

The PIONEER

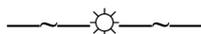
The Pioneer is now part of the recommended reading for the Spiritualists' National Union's education courses.



James
Arthur
Findlay



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- 011 – John Sloan – James Arthur Findlay

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- 078 – James Arthur Findlay – Stansted Hall & Elms Farm – The early years Alan Garnet Patmore worked for Mr Findlay; his daughter is today a Stansted healer

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Volume 7, No. 4: August 2020:

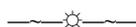
- 108 – James Arthur Findlay
3,000 At Glasgow Meeting – Mr J. Arthur Findlay and Mrs Estelle Roberts
List of Arthur Findlay's books about Spiritualism and Religion

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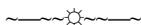


The founder of the Glasgow Psychical Research Society was James Arthur Findlay. Details can be noted below as published in the weekly journal, *Light*, on April 8th 1922 (p. 22):

GLASGOW SOCIETY FOR PSYCHICAL RESEARCH

We have received a copy of the first Annual Report (1921) of this Society. It records the origin of the Society on October 27th, 1920, when, after the reading of a paper on Psychical Research, by Mr. J. Arthur Findlay, a resolution was passed that the Society be formed from those present with power to add to its numbers. A further resolution appointed a Provisional Committee to draft a Constitution, outline a scheme of work, and nominate officers. The proposals of this Committee, together with the Constitution, were adopted at a subsequent meeting of the Society, held on December 14th, 1920.

The Report expresses its recognition of the honour conferred upon the Society by the acceptance of its Presidency by Sir Arthur Balfour, and records the series of addresses delivered to the Society by Sir Oliver Lodge and Sir William Barrett, amongst others,, The generosity of Mr. Edward J. Thomson, one of the Vice-Presidents, Mr. J. McLennan Boyd and other members and friends has resulted in the establishment of a library of substantial size, which is growing daily under the direction of Dr. Knight. Of the work of the Investigations Committee it is stated that it has been so far without substantial results. The Council acknowledges with thanks the services of the Honorary Secretary, Miss Irwin; of Mr. John G. Findlay, the Honorary Treasurer; and of Mr. J. Ronald Young, C.A., for auditing the accounts. The Balance Sheet shows that the financial position is very satisfactory.



We can note from the report that the Honorary Treasurer was Arthur Findlay's brother, John Galloway Findlay;¹⁶ Findlay's investigations with John Campbell Sloan (1869-1951) were featured earlier in an address given at the London Spiritualist Alliance¹⁷ on Thursday, April 3rd, 1924, titled "The Independent Voice. A Critical Examination of the Phenomena." This was published (over a number of issues) in their journal, *Light*, starting on April 19th, 1924; Findlay's typed lecture draft and his handwritten amendments/corrections, etc. are held in the Britten Memorial Museum at Stansted Hall.

John Sloan's mediumship is mostly associated with Findlay through his investigations, lectures and books but in the *Psypioneer* journal for December 2012¹⁸ we find a rare report on Sloan's mediumship in London at the British College of Psychic Science (BCPS).

¹⁶.—John Galloway Findlay died on Saturday, 24th November, 1956 at Bournemouth; his health had deteriorated since an attack of thrombosis five years earlier.

¹⁷.—Arthur Findlay would later become President of the London Spiritualist Alliance; today it is called the College of Psychic Studies, 16 Queensberry Place, London SW7 2EB, UK.

¹⁸.—Volume 8, No 12: December 2012:—*John Campbell Sloan (1869-1951) – Paul J. Gaunt & A Scotch Materializing and Voice Medium – Mrs Hewat McKenzie.*

I received a couple of e-mails asking me if there was another photo of Sloan apart from the rather poor photo normally found (usually with his wife cut off) on websites, which was taken in 1936 and used in some editions of Findlay's books. In one of Findlay's scrapbooks in the museum I found this photograph of Mr and Mrs Sloan, although it is not very detailed. The photograph was sent to Findlay shortly after Sloan's death (May 1951 at the age of 82) by a Mrs D. McLean, Stornoway, Scotland, dated June 19th 1951 (she is in the photograph but edited out).



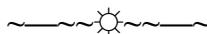
Findlay's relationship with John Sloan would remain until his death. In a letter sent to Findlay on March 14th, 1951 from Miss Jean Logan Dearie, an expert stenographer who recorded much of the communications received in the direct voice through Sloan's mediumship, she mentions her visit to Sloan:

“I was out seeing Mr Sloan last Saturday and passed on your message about sending him on anything he would like to make life a little more comfortable. He replied “That is very good of Mr Arthur. He's an awful nice man, but I canna' think of a thing I need. I have plenty to eat and a comfortable bed, and what more could an old chap like me wish for”.”



Dearie later notes she was going to ask the Sloans' daughter, Ethel, for a photograph of her father or where they (Dearie/Findlay) might get one. However, she was advised by a Miss C...,¹⁹ “No; keep the family out of it”, asking Findlay what he thought. This may explain why there is only one previously known photo of Sloan and may have resulted in Findlay being sent the photo by Mrs McLean, which shows the younger image of the couple, predating the only other known photograph taken in 1936.

Also in this issue of the SNU Pioneer journal there is another unpublished photograph of Arthur Findlay, taken while giving a lecture on “The Effect of Religion on History” to the Marylebone Spiritualist Association (founded in 1872) on August 27th, 1952. Today this Association is known as the Spiritualist Association of Great Britain – S.A.G.B.²⁰



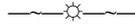
¹⁹.—Full name removed at the editor's discretion.

²⁰.—The Spiritualist Association of Great Britain:—<http://www.spiritualistassociation.org.uk/>

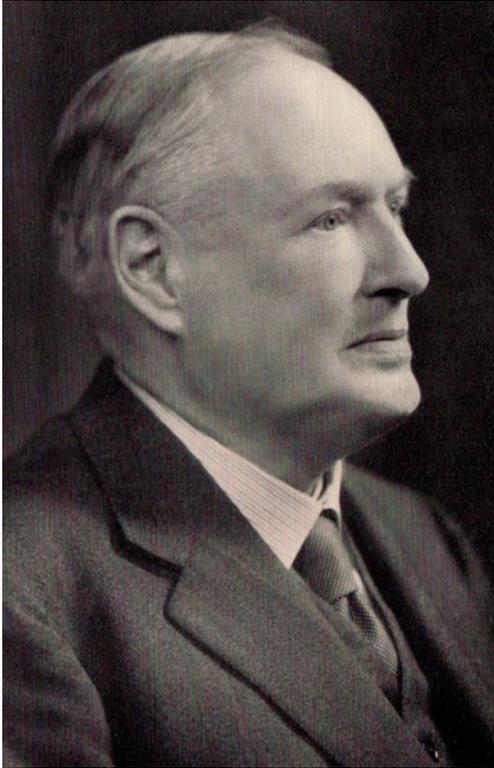
JAMES ARTHUR FINDLAY

1883 - 1964

Arthur Findlay needs little introduction. Below is a short overview of his life and work; it is dated March 11th 1957 and was written by the former Editor of the “Two Worlds”, Ernest Thompson. Whether or not this has ever been published is unknown; it is taken from one of Findlay’s scrapbooks:



Arthur Findlay His Life and Work



All who have read Arthur Findlay’s Trilogy – “On the Edge of the Etheric”, “The Rock of Truth”, and “The Unfolding Universe” will agree that he has succeeded in making religion and philosophy both intelligible and rational. He has removed religion from the darkness of faith into the light of knowledge, and in “The Unfolding Universe”, the last of the three, the reader is carried forward to the heights where further and enlarged vistas open up. Undoubtedly the credit is due to him for putting Spiritualism on a scientific and realistic basis.

To bring light into dark places, to enlarge the vision and increase humanity’s intellectual horizon, has been the aim of many pioneers in the past, and, in the realm of religion and philosophy, Arthur Findlay ranks with the other torch bearers who have carried forward the light of knowledge.

On leaving his preparatory school he went to Fettes College, and then to Geneva University. At the age of twenty-five, on the death of his father, he became senior Stockbroking partner of one of the leading Stockbroking and Chartered Accountant firms in Glasgow. After a remarkably successful business career he retired from active business at the age of forty, when he bought the estate of Stansted Hall in Essex, where he and his wife now reside.¹ As a Magistrate for Essex and Ayrshire, and

¹ There are some conflicting dates as to when the Findlays moved to Stansted Hall; this information is compiled from Findlay’s autobiography, *Looking Back*, 1955. James Arthur Findlay and Annie Gertrude Walker were married on July 15th 1913 and started married life at Woodside, North Ayrshire. Annie, known as Gertrude, was very happy at Woodside and prepared to spend her life there. Arthur Findlay had lived in the west of Scotland for forty-one years but he longed to move to the south of England.

Findlay looked through estate agents’ catalogues of nearly a hundred houses; in January 1923 he travelled to Essex to view Stansted Hall. He later returned with his wife Gertrude and they decided to buy the mansion and all the other houses and farm on about four hundred acres of land. They moved to Stansted Hall in February 1925.

Chairman of Administrative councils in these counties, he has given much of his time to county work.

Arthur Findlay was born in Glasgow in 1883, and comes of a long line of ancestors who have been famous in Scottish history. He is a direct descendant of Allan FitzFland, whose son Walter became the first High Steward of Scotland in 1158, founded the Stewart family and gave to Scotland its line of Stewart kings. In the fourteenth century one of Arthur Findlay's ancestors so distinguished himself at the Battle of Bannockburn in 1314 that he was given the Barony and Lordship of Kilmarnock, besides large tracts of land in Ayrshire. The following century, in the reign of James III, one of his ancestors became Lord Chancellor and Regent during the King's minority.

Ayrshire is his home county, and there his ancestors, in the seventeenth century, played a prominent part in their opposition of being forced to attend the Episcopalian Church, one being hanged in the Grass Market at Edinburgh in 1688, while another was imprisoned, awaiting the same fate when William of Orange landed and he was pardoned.

Coming to more settled times we find his forbears, over the past two hundred years, prominently connected with the commercial and financial life of Glasgow and the west of Scotland. He is a Freeman of his native city, and during the First World War he was awarded the Order of the British Empire for his organization work in connection with the British Red Cross Society.



Agriculture is one of his many interests, and the improvements he effected in methods of production are generally well known. As chairman of several companies he still retains his interest in finance, on which he has written many articles.

Arthur Findlay, however, is best known to the public through his books and addresses on History, Spiritualism, Philosophy, and Religion. As Chairman of Psychic Press Ltd. the proprietors of "Psychic News", [photograph²] he has

² The "Psychic News" Charter was hung at its office in 1957. Findlay is shown with P.N. editor Fred Archer, who became editor in 1953, taking over from A. W. Austen. Incidentally, Billy Austen was the assistant editor to Maurice Barbanell. In 1946, following a disagreement with Arthur Findlay, Barbanell resigned (and would not return until 1962); Austen replaced Barbanell as editor. Billy Austen was the first stenographer of the teachings of Silver Birch; the first book, *Teachings of Silver Birch*, was issued in March 1938, edited by A.W. Austen, with a foreword by Hannen Swaffer. For more information see the Britten Museum booklet "Silver Birch": <http://www.shop.snu.org.uk/new.html>

It was Austen who published the leaked report on the Archbishops' 1937 appointed committee to investigate Spiritualism in "Psychic News", 1947: "The Church of England and Spiritualism". See *Psypioneer*, Volume 1, No. 9, January 2005: "The secret report on Spiritualism".

taken a prominent part in the furtherance of the knowledge of Spiritualism. He has spoken in the largest halls of most of our great cities and in several of the capitals of Europe, and his books have been read in almost every country throughout the world. He, moreover, took a prominent part in the Church of Scotland enquiry into Spiritualism.

Always a student, and a great reader, he had read many of the standard books on Comparative Religion and Mythology before he was twenty-one years of age, and since then he has made a special study of this branch of science. Readers of his Trilogy will realise how intimately this subject is connected with Spiritualism. How thoroughly he has covered this entire field of thought by these three books will be best realised by turning over the pages of the "Index to the Trilogy". Here we find nearly sixteen thousand references to their contents, which, in itself, emphasises the amount of labour and research involved in their compilation.

After completing his Trilogy, Arthur Findlay then started to rewrite history from the psychic angle of thought, and in his two books "The Psychic Stream" and "The Curse of Ignorance" (in two volumes) he gave his readers a new interpretation of the past. The former book made rational the origin and growth of the Christian faith, and some day, when truths of Spiritualism are accepted, it will be recognised as having prepared the way for the removal of the mystery associated with the origin of Christianity and all other supernatural religions.

When "The Psychic Stream" was completed he then turned his attention to the history of mankind, and wrote the two remarkable volumes to which he gave the name "The Curse of Ignorance", the reason for this title being that so much in history can be traced to ignorance and folly. Herein he recorded the story of mankind from the time of primitive man to the end of the Second World War, and made clear what an important influence psychic phenomena has had on world history. These supernormal occurrences have been responsible for the origin, beliefs, ritual and ceremonial of all religions.

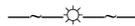
At least half the events of history are shown to have been caused by religion, a fact which both past and present historians have ignored because they have been unable to explain the cause and origin of religious beliefs. This ignorance of their origin, namely psychic experiences, has caused the influence of religion to be largely passed over, the consequence being that many of the great events of history have been left unexplained.

Arthur Findlay's last three books "Where Two Worlds Meet", "The Way of Life", and "Looking Back" are just as popular as all his previous writings, and quite as interesting.

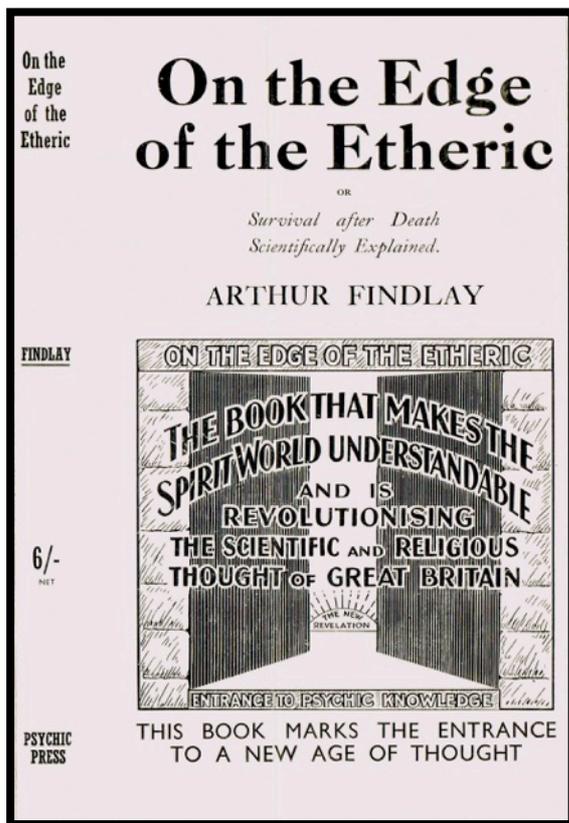
Slowly but surely the truths that Spiritualism stands for are becoming known, but not until this knowledge increases further will the writings of Arthur Findlay receive their due place in world literature. This, however, I can safely prophesy of them, that a hundred years hence they will be read by a much wider public, with the same intense interest as they are read today by a smaller number of advanced thinkers, because they deal with the vital things of life from the angle of observation and experience, which is the true scientific attitude.

Theological literature, past and present, has confined itself to the realm of faith, and entirely lacked any scientific basis for its assertions, but its day is passing as we are advancing mentally out of the supernatural into the natural, from the age of miracles to the realisation that supernormal happenings do occur, but that these are subject to natural law which dominates both this world and the next.

With religion now raised to the realm of science, and with history now rewritten from the psychic angle of thought, future generations will, in an age of greater enlightenment, look back on the past as a time of theological darkness and historical misinterpretation. The truths of Spiritualism will some day fill the world with intellectual light!



Below I have listed Findlay's major books in date order; it can be noted that in the above article there is no mention of *The Torch of Knowledge*, published in 1936. This book may be described as a propaganda novel; Findlay puts his views and knowledge of Spiritualism into the mouths of the book's characters. Under this fictional guise, Findlay uses genuine Spiritualist information to put over the case of Spiritualism.



On the Edge of the Etheric (September 1931);³ *The Rock of Truth* (August 1933); *The Unfolding Universe* (March 1935); *The Torch of Knowledge* (August 1936); *The Psychic Stream* (June 1939); *The Curse of Ignorance* (two volumes) (1947); *Where Two Worlds Meet* (1951); *The Way of Life* (1953) and, finally, his autobiography, *Looking Back* (1955).

A combined index of Findlay's first three books, containing 15,630 references to the contents, was compiled by Dr. Albert Neale and published by Psychic Press, London. The book is undated but Findlay's preface in accepting Albert Neale's "great work" is dated September 1936, Stansted Hall, Essex.

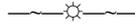
A booklet was also published, titled *The Effect of Religion on History*, by the Marylebone Spiritualist Association (MSA), taken from a lecture by Findlay to the Cambridge Historical Society and the MSA, not dated.

³ Twenty-three editions in the first six months, a total of 20,000 copies initially sold at 3/6, initially published by Rider & Co, London, later published by Psychic Press.

Findlay was connected with numerous major Spiritualistic organisations. He was President of the London Spiritualist Alliance in 1934;⁴ today it is called the College of Psychic Studies, still situated at 16 Queensberry Place, South Kensington. He was the Chairman for the International Institute for Psychical Research⁵ and an Honorary Vice-President (as was his brother John) of the Marylebone Spiritualist Association, founded in 1872,⁶ today known as the Spiritualist Association of Great Britain (SAGB), now situated at 11 Belgrave Road, London. The photograph below is taken while lecturing on *The Effect of Religion on History* to the Marylebone Spiritualist Association on August 27th 1952.

Senior Spiritualists will recall that each year the MSA/SAGB would hold a Remembrance Service each year at the Royal Albert Hall, where many of our finest speakers and mediums would address the large audiences; Bertha Harris, Harry Edwards, Robin Stevens, Doris Collins, Coral Polge and many others have graced the famous stage.

On November 7th 1948, Arthur Findlay addressed the large gathering at the Albert Hall;⁷ he was followed by MSA President (1947-1950) Percy Hitchcock, and Estelle Roberts was the demonstrator, reportedly in her best form. Below is taken from Findlay's typed address from one of his scrapbooks held in the Britten Memorial Museum at Stansted Hall, Essex.



⁴ See *Psypioneer*, Volume 2, No. 7, July 2006: – Findlay Resigns from the L.S.A.

⁵ See *Psypioneer*, Volume 7, No. 2, February 2011: – Amalgamation of the British College of Psychic Science and the International Institute for Psychical Research Under The Name of the International Institute for Psychic Investigation.

⁶ See *Psypioneer*, Volume 2, No, 12, December 2006: – The Story of the Marylebone Spiritualist Association 1872-1928.

⁷ The “Daily Mail” gave 3,000 in attendance. This was the second big event at the Albert Hall in 1948. On March 31st the Centenary of Modern Spiritualism was celebrated, where all sections of the Spiritualist movement united for the celebration. It was presided over by Ernest Oaten and speeches were given by Harold Vigurs (SNU), Percy Hitchcock (Marylebone Spiritualist Association) and Mr H. Bendall (Greater World Christian Spiritualist League). Hannen Swaffer and other well-known figures sat on the platform: Winifred Moyes, Lord Dowding, John McIndoe, Percy Wilson, etc. The demonstrators were Estelle Roberts and Helen Hughes.



Arthur Findlay in 1952

Arthur Findlay at the Albert Hall

Ladies & Gentlemen,

I have been asked to open this large service of remembrance by giving you a short address, and I think I cannot do better than tell you what Spiritualism means to me and many millions throughout the world.

It is now 30 years since I first began to investigate the phenomena produced in the presence of a medium, and it is interesting on this occasion to sum up what I have discovered and what I now believe to be true.

Spiritualists know what happens after death because they have reached their conclusions by the scientific method of observation and experience. All orthodox religions, the world over,

take the believer as far as the grave and leave him there. The rest, he is told, is a matter of faith, and consequently every religion has a hazy and different idea as to the life hereafter. Spiritualism, on the other hand, takes us beyond the grave and tells us what we may expect. We do not rely on faith or tradition but on experience, and because of this we can claim that Spiritualism is a natural religion and one that is founded on the rock of truth.

Let me therefore tell you what we may expect to experience when we die. Our physical body will return to earth as it relates to earth substance, but our etheric body, which is an exact duplicate of our physical body, free of physical imperfections, continues to function in another order of vibrations of greater frequency than those which make up the earth. The etheric body is the real body on earth though we do not see it, but nevertheless it keeps together the atoms which make up the structure of the physical body.

Our mind, which is really ourselves, because it is always imaging our surroundings, leaves the physical body at death. The mind takes with it the etheric body, which it controls in another environment, just as it controlled the physical body on earth. When functioning through the etheric body our mind responds to the finer vibrations of the etheric world to which the etheric body is related. Consequently we are still ourselves and think and act as we did on earth. Our memory is intact and we can remember all our past life on earth.

Just as a baby enters the physical world naked, so we enter the etheric world naked, but our clothes are provided for us and they, and everything about us, appears as solid and substantial as did our surroundings on earth. Our etheric body enables us to function as solid substantial beings in a world similar to this earth.

When we have become accustomed to our new surroundings, and, if we have the knowledge and the will to do so, we can lower the vibrations of our etheric body and again respond to the vibrations of the physical world. Consequently we can hear and see what takes place on earth, and many a departed man, woman and child have attended their own funeral and seen their physical body laid in the earth.

Not only can we come back to earth, but, if we make use of a medium, we can make ourselves both seen and heard by our friends whom we have left on earth. We can re-materialise our etheric body, we can be heard by means of a materialised throat and larynx, and we can control a medium in trance and use this medium's vocal organs to speak through.

Our friends who come back tell us of their new life and the world in which they now live, and, as we are all bound for this other country, it is interesting to know what they have to tell us. Everything to them is as natural as our world is to us here. They have houses, universities, schools, fields, trees, flowers, music, clothes and all the pleasures the mind desires. Life is intense and active.

The family tie again unites those whom affection held together on earth. There is no working for money, and they move from place to place, as we do, but much more quickly than we can. All is real and tangible, composed of substance in a higher state of vibration than the matter which makes up our world. All in the same plane can see and touch the same things. If they look at a field it is a field to all who look upon it. It is no dream world. Everything is the same to those in the same condition of mental development.

They can sit down together and enjoy each other's company, just as they did on earth. They have books and they can read them. They have the same feelings and aspirations as they had on earth. They can go for a long walk in the country and meet friends whom they have not seen for a long time. They can gather the flowers in the fields and in their gardens, and these give off aroma the same as our flowers do.

In the etheric world our etheric body grows more and more refined as time passes, and we rise to higher and higher planes of consciousness. Any deformities we have here will be corrected there, and, if we have lost a leg or an arm, or are blind or crippled in any way, we shall have it corrected there, as it was the physical body which was the cause of our troubles.

Our understanding will be enlarged, and we will become more conscious of the beauty of our surroundings than we were in the physical body. Our scope of usefulness will be extended beyond the limit of our imagination. We grow to maturity but there is no old age. We will not have to trouble about earning a livelihood, about eating or about clothes, or about a house to live in, as our mind will be in so much greater control of our surroundings that it will be able to mould our surroundings to meet our desires.

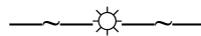
After our loved ones on earth have joined us, there will be no more grieving about separation, and, by rectifying our past mistakes, we shall cease to regret the errors and mistakes we made on earth. There character counts like nowhere else, and that is why Spiritualism advocates the development of character, practice of the virtues, and the increase of our understanding here on earth, because everything we learn on earth is remembered by us when we reach our new abode. As we sow on earth we shall reap hereafter.

The foregoing is no flight of imagination, but a brief summary of what I have been told on many occasions by my friends who have passed on before me. These friends have proved their identity in many ways, and, from utter scepticism, I gradually came to believe that what they told me was the truth. What a wonderful revelation this is, and it makes us realise that here on earth we are just like children in the nursery, with greatly expanded opportunities before us after we make the change called death.

Death to a Spiritualist is like turning the bend of a road. He becomes unseen to those behind him, but he is still alive and still himself in every way. We no more change our identity at death than we do when we move from one room to another in a house. The illusion and mystery of death has been resolved. No longer need we cry aloud and only hear the echo of our voice. Life is no longer a narrow vale between two bleak eternities, as where the so-called dead have gone our reason now can go. All that they tell us can be understood, on the basis of our latest scientific discoveries with regard to the constitution of the substance which makes up the universe.

Spiritualism is founded on fact, because it is the result of observation and experience. Science is also founded on fact for the same reason. Consequently Spiritualism will someday be recognised as an important branch of scientific knowledge. Likewise, if supernatural religion some day adopts the scientific method, and comes down to facts and reality, the people of this earth will then be able to join together in one grand cathedral whose dome is the firmament and whose true and only priests are the interpreters of nature.

If that time ever comes, mankind will be joined together in a common belief of a common destiny, to the lasting happiness, peace and brotherhood of the human race.



James Arthur Findlay also expressed his views:

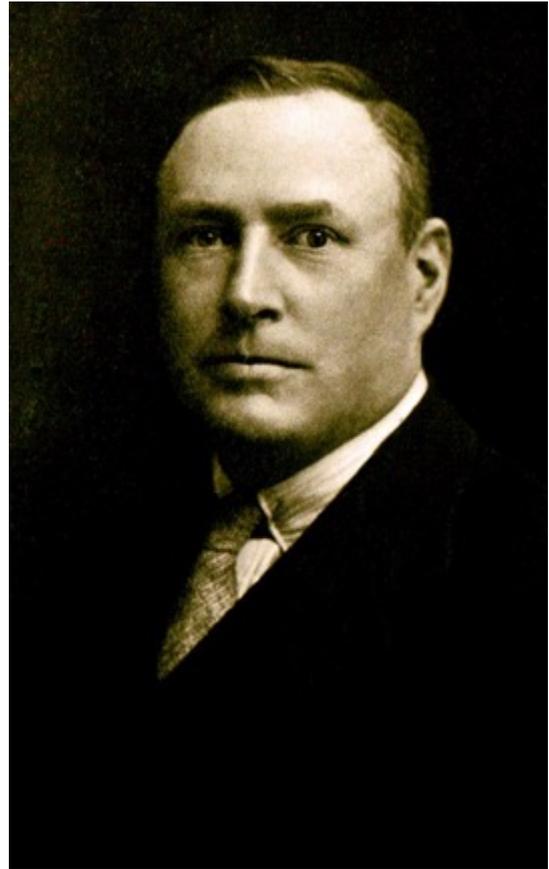
MR. J. ARTHUR FINDLAY

Spiritualism to me stands for the knowledge I have obtained in the Séance Room that mind, life and substance exist beyond the range of our physical sight and touch. Before one obtains this direct evidence the natural conclusion is that only what we hear and see exists in the universe. Spiritualism, therefore, stands for an addition to our knowledge of the universe and in no way upsets or contradicts the knowledge so far acquired by physical science.

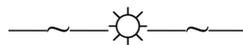
This addition to our knowledge opens out before us a wonderful vista because we can now obtain such an extended view of the universe that our philosophy undergoes a complete change. Instead of feeling that we are solely material creatures with our short lives bounded by the cradle and the grave, we have opened out before us an enlarged panorama in which we see ourselves playing

a part throughout the ages. We seem to go from strength to strength, to increased heights of wisdom and understanding and what seemed to be death on earth and the end of all things, is nothing worse than a door through which we enter to a larger and fuller life. Instead of death being the end it is just one of many similar experiences we shall have to go through in our journey through the spheres until the time comes when we shall reach at-one-ment with the Infinite, where time and space cease to be and we have reached Reality. We shall have BECOME.

All this I have learned from conversations I have had with friends who have spoken to me from the next order of existence. I have therefore no need for creeds and dogmas as I have a complete philosophy without them, which to me is called Spiritualism, though the name is of little importance, what is of importance are the facts.

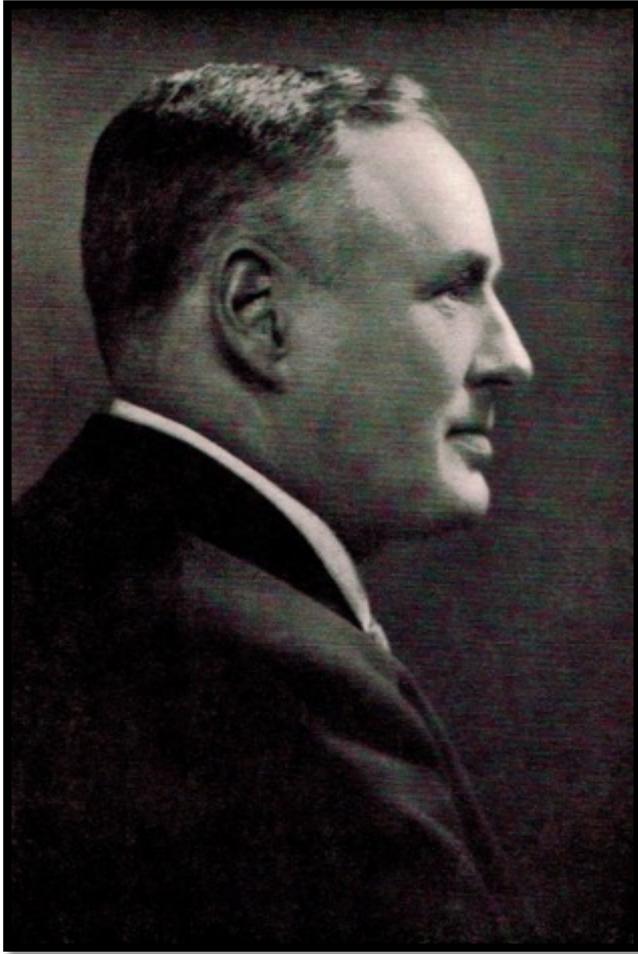
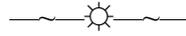


J. ARTHUR FINDLAY.



JAMES ARTHUR FINDLAY

Stansted Hall & Elms Farm – The early years



Arthur Findlay, as he was more generally known, came to the forefront as a psychical researcher. This led to the publication in November 1931 of “On the Edge of the Etheric”, based on a series of sittings with a Glasgow trance and direct voice medium, John C. Sloan. The first publication of the book was in November 1931. Previously, in September 1924, Findlay published a small booklet titled “An Investigation of Psychic Phenomena”; this was basically a summary of his notes of his experiences with Sloan.

In the early part of the twentieth century Findlay’s family moved from Hillhead near Kilbirnie, North Ayrshire, on the west coast of Scotland to Woodside, situated a mile from Beith and just three miles from Hillhead. It would be at Woodside where the young James Arthur Findlay would meet his future wife, Gertrude Walker; Findlay records in his autobiography, “Looking Back”, first published in 1955, pages 146-147:

To FALL in love, as the saying is, then to become engaged, and then to marry, is one of the most important events in one’s life, and everyone who has gone through this experience has some story to tell as to how it came about. My story is simple. My brother, when an undergraduate at Cambridge, became friendly with a fellow student, and through this friendship I came to know his parents who asked me to stay with them at their lovely place in Argyllshire, where they spent several months in the year. The rest of the time they lived in Leicestershire, and it was when visiting them there at a later date that I met their niece, Gertrude Walker. She lived near, her home being called Glenn Hall, close to the village of Great Glenn.

I first met her when she came to dine in the evening. I sat next to her at dinner and we talked of her travels abroad, which had been extensive, she always having accompanied her father and mother who generally went abroad for the Winter. I found that, except for Australia, New Zealand and southern South America, Gertrude had been to most of the other countries in the world, including a voyage round the world when she was nineteen years of age.¹ We got on well together, and she asked me to come the next day for afternoon tea. This I did, to find other subjects in which we were both interested, and so it went on. I again visited her aunt and uncle, and Gertrude and I met again, to end in our becoming engaged within a month of our first meeting.

¹ Annie Gertrude Walker (known as Gertrude) died July 19th 1963.

Her father, Theodore Walker, was a director of Wolsey Ltd., a charming cultured man with the mind of a university professor. He welcomed me as his future son-in-law in such a kind and cordial way that I knew I would like him. We always remained the best of friends, and I found him as good a father-in-law as a man could have. His wife, who could claim direct descent from the Welsh King Ludd, had died at sea a few years earlier coming back from South Africa, and he and Gertrude came home alone. Gertrude took her mother's place in looking after her father and their home, but my coming on the scene changed this arrangement and, following our marriage six months after our engagement, her place was taken by her sister.

My mother and brother decided to leave Woodside and live elsewhere, so that when we returned from our honeymoon we began our married life at Woodside.² The Hon. Edward Carr Glyn, Bishop of Peterborough, and two other clergymen officiated at our marriage, to which came many of our friends, and this took place at Great Glenn church on 15th July 1913. My father-in-law kindly put his car and chauffeur at our disposal and the honeymoon was spent in Devonshire and Cornwall. When we returned home we received a great welcome from the people of Beith. The train entered the station to the sound of fog signals going off and we were pulled to Woodside by ropes attached to our car. We certainly never expected this great reception.

Thus it was we married and lived happily ever after, ...



² Findlay records on pages 137-138: "The year 1907 meant much to me, to my mother and my brother, as in that year my father died on 24th July. He became ill when sitting out on the lawn one afternoon at Woodside and went to bed. He developed acute appendicitis, and a surgeon from Glasgow was called in. He said that an operation was the only hope, but that at the best there was slight prospect of his recovery. He never recovered from it, blood-poisoning set in, and he passed peacefully away at the age of fifty-one to the sorrow of everyone.

I remember making this remark to the surgeon before he returned to Glasgow. "I wonder," I said, "what death means. Does it mark the end of life or the beginning of another?" He replied: "The end, to be sure, there is no life after death. Your father only lives on in you and your brother." How wrong he was, ..."

The Findlays remained, by all accounts, happily at Woodside. After the Great War (1914-18) Findlay received a letter from the Home Secretary on behalf of the Prime Minister, Mr Lloyd George, informing him that he proposed to submit Findlay's name to King George V for the appointment as a Member of the newly established Order of the British Empire (MBE). This was duly awarded by the King at Buckingham Palace. A few years later the Lord Lieutenant of Ayrshire appointed Findlay to the position of Justice of the Peace, after which he devoted as much time as possible to work as a magistrate on the Bench.³

Findlay was also asked to become a member of an ancient Guild, a member of the Incorporation of Hammermen,⁴ and later was given the Freedom of Glasgow.

Findlay records in his autobiography, page 192:

I was now at a fork in my road of life. I had two ways I could go. I might then have stood for Parliament, or gone in for Glasgow municipal work, with the expectation of one day becoming Lord Provost with the title and honours attached to this office, but neither appealed to me.

My grandfather once said, when asked why he had not stood for the City Council, that he had no desire to work his way up through the intrigues, malice and backbiting with which it is surrounded, and I felt much the same.

Findlay further stated on pages 193-194:

So neither a parliamentary nor a municipal life attracted me, and yet I was now a free man to do as I liked, because I had all that I needed, quite apart from my business. With heavy taxation, as it then was after the First World War, and has remained since, I was just as well off out of business as in it. By taxing the taxpayers' income on a graded scale the Inland Revenue deprived me of nearly everything I made from my business. All incentive to work for gain had gone.

By such methods the war was in part paid for, and those who had the largest income had to pay the most in taxes. This method kills the rich man's desire for remunerative work, as my energy was now devoted to making money which was just handed over to the State. Why, therefore, should I not be free to live as I wished, and not be tied to the daily attendance at the office?

Findlay preferred country life to work in the city. Gertrude was happy to remain at Woodside for the rest of her life but Findlay "longed for the south of England. Western Scotland is very beautiful, but the climate is bad, as sometimes it rains for days, and Woodside, situated as it is in a valley amongst high hills, got all the rain coming in from the Atlantic."

Findlay records in his autobiography on pages 194-195:

So we decided to find a house in a drier part of the world. We must have gone through the catalogues of nearly a hundred houses when at last one came from my agents relating to Stansted Hall in Essex. This seemed to us just the place we wanted, convenient to, but not too near, London, in one of the driest and sunniest parts of England. There we would

³ Later in the late 1920s Findlay became a Justice of the Peace for Essex.

⁴ Throughout Europe, from the 11th century onwards, a system of guilds of craftsmen and merchants developed to regulate the trade and commerce of their communities. In towns and cities, including Glasgow, a highly developed system of guilds – or incorporations, as they came to be known – controlled the government of the Burgh, headed by an officer known as the Deacon Convenor.

not have the hills, but the countryside was rural and dotted everywhere with magnificent trees. A beautiful landscape, with large and stately trees, was to me ideal.

So off I went in January 1923 to see the house, which was situated on the Essex and Hertfordshire borders. I was so taken with it that my wife came with me on a return visit, to end in my buying the estate comprising the mansion and all the other houses and farm on about four hundred acres of land. My partnership had still two years to run, and, as the house required redecorating, we did not leave Scotland for England until February 1925.



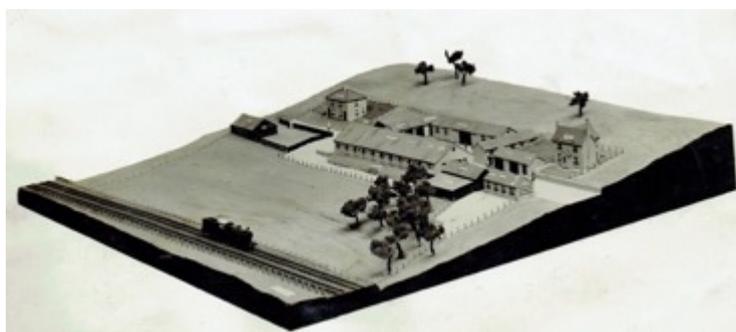
Findlay purchased the estate from Sir Albert Ball in 1923. Today the grounds are in glorious splendour, as shown in the photograph taken on June 11th, the start of Japanese Week this year. Full credit must be given to the College's head gardener, Will Crowley, and his assistant, Robert Watson. Under the long arch on the left-hand side lies the original gravestone of Emma Hardinge Britten, her mother, Anne Sophia Floyd, husband William, and her sister and her husband, Margaret and Gilbert Wilkinson.

Findlay turned his hand to farming and with no formal training turned Elms Farm into a Grade A farm, the first in the district! The images shown below are from Findlay's scrapbooks, held in the Britten Museum & Library at Stansted, and are under copyright.

Findlay records in his autobiography on pages 269-271:

“It is said that if a man retires from his profession he should do so when he is young enough to take up something new, and, if he is too old for that, he should not retire at all. Fortunately, I was young enough to be able to interest myself in all the opportunities which had opened up before me. I was forty-one years of age, strong, healthy, and energetic. So I bent my energies to farming, and for six years gave much of my thought to building up a dairy farm, for which the land was specially suitable.

“The existing farm buildings, half a mile from Stansted Hall, were old-fashioned and out of date. So everything was removed and new buildings erected,→ after I had made a close study of modern farming methods. Consequently, it became a Grade A farm, the first in the district. I never had any training as a farmer, but I am glad to say, after many years of experience, that if I rebuilt the farm to-day I would do so exactly as I did then. When completed, I engaged an experienced bailiff to look after a herd of eighty Shorthorn cattle and the cultivation of the land.

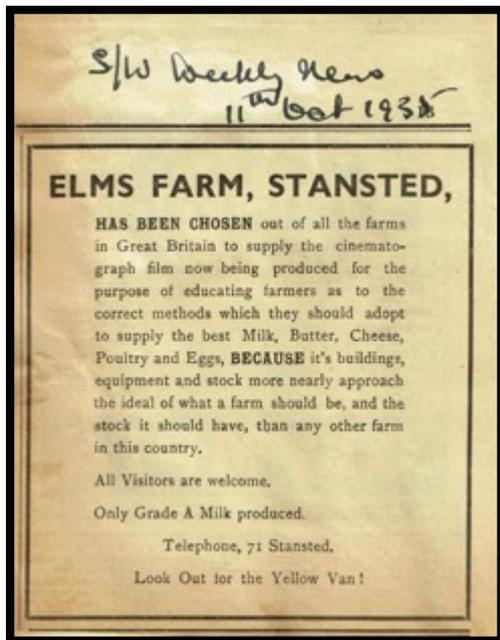


“When all this was done a business of some size had been created, and this gave me much pleasure as the work of creation should always do. Over three hundred acres of land were thus used for agriculture, the rest of the estate being made up of woodlands,



one was in the country and not in a town. Moreover, I could spend the day as I liked, which made all the difference.”

Findlay continues:



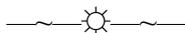
“I now discovered that there was much dissatisfaction amongst dairy farmers about the way magistrates were dealing with those who occasionally sold milk which had less than three per cent of butter fat. Adulteration of the milk was presumed, and the retailer too often convicted. The truth was that the cows themselves were in many cases giving poor milk, and the retailer was not to blame. The law allowed for this, but the honest farmer found it difficult to prove his case, as cows vary in the percentage of butter fat they produce. The sample complained of one day quite possibly would have complied with the standard of three per cent. if taken the next day. Several convictions in our neighbourhood made me look into the matter, and see what could be done to secure justice for the honest farmer.

“Everyone who sold milk was in danger of being in this unenviable position sooner or later, and to right a wrong I had a long correspondence with the Chief Inspector of Weights and Measures for Essex. He said he had to administer the law and could not help me. I then went to the Ministry of Agriculture and saw several leading officials, who sympathised, but could not do more than that. One stated that as the law was administered he would never be a milk-producer. Finally I decided to make out my case in pamphlet form, and send a copy to each Member of Parliament and the Chairman of every Justice of the Peace Court in the country. The pamphlet, entitled *The Law Relating to Butter Fat in Milk*, stating the case



and giving copies of the correspondence which had taken place, ran into twenty-seven pages and received much publicity. I am glad to feel that, when the position was understood by the magistrates, honest farmers who were summoned obtained greater justice than they had received in the past. The pamphlet still circulates and goes on doing its good work to this day.”

The Elms Farm land is now (2017) under development, with proposals of around sixty new houses to be built, and community allotments, etc.



Here we have an interesting story:

We can note in the above quotes that Arthur Findlay was a well-placed employer in Stansted, with household staff, gardeners and farm workers. When the editor was first employed at the Arthur Findlay College in 1973, there remained one of Findlay’s housemaids, Edith. She was elderly but each day she would be out with the feather duster keeping the house in good order, as she had done for many years. She told me Mr. Findlay was strict but very kind and generous; after all, he had secured her well-being in so much that she would be looked after for accommodation, food, etc. at Stansted Hall for as long as she wished.

In 1975 age had caught up with Edith and she decided to go into a home to be cared for. She was given a big send off, my car was covered in balloons, etc. and the College chef, Ken Fullard, drove her to her new home.

At Open Week this year, which was featured in the previous issue of “Pioneer”, my breaks for lunch, etc. were covered by one of the ‘Stansted Healers’, Beryl Jay. She told me her father worked delivering milk for Arthur Findlay from 1930.

Beryl told me her father,

“Alan Garnet Patmore, known as Garnet, was born in Stansted in 1916, left school at 14 and went to work at Arthur Findlay’s farm (Elms Farm) in Stansted.

His job was delivering milk as far as Saffron Walden on a bicycle with several crates fixed to it.

When Dad married in January 1940 Arthur Findlay gave him a wedding present of a carving set.

My dad served in WW2 from 1940 to 1945. He was in Cairo, the desert, Belgium and Sicily. He brought a German doll home for me. It had human hair; I wonder where the hair came from!

When he returned from the war, he went back to work at Arthur Findlay's farm. He no longer had to ride a bike but was issued with a white van."



The photograph shows Garnet Patmore on his milk round

Beryl continued an association with Stansted Hall, as she told me:



Beryl Jay

"I used to accompany my mother to services in the Sanctuary in the 1960s and 1970s and often saw Gordon Higginson work.

In the early 90s I went on a Coral Polge course at the College and decided I would love to work there. I started in the still-room washing up in 1995 and progressed to housekeeping, reception, and finally worked in the bookshop for eight years with the lovely Sheila Keener, then with the equally lovely Magda Korsak.

My husband Jack worked in the College bar for some years.

I joined the Friends of Stansted Hall Fellowship soon after it started. When June and Geoff Hughes took over the FOSH they trained some of us as healers. I became an Approved Healer in 2006 and joined the Stansted Healers soon after.⁵ I have also had some success as a psychic artist.

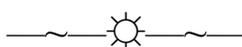
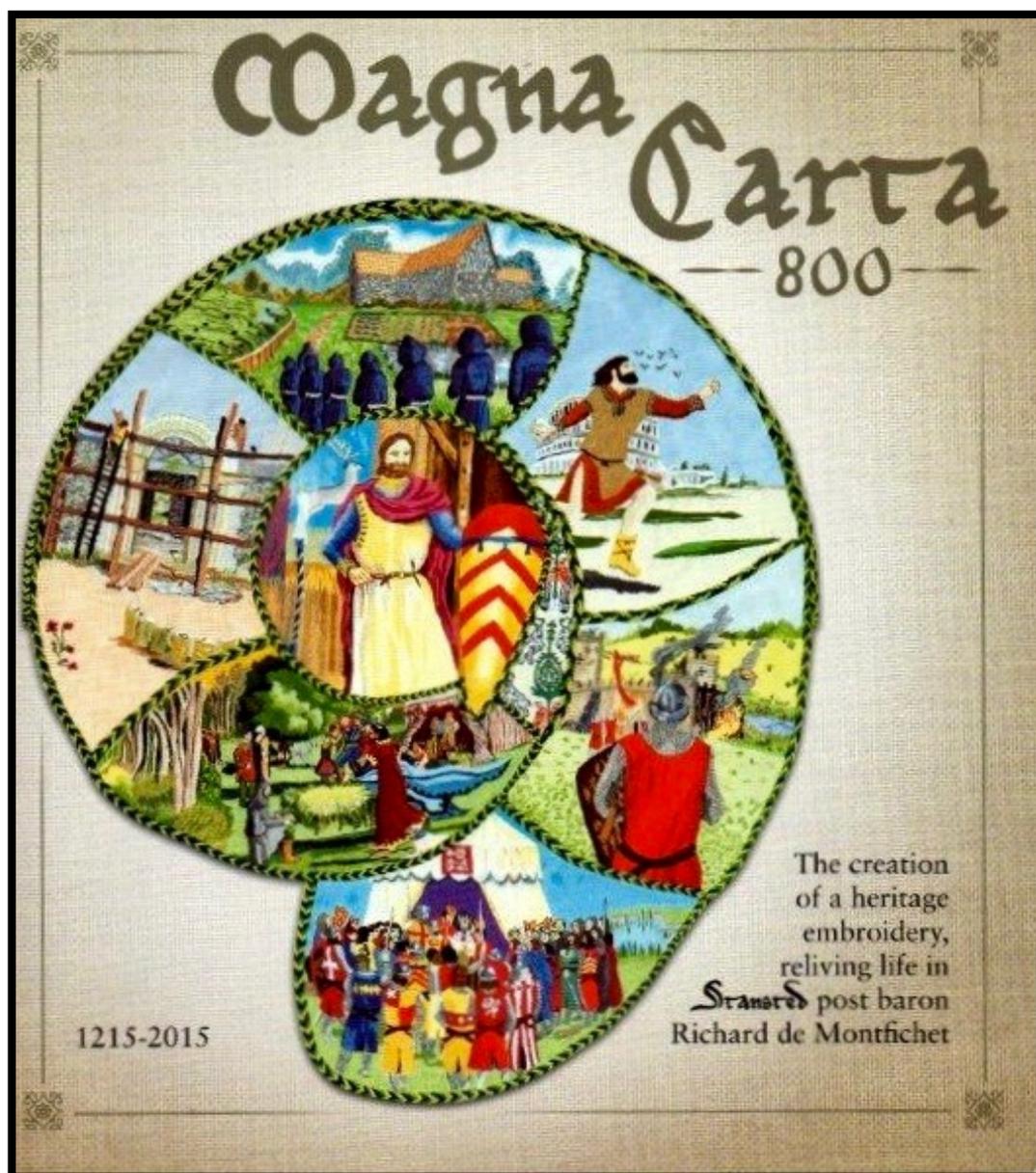
Arthur Findlay's wedding present to her parents was used consistently until Mrs Patmore's death in 2004. Beryl has passed on the carving set to the Museum.

Seventy-seven years later it returns to Stansted Hall!

⁵ The 'Stansted Healers' are a working healing group, meeting on Tuesdays and the Open Week at the Arthur Findlay College. The Saturday 'SNU Stansted Hall Healing Centre' is an official SNU entity specialising in training SNU Healers. Both use the Pioneer Centre situated near the Sanctuary.

Beryl continued:

I have a sister, Carole, who is also artistic. Carole drew all the figures, which were stitched into a tapestry to celebrate the 800th anniversary of Magna Carta. The tapestry is at present on show in the Sanctuary at the Arthur Findlay College.⁶



⁶ A special day was held at Stansted Hall - please see Pioneer, Vol. 2, No. 4, July 2015: "Epic scenes for the signing of the Magna Carta – Stansted Hall".

INTERNATIONAL INSTITUTE FOR PSYCHICAL RESEARCH



The
International Institute
for
Psychical Research
Ltd.
WALTON HOUSE, WALTON STREET,
LONDON, S.W.3
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Kensington 6865.

The International Institute for Psychical Research was formed in 1934 for the purpose of investigating psychic phenomena on strictly scientific lines; it enrolled a number of distinguished scientists both in an active and in a consultative capacity. For further information please see "International Institute for Psychical Investigation", by Leslie Price, *Psypioneer*, Vol. 1, No. 17, September 2005.¹⁰

THE INTERNATIONAL INSTITUTE FOR PSYCHICAL RESEARCH, LTD.

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Later, on January 1st 1939, the "International Institute for Psychical Research" amalgamated with the "British College of Psychic Science", founded in 1920 by Mr Hewat McKenzie, changing their name to "International Institute for Psychic Investigation". In addition, it took over the BCPS journal, which continued, retaining its name, "Psychic Science' Quarterly Transactions of the International Institute for Psychic Investigation", with Mrs Hewat McKenzie as editor, Barbara McKenzie being the widow of Hewat McKenzie.¹¹

It appears that with the outbreak of war the organisation had a difficult time; its library and records are said to have been lost or destroyed by bombing and the IPI collapsed in 1947.

¹⁰ I note that the title is incorrect and should read at this point: "International Institute for Psychical Research" (not "Investigation").

¹¹ For further information see *Psypioneer*, Vol. 7, No. 2, February 2011: "Whatever happened to the British College? - *Psychic Science*" "The International Institute for Psychic Investigation (IPI)".

The article below was written by Arthur Findlay, showing him as a sympathetic researcher; it was published by "Psychic News", January 9th, 1937, pages 7 and 8:



*Arthur Findlay lecturing on "The Effect of Religion on history" to the Marylebone Spiritualist Assoc.
27th August 1952*

THE CASE FOR REAL PSYCHICAL RESEARCH

**By ARTHUR FINDLAY,
who is chairman of the International
Institute for Psychical Research.**

WHAT is the right attitude for Spiritualists to adopt towards psychical research?

All Spiritualists who have reached definite conclusions as to the truth of what Spiritualism stands for have been, and perhaps still are, psychical researchers. There is no reason why a Spiritualist cannot be a psychical researcher or why a psychical researcher cannot be a Spiritualist.

I would define a psychical researcher as one who seeks for evidence of a supernatural nature in a thorough businesslike, scientific manner. In his investigations he tries entirely to eliminate sentiment and emotion and obtain evidence which cannot be disputed.

World's Greatest Force

Most people who obtain evidence do not approach the matter in this matter-of-fact way and often get evidence, satisfactory to themselves, under the strain of emotion caused by the "death" of someone they loved. When the psychical researcher approaches the subject he eliminates emotion entirely and thus is at a disadvantage, so far as receiving definite evidence of Survival is concerned.

Love is the greatest attractive force in the world, and it is not difficult to understand how much more easily a "dead" husband can return to the wife he loves and give her evidence of his survival than for this evidence to be obtained when the emotions, and when the affection, are eliminated.

For that reason those who have lost their dearest can generally obtain evidence of Survival, completely convincing to themselves, which is denied the psychical researcher. Such people, having thus obtained this evidence, naturally see no object in the scientific methods adopted by psychical research.

Yet, in my opinion, psychic phenomena must be approached from these two angles, which I might term the scientific and the emotional.

I freely admit that much which went on under the name of psychical research in the past was crude and foolish. In so far as what is called physical phenomena is concerned, I have never believed in the tying up of mediums, or other similar attempts, to eliminate fraud.

Defeated Their Ends

So as to eliminate fraud psychological researchers of the past have defeated their own ends, and in their anxiety to obtain genuine results they have inhibited the very phenomena they were so anxious to produce. Again, so many psychological researchers treated mediums as if they were a species apart, who were to be continually watched for the slightest sign of trickery. This attitude has likewise inhibited phenomena.

We now know that the mind plays such a part in the phenomena that the last thing a psychological researcher should do is to make the medium feel that he or she is suspected of being watched. Though this attitude towards mediums has been too general in the past, yet there have been notable exceptions.

Past Investigations

I can recall to mind the supernormal phenomena obtained by Sir Oliver Lodge, Alfred Russel Wallace, Sir William Crookes, Sir William Barrett and Dr. Crawford, of Belfast, so far as the British Isles are concerned, Lombroso, Richet, Bozzano and Schrenck-Notzing abroad. In Canada, one calls to mind the wonderful phenomena obtained in Winnipeg at Dr. Glen Hamilton's seances, which were carried on under strictly scientific conditions.

These and many others lend a glory to the name of psychological research, and have helped to raise Spiritualism from being considered a superstition to the rank of a science. It is doubtful if this would ever have come about had these, and other investigators, not carried out their investigations under strictly scientific conditions, entirely free from emotion.

So much for the past. What of the present and future?

A good deal has lately been discovered with regard to photographing in the dark. The day has now passed when the medium need be treated in any way different from an ordinary human being. There is no need to shackle him or tie him to his chair or bolt the chair to the ground. There is no need now to cover him with luminous paint, or, at a direct voice seance, the trumpets with luminous bands.

It is now possible to photograph in the dark what occurs in the seance room by means of cinematograph cameras, operated by infrared light, so that after the seance is over everything that has occurred can be reproduced on the screen, just as quickly or as slowly as is desired.

This, of course, is an expensive method, requiring expensive equipment and expensive films, but it is well worth the money. After the seance is over and the film is developed, the psychological researchers then adopt the attitude of critics of what they see on the screen, and, if the pictures reveal that anything doubtful has occurred during the seance, it is carefully noted. Thus, the conclusion can be arrived at without difficulty as to whether the phenomena are produced normally or supernormally. So much for the dark seance.

As, however, much supernormal phenomena occur in the daylight infra-red and ultra-violet light, which help the researcher so much in the dark, are of no use to him in daylight seances. Here, other methods are adopted, in the field of what is called mental phenomena.

Checking Mental Phenomena

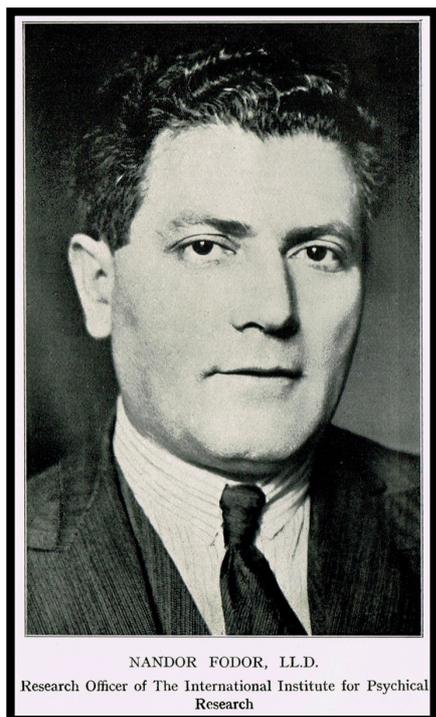
Mental phenomena are produced when the medium is on a state of trance, or is hearing clairaudiently, or is seeing clairvoyantly. What is spoken by the medium is all-important. The psychical researcher tabulates carefully what is said, makes certain that it was impossible for the medium to have known it normally, and lastly that the information given is accurate. Each one, of course, can do his alone, but it only satisfies the person concerned.

If you wish, in any way, to influence the general public with the weight of evidence, it is only possible to do so when they can be made to realise that everything said was taken down correctly at the time, that investigations have proved that the medium could not have known normally what was said, and lastly that what was said was correct.

Thus only can the outside public be convinced of the reality of these supernormal messages, as due weight is given to the evidence when it is realised that it has been obtained by people who specialise in the subject.

But this is not all that the psychical researcher can now do. Doctors have very delicate instruments which immediately register the state of the body in health and in sickness. Doctors have so much data to go upon that, by means of vibrations, they can now tell the state of health and even the disease by means of the vibrations from the human body which are picked up by these instruments. Blood tests, and other means, are also used by the medical profession to determine the state of the human body.

So much for the normal individual. But what happens when these scientific methods are adopted towards a medium when in trance, or when supernormal phenomena are occurring in his presence? From the records now obtained by the International Institute for Psychical Research, we find that when a medium is in trance all normal records are broken, and the instruments employed show a range of vibrations which never occur in a normal person.



This method of investigation is only a beginning and the results are being tabulated. But we are not yet able to express definite conclusions. What seems evident, however, is that the trance condition has a very decided effect on the human body, and I am hopeful that when these investigations are concluded it will be possible to draw conclusions about trance which it was impossible to do in the old days before these instruments were invented.

Changes In Temperature

During a seance our instruments have also recorded changes in temperature to a supernormal degree, and we also know that both the medium and the sitters alter in weight to a supernormal extent. All this is being carefully tabulated and recorded by Dr. Nandor Fodor, a very capable research officer of the International Institute for Psychical Research.

After months of preparation and thought, we recently succeeded, at the International Institute, in securing a cinematograph film of the movement of an object without visible contact.

In this instance, we secured a continuous picture of a carnation being taken out of a vase, standing in the middle of the floor, and carried some feet up into the air, and then falling down some distance on the side of the vase away from the medium.

This film has just been taken and is now the subject of microscopic study on the part of the research officer and his assistants. It will be enlarged to such an extent that any trickery used to cause the movement will be discovered, if such were the cause.

By such methods we should someday be able to arrive at a better understanding of what many believe takes place at so many seances, at which the sitters are unable to see with their own eyes because the phenomena take place either in the dark or in a very dim light.

Now, however, we have a camera which can see in the dark by means of infra-red light. It requires little imagination on the part of anybody to realise how infra-red photography must prove the genuineness of psychical phenomena or, on the other hand, that it is all due to fraud.

Now that we can record what takes place in the dark, what has been mysterious will become clear, and what has been doubtful will become certain. Thus the International Institute is steadily, day by day, accumulating results which are available to members, and I cannot foresee the day when its work will be finished.

The supernormal side of men and women has, until recently, never received any scientific consideration. If, as I believe, Man is a trinity and the physical is only a portion of his make-up, where can the end be?

Within the last 200 years, the physical part of him has received consideration, but the etheric and mental parts have received little or no consideration at all. These may be found, and I believe they will be found, to be just as important, if not more important, than the physical part.

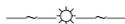
Psychical research is just in its infancy and, like everything in its infancy, has to withstand criticism. But infants grow up to be men and women. So also will this new science some day take its place with the other recognised sciences.

The International Institute has never had any difficulty in obtaining mediums because mediums are treated by all the officials of the Institute with kindness and respect. If we find a medium defrauding, as unfortunately we have done, then his or her services are dispensed with and that is the end of the matter.

No publicity is given to the discovery. We do not glory in exposing mediums. We are only too sorry when we discover fraud. We are building up this science on genuine phenomena, not on fraudulent phenomena, and when fraud is discovered, it just means that so much time has been wasted, which would otherwise have been applied to the investigation of genuine phenomena.

Some of the best mediums in this country have sat for investigation in the seance room of the International Institute, and are still sitting. I shall not mention them all by name, but only two who have given their services for work of a special nature, namely Miss Naomi Bacon and Mrs. Garrett. The services of these two women have been particularly helpful in connection with our investigation of haunted houses.

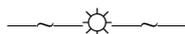
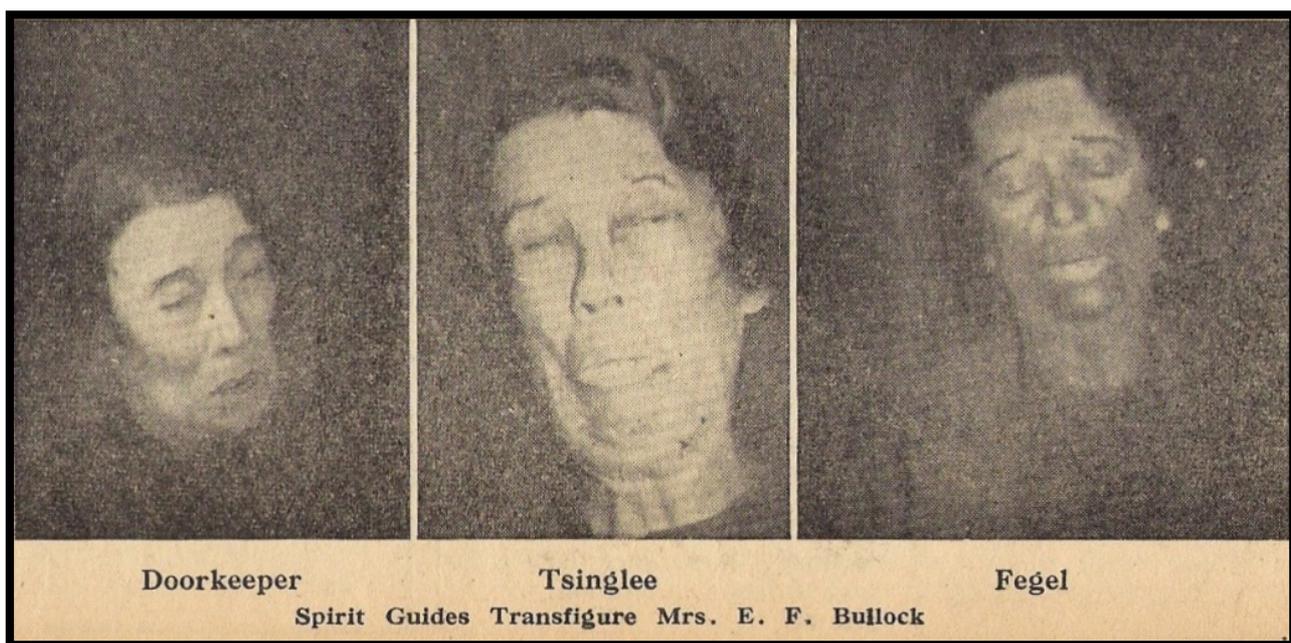
Our work has never been hampered through lack of mediums. I am glad to think that, once mediums have experienced the methods we adopt, they are not afraid of returning to the Institute and helping onward our work of tabulating, recording and investigating psychic phenomena, the better shall we be able to determine the place of Man in the universe, and the meaning of existence.



To have all the records lost of the cinematograph camera, which is noted to be operated by infrared light, so that after the seance is over everything that has occurred can be reproduced on the screen, is naturally a great loss to research and to the subjects they investigated; for example, there is reference that Helen Duncan attended.

However, we do have transfiguration reports. Leon Isaacs was Honorary Photographer to the International Institute for Psychical Research and he was responsible for some of the first infrared film of séance happenings. For this, Isaacs invented and manufactured all his own apparatus. It was at the International Institute that Isaacs photographed the transfiguration medium, Mrs Elizabeth F. Bullock, with the Research Officer, Nandor Fodor; however, the reports on transfiguration are of interest and are published in *Psypioneer*, Vol. 8, No. 6, June 2012.

This set of photographs was published in the "Two Worlds", April 15, 1950, "Spirit Guides, Past and Present, of Mediums, Healers and Speaker". There is no indication as to their origin but quite probably these were taken by Leon Isaacs.



JAMES ARTHUR FINDLAY



Findlay is probably best known for his books, his first major publication being “On the Edge of the Etheric”, September 1931. Findlay was a ‘Glasgow Investigator’, achieving astonishing results from the non-professional physical medium in direct voice, John Sloan. Sloan’s mediumship is mostly associated with Findlay but in the *Psypioneer* journal, Vol. 8, No. 12, we find a rare report on Sloan’s mediumship in London at the British College of Psychic Science (BCPS).

We can note in the *SNU Pioneer*, Vol. 1, No. 1, that Findlay founded the Glasgow Psychical Research Society on October 27th, 1920; it can be noted that Findlay’s association and experiments with John Sloan started a couple of years earlier. Below is taken from the *National Spiritualist* for November 1925:

THE TESTIMONY OF A GLASGOW INVESTIGATOR

Experiences of psychic phenomena were related before the Birmingham and Midland Society for Psychical Research on October 1st, by Mr. J. Arthur Findlay, vice-president of the Glasgow Psychical Research Society. The lecture was largely a record of a series of sittings the speaker had had with Mr. John C. Sloan, the Glasgow trance and direct voice medium. Mr. Findlay said in his careful investigations, which had lasted over seven years, he found from his notes of 44 different seances that 77 separate voices had spoken to him, or to personal friends he had taken with him; 271 separate facts had been given to him or to them, 169 of which facts he classed as A1, as it was impossible for the medium or anyone else present to have known them. The other facts he classed as A2, because by means of newspapers or reference books the medium could have found them out.

Mr. Findlay gave examples of the communications which he and his friends had received, and described how, in his opinion, it was possible for the departed to re-materialise their vocal organs sufficiently to communicate with this world. He said his father had given him good evidence of his continued existence on a number of occasions. In relating the communications he had received, the speaker declared them to be fraud-proof and telepathy-proof.

Pioneer has featured Arthur Findlay in various issues, for example: “James Arthur Findlay – Stansted Hall & Elms Farm”, Vol. 4, No. 3; “The Case for Real Psychical Research – by Arthur Findlay”, Vol. 6, No. 5; “The J. Arthur Findlay College, for the Advancement of Psychic Science – The early years”, Vol. 1, No. 2; “Arthur Findlay: His Life and Work – Ernest Thompson” and “Arthur Findlay at the Albert Hall”, Vol. 2, No. 3.

Below gives another example of Findlay working with famous mediums publicly like Estelle Roberts,¹ who often worked with the likes of Maurice Barbanell² and Hannen Swaffer in large halls in the promotion of Spiritualism. The article below is taken from the *Two Worlds*, May 27th, 1932:

¹ Vol. 1, No. 5: “Estelle Roberts and the House of Red Cloud”.

² Pioneer, Vol. 2, No. 6: “Maurice Barbanell, the S.N.U. and his Propaganda Work”.

3,000 AT GLASGOW MEETING

BY OUR SCOTTISH CORRESPONDENT



UNUSUAL interest was shown in a meeting arranged by the Glasgow Association of Spiritualists, and held in the St. Andrews Hall, Glasgow, on Wednesday, May 11th. The hall, which has a seating capacity of 3,000, was crowded to hear Mr. J. Arthur Findlay speak and Mrs. Estelle Roberts demonstrate clairvoyance.³

It was the first time in Glasgow a public demonstration of clairvoyance had been given before a huge audience, and a most successful experiment it

proved to be, though entirely novel to a large portion of the audience.

Seven people were given descriptions, and all were recognised. Only one woman did not appear to understand the purport of the messages, but the medium was able to later bring the information to her mind. The demonstration lasted for half-an-hour.

Mr. J. Arthur Findlay spoke on "Survival Scientifically Explained." He submitted that definite proof of life after death had been provided. Death was, in fact, just a change of appreciation.

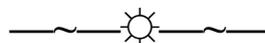
The world in which we live is mental, and we only know the world from the point of view of imagination," he said. "When we die we simply change our appreciation and experience a higher range of vibrations, because we begin to think in an etheric sense."

Mr. Findlay made a stirring appeal to the leaders of the Church to move in the matter. If they remained with the old conceptions and creeds, fewer and fewer people would attend their services, while more and more would support Spiritualist churches.

The meeting was a great success, and a credit to the local organisation.



J. Arthur Findlay at his home in Stansted Hall



³ Photograph of Estelle Roberts at the Royal Albert Hall in 1934.

List of Arthur Findlay's books about Spiritualism and Religion

First Edition Dates

On the Edge of the Etheric: September 1931.

The Rock of Truth: August 1933.

The Unfolding Universe: March 1935.

The Torch of Knowledge: August 1936. *

The Psychic Stream: June 1939.

The Curse of Ignorance: Two volumes, 1947. **

Where Two Worlds Meet: 1951.

The Way of Life: 1953.

Looking Back: 1955. ***

* The story is based on Findlay's psychic experiences; he noted: "One thing I would like to emphasise, which is that all the characters in this story are fictitious and are not portrayed to resemble anyone. Having said this I wish also to emphasise the fact that all the psychic phenomena, which run through this story, have actually happened. What I have done has been to change their setting and the details." (JAF, August 1936).

** These two volumes in some references are titled "A History of Mankind".

*** Arthur Findlay's autobiography.

Other related information

The Effect of Religion on History: A lecture to the Cambridge Historical Society at Cambridge. Booklet privately published 1930s.

Combined Index to Arthur Findlay's trilogy on Spiritualism (contains 15,630 references), compiled by Dr Albert Neale, published by Psychic Press, Ltd, c1936: *On the Edge of the Etheric*, *The Rock of Truth*, *The Unfolding Universe*.

