

PSYPIONEER JOURNAL

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DUNCAN GASCOYNE and the SPIRITUALISTS' NATIONAL UNION

The SNU President, Duncan Gascoyne¹—who is due to retire from his presidency later this year—arranged for *Psypioneer*'s editor to spend six days doing research at the Arthur Findlay College during its annual closure for essential repairs and redecoration, etc.

This was a wonderful opportunity for *Psypioneer* in its continuing search for original materials. I was given full use of its magnificent library which holds many leading spiritualistic journals of the nineteenth and twentieth centuries. These include: *The Spiritualist*, (1869—1882) *The Medium and Daybreak*, (1870—1895) *LIGHT*, (1881—ongoing) *The Two Worlds*, (1887—ongoing).



The value of these old Spiritualist journals is second to none.

They hold intimate information on spiritualistic history at the time it unfolded, its workers and societies, in great and often minute detail. This was indeed a rare opportunity given to *Psypioneer*, as there are now only a handful of these journals available world-wide, especially in long continuous runs. Due to the sheer mass of material made available to me in the journals alone, it was unfortunate that I was only able to skim the surface of the vital information they hold on the foundations of spiritualistic history and the noble pioneers.

Psypioneer would like to extend its sincere thanks to President Gascoyne and the Spiritualists' National Union for the opportunity afforded it during the valuable visit.

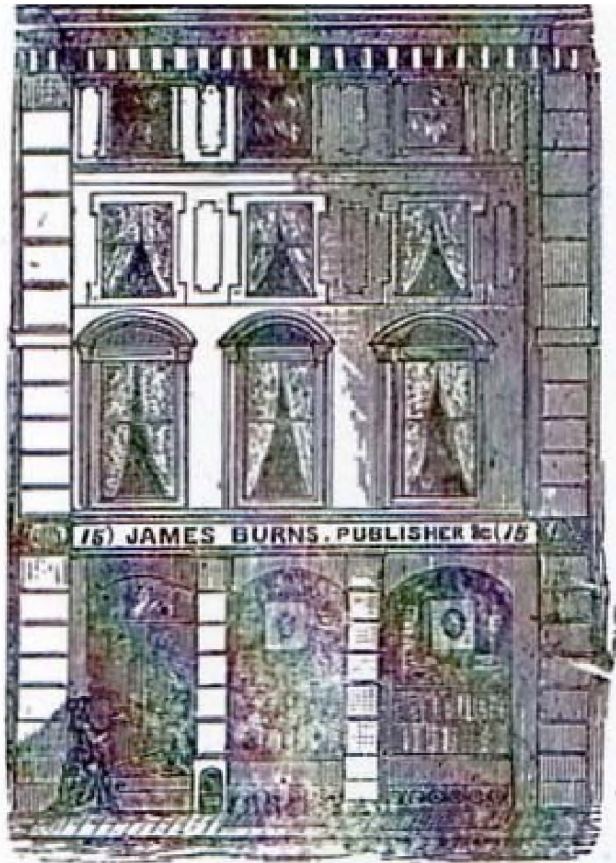
Below we will start with James Burns, and his short history of The Spiritual Institution² and of the weekly journal which he produced, for 25 years, *The Medium and Daybreak*.

PJG...

¹ Minister D.P. Gascoyne, Spiritualists' National Union (SNU) President 2000—present. The accompanying photograph shows Duncan Gascoyne sitting at J. Arthur Findlay's desk which is part of the Britten Memorial Museum, and is housed at The Arthur Findlay College: —<http://www.arthurfindlaycollege.org/>

² *The Medium and Daybreak* May 4, 1894 pages 273 – 276

SPIRITUAL ORIGIN OF THE SPIRITUAL INSTITUTION



15, SOUTHAMPTON ROW, LONDON, W.C.

It was while I was in the service of Mr. W. Tweedie, Temperance bookseller, in the Strand, that I first became acquainted with “Progressive Literature.” It was my duty to attend to the importation of the phrenological works of Messrs. Fowler and Wells. The work of Dr. Bovee Dods on “Electrical Psychology” fell into my hands. I devoured it while walking on the street, going on a business errand. It explained to my mind many things I had been thinking of for years. I had never been a materialist, an infidel, or an irreligious doubter; and yet I could not accept what is called Christianity. I at the same time felt there were great truths expressed in the Bible which time would elucidate, and which professing Christians were wholly ignorant of. In looking back on the work from that time, I realize that it has been carried on in greater harmony with New Testament teachings than that of the Christian Churches has been carried on.

I then began to read the works of A. J. Davis, and his superb weekly, *The Herald of Progress*. My mind became illumined with a Light that is simply indescribable. It was literally a divine enthusiasm. It did not come from the literature I read, though that reading

give stimulus and form to that which had been latent or growing in my mind since boyhood. I was convinced that the Harmonial Philosophy or Spiritualism was destined to enlighten and redeem all mankind. There was, as I understood it, a universal pouring out of light and knowledge on every conceivable subject necessary for man's spiritual health and progress. There was no longer any need for intermediate persons to stand between the Human Soul and the Divine Light. It had come to me freely and it was equally free to all. The simple duty of mankind was to help one another on the way of life eternal. There was no creed or sect declaration needed, but that all should follow the Light that came from within, which would guide them into all that was required. Men, as brothers, should be equally interested in one another's spiritual welfare, which would lead to a unity of interests in every other respect.

These conclusions were arrived at quite independent of spirit-phenomena. In previous years I had seen a table move round a room with hands placed on it. I attached but little importance to the fact. After the illumination of which I speak I saw the possibility of all the kinds of spirit-manifestation. My experience in after years simply confirmed the inspiration of truth which I have already described. I have seen as much spirit-phenomena as almost any Spiritualist in this country, and appreciate them very highly.

THE CIRCULATION OF LITERATURE

I longed to carry out the teachings of the Light. The only path open to me was the circulation of literature. Orders for books came in, and I imported supplies from America. Mr. Tweedie allowed me to advertise a list of books on the cover of the *Spiritual Magazine*. This was perhaps in 1861, but I have not the *Magazine* at hand to refer to. Mrs. Makdougall Gregory called in response. But Mr. Tweedie's friends got to know of this department, and I was peremptorily ordered to discontinue it. I had conceived the idea of a Progressive Library, which I freely offered to the firm, but they wisely dismissed the suggestion.

The Progressive Library

Being thus free to act for myself, I started the Progressive Library at my cottage in Camberwell. I had barely a living wage; and can remember the hardship which printing 100 cards of the Library involved. Readers accumulated, and our sale of books increased. In May, 1862, the late Charles Blackburn, Esq.,³ then of Manchester, was my first customer. The work under my auspices has thus been in existence thirty-four years, but at Mr. Tweedie's it had been at work for some time previous.

³ Charles Blackburn financially contributed greatly to early British Spiritualism, mainly in the 1870s, for example to Florence Cook, The Dalston Association, *The Spiritualist Newspaper* and numerous other mediums and causes. It is interesting to note that he was active as early as 1862, helping the Cause!

THREE YEARS' TRAVEL

A severe illness followed the great excitement and worry of leaving Mr. Tweedie. The place got too hot for me. I am passing through a similar furnace now. I went with Mr. Fowler as his agent, and for three years I travelled in many parts of the three kingdoms. I had travelled with Mr. Gough for about a year in 1859-60, and knew the country well. While with Mr. Fowler I met with Spiritualists everywhere, and sold progressive books privately. The first society I ever heard of was formed through my instrumentality at Liverpool. Mr. James Wason took the lead, and there were twenty-five members. I soon became the central figure in spiritual work. I knew more Spiritualists than anyone, and thus I was able to bring those together in Liverpool who were unknown to one another.

LEGS, BODY, HEAD, AND HANDS OF SPIRITUALISM

While I was [away] from home almost constantly, Mrs. Burns conducted the book and library business in an energetic manner. I could send home money weekly, so that stock increased. She and her sister also developed wonderful powers of mediumship of almost every phase. The work therefore stood firmly on two legs as it were; the leg of interior illumination and the leg of external manifestation. These firm supports were conjoined to a body of independent practical work, with the Light as the head. It all grew without any plan of our own. It was the work of the Spirit; we were willing instruments.

A LECTURER ALL AT ONCE

I left Mr. Fowler, and went out lecturing on my own account. Though I had been for many years in connection with the Temperance Movement, yet I had never been a speaker. I developed into that phase all at once. My first week of lecturing consisted of a lecture every night, spoken extemporaneously, only a few notes being made on a slip of paper. In my lectures I dealt with many subjects, Spiritualism included, and I exhibited the literature freely amongst many other books for sale. My lectures paid well, I have made as much as £20 in a week. I made many valuable friends, and many were benefitted by the knowledge dispersed.

15, SOUTHAMPTON ROW

The Progressive Library at Camberwell became such an important centre, that I was urged to find a suitable place in London. It took a year to find 15, Southampton Row. I was aided and supported by many influential gentlemen; when the house was found, I had not a penny to enter with. The idea came to me to ask for deposits, to be repaid in goods or cash, in the future. I laid it before friends, and they responded freely. To pay premium, cleaning through out, furnishing, &c., over £500 were expended. I had then a monthly magazine called *Human Nature*. *The Spiritual Magazine* only dealt with the phenomena. The Light taught me that the whole of man's nature should be dealt with in relation to his spiritual being. This idea found many friends, persons of superior mind and heart. They came to my assistance as true friends. One in particular spent money in the work that it would have been impossible to do without. No one can imagine the expense involved in opening a house in London, and at the same time carrying on an unpopular propaganda.

THE “MEDIUM”

Then I was urged to start a weekly paper. Mr. John Murray Spear had advocated that course from the time of the first convention at Darlington in 1865. The report of it was my first literary work in connection with Spiritualism. It contained my first speech on the subject, and the programme of the People’s University. I have a quantity of this sixpenny report on hand now; friends may have copies on remitting two penny stamps for each copy. It was the forerunner of Progressive Spiritualism in this country. It is of historical importance.

I had a great aversion to becoming responsible for a weekly paper. My soul felt the galling chains of burden and toil entering into it in advance. Miss E. Dickson left £5 on the counter, and the die was cast. I had bought out THE DAYBREAK from Mr. John P. Hopps, which I continued as a monthly. On April 8, 1870, it appeared as a weekly, under the title of MEDIUM AND DAYBREAK. Now I had both hands full: an Institution to maintain, and a weekly paper to develop. In many respects I was inexperienced in such work, and it was all a pioneer’s path through the trackless wilds.

THE SPIRITUAL INSTITUTION

In one respect the Spiritual Institution was derived from an effort which Mr. and Mrs. Spear had made in London, to meet with Spiritualists, encourage them, and advise them. Spiritualists were comparatively few in those days, but they were of the right sort. They contributed to the Cause freely. There are few gentlemen now in Spiritualism compared with twenty-five years ago; and those that are left of them are gentlemen still; and I must not forget the ladies, so far to the front in all that is now being done for this Cause and this Centre.

ENEMIES AMONGST FRIENDS

No sooner had the work begun to take form and give promise of success, than a host of enemies arose up against it. Some had views which they feared the work of the Institution would forestall or frustrate. Others out of sheer greed plotted and planned rival schemes, which ultimately failed, lost much money, and soured the spirits of the investors in such ephemeral concerns. Space will not permit this line of facts being worked out, otherwise it could be shown that the difficulties of the Institution could largely be traced to the opposition of Spiritualists. The Institution has worked for all from the first, so that those who opposed it were virtually working against Spiritualism; and though they had their own interests as a basis, it never brought them success.

The efforts of the Institution were so successful and fully appreciated, that a Convention was held at Darlington in 1872, at which kind and supporting resolutions were passed. Mr. Meredith, a mesmerist, and Mr. J. Chapman, Liverpool, raised an objection that the “Institution” would belong to me, and not to them, and that it was a mistake thus to aggrandise an individual. This was the first preaching of the Gospel of Selfishness in our Cause. Their idea was a shop, goods, something to possess; while the idea of the true spiritual workers was spiritual work done, with adequate accessories, no thought of profit, property or possession being entertained. This selfish notion led to a convention next year at Liverpool, got up by anti-Spiritualists who carried on the

farce of a mock Spiritualist Society, and used to disturb the spiritual meetings in Islington, Liverpool, in a shameful manner. This gave rise to a baseless society in London, which divided the Movement, and did all it could to frustrate every thing but its own existence.

SUNDAY SERVICES

The Institution originated and carried on Sunday services for ten years. They began in 1870 at Cavendish Rooms, with Mr. Peebles. Then came Mrs. Hardinge in Cleveland Rooms, and Mrs. Tappan in St. George's Hall and elsewhere. In those days these were great events, but they would not amount to much now. At the end of a series Mrs. Tappan and other workers fell away, and I was left with a debt of £30, which I made up by phrenological weekly meetings. Through this burden, the educational branch had its origin and first form of expression.

PUBLICATION OF STANDARD WORKS

While these things were going on, the publication of standard works was being very successfully effected. The plan was to allow so many copies for a guinea. The Dialectical Society Committee's report had been published at 15s. In a very slightly abridged form it was issued at 5s., but to depositors at 2s. 6d. There was great enthusiasm in the circulation of literature. Spiritualists deposited money, and had books at cost price. I was simply an agent to produce the books, claiming a mere percentage to pay expenses involved. In this way some 20,000 works were sent abroad in a few years. It would have cost thousands of pounds to have effected such a distribution of knowledge in any other way.

THE ATTACK ON SLADE AND MONCK

In the midst of all this work, Slade came to England, and his mediumship still further added to the excitement. Then came the crash! His prosecution, and that of Monck, though both of them were doubtlessly guiltless, completely blasted, as with an Arctic frost, the work of the Spiritual Institution. It had only been started a few years, and the deposits made to furnish it had to be repaid. Then the *MEDIUM* had to be started, and in 1873, the Cause was divided into a merciless and unprincipled opposition. There were liabilities, and burdens, and struggles from the very first. No reliance can be placed on the majority of mankind. They give no substantial guarantee in such a matter as Spiritualism. You cannot depend on the ensuing year's subscription in most cases. Yet before evil counsel prevailed, the Spiritual Institution had a subscription of £500 a year, as may be seen in back volumes of the *MEDIUM*. But with the prosecution of the mediums, all fell away. The Subscriptions almost ceased, the depositors ceased to take books, and their deposits had to be returned in cash.

PUBLIC PHYSICAL SEANCES

Soon after the Institution was opened, public physical seances were started under the direction of Mrs. Berry. She managed them well, and had great developing power. When she could attend no longer, impertinent visitors had it too much their own way. I was too busy to go upstairs and take part. People would come down from seances, calling us all sorts of swindlers and impostors, though I knew that the manifestations had been quite genuine. Enlightened sitters testified to that

fact. This caused me to think seriously over such matters. There I was, responsible for goings on over which, in my absence, I had no control. I, therefore, discontinued these public seances, and warned the Movement of the danger of them. This was a loss to me financially, as I had one-fourth of the takings for the rent of the room. I was also looked upon as an enemy of the Cause, because I warned mediums of the danger in which they stood. Subsequent events proved that I was right in my polity; and mediums have admitted that I was their true friend, as I am still.

THE LIABILITIES

These forms of work, carried on under the most trying difficulties, came to a sudden smash, as has been said, by the persecution of the mediums. It was terrible time to pull through, but it was the best thing that could happen for the ultimate welfare of the Cause. The business department came to a standstill, subscriptions almost vanished, deposits had to be repaid in cash, works in the printer's hands were without buyers, and last of all a country printer, who had drawn on me freely, became bankrupt. I met all but the last bill of £65. This cost hundreds. The extreme force of the law was resorted to, and the expense was fearful. O! what we had to endure. My credit was destroyed.

This was the beginning of the "liabilities" that have borne so heavily since. They have never been cleared off, and have been increased since then because of the utter inadequacy of support.

PRINTING THE "MEDIUM"

Things got so bad that the printer would produce the MEDIUM no longer. About thirteen years ago we began to print it ourselves. We had never handled Type, did not know the case, but with the assistance of Mr. Parker, a friendly printer, we got out the MEDIUM weekly, and soon were able to undertake the printing of books. The work progressed, but the discount on the "liabilities" was crushing, and wasted a good income. We worked night and day. I have often kept at labour from Wednesday morning till Thursday night; 36 hours is a long day! My family worked with me. Mrs. Burns being very mediumistic, set type under the influence of a printer in spirit-life. We had so little type that we were often driven to the last letter. She would clairvoyantly see one that had got into the wrong box. Many a Sunday I had to set type, which prevented my going in for Sunday work, so that the happy Sunday services that formerly prevailed had to be given up.

APOSTOLIC WORK

In the early years of the Institution, I went on many lecturing tours. At that time there were only individual Spiritualists, and much more unselfish enthusiasm and liberality of thought than now. The Cause was opened up in many places, and I generally came home poorer than when I went away. All work abroad for profit had to be given up when the Institution and the MEDIUM were started. I had to devote myself entirely to the spiritual work, though I derived my living from my trade as a bookseller. There were hosts of inquirers and several people would be engaged with them daily. This was about the only free and open place of meeting, and much time was occupied with that department.

INSTITUTION PRINCIPLES

I never have felt satisfied with the way in which the spiritual work has been carried on. In many respects it is a worse form of ancient sectarianism and clericalism. The Light has constantly urged me in this matter to my own disadvantage. I may say before God, that I have never had any personal or pecuniary interest in Spiritualism. That great motto: "The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity," came from the Light as a crystallisation of Institution principles. These ideas wholly absorbed my attention, as I was the mere instrument of that Power which inspired the words.

THE BASIS OF SPIRITUAL SCIENCE

Many speeches I have made on the progress of Spiritualism. As stated in connection with my *Human Nature* magazine, which went on some twelve years, till it ceased while I was ill, I regarded the knowledge of Man as the basis of Spiritual Science, and its application as the essence of Religion. Constant study enabled me to receive from the Light that truthful view of man's nature which I was impressed to term Cranial Psychology. To this has from time to time been added a comprehensive scheme of Spiritual Polity or work, which was presented in its most complete form in the recent Anniversary Address.

WHAT I HAVE GAINED

This is a very imperfect sketch of thirty-three years' work, from which I have gained nothing. I have earned my living all along, and have put my labour and hundreds of pounds into it. All that I have to show is an exhausted body, and a debt of about £1,000. I have been called all sorts of things by Spiritualists, and all sorts of motives have been imputed to me, but from the statements made above, and which no one can refute, it clearly appears that I have never made Spiritualism a machine to serve myself, that my firm adherence to what the Light gave me as true has made me enemies, and that to-day I occupy no official position, and hold control over none. I have simply tried my best to be a teacher, in accord with what the Light bestowed on me from time to time, regardless of consequences.

I have to express deep regret that my family have been forced to share in these unpleasant "consequences." My sons have worked with me without adequate wage for nearly twenty years. Their prospects in life have been frustrated. The lease of this place expires in a few weeks. I have got to turn out, and take my spiritual work with me. It is a necessity. But to get out I must find means to do these dilapidation repairs, and pay off the liabilities, in which my son stands liable with me. He has no right to be saddled with the consequence of spiritual work. Had it not been for these burdens, he would now have had a good business, and been free from that overwork and cruel care which has already blasted his young life.

WHAT SHALL THE FUTURE BE?

It only remains for me to ask: What shall the future be? This work must be maintained at all hazards. That has ever been my inspiration in the darkest of days. Surely for very shame, the readers of this narrative cannot stand by and see further injustice and suffering devolve on those who have had the misfortune to be my offspring.

The Record of the Spiritual institution is unspotted and unimpeachable. Its path as directed by the Light has been pure and progressive. All the demerits noticeable, may be attributed to me, who am flesh and blood, and prone to the infirmities of frail humanity. But in my spiritual work, these weaknesses did not enter, for it was the work of the Light, I was only the instrument.

My time is now not long for earth, but I feel that the Light has not done with me yet. It, has urged me to the writing of this history, and indeed of all the explanations and appeals that have ever been made in these columns. With the tears raining on the paper I have been made to plead in such a way as I would not for all that the world contains. But it was for the work of the Light for humanity that I made appeal, and being only the servant, I was inclined to obey. Strange it is that a man would do for an idea what he would not do for himself! But the ideas come from above—from the impersonal sphere.

This is an earnest appeal. I ask you all to rally round this work. Put your hands in your pockets, and find the means of lifting the burden. It is worthy of you to do so. You need not be ashamed of the work or of the worker. Perhaps the Spiritual Institution is the one thing in the Cause that does not stand in need of an apology. Identify yourselves with it in thousands, and you may well feel proud of being its patrons. It presents the only sound basis of permanent and progressive work.

Whatever is to be done must be done at once. There is no time to lose. Let me have your manifestations of support in showers by next week's issue. J. BURNS.

Spiritual Institution, 15, Southampton Row, London, W.C

A few points on the article:

The above brief history written by Burns in the year of his death, gives an insight into his thinking and motivation; the sketch offers much information about his Spiritual Institution and Journal that are today virtually unknown. In a later issue we will publish a more detailed biography of James Burns (1835—1894).

The Burns family established an important landmark in British Spiritualism, under considerable difficulties. Not only was each Society / Institution established by its own merits, but difficulties

arose for example in standardisation of mediums' / speakers' fees, the force of the law against mediumship, protection of mediums etc.

Burns refers to the Liverpool Convention. This started on Tuesday August 5th 1873, and extended over three days, its purpose primarily was the organisation of Spiritualists. James J. Morse and the editor of *The Spiritualist* William Harrison,⁴ with others called for a 'National Organisation' of Spiritualists. But what resulted was a National Association of Spiritualists initially under the presidency of Mr. Thomas Everitt; the Association was named: The British National Association of Spiritualists (BNAS), Under Burns' sub-title—*Enemies Amongst Friends*, he was referring to BNAS:—“*This gave rise to a baseless society in London, which divided the Movement, and did all it could to frustrate every thing but its own existence.*”

Burns separated himself as an outsider from many of the numerous societies and associations, but at the cost of some old friends like “M. A. Oxon”—Stainton Moses. Burns recalls this friendship at a joint memorial address held at his Institution on September 11th 1892 shortly after Moses' death: —⁵

... “M. A. Oxon,” as I ever delighted to call him. It was under that name, nearly twenty years ago, that we first became friends. It was under my editorship that he became popular as a writer on Spiritualism. I kept his real name most honourably concealed; for he held a scholastic appointment, and his public association with Spiritualism would have been inconvenient. Another tried to hurt him in this way. In a manly way “M.A.” avowed his views. In correspondence I asked him whether I should speak of him in future as “M. A. Oxon,” or W. Stainton Moses. His characteristic reply was: “M. A. Oxon, at your service.” I love to think of these early days; and I obey his request now in using the name we all so well loved to recognise him by.

He was a wonderful medium. The first communication respecting him that I published, was giving an account of how the spirits had arranged the articles from his toilet table in diagram form on the coverlet of his bed. He had the perfumes, and many other most interesting manifestations. Then he became a writing medium, his controls giving “Spirit Teachings” with a somewhat Christian complexion.

Of recent years we had no communications with one another. Our views and methods as Spiritualists became diametrically opposed. He was the dissenter, and no doubt the course he took was more congenial to his purposes. He came boldly out as a clergyman of the Church of England, and endeavoured to place himself at the head of the Movement. It was a painful task for me to put myself in direct conflict with my friend of former years, but I had no alternative than to obey. Though I was bound to do all I could to oppose his policy, yet no shadow of personal malice darkened my mind more than at this sacred moment. I have always held that Spiritualism means

⁴ Representative of The Dalston Association

⁵ In Memoriam—Kate Fox Jencken: “M.A. Oxon.” *Medium and Daybreak* September 16th 1982 front page also pages 594-595

much more than a mere catalogue of mediumistic stories—even the most elaborate and abundantly attested. We may make a fad of these things, and miss the true aim of the movement altogether, which so many of us regard as a New Dispensation of religious thought and moral sociology for the onward progress of mankind. As such we find that it comes in conflict with the dogmas and traditions of that form of ecclesiasticism of which our departed brother avowed himself an ordained priest. How then could any consistent Spiritualist accept the ordained priest of an opposing sect as a leader in Spiritualism? The act would be suicidal, and the last few years of “M. A.’s” labours show it. There can be no advance on the lines he followed, no altitude gained, no permanency established. The building is not firmly fixed on the rock of Truth, but on the fleeting sands of Phenomena.

BNAS would evolve into The London Spiritualist Alliance (LSA), later The College of Psychic Studies (CPS), as it is today. Their early BNAS members would also help substantially in the foundation of the Society for Psychical Research (SPR).⁶

It is interesting to note under Burns’ sub-title—Three Years’ Travel, he states:—“*The first society I ever heard of was formed through my instrumentality at Liverpool. Mr. James Wason took the lead, and there were twenty-five members.*” Was James Burns one of the fifteen gentlemen who on 26th of April, 1866, at the Co-operative Stores, Camden Street, Liverpool formed this society? Below is taken from *The Spiritualist*, May 1st 1873 pages 186-187:

The founding of the *Liverpool Psychological Society*:

SPIRITUALISM IN LIVERPOOL

A REVIEW of the progress of Spiritualism in Liverpool during the past few years may be of interest, so I may state that on the 26th of April, 1866, fifteen gentlemen held a meeting at the Co-operative Stores, Camden-street, to take into consideration the desirability of forming a society having for its object the study of psychology, particularly the investigation of the facts and teachings embodied in the term “Spiritualism.” A committee was formed, Mr. James Wason being elected president; Mr. Andrew Leighton, vice-president; Mr. Richard Bewley, secretary; and Mr. George Wilson, treasurer. The meetings were held every alternate week, for a considerable time, in the above-named place, when Mr. Wason took the Gymnasium in Lord-street, at his own expense, and placed it at the service of the society, which afterwards met there for some time. The first report was published in April, 1867. A fresh committee had been appointed during the preceding year (1866); manifestations of a

⁶ See: *The Grave of William Stainton Moses 1839-1892—The Society for Psychical Research, Officers and Council for 1882*. Volume 4, No.10 pages 231-238: — <http://woodlandway.org/PDF/PP4.10October08..pdf>

very satisfactory character had taken place; and Mr. Fegan-Egerton had been developed as a very good trance medium. A library was formed, and several presents of books were made to the society, Mr. Benjamin Coleman, Mr. J. Wason and Mr. Wilson being amongst the donors.

In April, 1867, Mr. S. Guppy was introduced to the society by Mr. Mason; he gave an account of some of his experiences, and instructed members how to act to get manifestations. In the same month, Mr. D. D. Home, the celebrated medium, visited Liverpool, when the members of the society inaugurated a *soiree* in honour of his visit to Liverpool. Mr. Home very satisfactorily answered many questions put to him at the *soiree* upon the subject of Spiritualism.

The members, some little time afterwards, were separated, and, in consequence, the usual meetings were discontinued, and for three years there was no properly organised body of Spiritualists in Liverpool.

However, in December, 1870, an attempt was again made by some of the former members to reconstitute the society, or organise a new one, and several persons attended a meeting at Mr. Wall's Temperance Hotel, 1, Islington Flags. It was there agreed to organise a new society upon the basis of the old one, and at a subsequent meeting, held on Wednesday, 4th January, 1871, in the same place, the following office-bearers were, with a committee of management, elected to act during the ensuing year, viz.:—Mr. George Glover, president; Mr. William Wall, vice-president; Mr. George Wilson, treasurer; and Mr. Ambrose Fegan-Egerton, secretary. The members met weekly, and with their well-developed medium, Mr. Fegan-Egerton,⁷ they often received good and exalted spiritual communications through him; these spirits were of different nationalities, some English, some French, some Spanish, and some Scotch; they all spoke in their native tongue or dialect. The members gradually increased in number and extended the influence of the society; week by week new recruits were added, but no very great effort was made to bring in the public at large.

In the autumn of 1871, the Rev. John Jones, a Congregational minister, preached and published a sermon against Spiritualism, which was the means of arresting much public attention. Mr. Fegan-Egerton (under the signature of "Vindex") wrote and published a reply to this sermon; he successfully refuted the rev. gentleman's arguments, and beat him with his own weapons. The society followed this up by distributing a large quantity of tracts; these were the means of stimulating inquiry, and, in consequence, many circles were formed in the town.

In the same year, on the 9th of May, Mrs. Hardinge, under the society's auspices, lectured in Hope Hall to a very large and intelligent audience, and this was the means of raising the standard of Spiritualism in the estimation of the outside public. She subsequently delivered several other lectures in the same hall. Mr. James Burns delivered three lectures, also under the auspices of the society, in the Wellington Hall, Camden-street, which were very convincing to those who were investigating the subject.

⁷ Ambrose Fegan-Egerton, was classed as one of the best *developing* physical mediums in Liverpool.

Mr. J. J. Morse, trance-medium, has been engaged principally for the Sunday services. These services prove to be the means of drawing together a greater number of people, and of giving the public a greater opportunity for investigating Spiritualism, than any other means which had previously been employed by the society. The services partake more of a religious than a secular character.

The physical phase of Spiritualism has also been cultivated; strange and convincing phenomena have been witnessed through the mediumship of Mr. Fegan-Egerton, and been the means of convincing many. Every week brings higher and more satisfactory results.

During the last few months the society has increased rapidly in numbers; indeed to such an extent as was never before experienced. Circles are held every week, and new circles are being constantly formed in various parts of Liverpool. Several new mediums have been developed; amongst others, Mr. Joseph Shepherd, and his grand-daughter, Miss Shepherd. Mrs. Lamont is developing into a good healing medium.

The members of the society generally work harmoniously together; the governing body is at present composed of very intelligent men, good and useful work being the result.

JOHN CHAPMAN, *Honorary Secretary.*

To conclude this selection of material on Burns:

Burns refers to traveling with the Phrenologist Mr. Fowler at the time of the first convention at Darlington in 1865. He states: *“The report of it was my first literary work in connection with Spiritualism. It contained my first speech on the subject, and the programme of the People’s University. I have a quantity of this sixpenny report on hand now; friends may have copies on remitting two penny stamps for each copy. It was the forerunner of Progressive Spiritualism in this country. It is of historical importance.”*

Below is a letter printed in ‘*The Medium and Daybreak*’ Friday August 3rd 1883:

MY FIRST CONTRIBUTION TO SPIRITUAL LITERATURE

BY J. BURNS

It is just eighteen years, this week, since I read my first writing on Spiritualism, at a convention held at Darlington. I had then been a spiritual worker for several years, and the Progressive Library had been in operation for over two years, and had become the recognised centre of spiritual work in this country. I was, at the time, travelling with Mr. L. N. Fowler, the Phrenologist, and to that science and other Anthropological subjects, including the works of A. J. Davis, I had given as much attention as a busy life would permit.

With Mr. Hodge, of Darlington, and others, I was a promoter of this convention. It was the first general assemblage of British Spiritualists, and the origin of a free platform in connection with the Movement. My chief burden in the matter was the loss of time and expense of attending; the production of this paper, and the compilation and editing of the Report, which, and that of the succeeding year, I printed, and for which I was never paid. These Convention Reports were the beginning of all my toil and troubles in connection with the Cause, and the forerunners of the MEDIUM, and all the work which has gathered around it. An Association of Progressive Spiritualists was formed, of which I was never a member. It ended in anarchy, leaving me to struggle on with the work, heavily saddled with the “liabilities” of printing. I have thus had considerable experience of “organisation,” Spiritualists, and spiritual work—a trinity not altogether in unity.

I had no time to prepare my paper; my duties as Mr. Fowler’s secretary occupied me completely. One day the theme and its arrangement flashed into my mind, but only a few sentences were jotted down in a memorandum book when I went to Darlington to attend the Convention. On two mornings I got up, and, accompanied by a sympathetic lady, walked to the cemetery, where, sitting on a tombstone, I extended my little essay. It was a circle of two. I shall ever entertain a sacred regard for that gentle soul, who stood by me all through that convention; for then, as at other times, I found myself in a minority.

Being a young man, and of no position in the world, my contribution naturally found a place near the end of the proceedings. I was glad of this, as it gave me more time to complete my

paper, but I could make no progress, as I was continually engaged taking notes of proceedings. When I stood up to decipher my scrawl, I had only got some two-thirds through the subject. When I came to the end of the writing, I kept on talking, and finished somehow. Afterwards I tried to recall the thoughts, but I have never been satisfied with the effort.

There was no time to polish up, not even in preparing for press; for I did it all as I travelled from place to place, absorbed with other duties. Yet that first convention was not literary foppery or servility of expression, but outspoken truthfulness and honesty of purpose. We feared to offend no one, and only cared to please that Eye of the Supreme-Conscience. At least, I answer for myself.

In placing this first effort before the readers of the MEDIUM, I find little to alter. Some of the expressions are tentative and speculative; but I still feel inclined to stand by them. I may say that it is in these principles that I have worked for over twenty years always in a minority; with the “liabilities” continually dropping on to me; and without pay or applause. Principles that curtain so much backbone are not to be despised. And brain and muscle too: for out of these same principles have swung the enlightening thought and active agency of the spiritual work in this and other lands, where the influence of this centre has reached. Not because they are my principles, but because they contain essentially those truths which are universal, and on the lines of which the great Spiritual Work is being carried on. “Every good and perfect gift cometh down from above.”

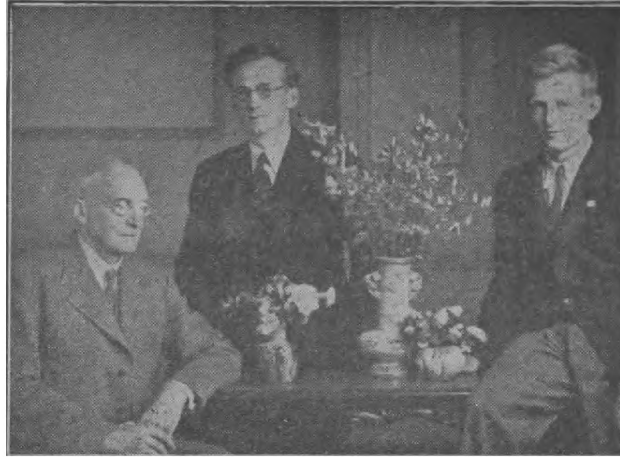
I reproduce this essay, because not a few people have wasted their poor brains overhauling my conduct in the work of Spiritualism, industriously searching for incongruities. Now this does not at all hurt me, for it matters not, as far as I am concerned; what people think or say of me. But it is the “poor brains” that I am concerned about. Pity they cannot be applied to a better purpose. The Movement wants brains—brains properly applied. I refer to this first statement of my views to enable all to judge of the consistency that has marked the course of these eighteen years. There are views on the use of mediums, the motive of spiritual workers, the basis of action, as well as philosophical and theological considerations, which I would seriously refer to the kind attention of the reader. Since that time I have engaged in many experiments in spiritual polity, and phenomenal investigation, the result of the whole of which to-day points with emphasis to those thoughts that illuminated the mind in the grey dawn of that spiritual morning.

I had seen but little phenomena then. Spirit communion of a beneficent kind was enjoyed by my family, but for several years I was never at home, but a night or two at a time, and, consequently, saw none of it; but what I heard was all that could be desired, as it has been all along. My Spiritualism was, and has been, the light within; which explains all facts, determines all phenomena, resolves all difficulties, and is a guide to that which is most appropriate and best. The basis on which I erected my school of thought, comprehended an educational area vastly greater than that which is occupied by the notions of a certain class of “Spiritualists” of a type too frequently most noisy and self-assertive in the Movement.

Taken from *The Two Worlds* July 22, 1950 page 830:-

OUR NEW PRESIDENT

Wilson family tradition goes back to 1870



Mr. Percy Wilson, his son Laurence and Mr. McIndoe, on the occasion of a séance with Mrs. Bailey of Belper in 1941. The flowers seen in the vases were apported into the room.

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## **THE LOST LEADER:—an introductory note by LP.**

Many able people have served the SNU—Ernest Oaten would be an outstanding example. But Percy Wilson has some claim to be the ablest, certainly post-war. The sketch above appeared on his election to the SNU presidency. It was a propitious moment, with mediumship about to be legalised in 1951. A new dynamic was needed. But Percy and his colleagues differed on what that might be. As Jean Bassett reported (*100 Years of Spiritualism*, p.60.)<sup>8</sup>

*“In 1953 Percy Wilson resigned, not only from Presidency but from Council. He stated that he could not accept the responsibility for the decisions the Council had taken since the last AGM. At the time he had made it clear that he did not see the role of the Council as spiritual advisers to the members for the purpose subscribed. The council should be legal or administrative in character.”*

Percy was not of course lost to the Union—he was soon back on Council. He was also a major contributor to the Vigurs report of 1964, which was an attempt to equip the Union for the modern world. By then, Charles Quastel, who had championed the spiritual advisory role for the Union, was president.

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<sup>8</sup> *100 Years of National Spiritualism* by Jean Bassett MSNU - The Headquarters Publishing Co. Ltd 1990. Still available at Psychic News Book Shop: — <http://www.psychicnewsbookshop.co.uk/search.php>

The historian will naturally wonder whether the achievements of Percy in Spiritualism were commensurate with his abilities. Was he perhaps, despite his civil service background, not good with committees? Why did he not write any books; hat his literary legacy is just many valuable articles and letters, often tantalizing in what they do not fully discuss, such as Helen Duncan? Why despite his long acquaintance with psychical researchers, did he not work much even with the more liberal ones?

And then there was the Unitarian<sup>9</sup> connection. This was by no means uncommon in the early days of the SNU—Pyspioneer will print more evidence about such links soon—and it may partly explain why Percy did not want the SNU council to interest itself in spiritual matters. It is a moot point whether Percy would even be allowed to join the SNU today, because of this connection with another religious body.



FROM the earliest days of the British Spiritualist Movement the family of our new President, Mr. Percy Wilson, has been associated with its work.

Sometime in the eighteen-sixties Mr. Wilson's grandfather, Mr. A. D. Wilson, became a Spiritualist, and in 1871 he was elected secretary of the Halifax Spiritualist Society.

He had been a Unitarian minister and gave up his appointment to serve the 'cause,' thus sacrificing his income and condemning himself and family to poverty for many years.

But he became the friend of Emma Britten, Cora Tappan, J. J. Morse and others, and that made up for his material losses.

### **A Founder of Sowerby Bridge**

He was one of the founders of the Sowerby Bridge Church and trained its choir. It was there that he introduced Alfred Kitson to Lyceum work (the latter told the story later in an address at Sowerby Bridge in 1886, which was published in the *Medium and Daybreak*).

Percy Wilson's father, T. W. Wilson, was thus born a Spiritualist in 1871. In his youth he accompanied his father on many of his Spiritualist adventures, but since then has not played an active part in the Movement.

### **Hanson G. Hey**

His grandfather's mantle in the Movement fell on his stepson, Hanson G. Hey, who was brought up as a member of the Sowerby Bridge Lyceum. In his younger days Hanson Hey divided his interests between Spiritualism and Socialism, learning the art of public speaking by street-corner oratory. He was a great friend of Keir Hardie and a founder of the I.L.P.

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<sup>9</sup> [www.unitarian.org.uk](http://www.unitarian.org.uk)

By 1900, however, he had decided to devote his life to Spiritualism and gave up the prospect of a sure seat in Parliament to do so. He also rejected an offer of a guaranteed salary for life of £500 a year from the Imperial Tobacco Company, who wanted to take him over when he was Hon. Sec. of the Tobacconists' Retailers Federation, but he wanted to be free to devote all his time to the Movement.

When the Union was founded he became Vice-President, but within three months took over the job of General Secretary which he retained until he died in 1921. His tobacconist's shop at 68, Crown Street, Halifax, was the first registered office of the Union and became a sort of Mecca for both Socialists and Spiritualists. It was there that, as a boy, Percy Wilson met the leaders of the Movement—both before and after the founding of the Union.

### **Early Days**

Our President was born in 1893, and when six weeks old was named at the Sowerby Bridge Church by J. J. Morse and Tien Sien Tie. In his younger days, he played no part in Spiritualism apart from the meetings at 68, Crown Street, and later at 30, Glen Terrace, to which Hanson Hey retired just before the First World War. He became a member of the Unitarian Church to which his grandfather had been attached, but as a young man, anxious to find the real truth of religion he set out to explore the whole field of religion by visiting the various denominations.

Eventually he decided to return to the Halifax Unitarian Church at the age of seventeen. He is still a member of a Unitarian Church in London where he was married some thirty odd years ago.

### **Oxford P.R.S.**

In 1910, Mr. Wilson obtained a scholarship to the Queen's College, Oxford, in Mathematics, and continued there until after the outbreak of war in 1914, obtaining two 'Firsts' in Schools. Whilst at Oxford he joined with a number of others, including Dr. F. C. S. Schiller, Professor McDougall and the present Regius Professor of Greek, Eric Dodds, in re-founding the Oxford University Psychical Research Society. Incidentally, that society went out of existence again during the 1914-18 war, but was resuscitated by his two younger sons in 1943, and is now flourishing.

### **The L.D.C.**

His first active contact with Spiritualism as an organised Movement took place in 1903, when Hanson Hey took him to London on the occasion of his visit to persuade the London Union to become the District Council of the S.N.U. He still remembers the meeting in John Adams's tailor's workshop in Cheapside when he sat cross-legged on the cutting-out bench whilst his revered seniors discussed weighty matters. It was there that he met John Adams, Geo. Taylor Gwinn and Richard Boddington for the first time.

## **1912 International Congress**

From that time until the First World War he met many of our old workers, including Ernest Oaten, Frank Hepworth, George Young, Ernest Button, Mrs. Stair, Mrs. Batie and Aaron Wilkinson. He took an active part at the International Congress at Liverpool in 1912, where he translated some of the papers from the French.

The 1914-18 war took him into the Navy and out of close contact with the Movement.

Then in 1917, he became a member of the S.N.U. and the S.P.R., and until about 1924-5, did various odd jobs for the Union, including the revision of Hanson Hey's pamphlet, "The Seven Principles" for re-publication in 1923.

## **Radio Days**

After 1923, however, his family and official preoccupations began to weigh heavily. He had become an administrative officer of the Board of Education; and one of the old loves of college and naval days—radio—took up a great deal of his time and soon developed into a hectic period of research into the principles of sound reproduction. For some sixteen years thereafter he became Technical Adviser to Compton Mackenzie's and Christopher Stone's paper *The Gramophone*; and apart from a challenge he made in that paper to Mackenzie to debate Spiritualism with him after a rather slighting reference he had made, his activities on behalf of the Movement were suspended.

## **Bereavement**

In 1937, Mr. Wilson's second son died in rather tragic circumstances, and it was indirectly arising out of that that his Spiritualist contacts were renewed through the encouragement of Ernest Oaten, who introduced him to Harold Vigurs who by that time had come to occupy a prominent place in the Spiritualist firmament in London.

## **L.D.C. President**

Thereafter his life became just one continuous assumption of more and more Spiritualist duties, first as Secretary of the Publicity and Propaganda Committee of the London District Council, then in 1941, as its President, then later in 1941 as National Councillor of the Union and Chairman of the Exponents and Education Committee of which his wife had already become Secretary in 1939.

## **Ministry of Transport**

In 1937, he was transferred from the Board of Education to the Ministry of Transport to take charge of a new branch of the Ministry which had just become responsible for the Trunk roads of the country. Thereafter Highways Administration became his province in place of educational administration, and it was as the representative of the Ministry of Transport on various Cabinet Sub-Committees that helped him to build up the technique of Town and Country Planning

administration. In 1945, he became Principal Assistant Secretary of the Ministry and it seemed as though the course of his future career in the public Service had become well settled. He knew the permanent heads of nearly every Government department and was a personal friend of many of them; and was on friendly, even familiar, terms with many of the leading Parliamentarians of all three political parties. For these reasons it looked as though his work for the Spiritualist Movement would have to be severely curtailed.

### **Spirit Messages**

How wrong was that conclusion soon became manifest. During the war-time years his friends on the other side developed an interesting technique of conveying messages to him. As many as six or seven mediums might be involved in each message, according to the measure of its importance. Each would give part and, often enough, would not understand what it meant. It would be spontaneous on their part and Mr. Wilson made a practice of never pressing them. Sometimes he had a little difficulty in linking up the various parts, but not very often: there was usually some striking code word which linked up with the part last given, but he did not know in advance what it would be. Many of our well known pioneers on the other side were members of the band and gave evidence of their interest, but as a rule the communicator was either Emma Hardinge Britten, J. J. Morse, Hanson Hey or Frank Blake.

### **Spirit Guidance**

It was not long before he came to realise, from the way in which a message was wrapt up, that it was one of this band who was giving advice. Mr. Wilson asserts that he has taken no important step, whether in connection with the Movement or with his personal career during the past five or six years, without having definite, positive advice from this band, given to him in such a way as to overwhelm all his innate scepticism. This applies to his acceptance of a Directorship of *Psychic News* in 1945, to his resignation from the London District Council in 1949, and to his refusal of nomination for the Presidency of the Union in the years between 1944 and 1950.

### **Illness**

Indeed Mr. Wilson is equally certain that this also applies to the manner of his being put upon the sick list from 1947 to 1949, and to his retirement from the public service in March 1949 "on grounds of ill-health." He says he was never unduly perturbed about his health in these years, nor was his wife, even when his friends shook their heads, or when the Harley Street specialist waved two fingers in the air and said, "Either a complete rest or a complete wreck." They knew that a plan was being worked out 'over there', and that any false steps they made would be nullified some way or other.

During this period of illness his official career had been sacrificed, many friendships broken, and with the passing of his wife, domestic tranquility was shattered beyond all belief. Yet the work to which he had been dedicated at Sowerby Bridge, nearly sixty years ago, and to which he rededicated himself not so many years ago, still goes on. He is content that it should be so, knowing full well that until the time comes when he shall be allowed to resume his personal

hobbies and idiosyncrasies, the work to be done for the Spiritualist Movement will continue to be guided and directed, and false moves frustrated by our leaders “over there.”

### **Reconstruction**

What of the future? Only the next part of their plan has so far been revealed to him. But again and again Mrs. Britten has said to him: “What was suited to our day is not suited to yours; we must destroy much of what we built, and you must rebuild anew, even from the foundations. They are sound enough. The outward appearance of Spiritualism will be transformed, but the basis is secure for always and upon it will depend the sanity of the world.”

Since the above message was set up in type, the editor has been informed that precisely the same message has been repeated verbatim and confirmed to Mr. Wilson on a chance visit to Nottingham last Tuesday, when a medium friend was spontaneously controlled by Mrs. Britten and demonstrated in a most dramatic fashion the personal style and characteristics so often recorded of this communicator. The medium had never been controlled by Mrs. Britten before, and knew nothing of the communicator so evidentially confirmed by her.

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## **CONAN DOYLE PAPERS FOUND**

Papers and correspondence relating to the famous communications from Arthur Conan Doyle through Grace Cooke (GEC) have been found at The University of Texas—Harry Ransom Center. They fill some gaps in the correspondence reported in *Arthur Conan Doyle's Book of the Beyond* (BOB), 1994, edited by Colum Hayward—originally *Thy Kingdom Come*, 1933, by Hayward's grandfather, Ivan Cooke (IC), and rewritten and published as *The Return of Arthur Conan Doyle* by IC in 1956.

There are 2 handwritten accounts of what appears to be the first séance at the Doyle home (BOB p.21). One is by LCD and reports what White Eagle said. The other is a general account of the séance which may be written by daughter Mary. As LCD died in 1940, anything she wrote would remain in copyright in the European Union until 2010.

Ivan Cooke, husband of the medium, typed most but not all his letters—he had come to feel, perhaps, that Lady Conan Doyle (LCD) was difficult, and it might be prudent to write formally. He may also have typed some items for GEC.

There is a typed account signed by Brighteyes (GEC) of her remarkable vision at the Remembrance meeting at the Albert Hall in November 1930, in which she saw various pioneers with ACD including Crookes, Stead and Mrs Britten. (BOB p.84)

The top copy of the “very disloyal” letter of 23 July 1933 is also present. (BOB p.28)

There is another typed 6 page letter from IC in defence of GEC from Wembley Park on 3 June 1931. It is the Cooke reply to LCD's criticism of 1 June.

GEC passed on several early messages from "Arthur" to LCD. But by 1935, she reverted to signing a typed letter "Grace Cooke"- LCD was evidently upset about something. IC also wrote several letters in response to LCD's anxiety about the book *Thy Kingdom Come*.

In her own handwritten letters to LCD, GEC used a faint ink on coloured writing paper which has faded, though this might be better when printed out, rather than just viewed.

Psypioneer has obtained a CD of the above material. Garth Willey has also secured a photocopy of the Ransom Center's ACD card indices from the University, which will facilitate a search for other names in the case. He has found listed eight letters from Mr Bhotiva of the Polaires.

White Eagle Lodge historian Colum Hayward is working with Psypioneer in assessing the new material.

LP...

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## DID YOU TRY OUR QUIZ?

Here are the answers to our quiz in the December 2009 issue of Psypioneer.

### 1. What was Percy Wilson told at lunch by Maurice Barbanell in 1941?

We reprinted in our January 2009 issue Percy Wilson's recollection of this as published in LIGHT. He was told that there had been a communication the night before from a Barham survivor at a Duncan séance. We don't know the date of the séance or of the lunch. Dr Malcolm Gaskill comments "The first letter was sent from the Admiralty to the next of kin on 6 December 1941—i.e. eleven days after the sinking—asking that the news be kept secret 'for the time being' pending an announcement. The second letter, releasing news of the sinking, was sent on 27 January 1942, the same day that the press were informed."

We know from the published Liddell diary entry of 26 December that MI5 was aware of the Barham séance by then, but was the Duncan séance before or after the initial Admiralty letter of 6 December?

## **2. Who started the newspaper “Harbinger of Light”?**

W.H. Terry. There is a good account of his work in Al Gabay’s study *Messages from Beyond: Spiritualism and Spiritualists in Melbourne’s Golden Age, 1870–1890*, (University of Melbourne Press, 2001).

## **3. What journal did Allan Kardec found?**

*La Revue Spirite* in 1858. To be distinguished from *La Revue Spiritualiste* also founded in 1858, by Z.J. Pierart.

## **4. Why was William Crookes obliged to repudiate a claim by Florence Marryat?**

In the *Annales des Sciences Psychiques* for March, 1906, pp. 140-1 (English edition, April, 1906, pp. 213-14) was published an alleged account by Sir William Crookes of a very remarkable case of “dematerialization” witnessed by him with the medium Florence Cook, when the materialised form of “Katie King” stood with outstretched arms against the wall of the séance room, and in the light of three gas burners, turned on to their full extent, melted away before the eyes of the sitters, like a wax doll melting before a hot fire, till they were left staring at the vacant spot where she had stood. Crookes denied this account “As far as I am concerned there is not a word of truth in it. Nothing of the sort ever happened in my presence, in my house or elsewhere.”

## **5. Who may have first mentioned Ectoplasm on the wireless?**

Sir Arthur Conan Doyle in “Psychic Developments”: a “wireless” lecture delivered by him through the broadcasting station [i.e. BBC] on May 20<sup>th</sup>, 1924

## **6. Who was Mr. Splitfoot?**

Mr. Splitfoot was a popular New England nickname for the Devil. According to Robert Dale Owen in his 1860 account of the Fox sisters in *Footfalls on the Boundary of Another World*:

“Kate, the youngest girl, happened to remark that as often as her father shook the window-sash the noises seemed to reply. Being a lively child, and in a measure accustomed to what was going on, she turned to where the noise was, snapped her fingers, and called out, ‘Here, old Splitfoot, do as I do !’ The knocking instantly responded.”

## **7. How did Minnie Parsons go down in history?**

She was arrested for fortune telling in Chicago in 1917, but was acquitted after she produced a certificate from the Chicago Spiritualists League.

**8. Who was the guide of the Conan Doyle home circle?**

Pheneas.

**9. How did Mr. Henry Diedrich Jencken take an irrevocable step?**

On Saturday, December 14<sup>th</sup>, 1872, Miss Kate .Fox was married to Mr. Henry Diedrich Jencken, barrister-at-law, at the old parish church, Saint Marylebone, London.

**10. Why is a certain Curator's blog of such importance?**

This is the blog of Marc Demarest at [www.ehbritten.org](http://www.ehbritten.org) . It carries many important discoveries about Mrs. Britten, and her husband William.

**11. Who was the chief survival researcher of early American Spiritualism?**

Robert Hare, who devised apparatus for his tests of mediums.

**12 Who is the chief suspect for the greatly misleading Chicago account of the psychic discovery of Jack the Ripper?**

The estranged son of Robert James Lees, Norman Albert Lees.

LP...

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'Magical Spiritualism - a warning address given in 1878 to mark thirty years of Modern Spiritualism', Andrew Jackson Davis. Published May 2000 by Psychic Pioneer Publications, this is a small booklet 7pp £2.00 incl. U.K., postage (please add 20% for airmail).

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'Occultism and Spiritualism - a book review by, Stainton Moses originally published under the pseudonym M.A. (Oxon). Published 1999 by Psychic Pioneer Publications, this is a small booklet 10pp £2.50 Inc U.K., postage (please add 20% for airmail).

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Paul J. Gaunt

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