

PSYPIONEER - An Electronic Newsletter

Founded by Leslie Price

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INTRODUCTION TO "LECTURES IN CLAIRMATIVENESS"

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Biographical accounts of Davis normally take his first book to be "Principles of Nature" (1847). But Frank Podmore in "Modern Spiritualism" (1902) vol. 1 p. 167 discussed in a long footnote an earlier work "Lectures in Clairmativeness" (New York, 1845). Davis himself in "The Magic Staff" (p.276) said the title should have been "Clairlativeness". Podmore had not seen the work, which was more Christian in tone than later ones, but it was clearly known by interested persons around 1850. It was apparently a pamphlet containing four lectures on human magnetism and electricity. When the now defunct Psypioneer web site went live in 1999, we said we would be glad to learn of any surviving copies; it was rumoured, according to Podmore, that Davis had destroyed some.

Pat Deveney recalled reading the lost pamphlet, although an orthodox New York critic in "Spirit Rapping Unveiled" (1853) had asked Davis "Is it true, as has been alleged, that you and your friends have recently destroyed every copy of the pamphlet you could get hold of?" (p.122). Deveney undertook to send a copy of the pamphlet to England, and this was conveyed by Michael Gomes in November 2000. A glance at the cover suggested why it had been generally overlooked since Podmore. The name of Davis did not appear on the title page, but rather the editor of the four lectures, Rev. Gibson Smith. It seems likely that under this name it may survive in various libraries. The clairvoyant throughout is called Jackson Davis.

In so far as he was the first publisher of Davis, Gibson Smith may be seen as a founder of Harmonial Philosophy and by extension, the Spiritualist philosophy which owed so much to it. But as reported in Psypioneer Newsletter Vo. 1 No. 2 June 2004, another scholar, John Buescher was about to throw much light on the Unitarian/Universalist connections with early Spiritualism, in his invaluable book "The other side of Salvation - Spiritualism and Nineteenth Century Religious Experience"(Boston, Skinner House Books, 2004). "Buescher gives a biographical sketch of Smith, at that time, a Universalist minister, and notes that Smith (like Davis) later became a clairvoyant medical diagnoser, who travelled astrally to other planets." (PP2, p.13)

Smith was pastor of the Universalist Church in Poughkeepsie, New York State. Interested in mesmerism, he had encountered Davis, who had first been entranced by a tailor William Levingston, after a visit by a mesmerist lecturer James Stanley Grimes. Smith's predecessor as minister, Abner Rogers Bartlett had befriended Davis, and it was in his time that Davis first reported trance contacts with the discarnate.

Dr Buescher provided the first detailed discussion of Gibson Smith's pamphlet, and thereby made a very important contribution to Davis studies. In an "Afterword" we hope to return to this matter, but first we are reprinting, over several issues, the lectures verbatim from the original pamphlet. LP.

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ALL the Mysteries of HUMAN MAGNETISM
and CLAIRVOYANCE explained by the celebrated
JACKSON DAVIS of Poughkeepsie.

ENTERED according to Act of Congress, in the year of our Lord 1845, by
GIBSON SMITH,
in the Clerk's Office of the United State' District Court of the Southern
District of the State of New-York.

LECTURES
ON
CLAIRMATIVENESS:
OR,
HUMAN MAGNETISM.
WITH
AN APPENDIX.

BY REV. GIBSON SMITH.

NEW-YORK:
PRINTED BY SEARING & PRALL.
1845.

[Please note that the pagination below has not been retained in this reprint, but the analysis of contents is reprinted as a study aid. The confusion between "Lecture" and "Section" is in the original]

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The reader will be better prepared for the Lectures, by first reading the introduction and Appendix in connexion, as they inform him what credit is to Mr. Jackson, the Clairvoyant, for the information and discoveries communicated throughout the series {**this sentence reading uncertain- Ed. PP.**).

TO THE READER.

The Author of this little Work would say, to those into whose hands so ever it may fall, that he has consented to the task of presenting it to the public, partly from his own conviction of its truth and importance, and partly from the repeated and urgent solicitations which he has received from almost every part of the Union.

Mr. J.DAVIS, the Clairvoyant from whom these facts have been received, is a young man eighteen years of age; his moral character is irreproachable; he is unlearned, five months having been the extent of his schooling. He has worked at his trade in this village, Poughkeepsie, for the last six years, with the exception of about eighteen months, during which time he has been engaged in the subject of Mesmerism and Clairvoyance. As a Clairvoyant subject, he has probably never been surpassed or equalled. His vision and knowledge, when in the transic state, seem perfect and unlimited; and in reference to these matters, I can only ask a candid public to read and judge for themselves. For a further representation of the astonishing powers of the Clairvoyant, the reader is referred to the Appendix to this work.

When so much has been said - and, as I suppose, well said - on the subject of Animal Magnetism and Clairvoyance, it is a matter quite foreign to me, and, perhaps, to my calling, to attempt, on my part, and my own investigations, to add any thing that might essentially and substantially aid the general cause. But as it has fallen to my lot to witness some of the most astonishing experiments of young Davis, the Clairvoyant, and listen to the clear and forcible expositions which he has given of the subject, I feel it my duty to communicate these facts to the world. It is not the voluminous character of this work that is designed or expected to commend it to the attention of the public; but, it is its original and interesting character added to the clearness and perspicuity of its expositions—its condensed form, and the manifest truthfulness of its every feature. And I would here state, what will doubtless be evident to every competent judge, that the texts furnished in this small work, are subject-matter for a large volume, -in fact,

for a series of volumes; but I have studied to present the simple naked texts to the scholar, the man of genius and science, not only that he may make his own comments and draw his own inferences, but also that the work may be available to all, and that every mind interested in the investigation and cultivation of the human powers may be furnished with this pamphlet - this embodiment of original facts as a guide or aid to his reflections on some of the most important interests to man, and the sublimest laws of the universe. And I say most emphatically; that it is the point, the originality, the intrinsic value, and self-evident truthfulness of this work, on which I rely as its highest and most substantial recommendation.

The facts presented on Astronomy, the force of which, I doubt not, will be readily perceived by every scholar, are most invaluable. They might have been carried to a much greater length; but, I have chosen, as I have before said, to submit the mere text or principle to the investigation of the learned and candid.

The explanation here given of the cause of motion, and especially the explanation of the laws by which the motions of all the heavenly bodies are produced, will be adopted by the learned; for it cannot be resisted, what ever innovations it may make upon existing systems, as the TRUTH, on this transcendently sublime subject.

The Lectures which follow are almost word for word as I have received them from the Clairvoyant. I have in some instances aided in the arrangement, and for illustration, have also inserted a few quotations from eminent Authors. As for instance, in the second Lecture, I have made a quotation from 'Townsend's Facts on Mesmerism.' Of the first Lecture, I would particularly state, that it is almost precisely, both in word and arrangement, as given by the Clairvoyant. Of the fourth and last Lecture, I have to remark, that it is EVERY WORD as given by the Clairvoyant; and I would also say, that he charged me most decidedly and repeatedly not to alter a word, or deviate at all from the course which he arranged and determined.

I have now fully stated the manner in which these facts have been obtained, and would add, that my manuscript has been constantly under the view and supervision of the Clairvoyant during the entire progress; and that in every stage of our advancement, after my most careful efforts in arranging and penning the texts and statements of our preceding interview, he would tell me at our following meeting, precisely the extent to which I had advanced, and the degree of accuracy that had attended my efforts, -and all this even when my manuscript remained in my study. Thus, when through misapprehension or accident, I have penned any thing materially wrong, the matter has been set right by the Clairvoyant, and I have duly made the correction.

In conclusion, I would say, I pretend not to infallibility in my decisions; but still, having read the standard works on the subject, I have no hesitation in saying, that I doubt not, that the theory given in this work, is a vein of vital truth which has been reached by no other Author.

G. SMITH.

POUGHKEEPSIE, N.Y.

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LECTURES ON CLAIRMATIVENESS.

LECTURE FIRST.

I AM aware that many learned and ingenious theories have been presented to the public on the subject of *Human Magnetism*; but these theories have not unfolded the great mystery, though they have, it must be acknowledged, thrown much light upon the science. This science, for a science it most assuredly is, claims the serious attention of all. Magnetism has long been known; but most bitterly opposed and ridiculed. I said it had long been known;--no doubt its existence can be traced back for four thousand years; and from that time through all succeeding centuries, it has existed under various names, in mysterious and obscure positions, until, finally, it was revived by Mesmer. He having the power; concealed it from the people, and clothed it in the same mystery; which caused the opinion to prevail that it was all the effect of Satanic agency. The same opinion is still entertained by the more ignorant and uninformed classes of community. But these impressions, I trust, will not last much longer; for the subject is now receiving the attention of the most learned and scientific men; and they can appreciate well its blessings, and the relief it affords to suffering humanity.

The science, however, is still clothed in mystery, and so believed to be by its own advocates; yet they admit the truthfulness of the same, having been convinced by the evidence of their own senses. Among such, and others, the question is asked---''*Why is it so?*'' Give me your candid attention, and I will give the answer.

I am aware of the responsibility resting upon me to redeem my promise. Then follow me closely through with the investigation, and see if we cannot discover something of the mystery of our present mode of existence, and *in this*, the primary cause of the great subject before us. To Physicians, I would say--Animal Magnetism is based upon physiological truths; and, therefore, is entitled to the serious consideration of men of your profession. Examine, therefore, carefully the lectures here presented, and see if you cannot discover in them science and philosophy. To Clergymen, I would say—see if there is not in this subject, deep and convincing evidence of the truth of Christianity; and if it does not unfold to your view the evidences which have so long been called for by sceptical minds. The subject before us affords the strongest argument in support of the truth which you have so long labored to maintain. Candidly investigate it, therefore, and see if you cannot claim it as one of your strongest proofs in favor of the faith once delivered to the Saints. To the honest inquirer after truth, I would say--Follow me through with these researches, and see if you cannot find in them that which will make you view yourself and mankind in a new and interesting light, and which shall satisfy you that your existence is a blessing instead of a curse. And to all I would say--If Animal Magnetism be not a science--if it be not a truth, put it down. But this conclusion cannot be arrived at, on your part, without candid and careful attention; and such attention ought certainly to be bestowed.

The questions to be considered in these lectures are the following: --

- 1st. The Brain-its physical structure, and magnetic power, &c.
- 2d. The structure of the Muscular and Sympathetic Nerves-their office, functions, &c.
- 3d. The Production of Mind.
- 4th. The Duality of Mind.
- 5th. The Brain in connection with the Magnetic and Electric Fluids.
- 6th. The Production of the Magnetic and Electric Fluids.
- 7th. The Exposition of Clairmativeness and Clairvoyance.

My object in these lectures will be to convince the understanding of the truth, and for this reason I shall employ plain and simple language, purposely avoiding embellishment of every description. Beauty of language,--studied phrases in setting forth a theory,--rhetorical flights and figures, may please the fancy, but are not so well calculated to convince the human mind as simplicity and plainness of speech. The theory of Magnetism itself is sublime; and its sublimity may best be seen when not presented in gaudy show or borrowed livery.

First. The Brain has four distinct apartments. The larger brain, or *Cerebrum*, is situated at the top, and extends to the front of the head. Its cavities are a great deal larger and more round than those of the lesser brain; consequently it possesses more substance. The *Lesser Brain* lies in the back part of the head; --this brain is divided into two cavities or departments, and is separated by a strong, membranous, elastic substance, and is covered by an equally strong, but thinner substance, termed *Dura Mater*. The brain itself is a soft, pliable, sensitive substance. Its appearance round the edge, in the living subject, is of a light red color. Externally, it has the appearance of a compound substance, --possesses a brighter and more beautiful color. Such is the larger brain.

The *Lesser Brain* has more of a yellow color in its external appearance; --does not possess such a lively; hue as the former, and is more dull and inanimate. It preserves the same appearance in its downward extension. This is what is termed the '*Medella {misprint for Medulla? PP) Oblongata.*' The whole brain is made up of small sensitive nerves. One square inch of brain contains upwards of 6.000 fibres.

Second. Man has five distinct senses-*Sight, Hearing, Taste, Smell, and Touch.* Through these senses all external impressions are conveyed to the brain, through the medium of what we shall here term the *sympathetic nerves*. These sympathetic nerves extend through the whole system. Every muscle or particle of flesh is connected with them. They extend to every joint, every tendon; every membrane, and through every bone of the system. In their passing through every particle of flesh, they gather from it substances which they carry to every membrane, tendon, muscle and ligament, which surrounds, controls and embraces every joint. They are thickly dispersed through the bones, and are traced to the utmost extremities; and in fibres so small, that their existence has been questioned.

To show that these nerves pass through every bone, we will suppose a bone in any part of the body broken. After placing the parts together, and keeping the limb in a quiet condition for a period of time, they become solid as before. Now, if I should ask

the Physician, why the bones do grow together again? his answer would invariably be, "*It is natural.*"

Again. Suppose that a wound is made in the flesh, and I should ask the physician if it would heal again? "*Certainly.*" would be the answer. Suppose I should ask him why he is convinced it will heal again? His answer would be, "*I know it by experience.*"

Almost in every case the physician is not acquainted with the primary cause of its becoming restored, but simply affirms, I know it by experience."

Now we will take the bone that is broken, and place the parts together, as before mentioned, and we will inquire the cause of its becoming sound. The small fibres or nerves in the bone are set at work. They accumulate and carry regularly small substances or particles and deposit them at the place broken. Ten thousand of these in one bone, perform the same action, and continue depositing small substances until they completely unite the broken bone together. These deposits become ossified, which gives the strength. How plain is the cause, therefore, why it is natural for two bones to grow together or become united. Whenever a bone in any part of the system is affected, the pain in that bone is most insufferable. But would such sensation exist, in the part affected, unless there were *nerves* of sensation existing in the bone itself? Certainly not.

Again. In the wound in the flesh, which was mentioned, the same nerves perform the same action, --they accumulate and keep accumulating substances, and carry them to the wound. A deposit is never misplaced, --and if let alone, or treated properly, never heals too fast, and never produces mis-action. These nerves keep continually acting and re-acting, until the wound is completely restored.

Alike this, and to the same end, the ramifications are made by them through the whole system; and so perfect is their action, that they form, renovate, and produce an entire new system in the space of from five to seven years - the old particles, through the action of these, being thrown off by the pores and glands of the flesh, &c. These nerves extending from the brain itself to every part of the body, become the grand agents of transmitting all sensations, from external objects and impressions, to the brain. But what is the cause of sensation arriving immediately at the brain from the seeing of an object, the hearing of a sound, the smelling of an odour, or the touching of any solid body? Why is not the sensation produced or conveyed to some other part of the system, or upon the whole body alike? There can be but one answer to this question, which is, that the brain itself is *positive*, or that it possesses a positive attractive power over all external communication. Every object in existence which is subject to the magnetic influence, or which is magnetic in itself, has a positive and negative pole. The earth has its positive and negative poles, the magnetised bar of steel, and the needle by which the mariner directs his course over the watery wast. This is a law of inert matter which the Deity has established, and why may not the same law in a modified form extend to man, and to all other animated beings?

The sensorium of the brain is made up of more sensitive substance than any other part of the system; and being so sensitive, it draws all other impulse from the external organs, and is analogous to the wound spoken of in the flesh. It is with this, as has been shown to be the case with the nerves; --they perform their action at the wound, for the reason that the wound when made becomes of a positive or attractive nature. All impulses, through the power of attraction, arrive at the brain and make

impressions there. Were not the brain a magnet - did it not possess a positive power over all external impulses, *sight* or *sound* would be as likely to produce sensation in the feet; the hands or the body, as at the brain. But the brain alone is affected through these senses. The brain, therefore, is attractive.

The Lesser Brain possesses the power of motion. There is one distinct sense or organ which has the power of causing locomotion. The power is conducted from the lesser brain; down its continuation until it joins the *spinal chord*. From thence it is conducted through the system by thirty-two distinct pairs of nerves, commonly termed the "*muscular nerves*." All these nerves and muscles are under the control of the mind; and give motion to the body; the limbs and all their appendages. The action of these nerves is voluntary; *i. e.*, they are controlled wholly by the will, moving at its bidding the eyes, the tongue, the head, an arm, the fingers, &c. These organs and limbs never move unless the mind wills them to move. There can be no muscular action unless an effort of the will is first put forth. I am now in the position in which you behold me - standing here. Now if the power of willing were taken from me at this moment, I should always remain upon this spot unless removed by some foreign power. To change my present position and move to another part of the room, I must first put forth an effort of the will. I will, then, to move to the other part of the room: the moment I will to go to that part of the room, the nerves are acted upon, moving the limbs which perform the office of locomotion, conveying me to the spot where I had designed to go; - so completely are these nerves under the control of the will.

Now the mind is often deceived in the appearance of things, and a greater effort of the will, in consequence, is put forth to accomplish a thing than is actually necessary. For instance, I see a large stone lying at my feet. Knowing the density and weight of stones generally; I put forth an effort to raise it. The effort is just in proportion to my previous knowledge of the general weight of stones of the size of that which I am about to lift. But when I grasp the stone and raise it up very suddenly, I am, for the moment, surprised. I find it not half so heavy as I had supposed, owing to its porous state, --and I have put forth twice the effort of the will, and consequently twice the amount of force that I need to have done to accomplish my object. This is owing to the mind or judgment's being deceived relative to the weight of the substance. This often happens.

Again: I approach an object - it may be a small cask. I stoop to raise it, but do not succeed in the first attempt. The cask is filled with a heavy substance, of the weight of which I was ignorant; consequently, the first effort was not sufficiently powerful to raise it. I then put forth a greater effort, and accomplish my object.

Now from this fact you discover that the first effort is in the will itself; and the force or strength, exerted in the nerves, is just in proportion to the strength or exercise of the will. Were it not so, there would have been just strength sufficient exerted to lift the stone in the first instance, and no more. And in the second, there would have been enough exerted to lift the cask in the first attempt. But in both cases the judgment was deceived; and hence, in the first, a superabundance of force, and in the second, not enough.

Be it remembered then, that the nerves of motion are always controlled by the mind or will, unless indeed, as is sometime the case, their action is arrested by a diseased state, as in paralytic affections, when the mind cannot act upon them. In such cases, they no longer obey the will - its agency of producing obedience being arrested. But in the healthy state, the will always controls them, but the nerves themselves never control the will.

The Sympathetic Nerves, of which we have before spoken, have a different office to perform. Their office and functions are unlike the others. The mind acts upon and controls the muscular nerves, --but the sympathetic nerves act upon the brain and control the mind. Through these nerves, all sensations are conveyed to the mind. The sense of sight, of hearing, of taste, of smell, and of touch; are conveyed to the brain through these nerves unbidden by the will, and in many cases, absolutely against it. They are complete masters of the mind in this respect. A person cannot prevent the sense of sight; unless he closes his eyes; and, if he sees an object, he cannot prevent an impression being made on the brain, if he closes his eyes immediately after having seen it. He cannot prevent the sense of *touch*, if you make an impression on his body, though he exert his will ever so much. Neither can he prevent *taste*, if he put any substance in his mouth; --nor *hearing* that which may be ever so disagreeable to him, unless he stops his ears with his fingers, or removes himself beyond the sound of the words that are addressed to him. We cannot prevent the smell of a bad odor when we come in contact with it, however nauseating it may be, unless we close with our hands the organ of smell.

These Sensations then, are all conveyed to the brain, unbidden by the will, and, in many cases, absolutely against it; thus acting upon and controlling the Mind; as the mind, through the exercise of its own will, acts upon and controls the muscular nerves. From these facts, it is shown that the mind is subject to one set of organs, and is full master over another.

All the senses that have been considered, act involuntarily; and the brain being *positive* or *attractive*, irresistibly receives their impulses, --for it is impossible for a person not to receive communications from the organs of sense. Therefore, as these communications are irresistibly carried to the brain, the former conclusion is correct, that the brain itself is positive. Hence, the brain is a magnet, its operations are magnetic, and its phenomena are magnetism.

Third. The mind itself is formed through the five senses, and by the medium of the sympathetic nerves. Reckoning the senses of man all perfect, we will proceed to show the bearing they have on the mind. The first organ we will notice is the *Eye*. The organ, nerve and brain, compose the sense of vision. The eye is placed upon an object: the sense of that object is conveyed by the nerve to the brain, and leaves an impression there.

The next organ to be considered is the *Ear*. The organ receives the sound: the nerves convey the sense of that to the brain, and leave the impression there.

In the third place, we will consider *Taste*. The organ receives the substance: the sense of that is conveyed by the nerve to the brain, and leaves the impression there.

The fourth is *Smell*: an odor is received into the organ - the sense of that is conveyed by the nerve to the brain, and leaves there the impression.

Fifth, the Sense of *Touch*. An impression is made on the body: the sympathetic nerves convey the sense of that to the brain, and, as in the former cases, the impression is made there.

These are the five senses through which the mind is formed; and without which, no mind acting in harmony with the physical organization exists. To prove this, we will take one or all of these senses, and cast theirs from the body.

If a person have not the organ of vision, he has no means whereby he can receive the impression of sight; consequently, no impression of that kind can be made on the brain. He is utterly incapable of forming any correct idea whatever as to the true nature of sight, because that idea itself can only be obtained from actual experience - from actual vision. Through the action of the eye and nerve, an impression is made on the brain, and that impression itself constitutes what we term *seeing*. Hence, without the organ, that impression can never be made, and one, so situated, is thereby deprived of all means by which he can ever obtain a correct idea of that sense. The following account, which I take from the "*Village Register*," of an operation performed by Dr. Grant; on the eyes of a man born blind, suddenly restoring him to sight, is confirmation of the above: --

"Dr. Grant having observed the eyes of his patient, and convincing his friends and relatives that it was highly probable that he could remove the obstacle which prevented his sight, all his friends and acquaintance who had any curiosity to be present, when one of full age and understanding was to receive a new sense; assembled themselves on the occasion, but were desired to preserve profound silence in case sight was restored; in order to let the patient make his own observations, without the advantage of discovering his friends by their voices. Among many others, the mother, brothers, sisters; and a young lady for whom he had formed a particular attachment, were present. The operation was performed with great skill, so that sight was instantly produced.

When the patient received the dawn of light; there appeared such extasy in his action that he seemed ready to swoon away in the surprise of joy and wonder. The Surgeon stood before him with his instrument in his hand. The patient observed him from head to foot, and then observed himself as carefully; and comparing to himself, he observed the hands of both were exactly alike, excepting the instrument, which he took to be a part of the Surgeon's hand. When he had continued in this amazement for several minutes, his mother could no longer bear the agitation, of so many passions as thronged upon her, and fell upon his neck, crying; out-- My son; my son!' The young gentleman knew her voice, and could say no more than 'Oh, me, are you my dear mother? and fainted. On his recovery, he heard the voice of his female friend;

which had a surprising effect upon him. Having called her to him, he appeared to view her with admiration and delight, and asked her what had been done to him. 'Whither,' said he, I have I been carried? Is all this about me, the thing that I have heard so much of? Is this seeing? Were you always thus so happy and glad to see each other?' In all his conversation, he manifested but faint ideas of anything which had not been received by the ear or through the sense of touch."

Now, all the circumstances connected with this case, go to show that the blind patient had never formed any definite idea of the true nature of vision, and hence his surprise, joy and: wonder, when sight was produced. He was; till that moment, lacking in that part of mind which is formed through the sense of sight.

In the second place, let us consider the ear destroyed, or never existing: there would be no impression made through this organ on the brain. As an illustration, I give the following from "Goldsmith's Animated Nature:"-

"A young man of the town of Chartres; between the age of 23 and 24, the son of a tradesman, and deaf and dumb from his birth, began to speak all of a sudden, to the great astonishment of the whole town. He gave them to understand, that about three or four months before, he had heard the sound of the bells for the first time, and was greatly surprised at this new and unknown sensation. After some time, a kind of water issued from the left ear: he then heard perfectly well with both. During these three months, he was sedulously employed in listening, without saying a word, and accustoming himself to speak softly, (so as not to be heard;) the words spoken by others. He labored hard also in perfecting himself in the pronunciation, and in the ideas attached to every sound. At length, having supposed himself qualified to break silence, he declared that he could now speak; although as yet but very imperfectly. Soon after, some able Divines questioned him concerning his ideas of his past state, and principally with respect to his ideas of God, his soul, and the morality or turpitude of actions. The young man, however, had not drawn his speculations into that channel. He had gone to mass, indeed, with his parents, and learned to sign himself with the cross - to kneel down and to imitate all the actions of a man that was praying; but he did all this without any manner of knowledge of the design or object saw others do the like, and that was enough for him. He knew nothing even of death, and it never entered his head: he led a life of pure animal instinct; entirely taken up with sensible objects, and such as were present."

In the third place, consider that the *taste* never existed: there would be no impression through this organ on the brain.

Consider the organ of *smell* also, destroyed, and the former would be the result.

Consider, lastly, a man existing without the *sense of touch*; --the brain would be unconscious of any such existing power.

I have observed that without these senses there would be no mind. Suppose a human being entirely destitute of all these senses, --he would never have any consciousness

of any of these existing powers or agencies. Hence, there would be no cause to produce an effect, i.e., mind. Such a person would have no mind: -- he never heard a sound, --has never seen an object, --has never experienced taste nor smell, --he is entirely destitute of all susceptibility: therefore, the former conclusion would be demonstrated. He would merely inhale and exhale the breath, without being conscious of it. --Such a one would possess no mind, no judgment, no understanding.

Now, on the other hand, let us open one of these doors that always been shut; --let us open the organ of vision; and it opens to him a world of objects and sights. The sensation is carried by the nerve to the brain: here is a cause producing an effect, and that effect produces just mind enough to make him conscious that he sees.

Again: Throw open the organ of the *ear*, and the same effect is produced on the brain. Both of these effects produce or form mind; and this is the medium by which he receives all the mind that he as yet possesses - through the opening of these two doors. Open two more, i.e., taste and smell; and the same effect is produced which causes mind. He is then aware of sight, hearing, taste and smell. With these four senses he now possesses, he is still unconscious of all susceptibility. Any infliction can be made on the body without subjecting him to the least suffering, --he will experience no pain or sensation. He is destitute of the sense of touch, which produces that part of mind, --he never experienced it. Now just open the door of *touch*, and set that sense in operation - clear away all obstruction between that sense and the brain, and he is suddenly conscious of all susceptibility. All these organs are now set at work: the evidence of these organs is carried to the sensorium of the brain: there it is digested, --the digestion produces the mind - the mind the intellect, the judgment and the understanding.

I am aware that these views, concerning the origin or formation of mind; will subject me to the charge of materialism; but such a conclusion would be wholly premature, since it will be shown in the proper place, that mind itself is not a production of the gross materials of which our bodies are formed; and that it is dependent upon the physical system only for its *formation* in the brain of man. The mind is all immaterial, imponderable substance; and in no wise dependant upon matter for its existence.

It is painful to see with what jealousy a certain class of religionists look upon every new development of science, fearful that religion, or, at least that which they have erroneously called religion, will thereby be endangered. Such men, however strenuously they may advocate Christianity, are the greatest sceptics in community. Suppose it were proved beyond a doubt; that the mind of man was not all immaterial or immortal principle, --ought this, if I am a Christian, to overthrow my faith in a future state of immortal existence? Is not Christ's resurrection certain proof of life beyond the grave? Is not the voice of Revelation--“ *the dead shall be raised incorruptible - this mortal shall put on immortality*” sufficient to fortify our minds and give us a well grounded hope of future existence? This is the only sure hope for the Christian:--the foundation of all hope is the resurrection of our blessed Lord. This, science can never overthrow, and therefore, religion can never be endangered, whether it be proved that the human mind is mortal or immortal---material or immaterial.

But these sceptical Christians, to whom we have alluded, and who are ready to sound the alarm against every new discovery that is made in science, as though they themselves were the physical guardians of all that is sacred, *hug* closely to their embrace the doctrine of the immortality of the mind as their only hope of future life; whilst the glorious doctrine of the resurrection, as set forth in the Holy Scriptures, it would seem, is one of minor importance in their estimation!! However, there is no cause for alarm in the views we have presented on that subject, since the doctrine of the immortality of the mind is confirmed, rather than denied. The sentiments I have advanced upon the origin or formation of mind, are a practical comment upon the following passage of Scripture:--"And God formed man of the dust of the earth, and breathed into his *nostrils* the breath of life, and he became a living soul." It cannot be doubted that the "*breath of life*;" which God breathed into man, was the immortal part, or mind, which is the principle of all life and animation. It was this which constituted the living soul, and not the air which is inhaled, and exhaled by the lungs, which, it is vulgarly supposed, was the breath of God. The breath of life, which came from God, was the *soul*, the *mind* - and this was breathed into man's nostrils, or through his senses, as the expression plainly implies.

We are not to understand the language of the inspired penman in its most literal sense, that God actually breathed the breath of life into man: --God is a spirit,- he performs all his work by fixed and unalterable laws. The elements are subservient to him, and are made the agents by which he performs his "handy work." The physical frame of man was first formed by laws, doubtless, which God had instituted for that end; -- then, by other laws; the "breath of life." or the intelligent, thinking soul, was breathed through his senses, and he awoke to life and consciousness, to rejoice in his newly discovered existence. But we must defer further remarks upon this point until our fourth lecture, when we shall have occasion to point out more fully the nature of those laws by which mind is formed.

Fourth. We are to speak of the *Duality of Mind*. Man has two distinct minds. The *brain* has two general divisions, --the *Cerebrum*, or proper brain, so called; and the *Cerebellum*. The Cerebrum is the uppermost and largest. The Cerebellum, or lesser brain, lies below and behind; being separated from the former, by the Tentorium. The *larger brain*, is the seat of one mind, and the *lesser brain* is the seat of the other. For the sake of distinction we shall call these minds the *larger* and the *lesser*. By the larger mind, we mean that which exists in the larger brain. And by the lesser mind, we mean that which exists in the lesser brain. We would not here be understood to say, that man has two distinct intelligent minds - this is not our idea. There can be but one intelligent mind, which is that located in the larger brain. That which we termed the lesser mind is unintelligent, and subordinate to the larger, and is made the agent or instrument of all voluntary motion; --this is its office, as will be shown in the Lectures which are to follow.

It has already been shown, and the fact is generally admitted by physiologists, that muscular motion is produced from the smaller brain, through the exercise of the will. Will is simply an attribute, or an exercise of the larger mind. This mind makes an impression on the lesser mind, exciting it to action, and this last moves, in consequence, the nerves of motion, and thus muscular action is produced. This accounts for the phenomenon of sleep. The greater mind, which excites to action the lesser,

producing motion and locomotion, gives up its controlling power when the latter, becoming inactive, falls into that state we commonly term sleep. All voluntary motion then, of course, ceases. The five senses, sight; hearing, taste, smell and touch are closed. Impressions, through these senses, are no longer made on the brain. Now, if man possessed but one mind, and if this mind ever became inactive, when sleep was once produced, he would never be able of himself to wake again from that state.

But the larger mind never slumbers, -- it is always in active operation. --it stands sentinel during the hours of sleep. When nature has balanced and recruited her disordered forces, during the hours of repose, that waking mind makes an impression upon the *lesser*, rousing it to action, and muscular motion is again performed. Sometimes on retiring to rest, we charge our minds with the time at which we wish to awake, and we are generally awakened at the time appointed. This again is evidence of the fact that there is, during sleep, a waking mind which rouses us at the time appointed. So far as my own experience is concerned, I do not recollect of a single instance of failure in this respect. I am always awakened at, or very near, the time which I had determined on before going to sleep.

This view of the Subject also accounts for the phenomena of ordinary dreaming. The larger mind is never inactive: --during sleep, it is either occupied in reviewing the events to which its attention had been called during the day, or wandering away into the regions of fancy, picturing to itself scenes often of a ludicrous and visionary character. Some of its operations are distinctly impressed upon itself, and these, when we wake; are immediately recalled. Now the very fact of dreaming, and the recollection of those dreams, proves most conclusively that there is mind in active exercise during our slumbers. It proves also the *duality* of mind. If the mind be *one and indivisible*, it would be utterly impossible for a part of that mind to slumber, whilst the other part was in active exercise. And that that part of mind which has the control of muscular or voluntary motion, *is inactive* during sleep; is proved from the fact itself, that muscular action does not exist. And also on the other hand, that a part of mind is active during sleep; is proved from the fact of dreaming. This establishes the doctrine of the duality of mind.

Another evidence of the doctrine under examination is, that a man can perform two or more actions at the same time. He can converse and he can walk; he can compose, and he can write; he can think, and he can give utterance to those thoughts. In all extemporaneous speaking, the two minds are, in active exercise. The larger mind contemplates, investigates, compares and arranges the subject or matter to be presented, and the smaller mind, at the same moment, moves the organs of speech which give utterance to the same. Were it not so, we could never converse whilst we were walking, nor compose whilst we were writing, nor investigate and arrange matter whilst speaking in an extemporaneous manner.

End of first lecture

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Psychical Research in Australia

RONALD ROSE

This article is reprinted from the Journal of the American SPR April 1950 44 2. Its author, Ronald Rose, was to achieve popular success with a book "Living Magic" (1957) about the aborigines, though it was criticised by Rev. Professor Adolphus Peter Elkin, the senior investigator and doyen of Australian anthropologists mentioned in this article. Of others mentioned, Michael Scriven was to become an eminent philosopher of science with a continuing interest in parapsychology, while Dr Johnson (Raynor C. Johnson) wrote "The Imprisoned Splendour" (1953) which established him as an outstanding interpreter of psychical research. LP.

With the notable exception of Dr. Robin Tillyard, F.R.S., Entomologist to the Commonwealth Government of Australia, there has been no Australian who has made any outstanding contribution to psychical research. There are, however, a few isolated but enthusiastic groups interested in the subject which may, in a few years, develop into reliable and vigorous research bodies. These notes may serve to indicate in broad terms the position of psychical research in Australia and give some idea of the difficulties which these small groups are encountering and overcoming. (1) How much more rapid their progress might have been if Dr. Tillyard had not met his untimely death in January, 1937, it is not possible to estimate. Certainly his influence would have resulted in a much more informed attitude towards the subject by both press and public.

In all branches of culture and learning Australia is at some disadvantage in being distant from centres *of* activity overseas. This is particularly so in psychical research, which is further hampered by reluctance in some academic quarters to consider new ideas, especially those of an unusual nature, with a conservatism amounting almost to backwardness. The few groups of workers here are isolated also from each other and their separation by some hundreds of miles hinders the interchange of ideas and even the knowledge of one another's activities. Not one of them is yet large enough or *financially* able to produce any publications.

Although psychical matters are occasionally reported very fairly, the principal difficulty that psychical research in Australia is encountering is that of the attitude of the press. In general terms both press and public regard psychical research and spiritualism as synonymous. In press articles and reports the two terms are frequently used interchangeably simply because their authors are unaware that there is any difference. In some cases the attitude is scornful, even of the existence of psychic phenomena. I believe that this results not so much from malice as from want of reliable information on the subject.

When psychical matters having some news value occur, the press seeks information from spiritualist bodies, which call themselves scientific-sounding names. One such organization in Sydney calls itself The Society for Psychical Research (Australia). To describe at any length the activities of this body would be

quite out of place here. They are, in some instances, quite humorous. For example, at a lecture in September 1948, a leading member of the Society described some "research" conducted at Taronga Park Zoo, Sydney, in which members of the Society observed the aura associated with elephants. It was stated that the aura of elephants was pink, that it had been acquired from the children who are given rides on them, and that it indicated their good humor. Such concepts, together with typical spiritualist beliefs, are regularly expounded. These are comparatively harmless things. However, it is of concern that the Society not merely has adopted the name of a respected scientific body but, with incredible bumptiousness, represents itself as being, in fact, scientific. Recently, with ponderous seriousness, it made a press statement that one of its activities was that of curing mental patients by "casting out devils." This claim, of course, attracted severe criticism from psychiatrists - and *psychical research* was held to be responsible for such dangerous activities. The name of the Society is sufficient to gull a not too critical press and public. So long as such bodies function under scientific names, psychical research will be seriously impeded.

The Society for Psychical Research (Australia), of which I have considerable knowledge, conducts no scientific research, and its principal officers have little or no knowledge of current research. It does, however, hold classes in astrology and palmistry.

I understand that the Society for Psychic and Occult Scientific Research in Melbourne is a similar body. An inquiry for specific information as to the nature of their "scientific research" brought no response.

The parapsychological work carried out in Australian Universities has been sporadic and inconclusive. Although no such research has been carried out by Melbourne University there is a body attached to the University (the Melbourne University Society for Psychical Research) consisting of graduates and undergraduates, which is apparently doing valuable work. This Society has carried out numbers of ESP tests, including a long-range test in conjunction with Dr. Rhine. This was, unfortunately, not significant in its results. At the present time it is proceeding with an extremely novel PK experiment which is a complete departure from the dice technique and which should yield interesting results.

In addition, the members of the Society are carrying out investigation of the Kilner screen effect, and have examined the claims of several mediums and the Piddington thought-transference stage act, which is now attracting some attention in England. Mr. W. B. Lasich, M.Sc., who is the Research Officer of the Society, in addition to conducting the Kilner screen experiments, is engaged in an experiment on the paranormal cognition of drawings. Both Mr. Lasich and the Secretary of the Society (Mr. M. Scriven, B.A.) are members of the English S.P.R. Dr. Johnson, also a member of the English body, is giving a series of twenty lectures on psychical research at the Adult Education Classes at Melbourne University, a move which, it is hoped, will do much to clarify popular concepts of psychical research and its subject matter.

It is interesting to note that Professor O. A. Oeser of the Department of Psychology, Melbourne University, with all these activities going on about him, twice advised me this year that, so far as he was aware, "no psychical research or research on paranormal psychology is at present being carried out in Melbourne." It was by chance that I learned of the existence of the M.U.S.P.R. from a member of the Australian Psychology Centre when giving a talk there on psychical research.

A somewhat different attitude exists in the Department of Psychology, Queensland University, Brisbane. In response to a general enquiry as to whether any psychical research was being carried out in Queensland, the Senior Lecturer in Psychology, Mr. G. F. K. Naylor, M.A., M.Sc., replied, *inter alia*, as follows:

"Naturally, we are aware of the valuable work being carried out by such men as Professor Rhine, and it so happens that during the last two years we have made several attempts to duplicate his results in experiments of our own. At certain stages the results appeared promising but in each case it was ascertained that a sensory clue was, in fact, being employed by the subject. We can therefore only state that, so far, our results have been entirely negative. They have, however, proved of great value to students in emphasizing the extreme caution which must be observed in planning and conducting such experiments if their results are to have any scientific meaning.

"We propose to continue this work as opportunity offers but in view of higher priorities which we have assigned to other aspects of our research, it seems unlikely that any results on parapsychological problems will be achieved in the near future.

"We know of a number of individuals in Queensland who genuinely claim to have had experiences leading them to believe that they possess unusual powers possibly explicable in extrasensory terms. However, as far as we are aware no organized research in this field is at present being conducted in Queensland."

Mr. Naylor expressed interest in any experimental work that might be proceeding in Sydney, which appeared to be producing positive results.

The Professor of Psychology at the University of Sydney, Dr. W. M. O'Neil, advised that no parapsychological work had been carried out by his staff or students in recent years. Some interest in psychical research is, however, shown by the Professor of Anthropology, Dr. A.P Elkin. In the course of his anthropological investigations with the Australian Aborigines Dr. Elkin has accumulated numerous general accounts of the psychic life and lore of these primitive people, together with specific, detailed accounts of apparently supernormal phenomena. Some of these he has personally experienced; others were related to him at first hand. These he has collected in his book *Aboriginal Men of High Degree*. Some sections of an earlier, more general work, *The Australian Aborigines*, also deal with the natives' psychic practices and beliefs. Both are valuable anecdotal records of the psychic life of a race that is rapidly dying out.

Like most primitive races the Australian Aborigines claim the conscious use of telepathy, and many of the recorded incidents tend to support this claim. Up to the present no attempt has been made to put their claims to the test by the application, *mutatis mutandis*, of standardized procedure. The writer recently carried out significantly successful ESP and PK experiments at an Aboriginal Settlement in

Northern New South Wales with the cooperation of the Aborigines' Welfare Board. At about the same time Dr. Elkin carried out short series of similar tests with very primitive natives in Arnhem Land, Northern Territory. Unfortunately he was not able to carry out a sufficient number of tests for adequate statistical treatment, but arrangements are in hand for further work to be done.

It is hoped that these enterprises will lead to more extensive investigations of the psi capacities of the natives here and in other parts of the world as well, and perhaps enable a more direct comparison to be made between the richly psychic life and lore of primitive people and that of more civilized people than has previously been possible.

In the ordinary course of events it would not be politic for the writer to record the activities of himself and a small group of associates (principally his wife, Mr. David Mustard, Mr. K. Watson, B.Ec, and Capt. and Mrs. W. Donk) but it may be noted that this group has carried out ESP and PK tests, investigated trance phenomena, and instituted enquiries into spontaneous phenomena reported in the press. The last have been disappointingly unproductive. Some instances of spontaneous telepathy, precognitive dreams, etc., have been reported to the writer as a result of short radio talks on various aspects of psychical research that have received publicity from time to time.

It may be of interest to note here the Government attitude to divining in New South Wales (enquiries were not instituted in the other States) because of the widespread nature of this practice in parts of the State where farmers are largely dependent on subterranean water supplies. The Department of Agriculture stated that its attitude was "quite open." It had provided opportunities for diviners to demonstrate their skill, and was aware of both success and failure.

The Water Conservation and Irrigation Commission stated that it regarded the practice as "very much open to doubt" and pointed out that records kept since 1918 showed that 84% of bores had been successful on undivined sites whilst only 70% were successful on divined sites. The Commission stated that "as far as can be ascertained, no discovery of importance has been made by a diviner which could not have been made by simple methods of observation and inference."

Enquiries in Tasmania, South Australia and Western Australia have failed to reveal the existence of any investigatory or experimental research. Professor E. Morris Miller of the University of Tasmania advised that he was unable to undertake any parapsychological work due to lack of staff. He forwarded particulars of some phenomena he had personally experienced.

Psychical research in Australia consists of, to use the words of Mr. Scriven of the M.U.S.P.R., "a few islands of science in a sea of spiritualism and apathy." Actually the spiritualist movement is quite strong. There are 2,000 members of the Associated Spiritual Churches in Sydney alone, with probably a much greater number in the Australian Spiritualist Union.

In addition to the spiritualists, Australia has its share of pseudo-scientists who, together with the S.P.R. (Aust.), dispossess neurotics of evil spirits and indulge in other similar practices. One such "spiritual psychiatrist," as he describes himself, claimed recently to be removing evil spirits from a woman who fears she will be

molested by three blind men unless she washes her hands daily in dragon's blood, and a man who is possessed of a malignant louse which roams inside him. Other *soi-disant* psychologists and scientists, with a good deal of enthusiasm, but little training, advise enquirers on "psychic problems."

In Australia psychical research has tremendous possibilities. Provided departmental obstructions and restrictions can be overcome, the enterprising student has splendid opportunities to do pioneering work with the aborigines in addition to the normal channels of psychical enquiry. Some advancement in psychical research would undoubtedly result if the spiritualists conducted themselves as spiritualists instead of assuming the names and authority of responsible bodies. The greatest advancement, however, would be achieved if the experimental results of overseas bodies forced the Universities to undertake extensive research themselves. In the meantime the small groups of workers already functioning are, despite the general stultifying apathy, pushing ahead their researches with earnestness and ingenuity.

1. The notes are not claimed to be complete but do represent the result of fairly extensive enquiries. Details on Robin Tillyard can be found in *Psypioneer*-newsletter volume 1. No.19 page 233.

<http://www.woodlandway.org/PDF/19.PSYPIONEERfoundedbyLesliePrice.pdf>

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TWENTY QUESTIONS ANSWERED

Readers will recall that to mark the twentieth issue of the Pioneer (December 2005), we offered a short quiz. There were twenty questions whose answers could be found in the successive issues of the newsletter. Here they are again, with the answers, and some comments.

- 1) Which SPR founder is omitted from the SPR web site?

Edmund Dawson Rogers. The Society was his idea, but he was not a university man, so he has been eliminated from SPR publicity material.

- 2) Which Prime Minister belonged to the Lyceum?

Alfred Deakin of Australia had been a Lyceumist as young man, though his beliefs had become wider by the time he became premier.

- 3) Where was the Spiritual Brotherhood located?

Keighley in Yorkshire. It was not then a church, so claims that it is the oldest Spiritualist church in England are true only up to a point.

- 4) Who edited Herald of Progress?

Andrew Jackson Davis in New York. Do any copies survive in England?

- 5) Who responded coolly to the Australian phenomena of George Spriggs?

Emma Hardinge Britten. It is moot point whether she thought he was not genuine, or she was just jealous. However, if she did not believe in someone (like the Eddys?) she was more likely to ignore them in her history.

- 6) How many mediums are involved in the longest running project in psychical research?

None. It is Ian Stevenson's investigation of children who remember previous lives, begun over forty years ago. That's longer than the Cross-Correspondences.

- 7) Which bachelor medium was wrongly accused of matrimony in the New Dictionary of National Biography?

Stainton Moses. We understand the error has been corrected in the latest electronic version, but most libraries will be using the paper edition a century hence.

- 8) Which daughter of Arthur Conan Doyle has been virtually ignored by biographers?

Mary from his first marriage. The nicest member of the family, through the Psychic Bookshop she met Edwin Butler, the early supporter of the Psypioneer Project who passed in October 2005.

- 9) Who said " You supply the faith - we will find the money"

The guide Red Cloud, in relation to the proposed new newspaper "Psychic News." This raises another question. To quote the compiler of a 1938 book "Red Cloud Speaks" - "Who Red Cloud really is, I do not know. He manifests in the spirit body of an Indian, but that I am sure is in turn only the instrument of a higher spirit beyond."

- 10) Which Irish medium founded an international research organisation?

Eileen Garrett founded the Parapsychology Foundation, whose impact could be seen in articles by Dr Carlos Alvarado in issue 20, The PF now has the most influential Lyceum in the world – it's a Lyceum, but not as A.J. Davis would know it.

- 11) Who was the first medium to work professionally in London?

Mrs Hayden from America. Her fees were very high.

- 12) Who was woken up by raps at the Fox house in Hydesville a year before the Fox family moved in?

Mr and Mrs Weekman. This might suggest the house was haunted.

13) Who predicted there would be no war for the next decade at least – in Spring 1939?

Frank Blake, SNU president. Perhaps his guide read the Daily Express.

14) Who first spoke of healers on the BBC radio?

Possibly Rev. John Pearce-Higgins, though excavations at the sound archives of Broadcasting House might correct this. Spiritualism in general had featured before.

15 and 16) Which clairvoyant appeared before Queen Victoria, and who was her partner?

Georgiana Eagle and her father George. They were well-known stage magicians.

17) Who was the first research officer of the International Institute for Psychological Research, as it was originally called?

Professor Fraser-Harris, though Nandor Fodor soon took over the position.

18) Which Antipodean group celebrated the building of their new hall with a concert and a social in 1900?

Wellington Association of Spiritualists, New Zealand.

19) Whose thumb print was not as claimed?

Walter, the spirit brother of the medium Margery. The print was of her dentist.

20) Of which organisation was Mrs Rose Champion de Crespigny the leader at her death?

British College of Psychic Science. Not to be confused with the post-war College of Psychic Science, even though Muriel Hankey worked for both.

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Notes by the way

CLAIRVOYANCE AND POLITICS

Dr Rudolf Steiner (1861- 1925), founder of Anthroposophy, was one of the most influential clairvoyants of the twentieth century, and regarded by many as an initiate. He was deeply unimpressed by Spiritualism, as he made clear in his lectures on “True and False Paths in Spiritual Investigation.” It would be interesting to compare him with his clairvoyant contemporary, C.W. Leadbeater, who largely remained within the Theosophical Society.

One of the great issues on which the two clairvoyants differed was their attitude to the Christian revelation. But there was another issue of a grave nature - the Great War of 1914-18.

As an intellectual in the Central Powers (whether an Austrian or German) Dr Steiner had to take a view of events. Many, like the supposedly liberal theologian Adolf von Harnack, wholeheartedly supported the Kaiser.

But Austria had helped precipitate the war by a punitive ultimatum to Serbia. Germany had invaded the neutral Belgium, and even in the opening weeks committed appalling atrocities against civilians.

In Britain and America, the current Iraq war reminds us that intellectuals can criticise governments. At some personal inconvenience, Dr Steiner could have told his fellow subjects that they had done terrible wrong. He could even, like the prophet Jeremiah, have told them they would lose. Four empires were destroyed by the war (Russian, Ottoman, German, Austro-Hungarian) and the twentieth century was blighted. It was one of the great moral issues of his time.

Instead he told them they had been conspired against. This already flourishing popular belief was greatly intensified by the German defeat in 1918. Steiner spoke darkly (for example in “Karma of Untruthfulness”) of Anglo- American brotherhoods that sought domination over mankind. **They** had manipulated events to bring into being about the Great War, he argued, and **they** had also masterminded the Bolshevik Revolution.

Dr Steiner was in no way sympathetic to racism or nazism, but did he miss an opportunity to speak out about the sin of the German-speaking nations in the Great War? Did he contribute to their feeling of victimhood, which helped lead to a further war, with even worse atrocities? Did he support that German belief in conspiracy which persisted until 1945?

The Australian New Dawn (www.newdawnmagazine.com) repeated Dr Steiner's theory in its issue of November-December 2004 (see the article on their web site by Sevak Gulbekian " Brothers of the Shadows- a perspective on Conspiracies.") It would be interesting to learn of any Anthroposophist who has ever suggested that Dr Steiner's soft-peddling of German misdoings in the war was itself wrong in any way.

Whatever, your views, here is an example of a psychic pioneer deeply implicated in the events of the age.

Leslie Price

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