

# *PSYPIONEER* - An Electronic Newsletter

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## LECTURES ON CLAIRMATIVENESS

### LECTURE THIRD.

*(For an introduction, and the first lecture in this series, see Psypioneer Vo. 2 No 1. January 2006; the second lecture appeared last month. The final fourth lecture and Appendix will be published next month, and followed by a note on the implications. )*

In our last Lecture it was shown-1<sup>st</sup>, that *Animal Magnetism*, or *heat*, exists in the sympathetic nerves, and is the cause of all involuntary motion and sensation in the system; 2d, that *electricity* is the agent by which all voluntary motion is produced; 3d, that the magnetic sleep is produced by divesting the system of all its magnetism, with the exception of enough to carry on vital action; and 4th, it was shown that by the same means the torpid state is produced in animals.

*Sixth. We are now to speak of the production of Magnetism and Electricity. (5th was apparently omitted - PP ed.)*

Magnetism - and I am not here treating on that branch of science which refers to the properties of the magnet- is that subtle fluid we commonly term *caloric*, or *heat*. This fluid is produced from the magnetic influence of the sun upon the earth and planets. It originates from the sun. Mr. Duncan. Bradford, in his " Wonders of the Heavens, "says: -

*"It has lately been discovered, that the rays of heat, or caloric, are distinct from each other; for it can be demonstrated that some rays from the sun produce heat which have no power of communicating light or, color. The greatest heat is found in the red rays, the least in the violet rays; and in a space (in the solar spectrum) beyond the red rays, where there is no light, the temperature is the greatest. The rays of the sun have also been found to produce different chemical effects. The white muriate of silver is blackened in the violet ray, in the space of fifteen seconds, though the red ray will not produce the same effect in less than twenty minutes. Phosphorus is kindled in the vicinity of the red ray, and extinguished in the vicinity of the violet. The solar light, therefore, consists of three*

*different orders of rays, one producing color, a second producing heat, and a third chemical effects.*

*"The opacity of the interior of the globe of the sun is no reason why it may not act a part in the production or preservation of the solar heat; on the contrary, it appears highly probable and consistent with the discoveries, that the dark nucleus of the sun is the magazine from which its heat is discharged; while the luminous or phosphorescent mantle which the heat freely pervades, is the region where its light is generated. Herschell's own experiments assure us, that invisible rays, which have the power of heating, and which are totally distinct from those which produce light, are actually emitted from the sun; and that luminous rays, incapable of producing heat, are discharged from the same source. These facts, therefore, not only confirm the theory which we have stated, but receive in return, from that theory, the most satisfactory explanation. The invisible rays, which pervade every part of the solar spectrum, formed by a prism, and which extend beyond its red extremity, are emitted from the opaque nucleus, and therefore excite no sensation of light on the human retina; while the colored rays, which form the spectrum itself, are discharged from the luminous matter that encircles the solid nucleus, and therefore endowed with the properties of illumination.*

*"Hence it is easy to assign the reason why the light and heat of the sun are apparently always in a state of combination, and why the one emanation cannot be obtained without the other. The heat projected from the dark body, and the light emitted from the luminous atmosphere, are thrown off in lines diverging in every possible direction; so that the two radiations must be uniformly intermingled, and, as in a stream flowing from two contiguous sources, the heat must always accompany its kindred element. We find the invisible heat of the sun existing separately from its light, and possessing a degree of refrangibility less than the least refrangible rays of the prismatic spectrum. Light has likewise been found separate from heat; and though it may be imagined that this arises from the extreme tenuity of the light, yet, when the light of the moon is concentrated by powerful burning mirrors, we ought certainly to have expected that the heat, if any did exist, would be appreciable by delicate thermometers.*

*Every attempt, however, to detect heat in the rays of the moon, has completely failed; and we are entitled to presume that a greater proportion of heat than of light has been absorbed by that luminary. If light and heat, then, be two different substances, endowed with different chemical and physical properties, is it not unphilosophical to suppose that they are emitted from the same source, when we have actually two different regions in the sun, to which we, can, with more propriety, refer their origin?"*

*Atmospheric Electricity* is produced from caloric, or heat. All the phenomena of electricity can be produced by heat. These fluids, when developed, are repulsive to each other, and become the agents of all motion in the universe.

Electricity pervades the whole of the earth's atmosphere, and performs all the mutual actions of nature. It is the main agent in the growth of trees and plants-the cause of the rain, and of the refreshing dew. The heat which accumulates upon the surface of the earth during the day, repulses the electric fluid to the upper regions: this fluid carries with it vaporous particles, which form themselves into clouds, and at length become so dense that they are attracted again near to the earth, when the electric fluid is gradually dissipated by the heat

or magnetism which it again comes in contact with, and the watery vapor, becoming disengaged, falls in drops of rain. These drops, however, still contain a considerable quantity of the electric fluid, which is dispersed through the atmosphere, and which accounts for the refreshing coolness of the air after a shower. By the same agency is produced the dews of the night. The heat prevents the particles of vapor, which float in the air, from falling to the earth during the day, these particles being insolated with electricity; but when the sun has sunk behind the western hills, and the heat occasioned by its rays, is dissipated, these particles, with the electricity they contain, are attracted to the earth, moistening its herbage, and producing the coolness of the evening. For the same cause clouds always sail highest in a hot day. All evaporation is produced by the combined agency of these two fluids.

Electricity and Magnetism keep the planets in their spheres, and cause their revolutions around the sun. The sun is the great centre of the solar system. It is the source of light and heat. It is magnetic, and naturally attracts all bodies to its centre. Were it not for the great body of electricity that encircles the earth, it would be attracted into the sun. But electricity is repulsive to magnetism: this repulsive power of the electric fluid is a barrier to the sun's magnetic or centripetal power, and gives the earth its centrifugal force, and, consequently, its motion round the sun. The same also with the other bodies.

There is a strong attraction existing between the moon and our planet; but the former contains a greater body of magnetism, or heat, than the latter, and the electricity of the earth arrests the attractive tendency, and gives the moon its motion round the earth.

Astronomers have never been able to account satisfactorily, on any natural principles, for the centrifugal force of the planets; and hence it has been ascribed to the immediate power of the Supreme Being. But if it required this immediate power at first to give the planets their centrifugal force and motion round the sun, it requires also that this power should be constantly exercised, to prevent their being attracted into the sun. The centripetal power of the sun must be continually balanced by a centrifugal force of the planets, or, in time, the whole solar system would become wrecked and disorganized. Mr. Burritt, in his "Geography of the Heavens," says: -

*"Every planet moves in its orbit with a velocity varying every instant, in consequence of two forces; one tending to the centre of the sun, and the other in the direction of a tangent to its orbit; arising from the primitive impulse given at, the time it was launched into space. The former is called its centripetal, the latter, its centrifugal force. Should the centrifugal force cease, the planet would fall to the sun by its gravity; were the sun not to attract it, it would fly off from its orbit in a straight line.*

*"By the time a planet has reached its aphelion, or that point of its orbit which is farthest from the sun, his attraction has overcome its velocity, and draws it towards him with such an accelerated motion, that it at last overcomes the sun's attraction, and shoots past him; then gradually decreasing in velocity, it arrives at the perihelion, when the sun's attraction again prevails."*

The above theory of the gravitation of the heavenly bodies is that now universally received by astronomers. They are agreed in ascribing the centrifugal force of the planets in the first instance to the Supreme Being, (and to him all worlds owe not only their motion, but origin;) but they have failed to point out to us those agents by which that force was first

given. Motion is the result of certain fixed laws, established by the Deity. In seeking for those laws we are only approaching one step nearer to him who is the Author and Creator of all things. Now, astronomers have not only left us in the dark relative to the laws by which the Deity gave projectile force to the bodies that move in the regions of space, but they have, it seems to me, failed in many particulars to account for the gravitation of those bodies without a constant miracle every moment taking place, -or, in other words, without the constant exercise of infinite power.

It is said that centrifugal force was given the planets when launched into the regions of space from the hands of the Supreme Being. Their attractive power was acquired at the same instant. The sun being the larger' body and the centre of the solar system, the tendency of the planets would be towards him; but the centrifugal impetus, at first given them, so nicely counterbalances this attraction. That they can neither fly off nor rush together, but move around him in their present order and harmony. But if this were so, the distances of the planets from the sun, and from each other, would ever be invariably the same, and their motions would of necessity be uniform and regular.

Suppose, for instance, the earth to have been ninety-five millions of miles from the sun when motion was first given it, - and suppose this distance to have been that point in space where the centrifugal and centripetal forces were precisely adjusted and balanced; the same distance would have been constantly maintained between them in the revolutions of the one round the other, and the orbit of the earth would be perfectly *spherical*, instead of elliptical, as it now is. And it would maintain the same velocity, without being either retarded or accelerated, which it had acquired at the time when the two powers were at first balanced. But the reverse is the fact.

Again. The theory that, -"By the time a planet has reached its aphelion, or that point of its orbit which is farthest from the sun, his attraction has overcome its velocity, and draws it towards him with such an accelerated motion, that it at last overcomes the sun's attraction, and shoots past him; then gradually decreasing in velocity, it arrives at the perihelion, when the sun's attraction again prevails"-has its difficulties. If the sun's attractive force at any time overpowered the earth's *centrifugal*, so as to bring the same with an accelerated motion towards him, the *centrifugal*, from that moment, would decrease in the same ratio, and the earth would rush upon the sun. The attractive power which produced the quickened velocity would constantly increase the nearer the two bodies approached each other, and that accelerated motion could never impart centrifugal force sufficient to break or overpower that attraction, and cause the earth to rush past the sun for any indefinite period of time. On the contrary, it would continue to move around him with increased velocity, lessening its orbit, until it was finally lost in that immense body.

But then it is said that it is the increased velocity itself which gives the centrifugal force, or tendency to fly off, so that by this means the attractive or centripetal force is overpowered, and the earth thus regains the distance which it had lost when in its perihelion. But is not the increased velocity caused by increased attraction? -and can that attraction give force to any body sufficient to overpower itself, and cause it to travel an equal distance beyond, or to regain its aphelion at the same point in the heavens? This, it seems to me, is utterly impossible.

The increased velocity and tendency of the earth towards the sun, would be in proportion, or just equal to the attractive force that had caused it, and it would be no greater than this: hence, in order to overpower that attractive force which is now held, the earth would require an impetus given it besides that which it originally had, and that which was given it by attraction.

Now, where shall we look for this required additional force? To the Creator? If so, by what means does he impart it? The answer to this question has already been given: *-caloric* and *electricity* are the agents employed.

Let us suppose for a moment that the planets are struck from the solar system, and that the earth is arrested in its annual revolutions, and suddenly becomes stationary. The first motion that would be given it would be directly towards the sun, through its strong attractive power upon the earth. And unless there were strong opposing power created upon the latter, it would eventually be attracted into the former. Now this opposing force does actually exist in the great body of *electricity* which surrounds the earth, and is produced from the rays of heat which is sent off from the sun. This fluid, when sufficiently developed, would become repulsive to the great body of magnetism or heat contained in the sun, and thus acquire a resisting force sufficient to counterbalance the attractive force of the two bodies for each other, and give the earth the course which it now performs around the sun.

The theory we have here presented is greatly confirmed by the course of comets. These bodies are seen often going in a direct line for the sun; but when they have approached to that body within certain distances, they have been known to diverge, and recede directly from it. The rays of heat from the sun, as they near him, create or develop a sufficient quantity of the electric fluid to give them a repulsive force, when their motion is changed and they recede with unparalleled velocity from the point of attraction.

The comet of 1680 approached within 130,000 miles of the sun. In that part of its orbit which was nearest the sun, it flew with the amazing swiftness of 1,000,000 miles in an hour. It was then exposed to a heat twenty-seven thousand times greater than the solar heat at the earth. This intensity of heat exceeds, several thousand times, that of red-hot iron, and indeed all the degrees of heat we are able to produce. This intense heat must have produced a vast quantity of electricity, which gave the comet its centrifugal force, and caused it to recede with such velocity. Comets themselves, it is generally allowed, contain more heat than other celestial bodies, and from this heat is produced much of the electric fluid, and it is seen in the vaporous atmosphere which surrounds them, and in what is commonly termed the *tail* of comets, extending sometimes for many millions of miles. It is this great quantity of electricity which is constantly produced from the heat of these bodies that completely overpowers the sun's centripetal force, and causes them to remove wholly beyond his attractive influence;—otherwise, when they once come within that attractive power, their orbits would be fixed in that relative distance, and they would move around the sun with the constancy and the regularity of the planets themselves.

This view of the subject accounts for another singular phenomenon which we witness with regard to comets. The luminous train of a comet usually *follows it*, as it approaches the sun, and *goes before it*, when the comet recedes from the sun. Allowing the luminous train to be electricity, as this fluid and *heat* are repulsive to each other, the phenomenon just named would of necessity occur.

Now from this fact we derive the most positive evidence that an increased repulsive force, is communicated to the comet, when in its perihelion, which it neither acquired from the attraction of the sun, nor from the motion it had before it came within that attractive influence. If the increased centrifugal force was effected by attraction, the *luminous train* would maintain its position in the *rear* of the comet when *receding from* the sun, the same as when approaching him. But the fact of its changing its entire position, and always keeping on the side of the comet directly opposite to the sun, proves that the whole is effected by a strong repulsive force existing between the two bodies.

From the fact that the electric fluid increases when the comet is in its perihelion, extending its train of electricity by means of the intense heat sent of from the sun from which it is evolved, we might expect, when the earth was in its perihelion, to witness a similar phenomenon. And a like phenomenon is witnessed in what is termed the *aurora borealis*, or *northern lights*.

"The earth being in its perihelion about the first of January, and in its aphelion about the first of July, we are three millions of miles nearer the sun in winter than in midsummer." The rays of the sun then falling vertically upon the southern regions of the globe, create a greater proportion of heat, from which is evolved a greater quantity of electricity, which being thrown off by repulsion to the northern regions, and accumulating in a more dense body at the vicinity of the Pole, not only presents, by its frequent variations, the luminous aspect in the heavens, which we denominate the Aurora Borealis, but also accounts for what has never yet been adequately accounted for---*the extreme rigor of our winters*. Electricity is *cold*, and of course is repulsive to magnetism, or heat. Hence but a very little heat exists in the northern regions, it being repulsed by the great body of electricity there. The electric fluid increases in quantity also, the further you ascend into the atmosphere, being repulsed by the heat upon the earth's surface.

Were not this subject in a measure foreign to the object of these Lectures, I should be pleased to give these interesting facts a further investigation; but inasmuch as it is, I must content myself with what has already been offered - my design having been to illustrate the fact, that the magnetic and electric fluids are the agents employed by the Creator, in causing all motion in the universe. But, since I have given you the Clairvoyant's theory on the motions of the heavenly bodies, I must be permitted to close the same by giving his description of the planet Saturn-its inhabitants-the formation of its rings, &c.

On the evening that the experiment was made, before he was put to sleep, in order to ascertain whether he had any correct knowledge of the planet, I put to him this question:- "Jackson, can you tell the any thing about Saturn?" "About who?" said he. "Saturn," said I "No sir," said he, "I don't know him." From this answer I was convinced that he was entirely ignorant of the subject of my inquiry, and that he understood me to refer to some person. Indeed, I know that he is naturally ignorant of astronomy, and of all other sciences; for being born of poor, but respectable, parents, and having been early apprenticed to the shoe making business, the only schooling he ever had was five months. Private instructors he never had, -and he has frequently told me that he never read a book on any science.

After he was thrown into the trance state, (clairvoyance,) I requested him to go and take a view of Saturn, and tell me what he saw there. He immediately made a movement of the head in the direction of the planet, and was absent in mind about ten minutes. When he

returned, he spoke as follows:---" O, how beautiful! Did you see those splendid rings? Now I will tell you how they are formed, for astronomers have never yet understood the matter.

"In the first place, the planet itself is very beautiful. The *air* there, is more clear and serene than it is on the other planets. The three gases, oxygen, hydrogen. and carbon, which compose in part Saturn's atmosphere, form the two rings. The first, or inner ring, is more brilliant than the outer one--both have seven different colors. The *oxygen* extends from the planet to where you see the first ring formed, and no farther. It being separated there from the gases above, the rays of light from the sun falling upon it at the point of division, makes it very brilliant, so that it can be seen from the earth, through telescopes, in the form of a broad, beautiful and variegated band, extending quite round the planet. It is the upper extremity of the oxygen gas, and the falling of the rays of light upon it, that produces this splendid phenomenon, which has long been the admiration and wonder of the world. The hydrogen and carbonic gases extend from the planet to where you see the second or outer ring. These gases being composed of different substances from the other, and not being so clear, when acted upon by the light, at their outer extremity, render the second ring, which they there form, less brilliant than the other.

"The other planets have their rings like Saturn, being formed in the same way-but the gases not being so pure on the other planets, you are not able to discover them, though I can always see them when I am in this state. The moon has its rings, and you sometimes see them. They call them '*Circles round the moon,*' and say, ' it is a sign of a storm.' The earth also has two rings, and if you were at the moon you could at times see them. The oxygen extends from the earth's surface seven miles, *-there*, is the formation of the first ring. The *carbon* and hydrogen gases extend still further, and at their termination the second ring is formed. When you see what is called a double rainbow, you see a likeness of these very rings; and they are, in color, a fac-simile of Saturn's.

"Do you know that Saturn is inhabited? The people there are very different from the people on this earth. They are very beautiful, and more intellectual--they have very high foreheads, and their symmetry is perfect. Their skin is so clear and transparent that you can almost see the blood as it circulates through the veins. There is no sin there; they are unacquainted with strife and bitterness; - they worship God with willing hearts, all as one. There is no sickness there, because they obey the organic laws of their nature. They live nine or ten hundred years, and die of old age, when the system has worn itself out."

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## FROM SPIRITUALISM TO THEOSOPHY

**Modern Spiritualists in Britain only gradually came to believe in reincarnation. Did they get this belief from France, the home of Kardecism, from America, or from India? The case of Francesca Arundale, aunt of the third president of the Theosophical Society, George Arundale, illustrates this question. We take the account below from her book " My Guest-H.P. Blavatsky " (TPH Adyar, 1932)**

**Readers will notice a reference to the belief, widely held in the early T.S., that Spiritualism was a movement inspired by living adepts for occult purposes. We hope to return to this theory at a later date LP.**

As I have been asked to give my personal reminiscences of the early days of the Theosophical Society, I feel that I cannot well enter upon these without touching slightly on the causes that led me to it.

In the May number of *The Theosophist* (1917) there is an account by Mrs. Besant of the rising of the Spiritualistic Movement, and how it was used in the early days of the Theosophical Society to draw attention to after-death conditions, and to stem the spread of Materialism, particularly in the West. The Yucatan Brotherhood had given to the world demonstrations of a power outside and beyond the physical, and a wave of spiritualistic phenomena was drawing the attention of many observant people in America as well as in England and France. In one of our visits to this latter country, my mother and I became acquainted with a very ardent Spiritualist, and we had several séances of a remarkable character at his house. An uncle, Mr. Pickersgill, of a very sceptical mind, had also peculiar and personal experiences on the voyage from America to England. We determined to form a small group for the purpose of investigating the phenomena which had presented themselves before us, and a lady friend proving a good medium, we had weekly séances of a very interesting character. As we had at the beginning taken up the study of Spiritualism in France, we had naturally drifted into the Allan Kardec school of philosophy, and the theory of reincarnation was an integral part of our spiritualistic conceptions.

For six or seven years we continued as Spiritualists to have constant intercourse with the so-called dead, and there is no form of manifestation of spirit influence with which we were not familiar, nor were there any of the well-known mediums who did not come for private séances to our house. Tests which could not have been applied at public séances frequently occurred; members of my own family returned and materialised sufficiently clearly for me to recognise them. Once, when Mr. G. S. Arundale was an infant, I went to a trance séance of a Mr. Fletcher, leaving my mother with the child, and entered the lecture hall quite unknown to those present. The medium had recently come to England as a trance speaker, and I went on the spur of the moment to hear him. I there received a direct message from Mr. Arundale's mother, giving names and particulars, saying that the spirit entity had just visited our house and seen the child, and that all would be well with him.

I do not say that in all cases these phenomena would bear the searching tests of a Psychical Research Society. There is no one who has made a careful study of the manifestations of the Spiritualistic Movement but must be aware of the strange uncertainties and many deceptions, not only on the part of the medium, but also on the part of the manifesting intelligences. I can recall seances in which I knew deception had been practised, but it sometimes curiously happened that the very deception itself proved to be a test, because it so conclusively proved that the manifestation did not come from the medium, but came from a force external and outside, whatever the intelligence of the manifesting entity might be. During the seven years that we spent in these investigations, we became familiar with phenomena of all kinds, direct writing through slate, materialisations through Eglinton, Hearn, Williams, and many others whose names I have now forgotten, apports and disintegrations, and the appearance of the manifesting entity and the medium at the same time; most of these took place in our own home where the possibility of trickery was to a very large extent eliminated.



I do not now remember when I joined the British National Association of Spiritualists, but I do remember, in March, 1881, having had the temerity to read a paper on Reincarnation before the orthodox English Spiritualists of that Society. This paper was the cause of a very wordy warfare in the columns of the journal Light, Dr. George Wyld and some others attacking the doctrine most violently.

It had, however, one good effect for me, for happening to mention that I agreed most emphatically with a threefold division of man into body, soul and spirit, this drew the attention of that very advanced lady, Dr. Anna Kingsford, to the paper, and she wrote to me asking if I would like to attend a series of lectures which she was about to give at her own house. These lectures were afterwards published in book form under the title *The Perfect Way: or the Finding of Christ* There was much in those lectures that led me a step onward, in my quest for truth, towards a fuller conception of the mystery of the Divine Unfoldment in man, and however much I now realise that those lectures were but a preparation for future teaching, and that, from the point of view of Theosophy, much may have been incomplete and even erroneous, I cannot but be very grateful both to Dr. Anna Kingsford and Mr. Edward Maitland, her collaborator, for the help and instruction those lectures and discussions afforded.

There was another very important way in which I benefited by coming into contact with Dr. Anna Kingsford. She was an ardent, I might almost say a violent, vegetarian. I remember how, when she came to stay with us once, she brought a little guinea-pig which was her particular pet, rather than a dog or cat, because of its vegetarian proclivities. We had many talks on the subject of non-meat eating, and she convinced both my mother and myself that flesh-eating was cruel and unnecessary. We became vegetarians, but I cannot say that we showed much discrimination in our choice of nutriment to begin with, boiled cabbage and greens and potatoes replacing a more succulent diet. But we persevered and soon learnt how a more appetising menu, and although then I have relapsed, yet I have vegetarian diet from that time.

In the beginning of 1881, there was a very remarkable medium who was then holding private seances in London. I do not remember how we became acquainted with Mrs. Hollis-Billing, but I have a very clear remembrance of the weekly seances we had with her. My readers will say that I must have lived in the séance room, and to a great extent it is true; the complex nature of the manifestations, the difficulty of discriminating between truth and falsehood, of avoiding credulity and self-deception, made constant and unremitting experience necessary. Mrs. Hollis-Billing was a friend of Madame Blavatsky, although I did not know it at the time, and she is mentioned by Colonel Olcott in his *Old Diary Leaves*; many of the occurrences in these and other seances were only to be understood in the light which Theosophy afterwards shed upon them.

The seances with Mrs. Hollis-Billing were unique, and I regret very much that, in the course of my wanderings, I have lost a book of notes which I took of them. The manifesting "spirit guide" was called "Ski," and interesting and valuable philosophical instruction was given through him. We were a very private party, my mother and myself, Mr. and Mrs. Edmond W. Wade, Madame Isabel de Steiger, Mrs. Susannah Brewerton and some others whose names have now passed from my memory. We used to meet and sing a few of the usual spiritualistic songs, and then after a few minutes' silence we heard the voice of "Ski," who generally addressed each one of us by name, giving a friendly greeting to each. As Mrs. Hollis-Billing had been with Madame Blavatsky, it is not astonishing that

the spirit guides manifesting through her displayed a knowledge of philosophy and occultism which, although I did not then know it, was based on Theosophical teachings and was very different from the usual mediumistic utterances. Sometimes materialistic phenomena occurred. An empty frame was placed upon an easel with a little loose drapery behind it, and a living portrait of a friend or relative of a sitter would gradually materialise within the picture-frame. What made the greatest impression, however, upon myself and most of the sitters was the strange and sometimes weird stories which purported to be past lives of various individuals. These were given through Mrs. Billing by "Ski," and I well remember an Egyptian life, the story of which held me spellbound; and the relation of the events which I was said to have passed through filled me with a strange emotion, which I can still recall, although the facts given have faded from my memory.

These lives may or may not have been seen clearly and truly, but I feel convinced that some glimpses came to us, and that "Ski" was able to read in our auras some slight history of our past.

One day, after we had been attending these seances for some time, Mrs. Brewerton, with whom, I had become very intimate, said to me "I think, Miss Arundale, I am justified in speaking to you about the Theosophical Society, and that you are a fit and proper person to become a member if you wish."

I told her I knew nothing of the Theosophical Society, and she then explained a little about it. The call came, and we answered it, and both my mother and myself sent in our applications and became members of the Society; but I was far from realising the momentous step which I was taking, a step which, however much I may have failed in my duties as a true Theosophist, has nevertheless led me to that path which I trust will, life by life, bring me nearer to the Supreme Goal.

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## **ERNEST WALTER OATEN 1875-1952**

**Ernest Oaten, one of the most formidable workers for organised spiritualism, giving almost sixty years service, but has now been largely forgotten. He was a fine orator, debater, writer, and president of both the 'Spiritualists' National Union' (S.N.U.) and 'International Spiritualist Federation'. (I.S.F.) He was also editor of the once fine weekly paper, 'Two Worlds' from 1919-1945. He served as chairman and spokesman for the parliamentary committee of the SNU in the first deputation to the Home Office against the Witchcraft and Vagrancy Acts, as well as the first speaker on behalf of the Spiritualist movement in Great Britain to address the nation on the BBC radio, in 1934. Ernest Oaten, it was said, had studied every phase of psychical phenomena and was a fine trance medium himself.**

Oaten served two terms of office as president of the S.N.U. 1915-1920 and 1922-1923. It was under Oaten's first presidency in 1916 at Glasgow that it was resolved to raise a fund of £1000,00 for the purpose of parliamentary action for amendment to the Witchcraft and Vagrancy acts. Oaten was closely associated with Sir Arthur Conan Doyle in this fight for an amendment of the law which prevented mediums working legally; they worked together on this and on other earlier enterprises. On 1 July 1930 the first deputation headed by Doyle was met the Home Secretary; this was sadly to be Doyle's last gallant fight for spiritualism as Sir Arthur Conan Doyle died on 7 July 1930.

Oaten's contribution to Spiritualism was long and notable, with achievements too numerous to cover in one article. It is my intention therefore to cover all of the aforementioned contributions in several parts over the next few newsletters.

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(Part One of Ernest Oaten's Contributions To Spiritualism follows) –

## **ERNEST OATEN MAKES HISTORY**

*For a considerable period, the Spiritualists of this country have been agitating to secure recognition by the British Broadcasting Corporation. As one of the important religious denominations of this country, they have asked to be included in the list of denominations broadcasting Sunday services, but the privilege has been denied them. As an alternative, they pressed their claim to recognition in respect of the secular programmes; and the result was that on Friday, April 13th, 1934, the first broadcast talk on Spiritualism was transmitted from London. Mr. E.W. Oaten was unanimously chosen as the representative of the Spiritualist Movement.*

*The broadcasting of the message of Spiritualism represents an historic achievement, for it meant that the Movement was recognised by the Broadcasting authorities in this country - themselves responsible to Parliament - and incidentally the introduction of our case to hundreds of thousands of people who had never heard a Spiritualist address or read a book on the subject.*

*As a result, Mr. Oaten's post-bag was filled with hundreds of letters from persons whose interest had been provoked by his able exposition of the Spiritualist outlook, and who asked for further information. Undoubtedly the talk aroused widespread enthusiasm. It should be pointed out that Mr. Oaten's remarks were entirely uncensored and he was allowed every facility in making clear his opinions.*

*The production of this booklet is the result of numerous requests which have reached us, and we hereby express our appreciation of the favours of the Broadcasting Corporation and Mr. E. W. Oaten, in granting permission for the publication of the verbatim report of the talk and discussion.*

*"THE TWO WORLDS" PUBLISHING Co., LTD. Manchester, 4.*

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## **WHAT I BELIEVE: By ERNEST W. OATEN.**

*President, International Spiritualist Federation; A Member of the Council of the Spiritualists' National Union; and Editor of "The Two Worlds."*

I have been asked, as a representative Spiritualist, to tell you "what I believe."

A man's convictions are based upon his training, plus his experience. I was brought up in the bosom of Nonconformity, and in my late teens was seriously troubled by grave doubts concerning matters of religion. It seemed to me that the whole of religion turned upon the question of whether there is, or is not, an after life. Is our present existence complete in itself, or is it a segment of a greater circle? If there is no life beyond this, then there may be a case for ethics and morality, but there is none for religion; and accordingly the existence of a spiritual world forms the preamble of all the great world religions.

### **YOUTHFUL DOUBTS.**

I was then a young man, and young men often make hasty decisions. I came to the conclusion that there was no evidence whatever for a future life. Reliance was placed upon the traditions of the past, and the credibility of these opened the way to very extensive argument. It was at this juncture that I heard of Spiritualism. The subject at first aroused in my mind something of incredulity, and something of contempt, and yet the men I knew who were associated with the subject, were sane, decent and reliable business-men. I listened to what they had to say concerning their experiences at seances, and I came to the conclusion that they had been deluded; and that it only needed *me* to expose the whole subject. Yet if what they said was true, Spiritualism offered the type of evidence I had found nowhere else.

It was in this frame of mind that, accompanied by two relatives, I attended my first séance-in February, 1892, at Cardiff. The company assembled were of an intelligent middle-class type, some 16 in number. We sat in a good white light, quite sufficient for reading by, in the home of a working man; and at that séance a large walnut round table floated in the air, without any contact. A relative and I, holding a walking-stick between us, completely encircled it in every direction as it floated in space. The whole company turned the backs of their chairs to the table, and knelt on the seats, so that no feet were underneath the table; they joined hands round, and I assert that the table rose into space, and remained suspended for some minutes.

### **INTELLIGENT TABLES.**

Further, it was under intelligent direction. It obeyed our requests as to moving in this direction or that, and later (still without any contact), spelt out messages, including the name and address, the date of death, &c., of my grandfather, who had died some years before in the West of England. We were told of his age; trade; the maiden name of his wife, &c. I made a complete examination of the room and could detect no mechanism, wires, or anything of the sort, to account for the happening. I was puzzled! The following day I

obtained a pair of trucks, borrowed the table, and had it weighed at a store. It registered 84 pounds. That was my first experience.

On returning home that night one of my relatives and I tried an experiment with a small card-table by placing our hands upon its surface. It tilted very freely. I had heard something of "unconscious muscular action," and so I made an effort to get information which might throw some light on the force directing the table. We laid down a code, by asking the table to tilt at each letter of the alphabet, stopping at the one required, and by this cumbersome method messages were spelt out letter by letter. On that occasion we received information concerning a relative in London, of whom we had not heard for five years. It referred to happenings at that present moment, which could not possibly have been known to anyone in Cardiff: These were subsequently verified up to the hilt. I have neither the time nor inclination at the moment to go into the details of the messages, which concerned the intimate domestic life of the family. That was my first night at a séance. I still have in my possession the exact notes taken both at the séance and subsequent experiment.

That experience convinced me that there was something which demanded explanation and I commenced a long course of reading and personal investigation which has lasted forty odd years-brought me untold happiness, and settled all doubts as to there being Wisdom and Purpose behind all life; and has left me without a single shred of doubt as to my eternal future.

### **DARK SEANCES ARE FEW.**

I have sat in more than 4,000 seances, under all conditions, many of them ridiculous in their simplicity, and many arranged under strict scientific control. Of those seances, considerably fewer than 100 have taken place in the dark. I know that certain forms of psychic phenomena are more easily obtained in the dark, but I have a strong distaste for dark seances, and always object to sit in the dark with strangers. It is not merely that I am suspicious of mediums. I want to see what the sitters are doing! I have witnessed as much duplicity on the part of sitters as that of mediums. Dark seances are in my opinion not necessary to conviction, and generally raise more questions than they settle. Under excellent conditions for observation, and in good light, I believe I have seen every phase of psychic phenomena.

It would be true to say that quite 50 per cent. of these phenomena, whilst interesting, offer little or no evidence of the action of the spirits. Probably a further 25 per cent. form a borderland in which one has to choose between the Spiritualistic and other hypotheses (telepathy, intuition, subconscious activity, &c.). But in my experience there is a residuum, which points to the fact that the intelligences at work are human beings other than those present in the flesh. In other words, as a result of forty years' investigation, I am absolutely certain that the so-called "dead" can communicate with the living.

### **POSITIVE ASSURANCE.**

I assert that the evidence I have obtained makes it impossible for me to doubt that I have talked with those who have passed through the gates of death. So strong is that conviction, that if I were the only man on earth who believed it, my faith would remain unshaken. I have seen deceased persons clairvoyantly, and obtained veridical messages and information

which was unknown to anyone present. I have photographed spirit forms under strict test conditions. I have seen, spoken to, and held in my arms materialised forms in lamplight, gaslight, electric light and daylight. I have clasped their hands and held conversations with them in the presence of witnesses. Hence let me say categorically and emphatically - I *know* that there is a life beyond this, for I have talked with the people who live in it. I am sure that some, at least, of its inhabitants are people who have migrated from this world. It is not merely a case of accumulated evidence *allowing* me to hold this belief. So conclusive is the evidence in my experience, that it would compel belief even though my inclinations pointed in another direction, as they certainly did when my quest began.

Doubtless I shall be expected to say something on the question of fraud. Yes! I have met fraud, but its 'proportion is certainly not greater than one meets in the ordinary everyday affairs of life. There have been dairymen who have adulterated milk, and coal merchants who have given short weight, but no one believes that every dairyman and coalman is dishonest! Fraudulent mediumship is generally known to the public because Spiritualists take every opportunity to openly and *publicly* denounce it. In other movements unsavoury incidents are generally covered up and suppressed. The Spiritualist believes that fraud and duplicity in matters of religion should be ruthlessly exposed.

### **THE VALUE OF THE HOME CIRCLE.**

Most of my experience has been gained in what is called a 'Home Circle,' where no strangers have been present. I have had very few dealings with professional mediums: firstly, because I could not afford them, and secondly, because I preferred investigation with my own family and personal friends, in my own home. In forty years, the total fees paid to mediums by me, have certainly not aggregated £10: and I have seen better phenomena in my own home and the homes of intimate friends, than I have ever witnessed at professional seances. I do not decry professional mediums, provided the investigator can be assured as to their bona fides. The best way to secure this is to gain the confidence of a responsible Spiritualist, or a reliable Spiritualist Association. Many professional mediums are doing excellent and unselfish work under difficult conditions, and if a man prefers to buy a first-class wireless set, rather than purchase his own parts and assemble the components, that is a matter for his own pocket and convenience; but I know which method gives the greatest information concerning wireless.

And what are my convictions-I refuse to call them beliefs-concerning the whole subject? Firstly, I am satisfied that man is a spiritual being: that he has come into this world for the purpose of gaining experience and building character. Life here is a sort of trial trip, which will presently enable us to take our places in the real life beyond. This earthly experience is only the prelude to life, and in this sense it is true that we don't really begin living until we are dead! I am satisfied from my talks with the departed that death works no immediate change in character or ability. At death man passes into another life with the mental and spiritual equipment he has assembled here. No creed has any advantage over any other (save in so far as such creed may have influenced the type of life he lived here). As to the nature of the life that obtains in the next world, I could say much, did time permit.

## **DEATH IS, NOT A TERMINUS--BUT A JUNCTION.**

I believe with Mr. Gladstone that the study of this subject "is the most important work that is being done in the world." For there are two things sure for every one of us: first, that we have each come into this world, and secondly, that we must all go out of it. Our life here is a brief span of seventy years: comparatively, a mere speck upon the sun of eternity. The man who boasts that he is practical, because he devotes the whole of his attention to this life, is really the most shortsighted of persons, since the number of his days here, bears but a fragmentary relationship to his actual life. I am convinced that there is a spiritual world, which exists around us "like an atmosphere." It is peopled by those who die. Death is not a terminus! It is merely a junction where we change to another line. And at that junction we shall find that nine-tenths of the luggage which we have accumulated here--is sheer lumber.

What, then, will death mean to me? Well, it will mean the dropping of my physical body; but there are certain things about me which are not physical. My character and personality differentiate me from all other people. These cannot be expressed in terms of physics, mechanics or chemistry. My memories, which are the result of my experience, are surely as great a part of me as my hands or my feet. So that if I drop all the physical substances by which I am known to my fellows, I still retain these.

## **THERE IS A SPIRITUAL BODY.**

Now it is the tendency of all life to express itself in form, and I believe that when I die I shall still have a form. The fact is that the spiritual body does not come into existence at death. It is our constant companion during life, and we build it, in somewhat the same manner as we build our physical body: namely, by feeding it, though with different food. I believe that from the moment of conception the spiritual energies which exist within the ego of each of us, build our bodies. The life germ in a fertile egg uses the rest of the contents of the shell to build the body of the chicken. The ego, then, builds its own body, though its action must be modified, first by its innate strength and power of selection, and secondly, by the materials available. The same principle is at work in the etheric body, which will be the body in which I shall find myself after death. These two bodies have a great similarity, since they are the habitual expression of the same individual.

In certain hypnotic phenomena, and under the influence of certain drugs, a man can easily find himself floating in space and looking down on his body on the bed. Now! If *he* is looking on, what is that on the bed? If *he* is lying on the bed, who is the looker-on? "There is a natural body and there is a spiritual body," says Paul. Death is merely the separation of these two bodies. During life there is reaction between the two, which varies with different people. Just as the caterpillar passes into the chrysalis state and emerges as a butterfly, so shall I presently drop this physical body to inhabit another, in many respects similar to this, but giving me a larger range of action and consequently greater freedom. That's all death means to me, and far from looking at it as something to dread, I look forward to it as a most interesting adventure.

## CREEDS COUNT FOR LITTLE.

I am convinced that the most important thing about this life is *living it*, with the recognition that it is continuous. The whole of the testimony of the spirit people emphasises one point: namely, that in the other life an individual gets his exact deserts, no more and no less. It may be that "in My Father's house are many mansions," but everyone must equip and furnish his own abode; and such equipment depends, not upon the creed he has professed, but upon the life he has lived. While it is true that Spiritualism does much to confirm and explain the phenomena and beliefs of all ages, in me there has grown up a religious conviction based on present-day evidences. Spiritualism is my religion, my only religion, and I have not felt the need of any other. It has answered the criticisms of my intellect and satisfied the longings of my heart. In fact, if the whole of the records of the past were destroyed and erased from human memory (though I should be the last to desire such a thing), it could not affect my religious convictions in the slightest degree. There are thousands of people in this country in the same position.

I shall be glad, as far as my time will allow, to help and advise anyone who desires to seriously pursue this investigation. But please do not ask me to recommend mediums. All private sittings with mediums are *illegal*, and render the medium - however honest - liable to three months hard labour! Under the present law of England, honest mediumship is penalised, whilst the charlatan and pretender flourish. The law, too, is not impartially administered. In some cities people may do as they like. In others, they can scarcely move. Spiritualists are the only religious denomination in this country who are denied religious freedom.

I should be the last in the world to decry other faiths. "Let every man be persuaded in his own mind." As long as there are different types of mind in the world, there will be different outlooks.

I personally accept the principles laid down by the Spiritualists' National Union -- the representative body of Spiritualist Churches of which I was honoured to be the President for a number of years. These principles may be briefly summarised as follows: - Spiritualists accept (1) The Fatherhood of God; (2) The brotherhood of man; (3) Continuous existence of the soul; (4) the Communion of saints and the ministry of angels; (5) Personal Responsibility; (6) Compensation and retribution here or hereafter for all good or evil done on earth; and (7) a path of endless progress open to every soul. These seven principles constitute no creed or dogma, since to every individual is granted the right of personal interpretation.

In conclusion, I believe with Victor Hugo that "When I go down to the grave I can say like many others I have finished my day's work; but I cannot say I have finished my life. My day will begin again the next morning. The tomb is not a blind alley, but a thoroughfare. I shall close my eyes upon the twilight, only to open them upon the dawn."

***At the close of the talk ten minutes were devoted to questions and answers, the questions being put by "An Enquirer".***

ENQUIRER: *Thank you very much, Mr. Oaten. What you say is extraordinarily interesting. The first thing I should like you to clear up is this. You said at the beginning of*



*your talk, it seemed to me that the whole of religion turned upon the question of whether there is or is not an after-life. There you were speaking of your belief at a time when you were a young man and hadn't yet come across Spiritualism. Am I right in thinking that those words could STILL be used to describe your belief about the nature of religion? In fact, what exactly do you mean when you say that Spiritualism is your religion, and that you haven't felt the need of any other?*

MR. E. W. OATEN: Yes! My conviction still remains that religion rests definitely upon whether or not there is a life beyond this. It is not an accident that all great religions insist on life hereafter. What does salvation mean if there is not something to be saved from and something to be saved *for*? The existence of God and the fact of a future life seem to me interdependent. Thus the evidence of future life- its progressive development under more congenial conditions than those of earth; the necessity of developing abilities and characteristics which will be of use to us in that life; the interdependence of all humanity; the necessity for mutual service, and the recognition of a beneficent love as a guiding factor in all life; seem to me to embody the essentials of religion: and one cannot be in communication with advanced spirits without getting these convictions. My religion does not depend chiefly upon what has happened but upon what is happening.

ENQUIRER: *Another thing you said was that "the existence of a spiritual world forms the preamble of all the great religions." Now do you believe that the question whether or not there is a spiritual world is the same question as whether or not there is an after-life?*

MR. OATEN: Yes! I believe these two conceptions are but phases of one problem. I would rather say spiritual worlds than *a* spiritual world. But the two ideas are in my opinion inseparable.

ENQUIRER. *When you said that Spiritualism had left you without a shred of doubt as to your eternal future, did you mean by the word `eternal` - going on for ever and ever? And in the same way when you said 'Our life here is a brief span of seventy years: comparatively a mere speck upon the sun of eternity,' did you mean by eternity 'a very, very long time, prolonged indefinitely backwards into the past and forwards into the future'? Or did you mean by the word eternal 'out of time altogether?'*

MR. OATEN: The abstruse philosopher and the mystic may be able to conceive of eternity as something outside of, and different from time: but the generality of listeners certainly cannot. Hence it is convenient and I think logical to speak of eternity in terms of endless time - both backwards and forwards. There may be only an "eternal now." In the light of my knowledge I cannot imagine life coming to an end. I believe I shall always continue to be and to grow: and as each step on the stair enlarges my range of attainment I shall be safe within the orbit - or the arms - of a Benevolent, All-Wise Purpose, i. e., God.

ENQUIRER: *Why is it that you believe in the Fatherhood of God and the brotherhood of man? I mean, is it Spiritualism that has taught you to hold those beliefs? And would you be a Spiritualist at all, if you didn't hold them?*

MR. OATEN: I accept the Fatherhood of God because I can only understand the phenomena of nature on the assumption of an all-pervading intelligence behind and within all things - displaying infinite wisdom and beneficent purpose and operating through unchanging law. Thus I believe that there is only one life in the universe, of which we are

each an individualised expression. Hence when we know ourselves we shall find that we are all knitted together within the common bond of a benevolent purpose. That is what Spiritualism has taught me, and in doing so has changed my whole outlook on life. It implies Fatherhood and Brotherhood, since `all are but parts of one stupendous whole, whose body Nature is, and God the soul."

ENQUIRER: *Mr. Oaten, do you think we all OUGHT to be Spiritualists? That is to say, have we a positive duty to believe in Spiritualism, or is it a matter of taste?*

MR. OATEN: "To thine own self be true--and it shall follow as the night the day--thou canst not then be false to any man."

There is no moral obligation on any man to proclaim himself a Spiritualist until personal experience justifies (or demands) such declaration--to neglect to do so when conviction is established is cowardice. It may be a matter of choice as to when we shall - by search - arrive at that position, but I am personally convinced that here or hereafter the acceptance of the position is inevitable, since ultimately truth must prevail.

ENQUIRER: *You said that you were satisfied that "man has come into this world for the purpose of gaining experience and building character." What do you mean by "experience?" Experience of the next world as well as experience of this world? And there's another thing --does Spiritualism teach us what kind of character we ought to build, and how to go about building it?*

MR. OATEN: McDougall has suggested that consciousness and experience are best viewed as synonymous, with which I agree. Life here affords us an opportunity of gaining experience in association with matter. The lessons learnt therefrom establish convictions which determine the moral and spiritual reactions which we know as character. Spiritualism has taught me the nature of the future life and the characteristics which will be of value there - thus indicating what it is wise to establish and what to restrain. I don't always live up to it - but I try!

ENQUIRER: *There's an interesting remark about Spirits which the philosopher Hobbes made in the 17th Century, and I should like to know what you would say to it: -"If this superstitious fear of spirits were taken away, and with it, prognostiques from dreams, false prophecies and many other things depending thereon, by which crafty ambitious persons abuse the simple people, men would be much more fitted than they are for civil obedience." That's what Hobbes said. I should like you to tell me this: -Does Spiritualism make men more or less anxious than before to get the unemployed to work and abolish the slums and so on?*

MR. OATEN: Well, we are not living in the seventeenth century now, and it is not now a question of superstition. Modern Spiritualism is based on scientific observation of facts. There was no such Spiritualism in Hobbes' time. Spiritualism takes in the Brotherhood of Man as one of its fundamentals. It thus becomes a binding obligation and imperative duty to strive for the abolition of all things which hinder the attainment of the fullest and richest life for every man, woman and child. Unemployment, slums, disease, and ignorance, which hinder or delay the attainment of the full life of mutual service must be swept away, both in the interest of this world and that of the future state. The two worlds depend on one another.

**Taken from the booklet: What I Believe: (Spiritualism) The First Broadcast Talk On Spiritualism, by Ernest W. Oaten.1934. Published by The Two Worlds Publishing Co., Ltd. Manchester. U.K.**

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According to "Light" April 20<sup>th</sup> 1934, the talk lasted almost exactly 20 minutes. On the Sunday following at the Queens Hall service of the Marylebone Spiritualist Association, London,. Ernest Oaten spoke to a gathering of two thousand people, and he made mention of the fact that the BBC made no attempt to censor the text. But he stressed that he would not be satisfied until a Spiritualist service was broadcast, as "*we are entitled to be represented amongst the religious communities.*"

It may be noted that in the broadcast the seven principles of the S.N.U., were slightly different to what is advertised today. Also pointed out by Oaten on the seven principles was that the individual is granted the right of *personal interpretation* which has since been amended by the Spiritualists' National Union. Reference to these remarks will be made in a later Newsletter.

Paul J. Gaunt.

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## NEW AUSTRALIAN DOCTORATE

Recently the Parapsychology Foundation announced:

*THE FRANCES P. BOLTON FELLOWSHIP WAS AWARDED on March 1st, 2006 to Dr. Heather Wolfram who received her PhD in 2005 from the University of Queensland in Australia. Her doctoral dissertation is entitled "On the Borders Of Science: Psychical Research and Parapsychology in Germany, 1870-1939" and was awarded by the School of History, Philosophy, Religion and Classics at Queensland*

We must hope that this thesis, which uses the archives of Freiburg among others, finds a publisher.

Postgraduate qualifications in parapsychology were relatively scarce in the UK before 1975, by which time Edinburgh's parapsychology training was up and running; Adrian Parker being first to obtain his doctorate there in 1977. Michael Thalbourne, who was to become eminent in Australian parapsychology, received his doctorate from Edinburgh in 1981. Harvey Irwin, likewise eminent in Australia, researched cognitive processes for his doctorate at the University of New England, Armidale, Australia.

Among more recent Australian postgraduate developments:

Lance Storm obtained a PH.D. in parapsychology from the University of Adelaide in 2003. He continues to work there with Michael Thalbourne in an anomalous psychology unit.

(Anomalous psychology is a currently fashionable term used by psychical researchers, especially in universities, now that other terms have been rather spoilt by non-qualified people. Anyone, for example, can claim to be a " Parapsychologist.", just as anyone can claim to be a " Spiritualist". )

Hannah Jenkins is a Ph.D. PhD Candidate in the School of Philosophy, University of Tasmania. Her title is "Beyond Beliefs: an analysis of science, anomalous phenomena and explanation theory" This is explained as follows: "Psi has for centuries been treated as a supernatural phenomenon and the relatively recent transition of psi to that of a paranormal phenomenon indicates that psi should be treated as a valid natural phenomenon worthy of explanation like any other. There is consequently a tension between the body of evidence for psi and the lack of a theory, which explains psi that is acceptable to mainstream science. An historical understanding of where explanation for psi has been sought is central to understanding how to resolve the tension between the evidence and lack of theory."

L.P

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### **MAGICAL WRITER CENSORED**

Some of the books of Ernest Butler, a leading English magician of the twentieth century were censored on publisher's instructions.

This is apparent from letters written by the Rev. W.E. Butler (Ernest) to his friend, the Rev. E.W. Butler (Edwin). They are part of the Edwin Butler papers, now being sorted by this Newsletter, following Edwin's passing in 2005.

The two Butlers, though not related, had in common several factors.

- 1) they met and were influenced by Dion Fortune in their youth.
  
- 2) they were both ordained, Ernest in the Liberal Catholic Church and Edwin in the Congregationalist tradition. Ernest was ordained sub conditioned into the priesthood of the LCC at St. Mary's Liberal Catholic Pro-Cathedral in Caledonian Road, London at 10.30 am on Saturday June 9<sup>th</sup> 1956. Edwin was ordained to the Christian ministry at Haywards Heath Congregational Church on Saturday October 7<sup>th</sup> 1944.
  
- 3) they were both Spiritualists in their outlook.

In an interview with Mike Howard of Prediction in August 1976, Ernest recalled that as young man already studying hypnotism, he would cycle from his home in Weybridge to a South London Spiritualist church where one night he attended a talk by Robert King on past lives, who told him "We have met before, not in this life, though". King, whose messages also influenced the Theosophist A.P. Sinnett, became a mentor to Ernest.

Ernest was active on Spiritualist platforms for some years, but on 3.9.56, he wrote to Edwin from Southampton " *Under the direction of my own inner plane friends, I have discontinued public clairvoyance. This has resulted in some cancellations, though most of the churches round here still welcome me on the platform – but not at such frequent intervals as heretofore.*"

On 21.4.59, Ernest wrote *“For myself, I am withdrawing from the Movement. My term in this incarnation draws nearer its ending, and I want to get some more useful work in before I go upstairs. My first little book has just gone into its second edition, and the second book is now in the Press.”*

But here a problem was to arise, for as he wrote to Edwin 13.1.68.

*“When I see some of the tripe ( if one may insult a very tasty dish) which is being churned out by the vanity publishers, I feel like crying “ The **literature** of Spiritualism, forsooth”! Just at the moment really good books which go more deeply into the theology which lies behind the teachings received from the Other Side are noticeable by their absence.”*

He added: *“ I’m stuck by my publishers and readers with the magical side of things – though I have managed to get three 20,000 word booklets on the production belt.....All three have been produced under a strict ruling from my publishers that I must **not** bring the Spiritualistic ideas in **at all!** “*

*“So any Spiritualists reading “ How to develop clairvoyance “ will be sure he is reading the equivalent of “ Hamlet” with all references to the Prince of Denmark cut out! Which should lead to some acrimonious reviews from the “Psychic News” and “Two Worlds boys. Good for sales, I suppose.”*

The two ordained Butlers also exchanged views on the nature of the Christian Atonement, so that it would be difficult to say who influenced whom. LP.

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#### How to obtain this Newsletter

The Psypioneer newsletter is at present available, complete with all back issues on the web site [www.woodlandway.org](http://www.woodlandway.org) and we are greatly indebted to our Australian friends for hosting and posting this Newsletter. You can obtain it free and direct by sending an e-mail entitled “ Subscribe” to [psypioneersub@aol.com](mailto:psypioneersub@aol.com) or “ Unsubscribe” to discontinue.

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Paul J. Gaunt.