

Chapter 7 — The Conclusion of the Whole Matter

from *The Truth About Spiritualism* (1923)

by

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Sources for Chapter 7, in the order in which they first appear

- (1) Joseph **McCabe**, *Is Spiritualism Based on Fraud?: The Evidence Given by Sir A. C. Doyle and Others Drastically Examined* (London: Watts & Co., 1920)
- (2) Isaac K. **Funk**, D.D., LL.D, *The Psychic Riddle* (New York: Funk & Wagnalls Company, 1907)
- (3) Wilfred **Lay**, Ph.D., *Man's Unconscious Spirit: The Psychoanalysis of Spiritism* (New York: Dodd, Mead and Company, 1921)
- (4) I. M. **Haldeman**, D.D., *Can the Dead Communicate with the Living?* (New York: Fleming H. Revell Company, 1920)
- (5) A. T. **Schofield**, *Modern Spiritism: Its Science and Religion* (Philadelphia: P. Blakiston's Son & Co., 1920)

Key

- (a) **Green** indicates where a source first appears, or where it reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and Sadler pointedly differ from one another.
- (e) **Bold type** indicates passages which Sadler copied verbatim, or nearly verbatim, from an uncited source.

- (f) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (g) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.
- (h) **Red** indicates either an obvious mistake, in most cases brought about by Sadler's miscopying or misunderstanding his source, or an otherwise questionable statement on Sadler's part.

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III: THE MYSTERY OF RAPS AND LEVITATIONS (McCabe 42)

Reference was made a few pages back to a large group of scientific and professional men who believe in what they call “mediumistic phenomena.” They are **not Spiritualists**,

and it is one of the questionable features of recent Spiritualist literature that they are often described as such.

Thus the astronomers Flammarion and Schiaparelli are quoted. But **Flammarion**

says repeatedly in his latest and most important book (*Les forces naturelles inconnues*, 1907) that he **is not and never was a Spiritualist** (see p. 581),

and he includes a long letter from **Schiaparelli**,

who **disavows all belief even in the phenomena** (p. 93).

V I I — T H E CONCLUSION OF THE WHOLE MATTER

7:0.1 THE believers in spiritualism are wont to point with pride to certain scientific men whom they claim as converts; but careful investigation proves that

many of these men do not confirm these claims but instead most strenuously maintain that they are **not spiritualists**.

For example, **Flammarion**,

whom the spiritualists have claimed as a convert,

says, in a book published as far back as 1907, that he **is not and never was a spiritualist**.

In this connection he publishes a letter from **Schiaparelli**,

whom the spiritualists have also claimed,

disavowing his belief in all such phenomena.

SOURCE

Professor Richet, who believes in materializations,

is not a Spiritualist.

Professor Morselli, who also accepts the facts,

speaks of the Spiritualist interpretation of them as “childish, absurd, and immoral” (M 42).

[contd] But such professors as Richet, Ochorowicz, de Vesme, Flournoy, etc., and men like Flammarion, Carrington, Maxwell, etc., do believe that raps and other physical phenomena are produced by abnormal powers of the medium (M 42).

As I said, these scientific men

scorn the idea that “spirits” from another world play these pranks.

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Even Professor Richet, although he has admitted belief in some sorts of materialization,

is not a spiritualist, as ordinarily understood.

Professor Morselli,

who has been heralded by the spiritualists as a believer in the cult,

has characterized the interpretation of their phenomena as “childish, absurd, and immoral.”

7:0.2 On the other hand, it should be stated that some men entitled to at least some claim of scientific eminence, have admitted that they have been puzzled by certain spiritualistic phenomena, such as raps and other minor manifestations.

Some have been inclined to believe that there might be something abnormal, if not supernatural, about certain spiritualistic manifestations;

among this group we might mention Richet, Flournoy, Carrington, and Maxwell.

But it should be stated that

the majority of the scientists who are disposed to believe some of the phenomena produced by mediums,

do not for a moment attribute these performances to spirit agencies.

They look for unknown natural forces in the medium. They *think* that they have excluded fraud. We shall see (M 43).

They merely think that they have excluded all possible fraud,

and while they do not admit the hypothesis of these phenomena being executed by discarnate spirits, they are left in the perplexed attitude of finding an alternative explanation or hypothesis to account for the medium's performance.

1. PROFESSOR WILLIAM CROOKES AND OTHERS

II: HOW GHOSTS ARE MADE (McCabe 17)

7:1.1 Spiritualists have made much of the investigations, by Professor Crookes, of that

Florence Cook was a pretty little Hackney girl of sixteen when Herne and Williams began (M 22).

pretty little Hackney girl, Florence Cook,

who early became one of the renowned mediums of England, at least for a while.

Her fame reached the ears of a brilliant young scientist, Professor W. Crookes,

Crookes was a young scientist,

and he invited her to materialize at his house (M 23).

and at the time Florrie materialized at his house

In three niggardly letters, which he never republished, Crookes described in 1874 the wonderful things done at his house.

he wrote two or three letters telling of the wonderful things which he saw.

It should be said that he did not re-publish these letters later in life,

[Sir W. Crookes let it be understood that to the day of his death he believed in "Katie King" and the spirit-played accordion (M 158).]

and that later on he all but gave up his confidence in the whole spiritualistic movement.

SOURCE

While Florrie lay in an improvised cabinet, or behind a curtain,

the beautiful and romantic and quite different maiden, Katie King, walked about his room.

She played with Crookes's children, and told them stories about her earthly life in India long ago.

She talked affably to his guests, and took his arm as she walked.

There was not the least doubt about her solidity. The wicked sceptic who suggests that Katie King was a muslin doll or a streak of light has certainly not read Crookes's letters.

He felt her pulse, he sounded her heart and lungs,

he cut off a tress of her lovely auburn hair,

he took her in his arms, and he—well, he breaks off here

and simply asks us what any man would do in the circumstances?

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7:1.2 While Florrie Cook, the medium, was supposed to be lying on the floor in an improvised cabinet,

a beautiful and romantic maiden, the alleged Katie King, walked about the room

and told his children of her life in India long, long ago.

She even took the Professor's arm on one occasion and walked across the floor with him,

and from his brief letters it is very evident that Katie King was more than an ethereal apparition. She must have been a very solid sort of human being, because the Professor tells of

feeling her pulse and auscultating her heart,

and even went so far as to cut off one of her auburn curls—

a liberty which the spiritualists will not allow us with the famed ectoplasm of more recent materializations, averring that to sever the ectoplasm would mean the death of the medium.

In one of his letters,

the Professor breaks off abruptly in describing a spiritistic flirtation up to this point,

and merely asks what any man would do under the circumstances—

We assume that he found that she had lips and warm breath like any other maiden (M 23).

III: COMMUNICATIONS PURPORTING TO COME FROM DR. RICHARD HODGSON (Funk 47)

[I]t is a significant fact that both [Professor Hyslop] and Dr. Hodgson entered upon their psychic investigations believing that when man dies, his personality ends, that he—all of him—is tumbled into the bowels of the earth, is digested and assimilated, becoming possibly part of some other living organization, but will never know again his former self;”—

[Professor Hyslop] is cool-headed, a trained scientist, a close observer, and is a keen logical thinker,

having been, until ill-health compelled him to resign, Professor of logic in Columbia University (F 48).

This fact should also carry weight: these “communications from Dr. Hodgson”

came through Mrs. Piper

leaving us of course to infer that the average human would probably discover that the maiden had warm breath like any other individual

who had been so materialistic up to that point.

7:1.3 It is interesting to note, in the case of Professor Hyslop, who did so much in connection with Dr. Hodgson to initiate psychic investigation in the United States,

that while he was a logical thinker—

in fact at one time Professor of Logic at Columbia University—

he did not take up the investigation of spirit phenomena until prolonged ill-health compelled him to resign his professorship at the University.

And it is well known that

Professor Hyslop’s belief that he had been able to communicate with his associate and co-worker, Dr. Hodgson,

was all based upon the writing phenomenon of Mrs. Piper, the Boston medium,

SOURCE

when she was in a deep trance, for there remain no grounds for reasonable doubt that when so-called communications come through her, Mrs. Piper is wholly unconscious¹ (F 49).

Dr. Hodgson had ... what may be justly described as a detective's instinct for fraud along psychic lines,

as is strikingly revealed in the narration of his exposure of Madame Blavatsky (F 50).

[?]

X: SCIENTIFIC INVESTIGATIONS (Lay 300)

§3. *Exclusion of Unconscious Factor* (Lay 303)

It is a significant fact, too, that some of the most prominent advocates of spiritistic phenomena have been doubters in their youth, like Conan Doyle, and have yielded to the pressure of their own and others' unconscious in later life (L 306-07).

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while in a state of trance or catalepsy.

7:1.4 Some good has been done by the psychic researchers, at any rate, in that

they have exposed many of the more palpable medium frauds,

such as Mme. Blavatsky, and others.

7:1.5 And so the story might be continued, reciting how the great and the near-great have, from time to time, dabbled in spiritualism, and undertaken to investigate its numerous phenomena. But the reader will observe that there is indeed a paucity of real scientists who have ever become serious-minded converts to spiritualism; and even in the case of those who have espoused the cause, practically none of them—except in the case of William Crookes—was ever known to believe in its tenets in his younger years.

Most of the so-called great men who have espoused spiritualism have done so subsequent to, or about the time of reaching that psychically susceptible age of “three score years and ten.”

This is indeed unfortunate, for this whole subject, as regards its physical manifestations, spirit photography, etc., would have been long since largely cleared up had more men of scientific ability turned their attention to its investigation earlier in life.

2. SIR ARTHUR CONAN DOYLE

IV: SPIRIT PHOTOGRAPHS AND SPIRIT PICTURES (McCabe 63)

And instead of finding even the leading Spiritualists setting an example of caution in face of the recognized mass of fraud in the movement, we find them exhibiting a bewildering **hastiness** and lack of critical faculty. Most readers will remember how **Sir A. C. Doyle**

7:2.1 **Sir Arthur** seems to possess anything but the scientific attitude—the analytical mind—that is required properly to investigate the phenomena of spiritualism. His judgment seems to be precipitate, his discrimination defective—not to say anything in question of his discretion. The childlike credulity with which he accepts phenomena as evidential, in support of spiritism, is pathetic, as evidenced by the **haste** with which he

sent to the *Daily Mail* on December 16, 1919, a photograph of a picture of Christ

sent to the *London Daily Mail* on December 16, 1919, a photograph of an alleged picture of Christ,

which had, he said, been “done in a few hours by a lady who has no power of artistic expression when in her normal condition.”

which he said had been “done” in but a few hours by a lady who had had no previous artistic training or experience in portrait painting.

The picture was, he said, “a masterpiece”;

so wonderful, in fact, that “a great painter in Paris”

(not named, of course)

“fell instantly upon his knees” before such a painting.

It was “a supreme example” of a Spiritualist miracle.

The sequel is pretty well known.

On December 31 the artist’s husband wrote a letter to the *Daily Mail*,

of which I need quote only one sentence:—

Mrs. Spencer wishes definitely to state once and for all that her pictures are painted in a perfectly normal manner,

that she was disgusted at having “psychic power” attributed to her, and that she does not cherish any ludicrous and mawkish sentiments about helping humanity by her paintings (M 76-77).

VI: THE SUBTLE ART OF CLAIRVOYANCE (McCabe 93)

Doyle thought the picture “a masterpiece,”

contending that it was such a wonderful painting that “a great painter in Paris

(whose name unfortunately was withheld)

fell instantly upon his knees” in breathless admiration before such a marvelous production.

Doyle thought this painting was “a supreme example” of a spiritualistic miracle.

Now, the sequel of this hasty act on the part of Sir Arthur is disclosed in

a letter written on December 31, by the artist’s husband to the *Daily Mail*,

from which it will suffice to quote a single paragraph:

“Mrs. Spencer wishes definitely to state, once and for all, that her pictures are painted in a perfectly normal manner,

that she is disgusted at having ‘psychic power’ attributed to her, and that she does not cherish any ludicrous or mawkish sentiments about helping humanity by her painting.”

7:2.2 It seems that Sir Arthur is given to being over-impressed by spiritualistic seances and that he is given to over-exaggeration. A number of these indiscretions are noted by McCabe, in the following indictment:

SOURCE

He said that Eusapia Palladino was quite honest in the first fifteen years of her mediumship;

that he had given me the names of forty Spiritualist professors;

that the Fox sisters were at first honest;

that I did not give the evidence from his books correctly;

that Mr. Lethem got certain detailed information the first time he consulted a medium;

that in Mme. Bisson's books you can see ectoplasm pouring from the medium's "nose, eyes, ears, and skin";

that Florrie Cook "never took one penny of money";

that in the Belfast experiment the table rose to the ceiling; and so on.

His frame of mind was extraordinary (M 97).

VII: THESE WANDERING SPIRITS ARE ALSO CALLED "SEDUCING SPIRITS" (Haldeman 64)

In repudiating the sacrificial and atoning value of the death of Christ, Sir Conan Doyle repudiates the Christ in whom both the Old and New Testament Scriptures find their center (H 82).

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"He said that Eusapia Palladino was quite honest in the first fifteen years of her mediumship;

that he had given me the names of forty spiritualist professors;

that the Fox sisters were at first honest;

that I did not give the evidence from his books correctly;

that Mr. Lethem got certain detailed information the first time he consulted a medium;

that in Mme. Bisson's book you can see ectoplasm pouring from the medium's 'nose, eyes, ears, and skin.'

that Florrie Cook 'never took one penny of money;'

that in the Belfast experiment the table rose to the ceiling, and so on.

His frame of mind was extraordinary."

7:2.3 From a theological standpoint it is necessary to recognize that

Doyle repudiates all belief in the sacrificial, or atoning significance of Christ's life and death,

as in fact do most of the out-and-out believers in modern spiritualism.

It has seemed to me very inconsistent for the spiritualists to quibble with believing in the miracles of Biblical record when they are

Never have I anywhere in all the wide range of my reading and observation seen such childlike faith and willingness to accept any miracle proclaimed or perpetrated in seances—

so willing to accept, with child-like and open-mouthed credulity as miracles, those performances which the most superficial investigation discloses to be wholly or partially fraudulent.

a faith that in reality borders on the surrender of the most elementary conditions of reasoning and logic (H 84).

[See 7:1.5, above.]

In the case of Doyle, I am almost led to believe that he has reached that time of life when his wonderful gift for creating fictitious characters has become hooked up in his brain with his will to believe in spirits, and that the “feeling of reality” has become projected outward from his subconscious centers onto these spiritistic brain children to such an extent that he has come actually to believe in the reality of the fictitious creations of his own mind. How else can we reconcile the statements and conduct of such a cultured gentleman, on the one hand, with the child-like credulity and willingness to be deceived by such commonplace phenomena?

3. SIR OLIVER LODGE

7:3.1 Sir Oliver Lodge is the one great surprise of present-day spiritualism. The varying degrees to which most of the men who are entitled to be called scientists have dabbled in spiritism can be more or less understood, and we can understand how the novelist, Doyle, in spite of his medical training, could become enamored of its tenets and phenomena. But Lodge is more or less of a conundrum, though it must be remembered that he is very chary in his statements as to just how far he accepts or endorses any given spiritistic manifestation or phenomenon.

IX: GHOST-LAND AND ITS CITIZENS (McCabe 147)

Buoyed up by the growing sentiment of agreement, as proved by the very profitable sales of his works, Sir Oliver Lodge, in *Raymond*, gave the world a vast amount of detail about the land beyond the grave.

He did not *guarantee* it, it is true.

That is not his *way*.

It must be remembered that,

in bringing out his book *Raymond*,

purporting to be a record of more or less indirect communication with his deceased son,

he is very careful not to *guarantee* the narrative.

Sir Oliver has a unique *way*—

one quite his own—of throwing his personal influence almost unreservedly in the scale of modern spiritualism, with all that the name implies,

while at the same time he preserves the form of that scientific reserve—that noncommittal attitude—which is supposed to characterize the scientist, when it comes to the acceptance or endorsement of a specific bit of spiritualistic propaganda.

His attitude, as I see it, seems to be something like this: I accept the fundamental doctrines of spiritualism; I even believe in most of its mediumistic manifestations; but I must not be held strictly to account, or responsible for, any specific phenomena.

7:3.2 In presenting this book, *Raymond*, to the public, Sir Oliver hedges considerably.

But he assured the public that his mediums were undoubtedly “in touch” with his dead son,

He believes that he has been in communication with his son,

but in all probability he dislikes to become personally responsible for all the puerile twaddle that the mediums produced in the name of his son.

In fact, when we carefully study his introduction to this narrative, we sometimes wonder whether he intended the book

and the Spiritualist public must be pardoned if they understood that all the marvellous matter put out in the name of Raymond was to be taken seriously (M 150).

to be taken seriously by the public, as it evidently has been by spiritualists and thousands of others.

SOURCE

Raymond was, unhappily, not merely unable

to give “direct voice” communications,

as Sir A. C. Doyle’s son is believed to have done,

but he could not even directly communicate through Mrs. Leonard, the medium.

He used as an intermediary

the spirit of a child named “Feda”;

and, of course, when one has to use a child—and such an irresponsible, lisping, foolish little child as “Feda”—as intermediary you must not press the message literally on every part. The method had the advantage of pleasing Spiritualists, who found a complete confirmation of all their speculations about ghost-land, and at the same time disarming critics, because Raymond was not really responsible (M 150-51).

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7:3.3 It seems that Raymond, Sir Oliver’s son, was not able

directly to get in touch with an individual whom he could use as a direct voice medium,

as Sir A. C. Doyle’s son is supposed to have done, in communicating with his father.

In fact, it would appear that

Raymond was not able directly to communicate through Mrs. Leonard, his medium.

It seems that

he was compelled, by the situation in the spirit world, or by circumstances in this mundane sphere, to employ a secondary—or, what might be called an intermediary—spirit,

the spirit of a child named Feda,

and in this way it is alleged that he was able to communicate through the medium, Mrs. Leonard, with his father.

4. SUMMER LAND AND ITS CITIZENS

7:4.1 Sir Oliver Lodge, or rather Raymond, tells us that the abode of spirits is known locally to him as “Summer Land,” and he tells us that

One of the now discovered charms of Summerland is that the young rapidly reach maturity,

and the old go back to maturity (M 154).

But here a difficulty occurred to Sir A. C. Doyle.

[*Note:* Sir Arthur toured North American cities, including Chicago, from April 9 to June 24, 1922.]

In his lectures all over the kingdom he has had to outbid the preacher. *I* promise you, he told bereaved mothers, that you shall see again the blue-eyed, golden-haired child that you lost (M 154).

the young rapidly reach maturity,

and that the old go back to a more or less adult, or middle age state.

Now this seems hard to reconcile with Sir Arthur’s teaching,

as I heard him proclaim, when on his lecture tour on this side of the Atlantic, that

the bereaved mothers would see their blue-eyed, golden haired children

just as they were when they departed this life, and would be able to recognize them as they clasped them in their arms.

But spiritualists are used to meeting minor difficulties like this, and to explaining away trifling inconsistencies of this sort. It doesn’t seem to hurt the movement—it goes serenely on.

7:4.2 I have recently tried to harmonize these inconsistencies when in communication with some of the great scientists of spirit land, but instead of getting help I have only been led into confusion worse confounded, because they variously tell entirely different stories. But a short time back the great Darwin assured me (at least the medium communicated the information to me) that “there is nothing material in spirit land except the condensation, or crystallization, of the good thoughts and good deeds of departed mortals.” If I were dependent on my information from spirit land for my concept of the philosophy of a future life, my confusion would long since have become so hopeless as to have led me either into crass materialism on the one hand, or to have driven me into the vestibule of an insane asylum on the other hand.

VI: ALL PURPORTED COMMUNICATIONS FROM THE DEAD ARE MADE BY FALLEN ANGELS (Haldeman 35)

7:4.3 The Biblical portrayal of the future life and the future home of the salvaged mortals from this planet is certainly a more cheerful picture than that which is depicted in Raymond’s revelations.

Compare, I pray you, the Golden City, the New Jerusalem, the home of those who die in the faith of Christ, that city with its jewelled foundations, its jasper walls, its gates of pearl, its palaces and streets of gold, its river of life, its tree of life with its fruit and leaves for the healing of the nations, ... compare that city and its glories

The concept of orthodox Christianity is certainly superior, with its golden New Jerusalem,

with Raymond's brick house, the rain, the mud and the unspeakable manure...

Compare the robe given to the saint who enters the upper city ... with the English tweed and worsted suits manufactured out of the effluvia, gas or atoms ascending from the rotting and putrefying things of earth (H 59-60).

to the melancholy spectacle that Raymond paints of his brick house, muddy streets, odorous effluvia, and unspeakable manure.

5. MY OWN CONCLUSIONS

[See 5:0.1.]

7:5.1 Spiritualism is not a matter which can be finally adjudged in the experimental laboratory.

[Compare 5:0.1.]

Investigations extending over a period of twenty-five years have convinced me that more than nine-tenths of all so-called spiritualistic phenomena are purely fraudulent, sheer chicanery and trickery; and even if we were willing to admit that in certain rare cases real phenomena are produced in the name of spiritualism, we would have to confess that, as yet, we have not met such genuine manifestations.

[See 5:0.1.]

After all, spiritistic (genuine) manifestations are beyond the pale of scientific investigation. They are problems in theology and religion.

7:5.2 The mediums have failed to pass the real tests. They have failed to meet the conditions which are required by science to establish their claims. They have failed, when brought face to face with conditions that would permit the production of manifestations of real evidential value.

7:5.3 It would seem the time had come when intelligent human beings might indulge the hope of survival after death without exposing themselves to the sophistries and delusions of so-called spiritualism. It would seem that modern science would afford us an ample basis on which modern man could securely rest and upon which he could safely entertain religious beliefs and indulge in the hope of immortality, without the necessity and danger of exposure to the flagrant deceptions of occultism and spiritism.

7:5.4 It would seem that it might be possible for intelligent men and women to indulge in the hope of survival after death, to study psychic phenomena, and to investigate the unusual and the extraordinary, without having to commit themselves, as it were, in advance, to those dogmas and beliefs which render it almost inevitable that ere their researches are finished they shall find themselves landed squarely into the ranks of the occultists or spiritualists.

I: INTRODUCTORY (Schofield 1)

Evil Associations of Spiritism (Schofield 4)

‘... What is the net outcome of the Quest so far? ..’ (S 5).

7:5.5 What, then, are the net end results of spiritualism, taken as a whole?

What is its influence upon the individual who seeks help and comfort at its shrines? The net results of spiritualism upon the people as a whole would be difficult to estimate.

Two Opposite Directions (Schofield 12)

To many the [Spiritualist society] Silver Fern represented their farthest advance towards the light—the spiritual world, God, and Christianity.

No doubt there are thousands of earnest souls who believe that they have been led nearer to God,

They had been either **materialists** or absolutely careless as to things unseen; but this society had succeeded in awakening in them a sense and a belief in another and a higher world,

and possibly prepared their minds for an intelligent hearing and acceptance of Christianity (S 12-13).

Evil Associations of Spiritism (Schofield 4)

‘It is true that indirectly an unseen spirit world has thus been revealed and demonstrated to many who utterly denied it before; but the net **result of Spiritism** so far is most **disappointing**, to say nothing of its undoubted dangers to spirit, soul, and body; which, to their honour, leading Spiritists are among the first to point out ...’ (S 5).

[See 6:4.2 and 6:4.5 re Abraham Lincoln.]

and who look upon spiritualism and upon spiritistic teachings as a means whereby they have been delivered from benighted **materialism**.

No doubt many of the recent converts to spiritualism feel that they have, in accepting its tenets, come out of darkness **into light**,

but it has been my observation, in those cases which I have been privileged to study over a long period of years, that

the **results of spiritualism** are highly **unfortunate**. They have led to **disappointment**,

misfortune, sorrow, and in many cases to insanity.

7:5.6 I remember, years ago, when a well-known medium had put me in contact with the spirit of Abraham Lincoln, who spent the time discussing two or three trivial things with me, having to do with something I had lost, instead of giving the world a second Gettysburg address. Anyone who knew anything of the life and work of Abraham Lincoln would know that I was not talking with his spirit—as I well knew it.

If the spirits of these great men of bygone ages could be called up, it stands to reason that we would hear something characteristic of them. Who can imagine the spirit of Theodore Roosevelt coming up at a seance, and indulging in the frivolous patter that these mediums seek to portray from time to time as they juggle with these spirits of well-known departed individuals? And yet there is a fascination about the whole thing that becomes supremely attractive to many seemingly intelligent persons—men who have the brains to be editors, lawyers, doctors, preachers, psychologists, and scientists.

6. THE STORY SUMMARIZED

7:6.1 To summarize our examination of spiritualism, then,

[See 1:7.7.]

we find that the belief of the living in their ability to communicate with the dead is a very ancient one. From the earliest dawn of civilization we find spiritualism practiced under first one guise and then another, known by numerous names in various ages.

[See 3:0.1.]

7:6.2 We find that modern spiritism probably had its initial impetus with the teachings of Swedenborg;

[See 3:1.1-2.]

that spiritualism as an organized religion, promoted and fostered by commercial mediumship, had its origin with the Fox sisters in the state of New York in 1848;

and that it spread rapidly over the English speaking world;

[See 1:3.6, 1:6.1.]

that we have had recurrent waves of it in every generation—once every twenty-five or thirty years;

[See 6:2.1.]

that repeated exposure of its more palpable frauds has led to a gradual improvement of its technique and an elimination of its grosser fraudulent practices.

[See 3:5 and 3:4.]

7:6.3 We have seen how spiritualism grew up **in America** round the Reverend Moses, and in England about the medium, Home.

[See 3:6.15-17 and 3:6.11-14.]

We have further traced, decade by decade, the rise and fall of famous mediums, beginning with Slade, the slate writer, and embracing a **sordid** procession of mediumistic frauds, ending in the more recent grotesque exposure of Eusapia Palladino, the classic Italian medium.

[See 4:15.2.]

7:6.4 In no case have the physical manifestations of spiritism passed the tests of science.

[See 4:15.1.]

Numerous tempting rewards of money are still available in this country and in Europe for any medium who can prove his ability to produce physical manifestations due entirely to spirit agencies.

[See Chap. 4.]

7:6.5 We have discussed and disclosed the tricks of the seance room—how voices are produced and talking trumpets are operated. Herein are found exposed the methods whereby mediums produce lights, spirit robes, read sealed writings, write on sealed slates, and so on down through the whole mechanical mess of tricks and tricksters, including the ouija board, materializations, spirit photographs, spirit paintings, clairvoyance and fortune telling.

The whole thing is clearly shown and conclusively proved to be fraud.

SOURCE

7: THE TRUTH ABOUT SPIRITUALISM

[Compare 5:0.1 and 7:5.1, above.]

I am prepared, finally and deliberately, after a quarter of a century of study, observation, and personal experience with mediums, psychics, and sensitives, to record it as my deliberate opinion that all of the physical manifestations of spiritualism are a fraud.

[But it should be made clear that the midway creatures are not involved in the sordid performances taking place under the general designation of "spiritualism" (77:8.13).]

I do not believe that discarnate spirits are in any way connected with this phase of the cult, neither do I believe that spiritualism in its physical manifestations is the work of the devil, or of any other sort of evil spirit, but that it is a work of pure and undefiled legerdemain.

[See Chap. 5.]

7:6.6 As regards the psychic manifestations of spiritualism, I have endeavored first to show how well known and accepted principles of human psychology are adequate fully to explain and account for practically all of the psychic manifestations brought forward in the name of spiritualism. I have shown that in all these cases which I have personally investigated, and which have been under my professional care—

these psychically abnormal individuals ranging from clairvoyants and sensitives down through all sorts of mediums to the borderline of the insanities—the psychological hypothesis is fully adequate in every way, satisfactorily to explain the psychic phenomena of this whole group of patients, mediums, and other sorts of psychics.

7:6.7 Of course I cannot be scientifically certain that evil ghosts and vagabond spirits, or some other agency of His Satanic Majesty, may not be at the bottom of certain rare cases of psychic phenomena brought forward under the guise of spiritism. I say, I cannot, as a scientist, settle this question. It may be true that in some cases the devils are in league with the mediums, and cunningly assist them in perpetrating some of the psychic phenomena which they bring forward in the name of spiritualism.

[See endnote in Chap. 5 chart.]

But while I admit the possibility of some sort of connection between spiritualism and demonism, I desire emphatically to record that I have not personally investigated the case of any medium, or other psychic, professing to be a channel of communication between the living and the dead, where I have been in the least inclined to resort to this hypothesis in order to account for the phenomena observed. In those cases coming under my personal observation, in practically every instance, I have been able in my own mind to reach conclusions which were adequately supported by the known truths, facts, and experiences of modern psychology.

7:6.8 Double personality and dissociation have served to explain many things otherwise mysterious to the present generation. No longer are we in doubt as to the nature of many of the peculiar psychic manifestations on record from ancient times down to the present moment. Even the connection of our dream life, with religion and spiritism, has been more or less fully explained by recent psychologic developments.

7:6.9 Trances, visions, and speaking with tongues, so far as I have studied these phenomena, are fully explained by well-known and established psychologic data.

Again, I would distinctly disclaim all intention of discussing or commenting upon the genuine Seers of either ancient or modern times. The prophets of the Almighty are not under discussion in this thesis. If there be those who had visions in the olden time, who were the voice of "One crying in the wilderness;" and if there be those who have visions in modern times (and I have met a few of this sort who were very difficult to understand and adequately explain on purely psychologic grounds) I say, if there be those who have seen a vision in our day and generation, it is farthest from our purpose either to judge or stigmatize them.

[Note: He speaks here in the past tense.]

But again, I hasten to record the fact that those few cases of psychic phenomena coming under my observation, which might possibly be of supernatural origin, had nothing whatever in common with spiritualism. In fact, I may say that they were more or less actively anti-spiritualistic, and therefore their presentation or study does not concern us in this work.

[See 5:18.3-8.]

7:6.10 The employment of either hypnotism or the methods of psychoanalysis, insofar as these methods have been applied to mediums, has served to show that their spirits or images originate in their own subconscious minds; that they are self-deceived humans; that there is nothing supernatural about the ghosts they see or the messages they purport to receive; that the whole thing is a trick made possible by the subconscious—by means of the well-known psychic laws of mental transference and psychic projection.

[See 5:2.3.]

7:6.11 As to the moral and ethical standing of mediums, the less said the better.

[See Chap. 6.]

The whole movement has miserably failed in contributing to progress and the advancement of the spiritual aspects of modern civilization.

[See 6:0.1.]

The rhetoric of the mediums is puerile and silly. In comparison with the masterpieces of sacred and profane literature spiritualistic ebullitions are contemptible.

[See 5:5.3.]

The ethical standing and moral status of the whole business, when weighed in the balance, is found to be sadly wanting.

7:6.12 We have seen that we are now in the midst of a spiritistic wave, due to the fact, on the one hand, that it has been thirty years or more since we have had such a revival of spiritualism,

[See 1:6.]

and on the other, to the monumental loss of life in the recent World War, which has forced tens of thousands of bereaved people to turn their eyes toward the world beyond the grave and to long, if such a thing is possible, to communicate with their loved ones who have so recently and so suddenly passed into the Great Beyond.

[See Chap. 7, above.]

7:6.13 We have further noted that, with the possible exception of Sir Oliver Lodge, no real scientists today are dyed-in-the-wool spiritualists, and even Sir Oliver, in his book *Raymond*, while personally and sentimentally endorsing the thing, seeks as it were, subconsciously, to make the reservations of a scientist as to sponsoring the thing in its ultimate analysis.

We have seen that science has not accepted, and does not accept, or endorse, spiritualism.

1. Funk continues:

Her utter unconsciousness when in trance was proven by touching her eyeballs and running a needle under her finger-nails and through her tongue, and by putting red pepper in her nostrils and throat—all these seemingly cruel tests were made without yielding any evidence of the slightest physical reaction. And then, in addition, for many months her mail was watched, herself shadowed by detectives, she not being permitted even to have conversation with any one except in the presence of representatives of the Society, this watch was under the direction of Dr. Hodgson, whom Sir William Crookes pronounced, before the Royal Society, as the keenest psychic detective that probably the world has even seen.

This description of the testing and trailing of Mrs. Piper is similar, in some respects, to Dr. Sadler's and Bill Sadler's accounts of the testing and trailing of the "sleeping subject". See Chapter 8 ("How the Papers Came Through") of Vol. 2 of *The Urantia Diaries of Harold and Martha Sherman*; and listen to the audiotape of Bill Sadler's talk on how the Urantia Papers materialized, given on February 18, 1962 in Oklahoma City. (Tape can be found on www.urantiabook.org.)