

PSYPIONEER JOURNAL

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- 174 – Psychic Archives come of age – PHCP Conference**
- 175 – PHCP continued – Tom Ruffles blogspot**
- 176 – Dutch Pioneers: The Society Oromase – Loes Modderman**
- 183 – Arthur as Campaigner – Leslie Price**
- 185 – Simeon Edmunds - *Spiritualism a Critical Survey***
- 188 – Researcher could not overcome his bias against Spiritualism – *Psychic News***
- 191 – The Great War: Some Deeper Issues – W. Tudor-Pole**
- 199 – Some books we have reviewed**
- 200 – How to obtain this Journal by email**

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Psychic Archives come of age

A conference in Utrecht “Preserving the Historical Collections of Parapsychology” has significantly advanced the preservation of material about the pioneers. Much information about the event on 12-14 June 2014 has been posted on the conference web site.¹

In particular you are recommended to download the conference brochure which contains new material about archival discoveries.

Speakers came from Canada, USA Switzerland, Germany and the UK. There were repeated accounts of rare documents saved narrowly from destruction, and also sadly of other records which had perished from neglect. One of the most remarkable exhibits was seen on a trip to the Utrecht provincial archives; a cabinet of recently catalogued papers of the Dutch “Harmonia” Spiritualist society, with their Russian labels. These had been seized by the Nazis, then taken by the Russians in 1945, before being eventually restored to their owners.

Link to Psypioneer: March 2010 for Wim’s article on the Dutch preservation project.²

At the conference centre itself, one of the most unusual objects shown was a ghost light, used in the 1930s to determine whether conditions were right for communication.

Among the many lessons of the conference were:

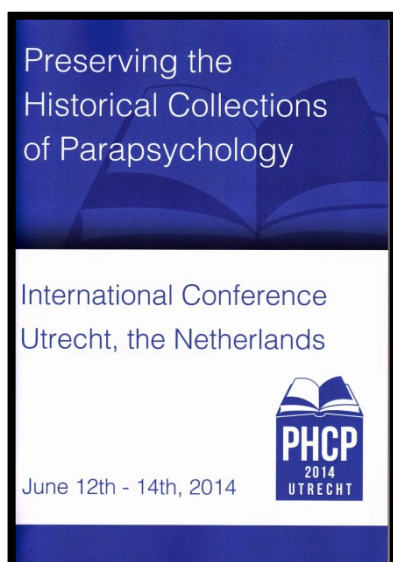
- 1) Old psychic material, such as séance records and photographs are vital evidence in a climate of aggressive scepticism.
- 2) But preservation and transport methods may damage the archives. Bubble wrap, for example, contains a chemical which reacts with varnish on some historic foundation.
- 3) Psychic paintings and photographs in particular continue to provide inspiration to artists, and there is immense scope for the exhibition of psychic artefacts on line, and in the world.
- 4) The boundaries between Spiritualism, psychical research, Theosophy, Freemasonry, etc should not hinder archival work; and this was reflected in the wide spectrum of conference participants. The whole field is indebted to HJBF, and the foundation’s team led by Wim Kramer.

Het Johan Borgman Fonds (HJBF) was founded in 1969 by Johan Borgman (Groningen, 1889 – Oosterbeek, 1976), a Dutch poet, painter and natural healer. Borgman decided that his heritage should be the heart of the foundation. He wanted to focus on promoting the relationship between science and parapsychology, the education of natural healers and the organization of art projects.



¹.-PHCP conference 12-14 June 2014 in Utrecht, Holland:—<http://hetjohanborgmanfonds.nl/>

².-Psypioneer: Volume 6. No 3. March 2010:—Preserving the history of Parapsychology ... – Wim Kramer:—<http://www.woodlandway.org/PDF/PP6.3March2010.pdf>



Tom Ruffles gives a day by day account of the speeches which can be found on his blogspot.³

“Dr Ruffles is book review editor of the SPR, and conducts its facebook page. This incidentally is by far the best way of keeping up with psychical research on a daily basis, including news of the pioneers”.

Day 1 –Thursday:

After lunch, Leslie Price discussed the online monthly Psypioneer which he founded and which is currently edited by Paul Gaunt. In addition, Price is the archivist and librarian at the College of Psychic Studies. In its current form Psypioneer has been published since 2004 and now has 600 subscribers. It carries a mix of transcriptions of hard-to-find material (which was particularly valuable before the current flurry of digitisation) and scholarly commentaries. Price stressed the problems that occur when we forget history, which is often muddled by misinformation, and lazily accept what is passed down, culprits often including academics who should know better. He gave some examples of misconceptions that the journal has tackled, and argued that Psypioneer has contributed to a new awareness of the importance of having a full and accurate understanding of the subject’s past. He touched on FOTA, The Friends of Theosophical Archives,⁴ which was recently formed to support and promote Theosophical archives around the world, and noted the particular challenges that archives face in conditions inimical to the preservation of paper, such as tropical climates and the hazards of political unrest. Price was the only speaker directly covering the British situation, and it would have been useful to have looked at other archives there, not least the Society for Psychical Research’s, or the Harry Price Library, both of which Price could only allude to in passing.



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³.—<http://tomruffles.blogspot.co.uk/2014/07/preserving-historical-collections-of.html>

⁴.—The Friends of Theosophical Archives:—<http://www.hypatia.gr/fota/index.php/9-uncategorised/24-joomla>

DUTCH PIONEERS:

THE SOCIETY OROMASE

By Loes Modderman.⁵



When the famous Scottish medium D.D.Home (1833-1886) was invited by Queen Sophia to her palace in The Hague, the city was excited.

The man who organised and paid for Home's visit, in the winter of 1857/1858, was the well-to-do Johannes N. Tiedeman Marthese. Four seances Home gave for the queen who had recently lost one of her children. Due to his other obligations Home had no opportunity for more than a few public seances before he moved on to Paris.

His host Major Revius was encouraged to start experimenting though. He did not need much encouragement, for he had done exactly that for several years already, and so had Jacob Dirk van Herwerden, a friend of Tiedeman Marthese.

Van Herwerden had been governor in the Dutch Indies, and it was in this capacity that he was confronted with goena-goena, or 'De stille kracht' - the silent power - which baffled and spooked the Dutch for years. After exhausting every logical explanation, especially for the flying stones out of nowhere, they just had to believe other agents were at work. These Javanese 'stone throwing devils' were reported in the Dutch and Dutch Indian press, and of course in spiritistic literature, from 1825 on.

In the family of van Herwerden and Major Revius it was no different. Major Revius had a psychic son, and Van Herwerden had a Javanese 'boy', Aridjan Cherubon, who was a born medium, and a child of his culture. There were two more Javanese children in this household, but their names are not known. Nevertheless up to that point experiments were rather slow in developing. By the visit of D.D. Home everything was accelerated. At the start of 1858 there was a ghostly Spanish monk, Paurellus, visiting van Herwerden's seances. Paurellus was not only knowledgeable in Bible matters, but also a music enthusiast. Coen Ackers (Het regent steenen, 2007) writes: "*At times a whole company of music loving spirits arrives. Paurellus plays the accordeon, another plays the piano, a living woman plays the mouth organ and another the guitar.*" Imagine that.. well....

Historically these were exceptional times. Dutch society as a whole was in the grip of very fixed social classes, and inflexible belief systems. Nevertheless esoterism blossomed. Spiritism suddenly became all the rage, not so much because of earnest investigations but because of sensationalism. Less scrupulous types knew how to better themselves on the waves of spirit belief, which led to loss of respectability and a growing aversion among the scientific and religious community, as well as the serious spiritists who wanted to examine the many phenomena in a more scientific way. There was only one way to do that: controlled experiments, keeping track, and writing down everything that happened (or didn't happen!).

⁵.—This is a translation of the article I wrote for the *Tijdschrift of Parapsychology*, Vol 81, Nr 1, 2014.



Jacob Dirk van Herwerden (1806-1879)

It was in this 'spirit' of earnest inquiry that in 1859, one year after D.D.Home's visit, van Herwerden ◀ collected some gentlemen from the higher classes. Most of them had a background in the Dutch Indies, many were also Freemasons. Major Johannes Revius and Minister of Colonial Affairs Mr. Cornets de Groot were two of them. On December 2 1859 the society 'Oromase' was founded. Revius was chairman, A.J. Riko secretary.

According to the papers of Oromase the name was supposed to mean 'Principle of Good'. Coen Ackers, historian of this period of spiritist history, mentions Oromase as the possible name of Zoroaster's father, a mysterious magician who lived allegedly 6000 years before Plato. Emma Hardinge Britten writes about Oromase – "or 'Ormuzd'" - which is another name for Ahura Mazda, also Ohrmazd, the Great Spirit of Persian Zoroastrianism. But neither Coen Ackers, nor the original papers of Oromase (as far as I know) mention 'Ormuzd' as an alternative name. So exactly what they had in mind

when these gentlemen chose 'Oromase' is unknown. It sounds good though, and kind of mysterious.

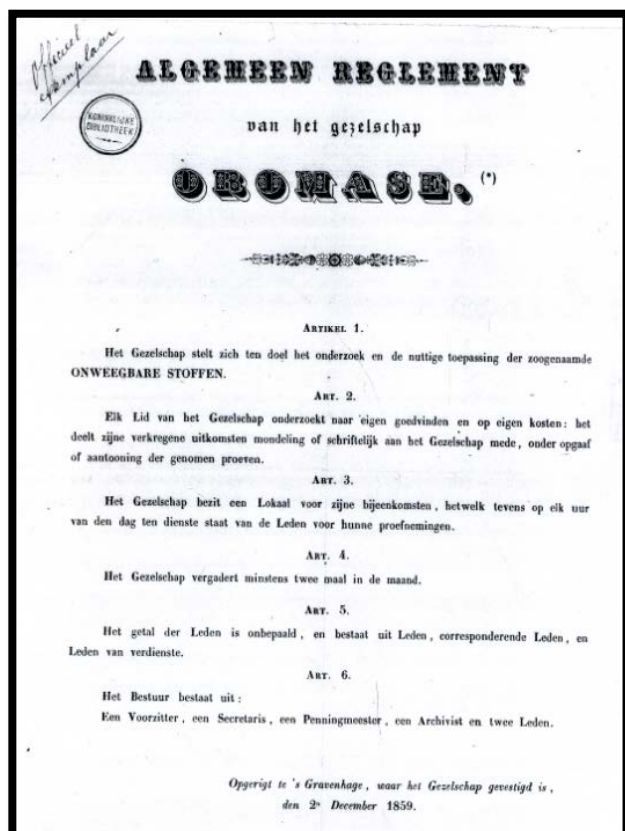
Article 1 of the Algemeen Reglement says:

*'The Society has the objective of investigating and usefully applying the so called **unweighable matter**.'*

Are they referring here to spirits? Yes, they are, and they were mentioned by the name of 'Imponderabilia', as the one and only magazine Oromase ever published (1860) tells us.

In fact there were 40 different 'Imponderabilia' which the Society aimed to investigate.

These were not immediately obvious, it seems: investigation in earth magnetism, the effect of medication, application of telegraphy on ships, the influence of electricity in chemistry, somnambulism, miracles in the Bible and many more were on the list. No lack of ambition here!



But, said the writer in his preface to the magazine:

“As for now the society has to limit its investigations to subjects that don’t need expensive equipment or money, but just good will, perseverance and an absence of prejudice of opinion. The society investigates, wishes to inspire investigation, but doesn’t put forward an opinion, because it wants to find and acknowledge the truth, even if that means to give up one’s personal cherished opinions.”

But never mind these good and ambitious intentions...it did not go well for Oromase. As succesful as the experiments in the homes of Major Revius and van Herwerden had been - and still were - at that time, as laborious were the seances of Oromase. The 13 gentlemen plodded along for 8 months, and then **Oromase I**, as it was called later, went to an early grave. Not because the people were not loyal to their cause, but because the spirits seemed to have better things to do with their limitless time. Maybe they hated the ‘scientific’ way of experimenting, maybe times were not ripe yet for real communication.

After the demise of Oromase I van Herwerden still continued with seances in his living room till 1862. On October 2 of that year Paurellus manifested for the last time. Emma Hardinge Britten writes about those strange seances in her section on spiritism in Holland, in *Nineteenth Century Miracles* (p.339 ff). Van Herwerden died in 1879, Revius in 1871. A.J. Riko mentions that Aridjan, the boy from Java who was regrettably never interested in his role as a medium, died also. The boy couldn’t cope with the climate, Riko informs us.

But after the shortlived Oromase I, these gentlemen were still very much motivated. Emma Hardinge Britten mentions several international renowned mediums visiting the Continent and Holland, among which are Henry Slade, The Brothers Davenport, Margaret Fox Kane and Florence Cook, but she doesn’t give us specific dates. (p.329). The archive of Oromase is not clear about foreign mediums, and not everything is decipherable.

Be that as it may, 9 years later, in 1869, **Oromase II** was founded, again under Chairman Major Revius. Cornets de Groot and A.J. Riko also joined again. Not so van Herwerden. This time things seem to be more blessed by the spirit world. In 1868 there was an advertisement (such a pity, the Dutch text is so much more interesting than the translation).

“Gentlemen and women from the upper classes, not altogether strangers on the subjects of science and the so called spiritistic manifestations who feel the wish to restart the investigations into the above mentioned very important subjects, may apply with name, title and residence to the bureau of Het Dagblad”

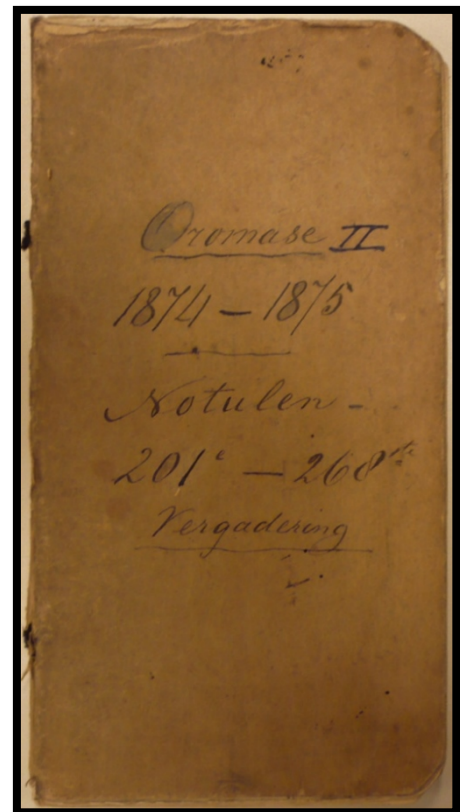
31 gentlemen applied, people with a Protestant, Catholic and Jewish background. No women came forward. One gets the impression that the men were not unhappy about that, although they incidentally made use of female mediums, and in exceptional cases the spouses of some were invited for a seance; not without discussion though.

The objective of the society was again ‘scientific investigation’, and the weekly ‘Vergaderingen’ (meetings) were documented with care in small notebooks of different format. These notebooks are not only interesting because of spirit communications but mainly because of the members’ discussions, which give an insight into these people and their objectives.

Oromase II had its ups and downs. Like in every group there were loyal and less loyal members. Sometimes the notes ventilate some vexation about the many absences. There is polite discussion about the subject of writing down personal matters that are coming up during seances. You never know with spirits and what they unveil. Our forebears were not of the Facebook generation, and personal information was preferably kept, well, personal.

The notebooks are proof of this mentality; about the contents of the seances little is disclosed, though not every member liked that, as is obvious from the notes of July 6 1869. This is after all a 'scientific' enterprise, and what happens in secret can't be examined.

At last they reach a compromise: in the first part of the evening a meeting was held where all kinds of things were talked about, decisions were taken, etc, and after that the group went for the 'real' work: the communication with spirits. The results would be written down, but not publicly disclosed.



In the meeting of March 30 1869 Major Revius read a letter from D. D. Home, who expressed his willingness to visit The Hague again. Many people still regretted to have missed the opportunity to see him in action in 1858.

Revius proposed that the members would pay for all his expenses, 5 guilders p/p, which was quite a lot in those days. On April 20 monetary matters were out of the way, but now the question arose if the spouses of the members were allowed to attend too, if they should wish to do so. The board's reaction was that they would take the matter into consideration.

Whether Home really arrived is (as far as I know) not in the notebooks. Consequent notes never mention him again.

In the same months there was another 'hot' debate: Some members wished to close for the summer, others were for continuity in the summer months. A spirit-free summer won.

Then there were the admission requirements. After the death of Major Revius in 1871 some felt the need to formulate those statutory requirements anew. The old version of October 1869 was replaced by a new covenant. There was even more required now, probably because some people took things too easy and came or stayed away as they pleased. Make no mistake, candidates, this was serious and 'scientific' business! The system of introduction by another member was brought in, and aspirant members had to present their background and motivation in writing.

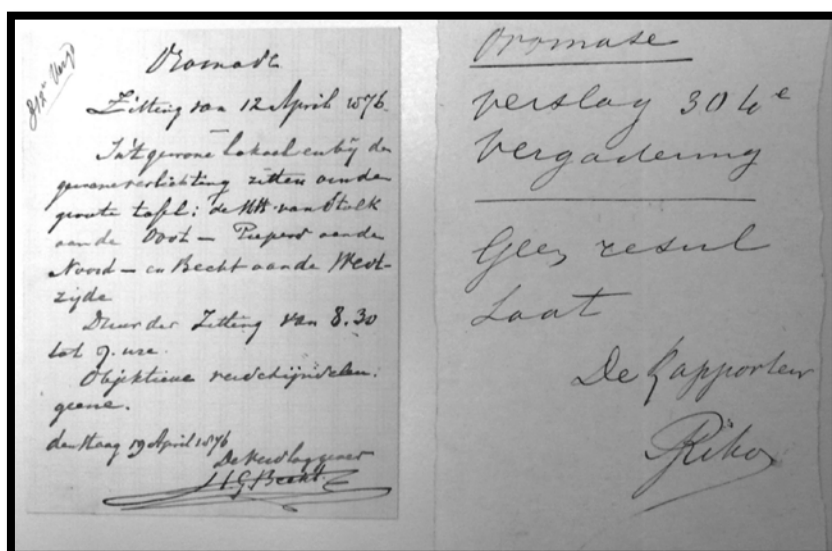
Article 5 stated that everything alien to the purpose of study, like smoking, drinking and other diversions was to be avoided at all costs, to preserve a solemn atmosphere. This was obviously not America or England, where hymn singing and harmonium playing was normal practice. Like people, spirits love music. Not so the spirits in the heavens above Holland.

They were Calvinists as well. Probably this pompous lack of frivolity was partly to blame for the poor results of Oromase I and II.

The letters for admission in this overly dignified group of gentlemen are full of stiff language, hard to translate from the 19th Century Dutch. There are also letters from people outside The Hague, regretting their inability to join.

And there's this lamentation:

"Since I live in this city I have tried several times to found a society like Oromase, but I didn't succeed. Try to establish a foundation for cheap meat, cheap entertainment, cheap literature and thousands will join. But for higher purposes, things not directly linked to spiritual nor physical gain like Oromase, there is only ridicule and rejection."



But not all was well in Paradise. The list from 1869 counted 31 members. Within two years 9 people had left. In August 1877 4 members resigned on the same day: Oromase no longer answered to their expectations, they write. No more. What happened? Maybe their leaving was one of the reasons for more rules from October 1877, signed by A.J. Riko and 4

other members. (Again revised rules, they seem to never have had enough of them.) Article 9 said that the members were forbidden to have discussions on religious or political topics. Or to write personal notes in the records of the meetings. Or to speak in public without permission of the board. Or to donate and keep a finger into where the donation was used. Probably these restrictions were based on former experience, but nevertheless this was not exactly a welcoming attitude for prospective members.

As for the seances: there obviously was a lack of good mediums. The ideal was to have materialisation mediums, but the Dutch mud and sand doesn't sprout any. A Mr G. L. Arbeiter was a male medium for some time, but he was not a good one. There are many papers with his 'automatic writing' in the archive, all completely gibberish. Other mediums were mostly female: Turk, Bolt, van Paaschen and some others. Mediums were sometimes imported or invited. A Mr. Williams from England was mentioned.⁶

⁶—Charles Williams first demonstrated at The Hague with his first partner Frank Herne, in October 1872. Mr. Riko (71, Molenstraat, The Hague) kept the British Spiritualist press updated with reports of the "remarkable manifestations" that were produced by Herne and Williams in the Netherlands. However, later in 1878 a charge of fraud was brought against Williams by Riko and the Amsterdam Spiritualists. See *Psypioneer* Volume 7. No 6. June 2011:—*Alleged Exposure of Public Mediums – Spiritual Notes*:—
<http://woodlandway.org/PDF/PP7.6June2011.pdf>

Emma Hardinge Britten in *'Nineteen Century Miracles'* writes about a M. Wasch, who was levitated in the Oromase circle 'to a considerable height'. "*We were obliged to climb on our chairs in order not to let the floating medium slip*", Emma writes. (p.337) Maybe her presence was helpful for the manifestations?

In September 1874 two American mediums, Bastian and Taylor were mentioned in a notebook, and there was an expectation they would visit Oromase. Maybe they did, maybe not.

Meanwhile the 'no results', (in Dutch *'Geen resultaat'*) notes were getting more and more numerous. Complaints about mediums were not rare. Frauds were operating plenty in the Netherlands, Britten mentions those too.

But 1877 turned out to be a good year. In February and in May 1877 the famous American medium Henry Slade (1835-1905) visited Oromase, and suddenly there were a lot of results; knockings, bells ringing, a music box playing, spirits manifesting and touchings in the circle. At his last visit Slade stayed a few weeks and everybody was happy.

There's a list from 1872 where all the relevant information was written down: who was there, which medium, length of the seance, temperature of the room, weather, illumination; this was meant to facilitate 'scientific' conclusions. But from the 20 meetings, 12 had no result, and the other 8 mentioned 'small movements' or 'almost inaudible sounds'. They must have been very discouraged.

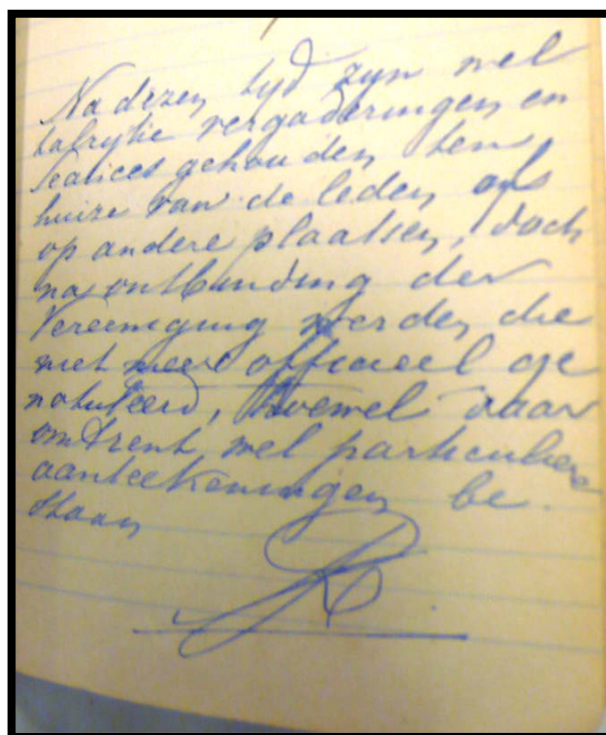
One page in a notebook says:

"62th till 69th seance nothing out of the ordinary. Decided to postpone the meetings because of the lack of a medium."

That was in 1871. It's remarkable that Oromase II kept their 'scientific investigations' going till 1879, when the curtain fell at last. This is the last entry of Oromase ►

One gets the impression that there were three main factors in the decline: the lack of continuity of really dedicated experimenters, the fear for slipping morals leading to over-regulation and perhaps the most important of all: the lack of good Dutch mediums.

Although the importance and seriousness of the members of Oromase kept her reputation and legend alive, other societies sprung up in other cities. In 1869 'Veritas' was founded in Amsterdam, 'Onderzoek naar Waarheid' in Rotterdam and in Maastricht 'Anaxamides' thanked in 1873 'her sister Oromase' for a welcome greeting at her 'birth'.



Na dezen tijd zijn niet
lafte vergaderingen en
leucies gehouwen, hem
huise van de leden, ook
op andere plaatsen, doch
na ontbinding der
Vereniging werden die
niet meer officieel ope
nolust, hoewel daar
om trent, niet parkeuren
aantekeningen be.
Haar

J.P.

Other societies came and went, and it would not be until 1888 that ‘The Brotherhood Harmonia’ became a stable society which grew in membership and influence until WWII. Harmonia still exists, as an almost invisible shadow of what it once was.

Coen Ackers writes:

“Although the fire of spiritism flickers unevenly, till the end of the century it is not going to die.”

It still isn’t completely dead in Holland, but it is in dire need of a little fuel on its hardly flickering embers.

Sources:

- Coen Ackers - Het regent Steenen (Amsterdam 2007)
- Emma Hardinge Britten - Nineteenth Century Miracles (1884)
- Archief Oromase - Koninklijke Bibliotheek, Bijzondere Collecties (129 C 17 & 19)
- Oromase - Tijdschrift tot Vermeerdering van Kennis, 1860 (Google, Internet)

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SIR ARTHUR AS CAMPAIGNER

Conan Doyle passed on 7 July 1930, and to mark this year's anniversary, the College of Psychic Studies (then the London Spiritualist Alliance) made a small display in their library cabinet of his psychic campaigning. Much of this material is already familiar to Psypioneer readers. Items in the exhibition appear in capitals below.

After proclaiming his belief in survival at a lecture to the LSA in 1916, he published the first of many works on the subject "THE NEW REVELATION" in 1918. This contains on its first page a reference to his 1887 letters in "Light", the LSA newspaper. On display is the first American edition, from George H. Doran. The history of American editions of ACD's spiritualist works would be worth study.



Although the books which followed are mostly well-known, there were also a number of booklets. Thus in 1920 Conan Doyle published a pamphlet "SPIRITUALISM AND RATIONALISM" replying to Joseph McCabe's attack on Spiritualism.⁷ McCabe is now celebrated in Wikipedia for his antagonism.⁸

In 1928 Conan Doyle issued "A WORD OF WARNING" after messages were received in his home circle about dangers in world affairs. This was republished and discussed in Psypioneer August 2009.

Psypioneer in 2007 reprinted Herbert Thurston's 1928 critique "MODERN SPIRITUALISM", here represented by a copy signed by the author. Less well known is the reply by Conan Doyle "THE ROMAN CATHOLIC CHURCH; A REJOINDER" (1929) which came from his own Psychic Press. ACD regarded Thurston as a censored spokesperson for the RCs; in reality he was a closet Spiritualist. Psypioneer revealed this in September 2006, but *Psychic News* had the story first in 1939!

⁷.—There is a 1998 facsimile reprint from Rupert Books. "Spiritualism and Rationalism: with a drastic examination of Mr. Joseph McCabe." In addition to the mutual drastic examinations by pamphlet, McCabe and Conan Doyle also enjoyed a public debate whose proceedings were published.

⁸.—Joseph Martin McCabe:—http://en.wikipedia.org/wiki/Joseph_McCabe

On 1st July 1930, Sir Arthur Conan Doyle had led a delegation to the Home Office seek legal protection for mediumship. The OFFICIAL MINUTES appeared in Psypioneer July 2012.

In 1945 publication of a critical biography by Hesketh Pearson (1943) caused his son Adrian Conan Doyle to publish a booklet “THE TRUE CONAN DOYLE” to set the record straight. Conan Doyle was an indefatigable lecturer about psychic studies and gave his fees to the Work. The centre of the exhibition is an original LETTER OF MAY 15 1919 to the LSA about his forthcoming lectures across the country, with discussion of financial arrangements to use the money as donations.

We mention this small exhibition to encourage other holders of material to publish and exhibit them, with suitable security of course. Exhibitions have an important part to play in making known the pioneers.

Sir Arthur Conan Doyle was the first president of the London Spiritualist Alliance, after it moved to 16 Queensberry Place in December 1925. He resigned as president shortly before he died. The circumstances were described in Psypioneer July 2006, though once again PN had the story decades ago.

LP.

All Psypioneer articles referred to can be found at: www.woodlandway.org

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SIMEON EDMUNDS

Introduction by LP: There are relatively few general surveys of Spiritualism; some are pro, some against and some neutral. Simeon Edmunds claimed objectivity, in the introduction to his survey, but how true was that? After reprinting the introduction to the book,⁹ we turn to the obituary of Simeon which appeared in *Psychic News*.¹⁰

This quotes from what is perhaps the best review of his Survey, which had appeared in JSPR September 1967 and was written by Muriel Hankey, who had been principal of CPS when Simeon served on its council. It is not our policy to reprint JSPR material because this is electronically available to SPR members, but we should certainly point out that in her review she corrects from her inside knowledge the account of the “exposure” of the physical medium William Olsen given by Simeon.

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Below is the introduction to *Spiritualism a Critical Survey*, by Simeon Edmunds.

On the inside of the cover it states:

FACT, fancy – or fraud?

A well-known member of the Society for Psychical Research conducts this honest, comprehensive and hard-hitting investigation into a controversial subject. He meticulously sifts the evidence, presenting it with neither praise nor condemnation. The facts tell their own story.

Mr. Edmunds outlines the history and background of the spiritualist ‘movement’ and the beliefs and claims of its adherents; considers the evidence for ‘spiritual’ healing; illustrates the effect of suggestion and the will to believe; discusses possible explanations of alleged manifestations, and poses a number of questions which spiritualists—so far—seem to have left unanswered.

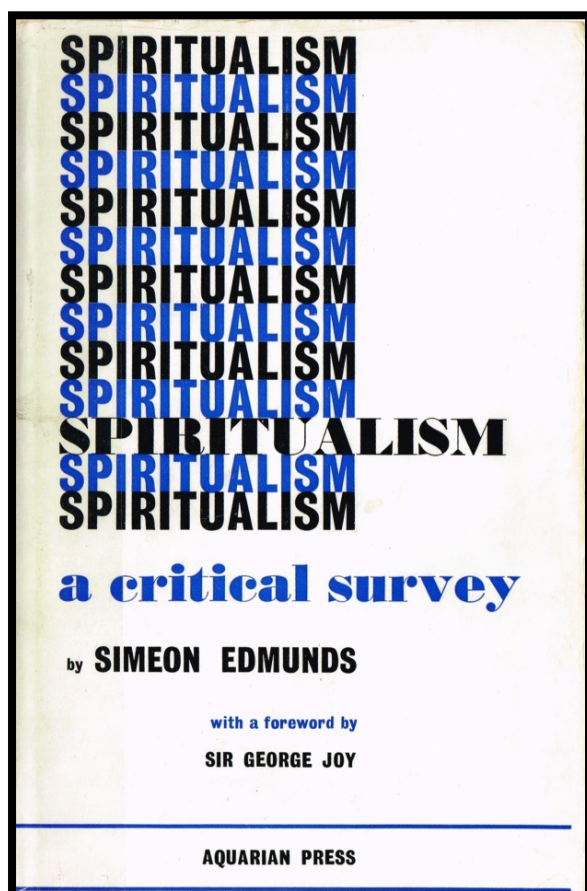
Few authors have the specialized knowledge to present this subject adequately; even fewer have the personal background of investigation and experiment to do so with authority. Simeon Edmunds has these qualifications: the result is a book which is both readable and convincing.

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⁹.—*Spiritualism a Critical Survey*, by Simeon Edmunds published by Aquarian Press 1966

¹⁰.—*Psychic News* March 22nd 1969.

INTRODUCTION



THE first question that arises, of course, is 'Why?' Why make such a survey? What is the need for it? I think the answer, in part at least, is elegantly put by W. Whately Carington, one of the most eminent of all investigators of this subject. He wrote:

'Whether we like it or not, spiritualism is a force in the modern world which cannot be ignored. It may be a Heaven sent revelation, or a peculiarly subtle machination of the devil: it may be wholly a delusion, it may be merely immature: there may be the germ of a new conception of the universe in it, or there may be nothing. But many thousands of people believe in it to a greater or lesser extent, and it is well that the great mass of educated persons who, in such matters, constitute "public opinion" should know something of its true strength, weakness and dangers, should be able to distinguish between the serious elements in it and

mere silly accretions, and thus be in a position to accept, modify or reject it for the proper reasons.'

The sensational articles and reports of so-called investigations, bearing such titles as 'Enquiry into Spiritualism', 'Spiritualism: the Facts', 'Is Spiritualism True?' and so on, appearing with almost cyclic regularity in the popular press, also indicate clearly (assuming that editors know their public) the wide interest shown in this highly controversial subject.

Every year, thousands of people—in the main sane, sensible men and women—their curiosity aroused by such articles, or drawn perhaps to the subject as the result of a bereavement, attempt their own 'enquiries into spiritualism', and endeavour to ascertain the truth about it. But how is this 'great mass of educated persons', as Carington called them, to discover the truth and thus put themselves in 'a position to accept, modify or reject it for the proper reasons'?

There seems to be a real need for a reasonably comprehensive, unbiased introduction to the subject, and this is the purpose of my survey: to give the intelligent newcomer a broad outline of spiritualism and a true picture of its position in this country today. It is not, as the word 'critical' in the title has led some people to assume, in any way an attempt to 'expose' or 'denigrate' spiritualism, nor is it a statement of my own personal views, which are here unimportant. Where certain of the claims of the spiritualists seem to be true I shall outline the supporting evidence; conversely,

where they seem unsupportable I shall leave the facts to speak against them. I certainly do not seek to convert anyone to a belief in spiritualism, but by the same token this book is in no way an effort at 'debunking' for its own sake. As I have said, my aim is to set out the facts, dispassionately and objectively, in an attempt to provide the reader with a basis on which to form a reasoned opinion of his own.

In this book I shall try to eschew esoteric jargon wherever possible, but to make the necessary definitions clear and concise where technical expressions are unavoidable. To this end, I have tried to envisage, and sometimes put myself in the place of an imaginary enquirer, a man in the street whose only knowledge of spiritualism is derived from casual conversation and from the sensational type of article to which I have already referred. Let us assume that his appetite has been whetted and he would like to know more. His first problem will be to decide where to turn for the knowledge he seeks. His most likely course will be to approach his local spiritualist society (or if he lives in London, one of the larger organisations) or to study the pages of the various journals devoted to the subject.

A consideration of the psychic press, which the newcomer, rightly or wrongly, can be expected to regard as the voice of spiritualism, leads us naturally to an examination of the various spiritualist organisations which advertise therein. Indeed, the psychic press is a convenient focus for many of our observations, although here it must be stressed that by no means all spiritualists are in agreement with much that appears therein. However, our imaginary enquirer will not know this, though he may well be confused by the conflicting opinions expressed by writers in the various spiritualist magazines and newspapers.

Much of his confusion will probably stem from the difficulty in distinguishing between spiritualism itself and the branch of science devoted largely to the investigation of its claims, namely psychical research. Furthermore, he will be puzzled by the dissension apparent in the spiritualist press, and he may well wonder if there is any hope at all of his achieving a balanced view of the situation as a whole. If, however, our enquirer is a fairly tenacious type of person, he will eventually resolve his perplexity into a number of clear-cut questions: What do spiritualists believe? Is spiritualism a religion? What do their various organisations do and how do they differ? What is the evidence for their claims? How does spiritualism stand in relation to psychical research? How did it all begin? In short, what is spiritualism?

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RESEARCHER COULD NOT OVERCOME HIS BIAS AGAINST SPIRITUALISM

DESPITE his anti-Spiritualist attitude and refusal to accept that mediumship could prove Survival, Simeon Edmunds' arrival in the spirit world last week may not have surprised him. He was open minded about an afterlife.

Edmunds, 51, who died from liver cancer, had suffered poor health for two years. He was a vegetarian and a Humanist.

He enjoyed a chequered career in parapsychology. His best work was done in his early days and some of his studies, particularly concerning hypnotism, were useful contributions to the annals of psychic research. But in recent years his biased attacks on Spiritualism damaged his image as a serious psychic investigator.

His books were dismissed, because of his prejudice, not only by Spiritualist reviewers but also by his Society for Psychical Research colleagues. One attack resulted in an apology to *Psychic News* by "Tomorrow" magazine and Edmunds for his comments about advertisements in our columns.

Ever cautious, Edmunds conceded in his book "Hypnotism and the Supernatural"¹¹ that it was difficult to avoid the conclusion that "there is some non-material aspect of existence, some extra-physical aspect of man."

At a College of Psychic Science lecture – he was once its honorary research secretary – he said he agreed with Gladstone's view that psychic research "is the most important work which is being done in the world – by far the most important." He said this statement was still true "and it is also my firm conviction that we must look to this branch of science for the key to any possible salvation from the sorry mess in which mankind finds itself at the present time."

¹¹.-*Hypnotism and the Supernormal* by Simeon Edmunds published by the Aquarian Press, London 1961.

Accused of ‘distortions’

Edmunds was criticised in “Light,” published by the college, when he complained about an adverse review of “The Spiritualists” by Trevor Hall.¹² The editor described Edmunds’ letter as containing “offensive phraseology and numerous distortions.”

“Tomorrow” published a verbatim report of a lecture by Edmunds in 1963, in which he referred specifically to a *Psychic News* advertisement placed by a medium who had given an unsatisfactory sitting to a PN reporter. The advertisement continued to appear after the journalist’s adverse report. The magazine, edited by Francis Clive-Ross, had to publish an apology. Edmunds charged that “it seems quite obvious that the advertisements are not screened or checked in any way, for those by known frauds are freely interspersed with others which may be genuine.”

The apology regretted that “this unwarranted part of Mr Edmunds’ lecture was published” and agreed it was “a grave reflection on the editorial management of *Psychic News* and on the advertising manager, Miss Margaret Wilson in particular.” It was satisfied advertisements were screened before publication. Simeon Edmunds personally joined in the apology, said the magazine, “and regrets his mistake.”

His most recent publication “Spiritualism –A Critical Survey” was even more biased than his previous books. Muriel Hankey, an SPR council member, reviewing the book in its “Journal,” said that “it would seem to be a mine of information, rather like the old Bradshaw railway guide, were it not that the reader may find himself occasionally stranded.”

She added that while the author presented himself as a dispassionate investigator “the more discerning reader may well be suspicious that he is not quite so unbiased as would appear.”

Of the same book H. Murton, writing in “Prediction,” said he would not quarrel with Edmunds’ facts “but there is such a thing as bias by selection and omission.”

The SPR was severely criticized for publishing his “Spirit’ Photography.” R. K. Sheargold said the book was offered as a guide for newer members “and the information it contains should be both accurate and free from bias.”¹³ Unfortunately, it fails in both requirements.”

Sheargold, reviewing the book in America’s “International Journal of Parapsychology,” said Edmunds’ appraisal was disappointing “in the omission of

¹².—*The Spiritualists* by Trevor H. Hall published by Gerald Duckworth & Co. Ltd, London 1962. See *Psypioneer* Volume 8, No 7, July 2012:—*The Katie King Photographs ...*:—
<http://woodlandway.org/PDF/PP8.7July2012.pdf>

¹³.—*Spirit’ Photography* by Simeon Edmunds published by the Society for Psychical Research, London 1965.

certain evidence which apparently does not accord with his ideas; he has given to his booklet an entirely negative slant.”

Edmunds was an electrical engineer who turned to journalism as a career. He was secretary of the National Union of Journalists’ freelance branch.

It is to be hoped that his prejudice against Spiritualism will not prevent him from using mediumship to return and prove his own Survival.

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THE GREAT WAR: SOME DEEPER ISSUES

Introductory Note by LP: We continue our series on the Great War with the first of several prophetic messages, of which there were many in so traumatic a time.¹⁴ **Wellesley Tudor-Pole** was to be prominent as a seer until his death in 1968. In this early lecture, it is difficult to avoid the impression that he was spectacularly wrong about Russia.¹⁵

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IT is only natural that the thoughts of the whole world should be centred upon the progress of the War and the terribly dramatic events now transpiring upon the battlefields of Europe. It is well that we should also consider the deeper side of the struggle, the underlying cause and meaning of the War. This requires individual detachment and some effort of the imagination. We cannot do it effectively, nor can we hope to do any work well, at this supreme crisis, unless we are able to attain a certain serenity of mind. A study of some of the underlying causes of the present upheaval will help us towards this.

Everywhere, among all classes, the question is being asked with more and more insistence—Is there not some great design working itself out in the world to-day? Is it a sinister purpose, or some beneficent plan that is being unfolded? What lies behind these world-events? What do they stand for?

At the back of the present sorrows and perplexities there seems latent in human consciousness an intuitive belief that out of the World-War some great purpose is being evolved; that out of all this suffering a happier era will arise. Human nature is essentially optimistic, and the belief has been current for many centuries that a time would be reached, when, following a worldwide and devastating conflict, there would come Universal Peace and Brotherhood. Unless civilization is to destroy itself,

**Major Wellesley Tudor Pole O.B.E.
1884-1968**



¹⁴.—The Theosophical clairvoyant C.W. Leadbeater also offered some reflections. See:—
http://www.anandgholap.net/AP/Great_War-CWL.htm.

¹⁵.—*The Great War: Some Deeper Issues* by W. Tudor-Pole (with a Foreword by Stephen Graham) published G. Bell and Sons Ltd, London 1915. Taken from: Part 1 *The Great War: Some Deeper Issues* “Being the substance of an address given at the Caxton Hall on 28th November 1914.”

and human progress is to cease, war cannot for ever remain an essential factor in the evolution of the race.

The question is whether this present War is the one so long foreseen, or whether we have still to look for it?

Half the world is already fighting—Russia, Germany, France, the British Empire, Austria, Turkey, Montenegro, Belgium, Servia. These nations, represent over half the earth-space of the globe, and more than half its population. Fifteen million men are armed or arming in Europe alone! The estimated cost of these armies in being is £1 per soldier per day, so that an expenditure of, say, 15,000,000 per day is being undertaken for the direct purposes of the War. The war-affected area is likely still to extend, and the devastating effects of the conflict are so universal that there seems reason to believe that it is indeed the great struggle which, as foretold, would precede a new and happier age.

Let us consider two questions:

1. What are the underlying causes of this world-wide War?
2. What does the struggle portend for each one of us?

These questions can only be dealt with here in summary fashion. It may be asked—Can we hope to understand the conditions in the national life of the people that have apparently brought about this world-War? Can we hope to discover the real cause of all the unrest, and, finding it, can we hope to eradicate it so effectively from the national life that similar conditions, the conditions that make for war, will never again arise? Furthermore, can we hope to foresee the results of the present struggle?

Before dealing with these questions, I should like to recall how prophets among the Children of Israel are recorded to have foreseen the rise and fall of nations. We ask ourselves—Are any really able to see into the future? And if there are such seers, what help can we get from them?

Going back to last century, we find that Baha'u'llah, founder of the cause now known as the Bahai Revelation, answered these questions; but many of his writings still remain to be translated. There assuredly are seers who can look beyond the normal range of human sight. Also, there are visionaries who have developed the deeper, vision, and who can see the shadows cast by coming events and forewarn their fellowmen. If the visionary speaks of his own experiences he is apt to be misunderstood and discredited, because he dreams dreams and sees visions which he finds it difficult to interpret—or, interpreting, interprets wrongly. Blessings and friends sometimes come in strange disguises, and truths seen in symbolic forms by the visionary are often difficult to recognise and impossible to interpret. Some of us have glimpses into the beyond and feel truths we do not know how to acknowledge or to express. Yet each time the soul of man touches the soul of things around him, and grasps the inner meaning of life, it lives more truly. Whether he can interpret the experience or not, it influences his life and his life becomes its expression, Let us remember that “where there is no vision, the people perish.” The visionary might well take

for his motto the words of Swedenborg, himself a seer of the first rank: “Thought from the eye closes up the understanding; but thought from the understanding (i.e. the inner vision) opens the eye.”

It is from the point of view of the visionary that I want to consider the subject. It seems to me essential that those who feel they have a message for their fellow-men should give it now; and those who believe they can see the deeper causes behind the world events, and the light beyond their shadow, should strive to help such as cannot see so far in this great time of trial.

If I were asked to express in a few words the message I feel called upon to give, I should dwell with all the emphasis at my command on the fact that life itself is indestructible. That life, though it may change its form of manifestation, can never change its essential nature and become death. The belief in and fear of what the world calls death is at the root of most of the discord and misery in the world.

Then I should try to turn the thoughts to a consideration of the fact that there is a world of values inside the illusory world of appearances, and that this is as continuous and as real as life itself. The three-dimensional world of appearances never ceases to change its forms, whereas the inner world of Infinite Spirit is eternal. Material possessions alone can never bring happiness or satisfaction, and are poor props in the stress of life. We fear to lose hold of these things, and do not see, like the visionary, that they blind us to man’s inherent divinity.

There is another aspect of the prevailing conditions that is difficult to express. We know what the spirit of a great personality implies. We also speak of the spirit of an army, or of a nation—of its determination, of its urge to go forward. Officers have spoken of it as something they recognise and feel. “Linesman,” in *Words by an Eye-Witness*, speaks of the conflict between certain characteristics, and says: “How curious has it often been to watch these warring spirits in action, with never a shot fired from the coarser weapons, merely the shift and sway of bodies of men whose psychological armaments are meeting each other in the empty air as surely as their bodies will, when the stronger *Geist* of one side has prompted it to hurl itself upon that with the weaker.

That others are not awake to these things is no proof that they do not exist, but only that the training of persons generally has not fitted them for their recognition.

There is at the present time a great Urge in the world—a wave-like, rhythmic pulsation of increasing spiritual force, the very Urge of God. I feel impelled to speak of this, and to persuade men and women to prepare themselves to become fitting vessels for a now spiritual outpouring.

To return to the questions:—

What are the underlying causes of the present world-chaos?

I speak as one who has watched the oncoming radiance, as it were, of a great spiritual wave descending towards the world of men and women. This has appeared to me to be in conflict with the forces of darkness, and the fight has only now become manifest outwardly in the world of human affairs; its first wide external effect being the present world-war. It is difficult, if not impossible, to write of the struggle between the forces of light and of darkness in intelligible language.

Picture to yourself, if you can, the descent of great waves of light, and then a darkness, symbolic of man's selfishness, sensualism, and ignorance,, rising up to prevent the manifestation and approach of the former. In some such way as this is it presented to me.

Many people attempt to place the responsibility for the War upon God—they say it is the “wrath of God” that has caused it. This is an idea to be combated. Where you find the expression “wrath of God” used in the New Testament, a more correct translation of the original Greek words is “spiritual urge” or “breath of God.” Romans i. 18, “For the spiritual urge or breath of God is revealed from heaven against the evil-doers who through iniquity suppress the truth.” (See, also Eph. v. 6.) This spiritual urge is now upon us, and to the visionary it appears as the great white light referred to in prophecy as the new dawn.

We should realise that God can never send war or tribulation to mankind. He sends life, love, truth, joy, and peace to His children. It is our opposition to the coming of these successive divine out-breathings which creates obstacles and causes conflict and tribulation. And surely we can see, looking back in history, that man himself has brought about the present state of affairs—and that he alone is responsible, through blindness and selfishness, for what is taking place. All nations that look upon brute force as worthy of worship must share the blame for what has led to the present crisis. Germany is accused by us of being responsible for the War, and we know, judging by recent events, that this is partially true. Superficially it would appear that Germany has plunged the world into war. But if we look back into the last few centuries we shall see that nearly all the countries of Europe are responsible, among them Great Britain. Therefore we must all share the responsibility for the situation that is now developing.

I remember when in Egypt hearing a story told by a sheikh at the expense of Great Britain and her position as a world power, which may be recalled just now. The sheikh spoke in parable, and this is what he said:

“A traveller walking through the streets of a town came across a house with its windows broken and its doors askew. Inside the house everything was in turmoil. He went in, and finding the owner, said to him, ‘Your house requires putting in order; it is full of dirt and refuse. May I call my servants and put things straight for you?’ The owner of the house accepted the offer, so the traveller called in his attendants, and having set the house in order they built a hut in the garden outside the house. Turning to the owner, the traveller said, ‘This is a very nice house; now it has been cleaned it is in beautiful order, I and my servants will inhabit it. You can go into the hut and live there; I will take possession of your house and administer it in my own way and for my own ends.’” This is the Oriental idea of the way in which Great Britain has become possessed of her colonies and dependencies. It is true that Germany is not using our methods, but as

a nation we should nevertheless endeavour to cultivate humility. Great Britain is at last fighting a war on higher principles, and she and her allies will in the end certainly prove victorious.

The second question was—What does this great conflict portend for us? How is it going to affect us individually?

While so many props – human and material – are falling away on all sides, let me repeat the conviction that the first lesson we urgently need to learn is, that, so long as we continue to seek satisfaction in outward events, we shall never find it. Our lives will be barren of spiritual achievement. But the visionary sees a new light dawning within the individual consciousness, at the very threshold of the mind, and he calls on men and women to rise up and open the door of their inner being to let in the illumination that will bring peace and strength. If we do not become centres of this light within ourselves we cannot expect that the world-conflict, in its true significance, will come to a satisfactory conclusion. Light must dawn within the individual before it can dawn within the nation. “Turn thy sight unto thyself,” says Baha’u’llah, “and thou wilt find ME standing within thee, powerful, mighty, and supreme!” We shall learn to know that the life of the Spirit is timeless and indestructible.

As we read the casualty lists and endeavour to console those who have lost friends and relatives, let us try to turn their thoughts, and the thought of the world, away from the belief in death to the understanding that in God’s Universe *there is no death*.

The veils between this state of consciousness and the next are being dissipated, and the day is not far off when they will for ever disappear. The radiance of a new dawn is breaking, and making it easier for humanity to pass from one stage of life to the next. I believe that the transient conditions of so-called death are becoming more harmonious than ever before. We are liable to be discouraged, to feel there is so little we can do as individuals, but our thoughts and prayers can accomplish more than we realise. Therefore hold on to the thought that there is no death—that Life is indestructible, that we are indeed surrounded by divine Love.

The visionary calls upon each individual to open the windows of his soul in order that the light may illumine the secret recesses of his being. Then, and then only, shall he discover that the Graäl cup, containing the elixir of life and joy, is already in his possession, and his thirst can be for ever quenched. He must not allow himself to become discouraged; the dawn is very near, and he has but to lift up his eyes to behold it. Remember the old story about the Devil. One day he held a sale of his tools. They were marked with the names of all the evils of human nature—Lust, Hatred, Fear, Selfishness, and so forth. Apart from all the rest was a small wedge-shaped instrument, priced at double that of the others. The name of this tool was Discouragement. When asked why he valued it so much higher than any other, the Devil replied, “Because no one knows it belongs to me, and with that tool I can enter the minds of my victims; once inside, I can use any of the other tools that I like.”

Discouragement in the face of the stern trials with which we are surrounded must be fought against. We should cultivate imagination and the wider vision, so that we may

feel and know there is coming toward humanity, beyond this present war, a “Great White Dawn.” Realise, if you can, that the light is *already* within you.

Great Britain is learning many lessons from the War; there is great hope for the future when we see that so much has already been taken to heart. Selfish individualism, in face of the tremendous issues before the country, is giving place to a broader view in which each becomes a vital part of the whole, one of a great brotherhood striving to save humanity from the common foe. The best is urgently required of the nation, and party government has to some extent made way for government by the representatives of the whole people, irrespective of party. It is probable that before long we shall cease to differentiate so markedly in public life between men and women; and, indeed, it will be seen that woman’s intuitive faculty is needed in every relation of life, and the nation will quite naturally seek her help. Individualism of the kind that seeks personal salvation in religion or personal advantage in material possessions will more and more give place to a greater individualism in which will be embodied the ideal conception and expression of the people. For, in the spirit and ideals of a nation lie the latent qualities of its leaders and the promise of its own salvation. The diplomacy which breeds war shall for ever be abandoned, but this War must go on and on until the democracies of the world rise up and establish conditions that will make secret diplomacy and wars in future impossible! Indeed, my belief is that the recent war is being waged in order that warfare shall for ever cease.

There are two great evils in the world now rising to the surface – rising, I believe, in order that they may be mitigated and ultimately destroyed. One is the evil of war, which we have just been considering; the other is the degradation of the sacred functions of sex. Parliamentary legislation dealing with the sex – evil has utterly failed to remove the immense difficulties by which it is surrounded. Men do not yet realise that the growing unrest among women, which is showing itself all over the world, is largely caused by the failure of men to deal adequately and justly with this problem. Marriage and divorce laws in almost every country have been made by men in what they conceived to be their own interests. They have been short-sighted as well as selfish. Prostitution, an evil which increases always in war-time, will never be adequately dealt with until women stand side by side with men as their political and social equals.

In countries where women are enfranchised on the same terms as men, the social evil we are discussing is distinctly lessening and will continue to decline. A conspiracy of silence has too long cloaked the subject, and the time has come to speak more plainly than hitherto. We must scourge ourselves by self-discipline, a more rational education, and social legislation. I see the awful conditions in the mental atmosphere around us resulting from this terrible evil—conditions that obscure the pure light and prevent it from reaching the mind of the community. Each one of us is called upon to purify his own thought and by this means to raise the standard of our racial mind. In this new movement on our part towards the light the more unselfish desires and purer vision of woman will now be manifest.

I feel certain that wonderful spiritual illumination will shortly become apparent in Poland and Russia—particularly through the Slavonic race. I am one of those who believe that the SPIRITUAL URGE which we are beginning to feel will be specially reflected in this race. Some of our countrymen fear that Russia will be the enemy of Western Europe, but we are not yet sufficiently acquainted with the Russian people and

their native character. Love, pity, and, above all, sincerity are leading qualities in their nature, and the common word of address is “brother.”

Dostoevsky, one of the most loved of Russians, in his speech in memory of the poet Pushkin, thus expressed the great ideals he strove for:—

“What is the strength of the Russian national spirit other than an inspiration toward a universal spirit, which shall embrace whole world and the whole of mankind? The significance of the Russian race is without doubt European and universal. To be a real Russian, and to be wholly Russian, means only this: to be a brother of all men, to be universally human. Our affairs are the affairs of the whole world, and they are not to be obtained by the sword, but by the strength of fraternity and by our brotherly effort towards the universal union of mankind.”

Russia has passed through a time of crucifixion, and her men and women are now rising, imbued with a new spirit. They are fighting not only the enemies outside their borders, but the enemies within—*i.e.* the autocratic government lately inspired by Germany. The way in which the Government has, with the ready acquiescence of the nation, dealt with the drink problem, is marvellous. The revenue derived from the taxation of spirits in Russia is estimated at over seventy millions sterling per annum! The whole of this is relinquished in order that the people may become sober, and rise to a new level of development. An English Chancellor of the Exchequer some fifty years ago shocked the House of Commons by saying that Great Britain periodically drank herself out of debt. That is no longer true of Great Britain, but up to the present it has been true of Russia. The drink evil has held Russia back from her natural evolution. Now by a single ukase the revenue from that traffic is entirely sacrificed and the whole country is united in improving the conditions of life. She is now looking to see how Great Britain will deal with this, probably the greatest problem that has ever been before this or any nation.

There appears to be a latent strength in the spirit of the Russian people, directed towards a universal spirit, which shall embrace the whole world. If it be so, its significance may shortly be disclosed in a wider desire on their part for a brotherhood of nations. Let us encourage the development of this spiritual union.

My last word is to entreat you to turn away in thought from all fear or anxiety. Realise that the spirit within will carry you through. Keep faith with yourself and with your fellow-men, knowing that a new epoch is coming. Look out toward the East, knowing that the Slav child-soul is destined to bring more light into the world.

Let us not forget that this war is but an outward symbol of a conflict in the souls of men—a stage in the evolution of the race—and that we have ceaselessly to fight against the evil within ourselves. The final struggle must ever be within the individual. Maybe this inner conflict will enable us to more clearly realise that a Divinity “doth shape our ends, rough-hew them how we will.” And if we could but open our eyes and see the Divinity in the life around us, we would have the reverence that, “like the radiance of the orient day, turns common things to gold.” To fail in this is but to be blind, for, seeing, we must have that reverence.

The point I wish to emphasise most strongly is, that although this conflict may continue for years, and we may be involved in still more terrible tribulation, yet beyond all there is the certainty that we are approaching a new era. Within our lifetime we shall welcome the coming of a brighter period of growth and enlightenment than has ever been known; and we may watch its approach with joyful anticipation, for it is destined to increase the welfare of the whole of mankind.

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BOOKS WE HAVE REVIEWED

If you have any problems locating a copy we can contact the author

An Extraordinary Journey:—The Memoirs of a Physical Medium, by Stewart Alexander, published by Saturday Night Press Publications, England, 2010. Paperback ISBN:—978-0-9557050-6-9, available at Amazon. Psypioneer review, by Leslie Price pages 294-296:—<http://woodlandway.org/PDF/PP6.11November2010.pdf>

Helen Duncan the Mystery Show Trial, by Robert Hartley published by H Pr (Publishing), London 2007. Paperback ISBN:—978-0-9553420-8-0. Psypioneer review, by Paul J. Gaunt pages 244-247:—<http://www.woodlandway.org/PDF/PP3.11November07..pdf>

Aquarian Evangelist: The Age of Aquarius as It Dawned in the Mind of Levi Dowling, by John Benedict Buescher Theosophical History Volume XI available at:—then—Occasional Papers. Psypioneer references by Leslie Price page 7:—<http://woodlandway.org/PDF/PP4.1January08.pdf>

Dead Men's Embers, by Gerald O'Hara, published by Saturday Night Press Publications, England 2006. Large Paperback ISBN:—978-0-9514534-6-9, available at Amazon. Psypioneer review, by Leslie Price pages 1-2:—<http://www.woodlandway.org/PDF/PP3.1January07..pdf>

Mrs Miller's Gift' – a Celebration of 75 Years of the Edinburgh College of Parapsychology formerly Edinburgh Psychic College & Library, by Gerald O'Hara & Ann Harrison, published by Saturday Night Press Publications, England 2007. Paperback ISBN: 978-0-951-4534-9-0, available at Amazon. Psypioneer review, by Paul J. Gaunt pages 1-4:—<http://www.woodlandway.org/PDF/PP4.1January08..pdf>

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The Indescribable Phenomena – The Life and Mysteries of Anna Eva Fay, by Barry H. Wiley published by Hermetic Press, Inc., Seattle Washington 2005. ISBN: 0-945296-50-9, available at:—http://www.hermeticpress.com/product_info.php?products_id=45 Psypioneer references by Leslie Price pages 39-42:—<http://www.woodlandway.org/PDF/PP5.2February09.pdf>

Immortal Longings – FWH Myers and the Victorian Search for Life After Death, by Trevor Hamilton published by Imprint Academic in Exeter, U.K (also VA, U.S.A) 2009. ISBN: 9-781845- 401238 H.B, 9-781845-402488 PB, available at Amazon. Psypioneer review, by Leslie Price pages 157-148:—<http://woodlandway.org/PDF/PP5.6June09.pdf>

Talking to the Dead – Kate and Maggie Fox and the Rise of Spiritualism, by Barbara Weisberg published by HarperSanFrancisco New York 2004. Hardback ISBN: 0-06-056667-1, available at Amazon. Psypioneer review, by Paul J. Gaunt pages 9-10:—http://woodlandway.org/PDF/Leslie_Price_PP2.pdf

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Paul J. Gaunt

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