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This long biographical sketch was compiled during 2005-06 in order to consolidate and confirm the accuracy of information about the life of Dr. T. Glen Hamilton. A shorter version has been forwarded to the *Dictionary of Canadian Biography* for use in its forthcoming volume XVI on prominent Canadians who died during the 1930s. Walter Meyer zu Erpen has retained copyright to this long version. Copyright to the final, shortened version will rest with the *Dictionary of Canadian Biography*.

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HAMILTON, THOMAS GLENDENNING (1873-1935)

HAMILTON, THOMAS GLENDENNING, physician and surgeon, politician, church elder, and psychical researcher; b. 27 Nov. 1873, Agincourt (Scarborough), Ontario, son of James Hamilton and Isabella Glendenning; m. 26 Nov. 1906 Lillian May Forrester (d. 18 Sep. 1956) in Winnipeg, and they had one daughter and three sons, including a twin son who died in 1919 during the Spanish influenza epidemic; d. 7 Apr. 1935 in Winnipeg.

T. Glen Hamilton's father was born in Glasgow, Scotland, and emigrated in 1830.¹ His mother was of Scottish-Irish descent and born in Scarborough, Ontario. In 1882-83,² as part of a temperance colony,³ James and Isabella Hamilton and their six children moved west to homestead in Saskatoon district. During the Northwest Rebellion of 1885, the family supported the Canadian forces and opened their home to wounded soldiers as a place to convalesce.⁴ Due to this close contact with the militia, Mr. Hamilton travelled with the forces on their return to Ontario, where he fell ill and died⁵ in Sept. 1885. Family members

¹Email from Bruce and Bea McGowan, 2 February 2006, based upon notes taken from the St. Andrews Presbyterian Church records, Scarborough, Ontario. The Hamilton family was from Lesmahagow Parish, 20 miles south of Glasgow, Scotland.

²F.H. Schofield, *The Story of Manitoba*, volume 2 (Winnipeg, Manitoba: The S.J. Clarke Publishing Company, 1913), p. 674, is most explicit about this dating.

³University of Manitoba, Dept. of Archives and Special Collections, MSS 14, box 1, folder 15. Margaret Hamilton Bach's presentation to the University of Manitoba's First Annual Archival Symposium, 23 November 1979.

⁴"Sheltered the Wounded: Woman Who Befriended Soldiers During Riel Rebellion Passes Peacefully Away," *Winnipeg Tribune*, 16 October 1912, p. 8.

⁵*Winnipeg Tribune*, 16 October 1912, p. 8.

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attended the burial at Old St. Andrews Cemetery, Scarborough. Not long after, they were again in mourning when the only daughter Margaret died of typhoid fever at Saskatoon in 1886.⁶

Isabella Hamilton and her younger sons farmed at Saskatoon until 1891 when they moved to Winnipeg for better educational opportunities.⁷ T. Glen Hamilton attended the Winnipeg Collegiate Institute until 1894, then Manitoba College⁸ until 1896 (second-year course work). He put himself through college, partly by working as a public school teacher, also by helping his older brother Robert install knob and tube electrical wiring in homes, possibly for Winnipeg Hydro.

TGH, as he was known to family and friends, began studies at Manitoba Medical College in 1899, graduating with an MD in 1903. After interning in Winnipeg General Hospital, he was registered on 3 May 1904⁹ to practice medicine in Manitoba. A month later he began a medical practice in the suburb of Elmwood that he continued for more than 30 years, until his death. Hamilton had a consulting room in the family home at 185 Kelvin Street, also an office in the Somerset Building, 294 Portage Avenue, that he shared with his brother Dr. James A. Hamilton.

Hamilton became a lecturer in medical jurisprudence and clinical surgery in the Medical Faculty of the University of Manitoba and an assistant surgeon on the staff of Winnipeg General Hospital.¹⁰ He was a leader in the fight for higher professional standards,¹¹ calling for the annual re-licensing of individuals working in the health professions. His medical publications include reports on hand injuries, ulcerative colitis and the incidence of goitre among Manitoba school children.¹²

⁶Winnipeg Tribune, 16 October 1912, p. 8.

⁷Winnipeg Tribune, 16 October 1912, p. 8.

⁸Canadian Parliamentary Guide, 1920, p. 430.

⁹Information supplied by the College of Physicians and Surgeons of Manitoba, 29 April 1991.

¹⁰“Dr. T. Glen Hamilton Honored by Confreres and Hospital Staff,” *The Elmwood Herald*, 27 December, p. 4. Upon his retirement from the medical staff of the Winnipeg General Hospital on 20 December 1934, T.G. Hamilton had assisted at the hospital for 35 years (since his student days) and had served on the medical staff for 23 of those years (since 1911).

¹¹“Death of Dr. T. Glen Hamilton Ends Life of Marked Achievements,” *The Elmwood Herald*, 11 April 1935, p. 2.

¹²T.G. Hamilton, “Conservation in Treatment of Hand Injuries,” *Canadian Medical Association Journal*, vol. 14 (1924): 686-692; T.G. Hamilton, “Some Studies on the Incidence of Goitre among School Children in Manitoba,” *Canadian Medical Association Journal*, vol. 15 (1925): 1017-1021; and “Ulcerative Colitis: Report of a Case Requiring a Permanent Colostomy,” *Canadian Medical Association Journal*, vol. 15

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In October 1920, Hamilton became a Fellow of the American College of Surgeons.¹³ In July 1921, as Honorary Secretary of the Manitoba Medical Association, he started the *Manitoba Medical Bulletin* and was its first editor.¹⁴ During 1921-1922, Hamilton served as the association's President.¹⁵ In 1922-1923, he was President of the Canadian Medical Association.¹⁶ He remained a Manitoba representative on its Executive Committee until 1931¹⁷ and was Chairman of the Committee on Constitution and By-Laws.¹⁸

In religious belief, the Hamiltons were devoted members of the Presbyterian Church and later United Church of Canada. In 1907, Hamilton was elected an elder of the Presbyterian congregation in Elmwood, serving in that capacity for 28 years through his wise counsel and conciliatory attitude. Hamilton was one of the donors and a trustee of the property on which King Memorial Church was built. Upon his death in 1935, he was "the first and only chairman of the Building Executive Committee."¹⁹ In 1906, Hamilton and two friends signed a temperance pledge, resolving "through God's help to abstain from all kinds of liquors."²⁰

(1925): 1125-1131.

¹³American College of Surgeons, *Candidates for Fellowship, Eighth Convocation, October 15, 1920, St. James Methodist Church, Montreal* [convocation book]. This was the first American College of Surgeons convocation in the Dominion of Canada and fellowship was conferred upon 691 candidates, including 156 from Canada.

¹⁴Rosslyn Brough Mitchell, *Medicine in Manitoba: The Story of Its Early Beginnings* (Winnipeg: Stovel-Advocate Press, Ltd., 1955), p. 125.

¹⁵Ross Mitchell, *Medicine in Manitoba*, p. 123.

¹⁶H.E. MacDermot, *One Hundred Years of Medicine in Canada: 1867-1967* (Toronto: McClelland and Stewart Limited, 1967), p. 214.

¹⁷Email from Kerry Guglielmin, Information Services, Canadian Medical Association, 21 December 2005.

¹⁸Bruce Chown, "Obituaries," *Canadian Medical Association Journal* 32 (June 1935): 710-1.

¹⁹MSS 14, box 2, folder 6. Extracts from the Minutes of King Memorial Church Session, 18 April 1935. Another source indicates that he was chairman of the church building committee from 1926 (T. Glen Hamilton, edited by Margaret Lillian Hamilton, *Intention and Survival*, 2nd edition (London: Regency Press Ltd., 1977), p. xvi).

²⁰MSS 14, box 1, folder 1. Dated 13 November 1906 on T. Glen Hamilton office stationery.

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In fraternal organizations, Hamilton was an Odd Fellow (Wellington Lodge, No. 23, IOOF), a Forester (Court Louise Bridge, No. 605, COF [Canadian Order of Foresters]), and a charter member of his Masonic Lodge (King Edward Lodge, No. 93, AF & AM).²¹ He was a member of the Canadian Club and a governor of Wesley College. In 1921, he was first President of the University of Manitoba Alumni Association.

While deeply engrossed in his medical work and church obligations, Hamilton was also active in public life. Drawing upon insight into educational problems gained as a teacher, he was a member of the Winnipeg Public School Board from 1906 until 1915 (chairman, 1912-1913) and a member and first chairman of the Playgrounds Commission of Winnipeg in 1913, 1914 and 1916. He was also a director of the Winnipeg Industrial Bureau.²² In politics, Hamilton was a Liberal. In 1915,²³ he was elected to the Manitoba Legislative Assembly as a member of the government of Tobias Crawford Norris (1861-1936) and was a supporter of much reform legislation, including women's enfranchisement (1916), mothers' allowances (1916), proportional representation (1920), and workmen's compensation (1920). Hamilton is credited with having piloted through the Legislative Assembly the *University Amendment Act* (1917) that made the Manitoba Medical College part of the University of Manitoba, and he wrote the *Narcotics Act* designed to restrict the use of morphine and cocaine to physician-issued prescriptions (1918). He represented Elmwood until 1920.²⁴

In 1918, Hamilton began a personal investigation of psychic phenomena, focussed primarily on the question of whether or not some part of the human mind, consciousness, or personality survives bodily death. Over the years, Hamilton's systematic experimentation into the nature of trance and mediumship placed an increasingly heavy demand upon his time and personal finances. Hundreds of seances were held in a room in the Hamilton home set aside for that purpose. A number of Winnipeg medical doctors, lawyers, clergymen, and other community leaders were invited to witness the table levitations and teleplasms that were purported to manifest. The highly-controlled experiments of Hamilton and associates are important because of the systematic approach used to observe repeatedly a large and varied number of phenomena, including trance, telekinesis, teleplasm, bell-ringing, apports, and the production of wax fingertips.

²¹Email from Frank Albo, Toronto, 1 September 2004, indicates that T.G. Hamilton was initiated as an Entered Apprentice in November 1904, was raised into the Fellowcraft degree in January 1905, and was "raised in the Third Degree of a Master Mason in February 1905. From a Masonic perspective this is a rather speedy ascent through Lodge degrees."

²²F.H. Schofield, *The Story of Manitoba*, volume 2, p. 675.

²³First elected in the general election on 6 August 1915.

²⁴*Canadian Parliamentary Guide, 1920*, p. 437.

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In 1980, the family deposited the original photographs and records of the experiments with the University of Manitoba Department of Archives and Special Collections (MSS 14).

There were three main phases in the Hamilton research. The first dates from 1918²⁵ when Reverend Dr. William Talbot Allison (1875-1941), PhD, DD, a professor of English at Wesley College, stimulated the Hamiltons' interest through his investigation of the literary output of the Patience Worth spirit control.²⁶ As a result, Hamilton, Reverend Dr. Allison, and Reverend Dr. Daniel Norman McLachlan (1875-1943) conducted some simple experiments into thought-transference that convinced them "that telepathy was possible and did work."²⁷

Hamilton's wife Lillian was his closest associate throughout the research and played a key role in facilitating the experiments in the Hamilton home. The scope and increasing complexity of the phenomena observed sustained their interest in psychical research. In the next phase of the research (1921 to 1927), the Hamiltons turned their attention to study of telekinesis (psychokinesis) and table levitations after Mrs. Hamilton determined that their children's nanny Elizabeth Poole (1870-1835) had telekinetic abilities. In 1923, Hamilton became a corresponding member of the American Society for Psychical Research (ASPR) and within the year submitted a report of the Poole investigation to Dr. Walter Franklin Prince who was then President of the New York Section.²⁸

Among those who witnessed Mrs. Poole's telekinetic ability were Sir Arthur and Lady Jean Conan Doyle in 1923.²⁹ Doyle wrote about the phenomena observed

²⁵Note that his first involvement pre-dates the death of his infant son in January 1919 which is often stated as having been the impetus of the Hamiltons' interest and research.

²⁶"Patience Worth" was the name of a trance control who dictated literary works through the medium Mrs. John H. (Pearl Lenore Pollard) Curran (1883-1937) of St. Louis, Missouri. Several of those works were subsequently published.

²⁷*Intention and Survival*, 2nd ed., p. xvii.

²⁸*Intention and Survival*, 2nd ed., p. xix.

²⁹MSS 14, box 15, folder 8, page 10.

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in *Our Second American Adventure*.³⁰ In 1926, ASPR Research Officer J. Malcolm Bird scrutinized the Poole phenomena and “voiced his approval of the control conditions and the validity of the experiments.”³¹ The table levitation photographed during his visit is one of 16 non-contact levitations that provide arguably the best record of table phenomena world-wide.

When the medium Mary Ann Marshall (1880-1963) became a regular member of the group in 1928, a third phase of the research focussed on study of the mysterious substance called teleplasm (ectoplasm)³² that apparently issued from her body, often bearing miniature faces recognized as likenesses of the dead. Between 1928 and 1934, 72 separate teleplasms were photographed in 50 photographic experiments involving 60 flashlight exposures.³³ Compared to similar research elsewhere, this was again an incredible achievement.

From 1925, Hamilton had corresponded with Dr. Le Roi Goddard Crandon (1873-1939) whose Ontario-born wife Mina Marguerite Stinson (1889-1941) was the Boston medium “Margery.” Mina’s brother Walter Stuart Stinson (1884-1911) was the alleged spirit control in the controversial “Margery” mediumship. In 1928, a new unseen intelligence began to manifest in the Winnipeg research, claiming that he was Mina’s brother.³⁴ Walter became the purported spirit control who worked through Mary Marshall and the other mediums to direct the production of the teleplasms photographed. The “small group of famous dead”³⁵ that acted as regular spirit controls included Robert Louis Stevenson (1850-1894), David Livingstone (1813-1873), William Thomas Stead (1849-1912), Reverend Charles Haddon Spurgeon (1834-1892), and Camille Flammarion (1842-1925).

³⁰Arthur Conan Doyle, *Our Second American Adventure* (London: Hodder and Stoughton, 1924), pp. 226-228.

³¹*Intention and Survival*, 2nd ed., p. xx.

³²From *Intention and Survival*, 2nd ed., p. 214: “A subtle living matter present in the body of a medium, and which is capable of assuming various semi-solid or solid states for a brief time, which can be, and have been felt, and photographed.”

³³MSS 14, box 17, folder 3, Summary.

³⁴Dr. Glen Hamilton, “Death is Not the End,” *Daily Sketch* (London), 4 October 1932, p. 11.

³⁵Nandor Fodor, *Encyclopaedia of Psychic Science* (London: Arthurs Press Limited, [1933]), p. 157.

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From the start of his investigations, Hamilton took measures to preclude the possibility of fraud. Those came to include a battery of 11 cameras and remote control apparatus, short-hand recording of the proceedings, special scrutineers, and examination of the medium and sitters both before and after an experiment.³⁶ For four of the teleplasmic experiments during 1928, the group's participants each signed an affidavit regarding the phenomena that occurred under Hamilton's observation.³⁷ In 1931, Dr. Henry Bruce (known as Bruce) Chown (1893-1986), MD, DSc (Hon.), LL.D (Hon.), an early investigator of the Rh factor, became Hamilton's scientific co-experimenter. When the Winnipeg Society for Psychical Research was formed in 1931, Hamilton was elected its first President. His professional associates, including lawyer Isaac Pitblado (1867-1964), KC, LLB, LL.D (Hon.), were elected officers and council members.³⁸

Hamilton's psychical research was brought to public attention through 86 addresses to audiences in Canada, the United States and England. He gave his first public lecture in May 1926 to the Winnipeg Medical Society, before an audience of 125 medical doctors.³⁹ Of that lecture, Hamilton wrote: "I did not know whether or not I would have a shred of professional prestige left when I was through. As matters turned out my audience on that occasion doubted neither my sanity nor my sincerity and listened with tolerance and well-balanced scepticism."⁴⁰ When the joint convention of the British Medical Association and

³⁶T. Glen Hamilton, edited by James D. Hamilton, *Intention and Survival* (Toronto: Macmillan Company of Canada Limited, 1942), pp. 290-291: "I exercised an untrammelled choice in the matter of the mediums whom I observed, and exercised a constant and complete control of the physical conditions of each and every experiment in which we took part. I used, to the fullest extent, my critical faculties in the examination and evaluation of results and held, above all, a fixed determination to repeat productive séances over and over again, until the phenomena were established, not once, but many times. Only by this attitude, as I saw it, could health in these matters be maintained."

³⁷MSS 14, box 9, folders 4 to 7. The signature of each participant was notarized by lawyers associated with the Hamilton group, including CPR solicitor Henry Archibald Vaughan Green (1888-1979), KC, and the renowned Isaac Pitblado (1867-1964), KC, LLB, LL.D (Hon.). Though never used in a court of law, the affidavits reveal the desire of the Hamilton researchers "to put as much material as possible, on a sound legal basis"(MSS 14, box 3, folder 9: Richard E. Bennett-Margaret Hamilton Bach interview, p. 23). They provide contemporary testimony of what the deponents "believed to be true." Each deponent made his or her declaration with the knowledge that it was "of the same force and effect as if made under oath and by virtue of 'The Canada Evidence Act.'"

³⁸"Local Society for Psychical Study Formed: Dr. T. Glen Hamilton is Elected as First President," *Winnipeg Evening Tribune*, 12 June 1931, p. 5 (includes TGH photograph).

³⁹MSS 14, box 1, folder 10, p. 1 (Chronological Outline), and *Intention and Survival*, 2nd ed., p. xx.

⁴⁰*Intention and Survival*, 1st ed.(1942), p. 16).

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the Canadian Medical Association met in Winnipeg in August 1930, Hamilton's medical colleagues encouraged him to set up a photographic display and to address a luncheon meeting of more than 500 delegates about his research.⁴¹

While leader of the opposition, William Lyon Mackenzie King (1874-1950) spent an afternoon with the Hamiltons in August 1933. He recorded in his diary that the Hamilton experiments are "amazing beyond all words" and he believed "absolutely in all that Hamilton and his wife and daughter" had told him.⁴²

Hamilton's experiments received international recognition among psychical researchers through articles published in *Light on Spiritualism and Psychical Research* (1929, 1933, 1935), the *Journal of the American Society for Psychical Research* (1931, 1934), and the *Quarterly Transactions of the British College of Psychic Science* (1929-1932 and 1934), some of which were translated for publication in the *Zeitschrift fuer Parapsychologie* and elsewhere. Following the Hamiltons' visit to England in 1932, the London *Daily Sketch* published a four-part series authored by Hamilton. The *Winnipeg Free Press* followed suit in February 1933.

Hamilton did not live to publish a full record of his psychical research experiments, a task that fell to his younger son James D. Hamilton (1915-1980), BSc, MA (though later PhD, MD), as editor of *Intention and Survival: Psychical Research Studies and the Bearing of Intentional Actions by Trance Personalities on the Problem of Human Survival*, published in 1942 by Macmillan Company of Canada Limited. His daughter Margaret Hamilton Bach (1909-1986), BA, ARCT, edited a second edition, published in England in 1977.⁴³

Initially, Hamilton's "orthodox religious upbringing and conventional medical training had made him very hesitant to entertain the idea that deceased persons might be connected with the [telekinetic] phenomena."⁴⁴ With the advent of the teleplasms that manifested in Mary Marshall's presence, his view changed: "Invariably these extrusions were accompanied by the working of an autonomous intelligence which displayed continuously what we will call *intentional activity*. In brief, this intelligence was quite objective about the apparently anomalous and to us incomprehensible materializations. As such phenomena exceeded our

⁴¹*Intention and Survival*, 2nd ed., pp. xxiv-xxv, and "Hobbies Exhibit," *Manitoba Medical Bulletin*, no. 104 (April 1930): 59.

⁴²MSS 14, box 5, folder 15, typescript of Mackenzie King's 27 August 1933 diary entry regarding 20 August 1933, prepared and sent to Margaret Hamilton Bach in March 1979 by Stephen Riley, researcher, CBC "24 hours."

⁴³Second edition edited by Margaret Lillian (Hamilton) Bach (London: Regency Press Ltd., 1977).

⁴⁴*Intention and Survival*, 2nd ed., p. 11.

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understanding from every conceivable point of view, clearly it became necessary to make some assumption regarding their source. Although the admission of the existence of a supernormal intelligence was alone insufficient to account for the biological aspects of these phenomena, the work with Mary M. demanded inescapably the acceptance of an intelligence which functioned demonstrably independently of the medium's own capabilities."⁴⁵

His daughter Margaret believed that for Hamilton "the teachings of the New Testament and the principles that Christ exemplified were amply sufficient, and were personified in his own personal conduct. He was a scientist seeking knowledge of these mysterious forces."⁴⁶ From his extensive correspondence, we know that by 1933 Hamilton rejected the idea of an anthropomorphic God. He believed in the Biblical statement that creation was good and should therefore be investigated.⁴⁷

Hamilton was convinced finally of the hypothesis that spirit survives death, not by the physical phenomena themselves, rather by the ongoing intentional activities of the discarnate trance personalities that had manifested in a consistent and corroborating manner over a period of almost fifteen years.

In Winnipeg, there was and is still today widespread acceptance of the authenticity of the phenomena photographed by the Hamilton group. Though individuals held differing views on the subject and meaning of spiritualistic phenomena, Reverend David Gavin Paton (1892-1990), BA, BD,⁴⁸ stated in his eulogy that among those who knew Dr. Hamilton "his integrity has never been in question, while among those who did not know him but had examined his experiments critically no suggestion of deceit or fraud had at any time

⁴⁵*Intention and Survival*, 2nd ed., pp. 12-13.

⁴⁶MSS 14, box 3, folder 9, Richard E. Bennett-Margaret Hamilton Bach interview, p. 19.

⁴⁷MSS 14, box 5, folder 1, Dr. T. Glen Hamilton to Mrs. J.A. Fisher, 7 April 1933. Mrs. Fisher's letter to Dr. Hamilton dated 3 April 1933 is in MSS 14, box 4, folder 4.

⁴⁸Reverend D.G. Paton was pastor of King Memorial Church from 1930-1942. Full name and inclusive years provided by United Church Archives, Toronto.

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appeared."⁴⁹ And as Professor of Systematic and Pastoral Theology at United College (1938-1958), Reverend Dr. E.G.D. (Edwin Gardner Dunn) Freeman (1890-1973), BD, MA, DD (Hon.), who had attended some of the Hamilton seances while pastor of King Memorial Church (1920-1929),⁵⁰ "felt enough confidence to always include an account of the experiments in his practical theology lectures."⁵¹

The tributes to Hamilton following his death were many. In his appreciation in the *Canadian Medical Association Journal*, pediatrician Bruce Chown wrote:

What shall I say of this man, this elder, this excellent physician, this soul honest and unaffected, and friendly, enduring and courageous? His was no easy fight. He had faced derision and ridicule and calumny and, smiling, turned their thrusts upon his sword of truth. . . . From table rappings [sic] he passed to observations on the apparent animation of dead things, to trance speech and writing, to the photography of masses extruded from the bodies of mediums, masses at first amorphous, later moulded into the likeness of known dead. These phenomena were all genuine.⁵²

Medical colleague Dr. Rosslyn Brough (known as Ross) Mitchell (1880-1972), MD, CM, LLD (Hon.), wrote that the "qualities that won him the friendship of many were honesty and sincerity, equanimity, fairness and public spirit. He had that rarest of gifts, common sense, to a high degree. There is probably no subject which has aroused more bitter controversy than psychic research, yet even those who could not follow Dr. Hamilton to his conclusions, never doubted his sincerity or ceased to admire his determination to investigate psychic phenomena along scientific lines. It was these qualities of mind and heart that made him internationally famous in this field, and won him the friendship of some of the most distinguished men and women of the day."⁵³

⁴⁹"Death of Dr. T. Glen Hamilton Ends Life of Marked Achievements," *The Elmwood Herald*, 11 April 1935, p. 2.

⁵⁰From 1946 until 1958, E.G.D. Freeman was also Dean of Theology at United College.

⁵¹Letter from Reverend Lois M. Wilson, 8 July 1992. E.G.D. Freeman's daughter Reverend Lois M. Wilson, former moderator of the United Church of Canada, was one of his students and wrote that her father "presented it affirmatively in such a way as to raise questions for us about the findings of psychic research & stimulate our interest in continuing the research."

⁵²Bruce Chown, "Obituaries," *Canadian Medical Association Journal* 32 (June 1935): 710-1.

⁵³R.B.M. [Rosslyn Brough Mitchell], "Dr. Glen Hamilton: An Appreciation," *Elmwood Herald*, 11 April 1935, p. 2.

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United Church minister Reverend Dr. William Talbot Allison (1875-1941), PhD, DD, wrote that the "presence of 1,200 people, drawn not by morbid curiosity but by respect and affection, at the funeral of Dr. T. Glen Hamilton should impress all of us once more with the fact that goodness, integrity, kindness, and force of character make a powerful appeal to the majority of men."⁵⁴

Reluctant to dogmatize about his psychical research, Hamilton did make one definite belief known to his friends—that there was survival after death.⁵⁵ In 1969, his daughter Margaret published, under her maiden name, a sequel to *Intention and Survival* entitled *Is Survival A Fact?: Studies of Deep-Trance Automatic Scripts and the Bearing of Intentional Actions by the Trance Personalities on the Question of Human Survival*.⁵⁶ It documented the continuation of the research by Lillian Hamilton after her husband's death, including the evidence received through mediumship that T. Glen Hamilton had survived death and was able to communicate with those he had left behind.

Considerable as were Hamilton's achievements as a doctor, church elder, and politician, it was his systematic approach to study of psychic phenomena that gained him an international reputation. Remembered for his integrity and strong leadership within the Winnipeg community, it is his role as a painstaking and thorough psychical researcher that continues to draw attention to his life's work.

⁵⁴Ivanhoe [Dr. William Talbot Allison], "Dr. Glen Hamilton, Psychic Researcher," *Winnipeg Evening Tribune*, 16 April 1935, p. 13.

⁵⁵"Dr. T. Glen Hamilton, Famed For Psychic Research Work, And Pioneer of West, Dies: Stricken Three Weeks Ago With Heart Ailment, Passes at Age of 61," *Winnipeg Evening Tribune*, 8 April 1935, pp. 3-4 (includes photograph).

⁵⁶Margaret Lillian Hamilton, *Is Survival A Fact?: Studies of Deep-Trance Automatic Scripts and the Bearing of Intentional Actions by the Trance Personalities on the Question of Human Survival* (London: Psychic Press Ltd., 1969).