influence is still bathing the world in love. Who knows and cares nothing about creeds or races or churches, but knows only the needs of the human soul. He is no more the property of your church, than he is of the primitive sun worshipper. He doesn't want your adoration; he wants clean lives of real service. Not His name - but His spirit, is the thing.

Despite the opprobrium of the church, the persecution of the law - the misconceptions and sneers of the ignorant, and the neglect of the official scientist, spiritualism is steadily changing and moulding the mind of men towards the future life. Nothing can prevent us winning, for we have the most important truth in this world, and the hosts of heaven are behind us.

Finally I want to strike a larger note. I need not refer to the varied claims of various sections of Christianity - Roman, Greek, Anglican, and Dissenters. There's no likelihood of them all agreeing. The chance of the world becoming actively Christian in name is as remote as the conversion of the world to Islam, or Buddhism.

Yet at a recent congress at Glasgow, I attended an international gathering, at which all creeds met on a fraternal basis. Christians, both ordained ministers and laymen of many denominations, fraternised with Buddhists, Brahmins, Muslims, Jews, Yogis - all creeds and colours met in unity upon a common basis - communion with the spirit world. In our dealings with our spirit visitors we find that differences of creed and ritual are regarded as unimportant personal idiosyncrasies: in the other life they do not matter - they are valuable only as they influence and determine conduct and character.

The time must come when a universal religion shall supplant creedal differences, and spiritualism offers a broad basis for such religion in the demonstrable fact of survival for all mankind-human immortality and communion between all worlds, and an unfolding growth, from imperfection to perfection. We are children of the One creative power. We shall all find our way home when experience has disciplined and developed within us a fitness for the presence of God.

This thing is of God - you may retard its progress - but you cannot prevent its ultimate success.

With every religion, the further it has advanced from the point of its origin and the influx of spirit power, the weaker and more corrupt has it become. Modern spiritualism is a continuing revelation, daily renewing its inspiration, and gaining strength by a constant contact with an eternal source.

The church has used every effort, honest and dishonest, to hinder our progress. It has used its influence in Parliament, in the courts, in society, and through the B. B. C. to ignore, humiliate, and boycott us. Gentlemen, we bear you no grudge. Time is limitless, and truth is invincible. There was a time when we would have welcomed your aid to stem the tide of materialism. To-day, if you accept our facts, we will offer

you the hand of fellowship, but it will not be easy to forget that you waited till the battle was won, before you declared yourselves.

I tell you candidly that we are not concerned at all with doctrinal questions, with definitions of God, which must in the nature of the case, be speculative and uncertain, or with speculative schemes of salvation. Even historical questions are of secondary rather than primary importance. You can't live on the past. The fact is that all our feet are on one road, and that road runs forward. "The paths of glory lead but to the grave."

What lies beyond? Is it the dank, dark and fearsome river - or is it the little white gate that leads to an eternal morning. The spiritualist has answered the question, and tabulated his evidences in a thousand volumes. Those evidences have not been, and cannot be, refuted. As a whole they are *compelling* in their conclusions. We *shall* live in the beyond. What is the nature of that life? The training of an apprentice must have some real relation to his future vocation.

I tell you, that when you pass the gate, it will not matter whether you belonged to this communion or that, whether you were Roman or Anglican, Methodist, or Salvationist, Christian, Muslim, or Jew. Any creed may be justified if it produces the fruits of character, and righteousness - love, honour, virtue, and unselfishness.

But you have to go on living, and your starting point there, is where you left off here. The grave is not a terminus, but a junction, where you change to another line on an eternal journey.

God's universe is not cut up into watertight compartments - the glory of the larger life can even now penetrate the mists of this, and just as the love of God embraces all life, so human love, the pale flicker of its cosmic prototype, can bridge the gulf of death.

"The Ghost in man. The Ghost that once was man,
But cannot wholly free itself from man:
Are calling to each other through a dawn
Greater than earth has ever known.
The veil is rending; and the voices of the day
Are heard across the voices of the dark.
No sudden Heaven, nor sudden Hell for man,
But through the will of One who knows, and rules -
And utter knowledge is but utter love -
AEonian Evolution, swift or slow, through all the Spheres
An ever opening height: an ever lessening Earth."

Tennyson.

Spiritualism And The Church, By Ernest W. Oaten.
1938 'Two Worlds' Publishing Co., Ltd, 18, Corporation St., Manchester.

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Spiritualist newspapers commonly reproduced each other's foreign news. Emma Hardinge Britten, on launching "Two Worlds" had a special interest in Australia which she had recently visited, and in its main Spiritualist newspaper "Harbinger of Light", from where this item was reprinted (TW Vol. 1. October 26th 1888).

Alfred Barry was a liberal bishop who was shortly to return to England. He was probably responding to the formation of the SPR, and the publication of "Phantasms of the Living."

THE PRIMATE OF MELBOURNE, AUSTRALIA, ON SPIRITUAL POSSIBILITIES.

It is gratifying to find the Episcopalian Primate of Australia is becoming (if he has not already become) a spiritualist. In his recent valedictory address at Sydney Cathedral, prior to his departure for England, Dr. Barry expressed in unmistakable terms his leaning towards the spiritual hypothesis, and his inclination to accept the evidences of spiritual communion.

The subject of his discourse was based upon the text, "Absent in the flesh, present in the spirit," and "*in these words,*" Dr. Barry said "*spoke the spiritual element in man, defying in its inner consciousness the physical limitations of time and space.*"

The affirmation here made by the Reverend Prelate of the distinct nature of the human spirit is in entire accord with one of the primary bases of spiritualism; but after dwelling upon the out-reaching nature of the spirit towards all it is in sympathy with, he comes more distinctly to the point, and says:

"But was there no other sense, less obvious, perhaps more subtle, in which the words of the text were used. Is there any personal reality of presence with one another in spite of intervening space, of those whose lives and hearts have been bound up together? We read strange stories which of late have been deeply and ever scientifically studied, and which, in the face of much accumulated evidence, we can hardly put contemptuously aside - of manifestations of those yearning strongly, especially in the hour of death, for friends far away, so vivid in their impression on the consciousness of those friends as to produce the semblance of bodily presence. May these be, as what is called supernatural so often is, strange and abnormal flashings out, of a great general law? When men have lived and worked together, and have been inspired, as we say, by one another, bound together by mutual esteem, and trust, and love, their lives have been so closely one, that separation cannot break that special unity altogether, even if it be the separation of the dark river itself. It is a commonplace of poetry to fancy the spirits of those who have passed that river revisiting still the lands of their old home - 'the spirits of our fathers' (as Campbell sings to our sailors) 'starting from every wave.' It is a familiar fancy, born of an undying love, to imagine at times an unseen presence with us of those departed ones, who are dearer to us than our own

souls. These fancies, as we grant them to be, may not be all fancy. The vivid realization of the loss at a distance of those whom we know and love by what we call imagination, even the presentiments (to use the common phrase) of what is coming, or come upon them, may not always be mere day dreams, I think that there is a possible sense in which these closer unities within the great unity of man with man, and of members of Christ with one another, may in some way assert themselves invisibly, and they who have been bound together in their way though absent in the body be present in spirit with one another."

The worthy Primate speaks tentatively, as might be expected: he was feeling the way, and giving his bearers food for reflection, which those whose minds are on the spiritual plane would have no difficulty in digesting.

The importance of his discourse can scarcely be overestimated; he is clearly directing the minds of his flock, both lay and clerical, to the central idea of spiritualism, and by implication giving them permission to investigate; for how could he in the face of what we have quoted find fault with any one who sought corroboration of what he has so glowingly depicted as a possibility? The realization of spirit intercourse will give now life to the Church; the duplication of spiritual phenomena recorded in the Scriptures, and now only accepted by those who believe in the miraculous, will make the Scripture narratives credible to a much larger number of the community, and give a rational basis for belief in place of a faith which is now so often weak and wavering. Thinking clergymen begin to see that that which they at first looked upon as an enemy is a valuable ally, capable of giving them substantial aid in their combat with their real foe, materialism. As the dogmas of the Church lose their hold upon the ministers and congregations, so does Christianity approximate nearer to spiritualism; indeed, as Dr. Eugene Crowell has shown in his voluminous work, "Primitive Christianity and Modern Spiritualism," these two are identical. They only antagonise upon the dogmas that have been fastened on the pure religion of Christ by theologians, from the early fathers downward to Luther and Calvin, who have distorted the true spirit of Christianity, and obscured its beauty by forms of mysteries.

That there is a tendency among the more spiritual portion of Church congregations to ignore more forms and come nearer to the spirit of the Christian religion, is evidenced by the popularity of those ministers who preach the simple ethics of Christianity, avoiding as much as possible the dogmas of ecclesiasticism, and the recent utterances of the Primate will give a stimulus in this direction, which should bear good fruit.

Harbinger of Light

[Query by the Editor - *Emma Hardinge Britten* – "When will the utterances of any Primate enable humanity to put new wine into old bottles, or patch old garments with new cloth?"]

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Notes by the Way

CALL TO REOPEN JUDGE CASE

Let's summarise, and then comment on a recent Theosophical development.

A Brazilian Theosophist has called on the Adyar-based Theosophical Society to reopen the case of one of its founders, later its American leader, William Quan Judge (1851-1896). In 1894, Judge was accused of misusing the name of and handwriting of the Mahatmas, the advanced men believed to have inspired the formation of the Society. This led to a schism among Theosophists which persists to this day. The United Lodge of Theosophists the T.S. Pasadena, and the independent Edmonton Theosophical Society (Alberta, Canada) are among groups supporting Judge.

In a letter published in the Edmonton journal Fohat (Spring 2006) Carlos Cardoso Aveline suggests that “ independent students could write annual, open letters to the Adyar Theosophical Society asking it to re-examine its “process” moved against William Q. Judge in 1894-5 and suggesting that its leaders should either show proofs of his guilt or declare him innocent of any charges whatsoever. “ This letter also appears on the Edmonton web site
http://www.theosophycanada.com/fohat_justice.htm

In June 2004 the Edmonton Society published a 1000 page book “The Judge Case: a conspiracy which ruined the Theosophical Cause” by Ernest Pelletier which printed much relevant documentation. However in an Addendum to the “Supplement” to this book, Pelletier charged that the Adyar Society was withholding relevant documentation, in order to preserve the impression that Judge was guilty.

In his letter, Aveline draws attention to the 1885 case of H.P.Blavatsky who was also accused as a fraud - in this case by the SPR. In April 1986, however, the SPR (which has no collective views) published in its Journal a paper by a senior member, Dr Vernon Harrison, which was highly critical of the previous findings. An SPR press release made Dr Harrison's new investigation widely known.

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Now, does the Blavatsky /SPR case offer lessons for the Judge Case? I believe it does.

The SPR had been asked to make available its surviving documentation about the Blavatsky investigation by Walter Carrithers (pseudonym Adlai Waterman) and it did so about 1960. Carrithers could be regarded as a hostile critic, in much the same way as Aveline or Pelletier could be regarded as hostile, but the material was made available anyway, and it circulated in photocopied or microfilm form among theosophical historians, before bearing fruit. (It revealed, incidentally, that Blavatsky had produced bell phenomena in the presence of members of the investigating committee, but this had been deleted at proof stage of a report. The written decision to delete had survived.)

Later the SPR, after putting Dr Harrison's paper through its normal review procedure, published it and publicised it. Not all members of the SPR agreed with Dr Harrison, just as not all agreed with the original Blavatsky report. But the sting of the mutual antipathy which had sometimes characterised SPR/TS relations since 1885 was drawn.

Does the TS Adyar have any documents which would assist the defenders, or for that matter, the critics, of Judge? In the same issue of Fohat, Pelletier points to at least one relevant letter (Judge to Khandalavala Sept. 17 1884) of which he has a photocopy, but which he suspects may have been tampered with in the original.. And he has been told by Adyar people of other relevant material at Adyar.

Any new material could be published in a suitable place, like the quarterly journal "Theosophical History." In due course, "The Theosophist" (Adyar's main journal) could carry one or more articles by senior Theosophists of various views and organisations, drawing lessons from the case, in the light of what we now know. This might go some way to healing the wounds of the schism.

However, I would not want to single out Adyar in this situation. It is but one of a number of relevant Theosophical archives. In the pro-Judge TS Pasadena may be found letters of Olcott and Besant to Judge, the diaries of Judge, and the letters of the Mahatmas to Judge which featured in the Case. Someone might suggest the TS Pasadena was suppressing evidence of Judge's guilt. In fact all archives, by preserving documentation, are performing a vital service. It would be useful now to move beyond charges and for all parties to work together to get all relevant documentation into the scholarly domain.

Beyond this Case, Judge was not only a profound Theosophical thinker, whose writings merit study, but also a witness to a variety of HPB phenomena - and a severe critic of the American psychic scene of his time.

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