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Introductory Note by LP:—In 2009, the White Eagle Lodge held at Liss a 150th birthday celebration for Conan Doyle. Some of the material was published in a valuable book “The View” edited by Dave Patrick (Polair Publishing).¹

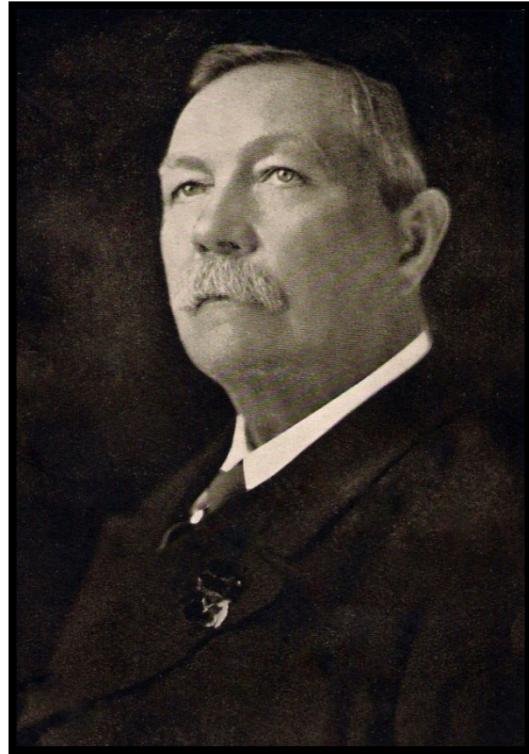
The paper published here was written too late for inclusion.

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## **ARTHUR CONAN DOYLE AND THE FUTURE OF PSYCHIC SCIENCE**

Today, 22 May 2009 is the 150th birthday of Sir Arthur Conan Doyle.<sup>2</sup> In this session, we are looking at “Conan Doyle and the Future of Psychic Science”. This was a popular term for the intellectual side of Spiritualism a century ago. “The Annals of Psychic Science”, a leading journal, appeared in French from 1891–1919, and in an English version from 1905–09. Sir Arthur offered his “History of Spiritualism”:

**TO SIR OLIVER LODGE, F.R.S.  
A GREAT LEADER BOTH IN PHYSICAL AND  
IN PSYCHIC SCIENCE  
IN TOKEN OF RESPECT THIS WORK IS  
DEDICATED**



On May 20 1924, Sir Arthur made a broadcast on the BBC called “Psychic Developments”. He was making use of the latest normal technology, and daringly spoke of its higher equivalent.

“I will talk to-night about that strange substance known as Ectoplasm, and I will venture upon a prophecy. It is that if the last fifty years have been largely devoted to protoplasm, the basis of animal life, the next fifty will be largely devoted to ectoplasm, the basis of psychic phenomena.”

This prophecy was not fulfilled. As a psychical research historian remarked to me recently “In prophesying, he wasn’t to know that all those testable physical mediums would disappear from the world.”

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<sup>1</sup> Polair Publishing:—<http://www.polairpublishing.co.uk/view.html>

<sup>2</sup> Photograph taken from: *Quarterly Transactions of the British College of Psychic Science*, Vol. II., page 179.

There is however a more fundamental way in which he proponents of psychic science have had to reconsider how much we really know about the psychic field, and it is to a brother of this Lodge, Paul Beard, that we owe the most acute analysis. Paul Beard was elected President of the College of Psychic Science in 1965 (this is alluded to in the revised “White Eagle Story”,) and he took temporary leave from his Lodge work. By 1970, he had persuaded the CPS Council to change the name to “College of Psychic Studies.”<sup>3</sup> His argument was that our knowledge of the field was as yet insufficient to justify talk of a science. Only those new to the field felt they understood it, he quipped.

Perhaps I may dwell on Paul Beard’s contribution for a moment, which was expressed in books, articles, college lecture programmes and in his modest approach. He had a deep respect for inner teachers, especially White Eagle. He studied carefully the work of psychical researchers of the SPR kind,<sup>4</sup> and cited evidence and insights from them. But to him, all phenomena were a preparation for an inner work similar to spiritual change in all traditions.

Sir Arthur and Paul Beard had something in common. Both had been reared in the Roman Catholic faith, and moved away from it. But Conan Doyle always retained a preoccupation with religious questions. He considered himself a seeker, and on one sea voyage he reread the Acts of the Apostles and the letters of the apostle Paul – something that many Christians never do. But he had recoiled from his upbringing, and his radical concept of faith would have given even a Unitarian pause.

In 1927, he addressed a letter to various Spiritualist publications.<sup>5</sup>

## **SPIRITUALISM AND CHRISTIANITY**

Sir,—I feel impelled to write certain thoughts for the consideration of our Spiritualist bodies all over the world. Such an impulse may perhaps be independent of one’s own personality.

At present the organised Spiritualistic movement in Great Britain rests upon seven principles handed down from the last generation.<sup>6</sup>

They are:—

1. The Fatherhood of God.
2. The Brotherhood of man.
3. The Power of Communion with the departed.
4. The Survival of Personality.

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<sup>3</sup> College of Psychic Studies:—<http://www.collegeofpsychicstudies.co.uk/index.html>

<sup>4</sup> SPR:—Society for Psychical Research see:—<http://www.spr.ac.uk/main/>

<sup>5</sup> *Light* June 25th 1927, page 305.

<sup>6</sup> Note the seven principles were not always consistent like today, for example see Psypioneer Volume 7, No.4:—*Emblems of the Seven Principles – Paul J. Gaunt*, pages 109-118:—  
<http://www.woodlandway.org/PDF/PP7.4.April2011.pdf>

5. Personal Responsibility for sin.
6. Compensation, or Retribution for good or evil deeds.
7. Eternal Progress open to every soul.

I am not clear how far these seven principles of Spiritualism have been adopted by American Churches, but if not actually formulated, I am aware that the general teaching is on the same lines.

I have felt for some time that an eighth article should be added, in order to define our position, and to bring us more in touch with our fellow citizens. I would suggest that this article should be worded in some such fashion as the following:—

“While fully recognising that many teachers have been sent to various sections of the human race, and that all are worthy of deep respect, we, who spring from European or American civilisation, desire to affirm that the ethics and the recorded life of Jesus of Nazareth seem to us to be the highest ideal, and worthy of our imitation.”

Such a declaration would make it easier for an entirely orthodox person to adopt our views, while it would not be antagonistic to those, who like myself, look on Jesus as a very high spirit sent down upon a Mission to earth, but in no way to be confounded with the great central force of the Universe. With a little good will I think that every Spiritualist could accept such a formula, and yet we would keep our present world-wide platform, which is open to the Jew, the Buddhist; or any other earnest man.

I put forward these views from the platform of the Grotian Hall in London, and I afterwards sent them on to some of the leaders of the Spiritualists' National Union in the North of England. Their replies were most encouraging. I afterwards sent a copy to Mr. Burr, the leader of the New York State Churches, with whom I was in correspondence, and by what is probably more than a coincidence, my letter crossed one from him, in which he expressed the view that some such step was imperatively necessary. I am now sending copies of this letter to various Spiritualistic papers throughout the world, in the hope that it will sow seed, even if the harvest is not immediate.

Yours, etc.,

ARTHUR CONAN DOYLE.  
Windlesham, Crowborough.  
June 18th, 1927.

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Sir Arthur's letter was discussed by the SNU not long after. I quote from LIGHT July 9, 1927.<sup>7</sup>

## SPIRITUALISTS' NATIONAL UNION

### THE PROPOSED EIGHTH PRINCIPLE

At a crowded meeting of the Spiritualists' National Union, held on Sunday afternoon last, at the Hall of the Art Workers' Guild, Queen Square, Bloomsbury, the proposed addition to the Seven Principles of Spiritualism, which Sir Arthur Conan Doyle recommended in his letter to LIGHT last week, was the subject of an animated discussion. Some eloquent speeches were made for and against the resolution; embodying the new principle, and several amendments were moved. In the end, on the proposal of Mr. Ernest Oaten, it was decided not to put the resolution to the meeting, but to make it the subject of further consideration, with a view to deciding whether it might not take the form of a statement or affirmation by the S.N.U. with the object of correcting the unwarrantable impression which had got abroad to the effect that Spiritualism is anti-Christian. Our space prevents any fuller notice of the meeting this week. We hope to give a fuller account in our next issue.

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In fact a committee was set up, which recommended no change, and this was confirmed by a later SNU conference. Sir Arthur may have been the popular leader of the Spiritualist Movement, but he could not carry his colleagues on this.

Perhaps it is not too much to see a reaction in the 1930s. Fairly suddenly, the Greater World Christian Spiritualist League arose and for a time rivalled the SNU in numbers of affiliated churches. The White Eagle Lodge, which did acknowledge the Christ Spirit, also developed in an unusual way.

In considering Sir Arthur's impact on psychic science, we must ask if he accepted some cases too readily.

The matter which is so often raised by book reviewers (for a cheap laugh) is his endorsement of the Cottingley fairy photographs.<sup>8</sup> The existence of fairies and similar entities was well known to psychic pioneers such as Emma Hardinge Britten<sup>9</sup> and indeed to the founders of this lodge. Sir Arthur once commented;

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<sup>7</sup> This and other material from LIGHT is kindly made available by the College of Psychic Studies, formerly the LSA, of which ACD was president.

<sup>8</sup> See the video:—The Cottingley Fairies – The Proof that the Photos Captured Fairies “offers proof from the daughter of Frances Griffiths, one of the two girls who took the famous Cottingley Fairy pictures in the 1920’s. The interview came about on the BBC Antiques Road show in the UK.” I believe in fairies, don't you?” — <http://www.youtube.com/watch?v=CN3DpHDKFMg> See also Psypioneer Volume 3, No.1:—*The Yorkshire Fairies*, pages 15-18:—<http://www.woodlandway.org/PDF/PP3.1January07.pdf>

<sup>9</sup> See Psypioneer Volume 5, No.12:—*Spirits of the Mines – Emma Hardinge Britten*, pages 396-401:— <http://www.woodlandway.org/PDF/PP5%20December09.pdf>

"I am quite ready to consider the opinion expressed by the Theosophists that such controls as Harmony with Mrs [Susannah] Harris, Bella with Mrs Brittain, Feda with Mrs Leonard, and others are in reality nature-spirits, who have never lived in the flesh but take an intelligent interest in our affairs and are anxious to help us".<sup>10</sup>

When the photos of the Yorkshire fairies were drawn to his attention, he showed them to Sir Oliver Lodge, who expressed disbelief in them. If only Sir Arthur had, in public at least, left the matter there. Instead, he kept promoting the photos in his lectures and even in a book. This did not help the wider psychic cause, or even the study of fairies.

There was another matter in the 1920s which also raised serious questions of discernment. In their home circle, through his wife's mediumship, the family were contacted by an entity called Pheneas who warned not merely of imminent war and social breakdown but also of widespread natural cataclysm like earthquake and flood. Sir Arthur was given access to many similar predictions received by others. He did not publish these in detail, though he hinted at them in a book, "Pheneas Speaks" and consulted friends such as Lodge.<sup>11</sup>

He wrote to Sir Oliver on March 11 1927, sending him a synopsis of nearly ninety prophecies of disasters from various sources,

"Pheneas first came through on Dec 10th 1922. He at once plunged into this subject and has spoken about it continually ever since. He seems to have been sent to us for that express purpose. It was this which made me take it seriously but as my synopsis shows there have been shadows before..."<sup>12</sup>

Sir Arthur was aware of the difficulty of assessing such prophecies, but in 1928 he published "A Word of Warning", a sixpenny booklet that nowadays would be worth well in excess of £100.<sup>13</sup>

In its pages, he argued eloquently that the First World War had been a wake up call. If we did not speedily reform our religion and society, worse might follow. In particular (he was back on familiar ground) orthodox religion must go – all those dogmas and indeed the entire Old Testament. Here perhaps he was going too far. The Christian Old Testament, for example, was the Jewish Bible. These were the Scriptures used by Jesus whom he so much admired, which He had said spoke of Him. Is it possible that Conon Doyle, who never felt he gained anything from religious services, had something of a tin ear where religion was concerned?

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<sup>10</sup> (Page 145):—*The Wanderings of a Spiritualist*, Hodder and Stoughton, London – George H. Doran Company, New York, 1921. Read/download:—<http://archive.org/details/wanderingsofspir00doylrich>

<sup>11</sup> See Psypioneer Volume 5, No.8:—*The Haunting of Conan Doyle – Leslie Price*, pages 252-257:—<http://www.woodlandway.org/PDF/PP5.8August09.pdf>

<sup>12</sup> Society for Psychical Research (SPR) archives – Doyle/Lodge 540

<sup>13</sup> See Psypioneer Volume 5, No.8:—A Word of Warning (1928) - Arthur Conan Doyle, pages 245-251:—<http://www.woodlandway.org/PDF/PP5.8August09.pdf>

To be fair to Sir Arthur, his rejection of the biblical teaching on Atonement was very much in the orthodox Spiritualist tradition, exemplified by Stainton Moses' "Spirit Teachings".

Conan Doyle did not blindly applaud everything in mediumship. One need only read his judicious assessment of the rise and fall of the Fox sisters in his "History of Spiritualism" to appreciate this. But he, who had explored the underside of Victorian society in his Sherlock Holmes stories, was too much of a gentleman to fully recognise the underside of the psychic world.

As a young man, Conan Doyle was attracted by the ancient wisdom of Modern Theosophy. But after the SPR had published a negative report on Madame Blavatsky in 1885, he kept his distance. Blavatsky's own warnings against mediumship were not congenial to him either. Although he was active in a number of miscarriage of justice cases, he went along with the SPR "Hodgson" report on Blavatsky. Eventually, in 1930 he resigned<sup>14</sup> from the SPR in protest at a negative book review – had he lived longer, perhaps he would have reconsidered if the 1885 report on Blavatsky was the last word on the Theosophical mahatmas.

I am labouring this point for a reason. As the name suggests, this Lodge owes something to Modern Theosophy. The name of the Theosophical Master R. for example is not unknown here.

Towards the end of his life, Sir Arthur experienced several disappointments. National Spiritualism rejected any suggestion of Christian leadership. National politicians proved unwilling to legalise mediumship. He intervened in the 1929 election campaign, suggesting that Spiritualists would support the party which promised to change the laws on vagrancy and witchcraft. The parties made soothing noises, as politicians do – the Conservatives for example, said they would support a bill if the Spiritualists drafted it. In the event Labour formed the new government and in his last public act, Sir Arthur led a delegation in July 1930 to the Home Office,<sup>15</sup> without success.

We allude shortly to the breakdown of his relationship with the psychical researchers. Since they might be expected to play an important part in the advance of psychic science, this was unfortunate. Of course the cold war between Spiritualists and researchers had already been going on for decades – since Stainton Moses, a previous leader of the Movement, had resigned office in the SPR in 1886 in protest against their attitude to a physical medium, Eglinton. But as a young doctor, Conan Doyle had been the kind of professional whom Myers (the leading SPR thinker) had hoped to draw into SPR affairs.

In the event, ACD had instead made substantial donations to the newspaper LIGHT in the 1890s, and never played a major role in SPR affairs. Conan Doyle was not too precise at times in his writings – in "The New Revelation" for example, he gives the SPR two different names, neither

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<sup>14</sup> See Psypioneer Volume 5, No.8:—*The Resignation – Horrid Scenes at the SPR – International Psychic Gazette, Sir Arthur Conan Doyle's Resignation – Journal of SPR*, pages 258-269:—  
<http://www.woodlandway.org/PDF/PP5.8August09.pdf>

<sup>15</sup> See Psypioneer Volume 8, No.7:—*Deputation to the Right Honourable J.R. Clynes, M.P. by the United Spiritualist Organisations (July 1930)*, pages 239-255:—<http://www.woodlandway.org/PDF/PP8.7July2012.pdf>

correct. Once he became a missionary, his whole outlook was out of sympathy with a semi-learned society like the SPR without a definite view.

When he published his “History of Spiritualism”<sup>16</sup> it was given a long but dismissive review in the SPR Proceedings. This and other critical comments by psychical researchers were doubtless painful. Yet one cannot help thinking that it was advancing angina which caused him to explode in 1930 and finally resign.

Disagreement over physical phenomena was the flash point. It was not that psychical researchers could not accept them – these were the years when Rudi Schneider was deflecting an infra red beam for them. But Sir Arthur repeatedly went beyond them in the persons he endorsed, even being open to the possibility that professional stage magicians had psychic powers.

This was injudicious, and again I would point to Paul Beard for a different approach. He went a long way beyond psychical researchers in his beliefs, but while he had remarkable séance room experiences, (with Estelle Roberts and Red Cloud for example) he did not get into argument about them. The future which Paul Beard outlined for psychic science, gave a place for the scientific study of mediumship, and to the individual’s assessment of the material received. It did not quarrel overtly with established religions.

When Conan Doyle died, the world was entering the gravest economic depression in history. As a result the funds raised as a memorial to him were much less than anticipated. There was in any case no agreement on the form it should take. Lady Conan Doyle wanted a central church in London, which might not have gone down well with existing churches like the London Spiritual Mission. Hannen Swaffer wanted a book about Sir Arthur’s crusade. But John Lamond’s memoir covered some of that ground. For some months the Psychic Bookshop and Museum established by ACD was kept going by Memorial money before being moved to the Friendship Centre in Bayswater.<sup>17</sup>

Edwin Butler, an old friend of mine, and long before that of Paul Beard, was a witness. In 1998 he recalled:—

“I was present when, in early 1932, Lady [Conan] Doyle, Mary Doyle, Sir Robert Gower and W.R. Bradbrook finalised the transfer to Stephen Foster, proprietor of the Friendship Centre.

Later, when Estelle Stead moved from the Stead Bureau in Smith Square to Herne Bay, the Stead Library was also transferred to the Friendship Centre. The books of the three libraries (Conan Doyle Memorial, W.T. Stead Memorial and Friendship Centre) were so merged as to be indistinguishable.

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<sup>16</sup> *History of Spiritualism*, published by George H. Doran Company, New York – Cassell and Company, Ltd, London, 2 volumes 1926. See also Psypioneer Volume 5, No.8:—*Conan Doyle’s Australian Helper- Leslie Curnow*, pages 270-272:—<http://www.woodlandway.org/PDF/PP5.8August09.pdf>

<sup>17</sup> See Psypioneer Archives:—<http://www.woodlandway.org/>

When war came in 1939, Stephen Foster moved to Balcombe in Sussex, taking some items with him. What remained of the libraries moved to the healer Ronald Beesley in Norfolk Square, W. 2.

What I have been unable to discover [Edwin added] is what happened to the Museum? There were two large oil paintings, one a portrait of Sir Arthur; a large ewer in reddish-brown (an apport); many smaller items included the wax gloves from the “Margery” (Crandon) circle, the interlocked Zollner rings of different woods, and a collection of flintstones so split as to display alphabet and numerals white on black in the stones themselves – the label read, to the best of my recollection, “no claim is made as to the origin of these stones, but explanations are invited from geologists and others.”

I have heard rumours (a) that Museum items were stored in London and destroyed by bombs in the “blitz” - but no precise location indicated; or (b) that items were purchased by Americans - but again unspecified.”

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So this last tangible trace of the memorial vanished. But perhaps the memorial took a different form. High hopes were expressed in ACD’s home circle by the guide Pheneas that great things would be accomplished by the two younger sons (the son from the first marriage, Kingsley, had predeceased Sir Arthur). Sadly they appear to have made no contribution to the world.

However, you may recall that in St Paul’s cathedral, there is a memorial in Latin to the architect, Sir Christopher Wren. It says in Latin “If you seek his memorial look around you.” As we are at this centre in Liss, perhaps we can take that advice; and ponder if this Lodge is in some sense the memorial of Sir Arthur.

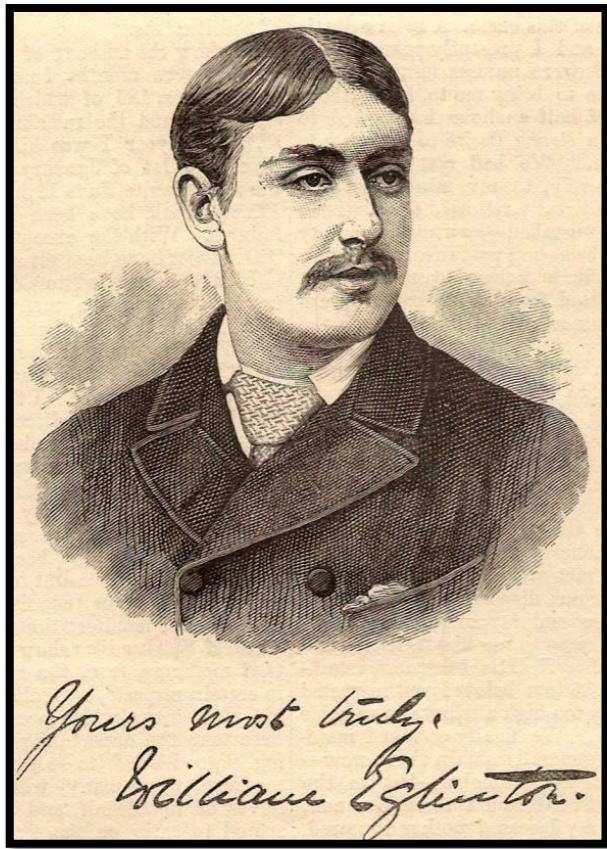
We can also join with readers and students throughout the world today, especially at Crowborough, in expressing our gratitude to Sir Arthur and his family.

LESLIE PRICE

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# WILLIAM EGLINTON

There is much information available on this well-known Victorian physical medium, for example on Frank Brown's Voice Box website<sup>18</sup> as well as the ISS biography of William Eglinton.<sup>19</sup> On the various sites, his date of death is given as March 10th 1933. However, there is no obituary notice in *Light*, or in *Psychic Science*; a possible reason for this is because he completely removed himself from his involvement in mediumship and Spiritualism in the late 1880's. He took on a new career and success in journalism where his former life was not revealed and even achieved the distinction of an entry in *Who's Who*. It is to the beginning of his development as a physical medium we turn, and although some of his early life is revealed in various sites and publications, published below is a more detailed account written by Eglinton which appeared on the front page of the first issue of *Spiritual Notes*:<sup>20</sup>



## THE CAREER OF MR. EGLINTON AS A MEDIUM

MR. EGLINTON is one of the most popular and universally respected of our mediums, and we cannot, therefore, doubt that the following sketch of his career, written by himself, will greatly interest our readers:—

I was born on the 10th July, 1857. My early life was spent at school, and nothing occurred then to show that I possessed any of the wonderful power which afterwards developed itself. I left school at the age of 14, and entered my father's office to learn the business of printer and publisher.

My father and I were in the habit of attending Mr. Bradlaugh's lectures every

<sup>18</sup> The Voice Box:—<http://www.the-voicebox.com/eglintonwilliam.htm>

<sup>19</sup> Survival After Death:—<http://www.survivalafterdeath.info/mediums/eglinton.htm>

<sup>20</sup> *Spiritual Notes. A Monthly Epitome of the Transactions of Spiritual and Psychological Societies, AND AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.* Vo. I.—No. I. July, 1878., price Twopence front page continued on page 2.

Sunday evening at the Hall of Science, Old Street, City Road, E.C. When I was about 17 years of age, a discussion was announced at this hall between Dr. Sexton,<sup>21</sup> Spiritualist, and Mr. Foote, Atheist; the subject "Spiritualism." I had never heard the word "Spiritualism" mentioned before, and was full of eager inquiries about it. My father attended this discussion with some friends, and I did so too with some young companions. The hall was densely packed in every part, and hundreds had to be refused admission. I remember that when Dr. Sexton appeared he was but slightly cheered compared with Mr. Foote, owing, as I then supposed, to the weakness of the Spiritualistic party. I can but own that I felt a slight feeling of awe creep over me when Dr. Sexton began to address the audience, because my information had led me to expect that in his presence chairs and tables would float about! This showed my utter ignorance of the subject. During one of the periods in which Dr. Sexton was allowed to speak, he made the remark that "all persons wishing to test the truth of Spiritualism should try in their own homes by themselves, rather than with a professional medium." My father thought this sensible advice, and, turning to a friend, they agreed to buy a book of rules, and try that very night to see as if there was anything in it."

They accordingly formed a circle at our house, and, conforming with the conditions stated in the book of rules, read chapters from the Bible and sang hymns, events quite unprecedented in our family circle. I refused to join them, on the plea that "it was all humbug," setting myself up as an authority upon a subject of which I knew nothing. The others sat patiently for two hours awaiting manifestations, but in vain. Not discouraged by this failure, my father agreed to sit with his friends again and again, and give the subject a fair trial. For seven or eight evenings they tried to obtain proofs of the existence of some spiritual power, but none were forthcoming. They followed the conditions to the letter, but it was apparent that there was no "medium" among them. In the meantime, to show my feelings upon the matter, I fixed upon the door of the séance-room large cards, upon which was written, "There are lunatics confined here; they will shortly be let loose; highly dangerous," &c., &c., until I so far offended my father that he said I must either come into the circle, or leave the house during his investigations. I took the former alternative, and, under protest, entered the séance-room.

My manner, previous to doing so, was that of a boy full of fun; but as soon as I found myself in the presence of the "inquirers," a strange and mysterious feeling came over me, which I could not shake off. I sat down at the table, determined that if anything happened I would put a stop to it! Something did happen, but I was powerless to prevent it. The table began to show signs of life and vigour, and suddenly rose off the ground, and steadily raised itself in the air, until we had to stand to reach it. This was in full gaslight. It afterwards answered, intelligently, questions which were put to it, and gave a number of test communications to persons present.

The next evening saw us eagerly sitting for further manifestations, and with a larger circle, for the news had got widely spread that we had "seen ghosts and talked to them," together with other marvellous reports. After we had read the customary prayer, I seemed to be no longer of this

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<sup>21</sup> Dr. George Sexton L.L.D., one time editor of the *Spiritual Magazine*, London, January 1860-1877. Editors: — William M. Wilkinson, Thomas S. Shorter; Dr. George Sexton L.L.D., finally J. Enmore Jones. Some reference to this Christian Spiritualist is found in Psypioneer Volumes 3, No.4:—The Causes of Past Failure – Herbert Thurston, pages 75-84:—<http://www.woodlandway.org/PDF/PP3.4April07.pdf> and 8, No.9:—Was William Howitt a Spiritualist? – Medium and Daybreak, pages 296-297:—<http://www.woodlandway.org/PDF/PP8.9September2012.pdf>

earth. A most ecstatic feeling came over me, and I presently passed into a trance. All my friends were novices in the matter, and tried various means to bring me to, but without result. At the end of half an hour I returned to consciousness, feeling a strong desire to relapse into the former condition. We had communications which proved conclusively, to my mind, that the spirit of my mother had really returned to us. Then I began to realise how mistaken—how utterly empty and unspiritual—had been my past life, and I felt a pleasure indescribable in knowing, beyond a doubt, that those who had passed from earth could return again, and prove the immortality of the soul. In the quietness of our family circle, only broken by the admission of friends to witness the marvellous manifestations, we enjoyed, to the full extent, our communion with the souls of the departed; and many are the happy hours I have spent in this way.

A few months after our first séance stronger phenomena gradually developed, one of the guides being a spirit who gave the name of "Joey Sandy," and who has since become the principal director at all my séances. To his honesty and fidelity I owe the success which I have met with, both in public and private, while his vivacious disposition and common sense render him a general favourite. "Ernest," another of my guides, came to me about 18 months after the advent of "Joey." His soberness, intelligence, and kindness make him beloved and respected by all, and I cannot pay too high a tribute to so noble and good a spirit-guide.

We finally obtained materialisations, not as we generally obtain them now—with a cabinet or darkened chamber—but in the moonlight, while we all sat round the table; and, generally, the figure of my deceased mother appeared, radiant and transcendently beautiful, and looking more as we imagine a spirit to be than any I have since seen, and they are not a few. I was induced to sit in the dark for manifestations by a friend of mine, who had been to a séance of a professional medium, and who gave a wonderful account of what had taken place. After I did this, the really *spiritual* séances we had been having seemed to leave us, and, in their stead, we obtained the rough, physical phenomena so common to dark séances.

One of the earliest trance-addresses I ever heard was at the Goswell Hall, Goswell Road, E.C., the medium being Mr. J. J. Morse. The meeting was under the auspices of the St. John's Association of Spiritualists, then in the last stages of its existence. I joined the remnants of this society as a member, and the meetings were carried on at the house of a gentleman in Islington, to whom I owe many thanks for the hospitality and kindness always shown to me.

The power of my mediumship having attracted public notice, I received numerous applications for séances, but steadily resisted all efforts to become a professional medium. However, the strain upon me in following my business and giving séances at the same time, proved too much; and, after a rather severe illness, I resisted the calls of the public no longer, and entered upon my career as a professional medium. For three years I have been continually before the public—how favourably, I leave the Spiritual Press to say. I have given séances to the most eminent men in London and elsewhere, to many of our highest statesmen and noblemen; and to all the Spiritualistic Societies in London, and many in the provinces. I have given *over one hundred* séances to the Committees of the British National Association of Spiritualists.

To show the amount of work I have done in the past eighteen months, I may say that in 1877 I gave 204 séances, 185 of which were very good or fairly successful, and the remaining 19

failures, or nearly so. That year I was hindered by serious illness. Since the 1st of January of the present year, up to the time I write, June 12th, I have given 146 séances, 128 of which have been good, and the remaining 18 failures. With the exception of two, none of these 350 séances have been given upon my own premises.

I have ever tried to do my duty to the public, notwithstanding the many temptations to swerve from it, and I pray that I may always do so. No one but a medium knows how severe is this duty, and the suffering to be undergone at the hands of unreasonable sceptics. I thank God for the spiritual benefit which my mediumship has been to me, and for the comfort I have derived from it.

I am about to make a rapid tour round the world, my first engagements being in South Africa, and this has been thought by my friends a fitting opportunity to present them with a short sketch of my life. I have also been requested to write a more extensive account of my experiences as a medium, and of my condition and sensations during the period of manifestations. This I shall be pleased to do if Spiritualists show more interest in the fact that mediums, from the nature of the case, have, in certain respects, a peculiar advantage in describing the phenomena which occur in their presence. I here take the opportunity of thanking—and wishing “good-bye” to—all those kind friends (and mediums want many) who have interested themselves on my behalf, and trusting I may long be spared to carry on the fight for spiritual freedom and progress,

I remain,  
A Servant of Spiritualism,  
WILLIAM EGLINTON

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We note in the article the principal control or director, as Eglinton refers to him at the séances, was a spirit called Joey Sandy. Guides/controls are of course a great issue when looking at the mediums; sometimes these are kept secret almost like an occult order. Others are much more generous with information, some give confusing and contradictory information. For example recent research has brought to light the original circle name for Silver Birch, which was “Big Jump” this name was used within the intimate circle. But he was known more widely as Silver Birch and stated:

“One day I will tell you who I am,” he told us [Swaffer circle]. “I had to come in the form of a humble Indian to win your love and devotion, not by the use of any high sounding name, and to prove myself by the truth of what I taught. That is the Law.”

But this was not fulfilled as far as we know.<sup>22</sup> Estelle Roberts’ principal guide/control was Red Cloud who did tell us his origin while being questioned by Shaw Desmond in 1933:<sup>23</sup>

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<sup>22</sup> Britten Memorial Museum – Booklet Two: *Silver Birch*, available on the SNU website:—<http://www.snu.org.uk/>

<sup>23</sup> Inner Teachings (Red Cloud) 28th April 1933, soon to be published in a “Britten Memorial Museum Booklet Three: Estelle Roberts and Red Cloud.” Details will be given nearer the time.

"The etheric body is the astral body, the soul is the third body of man, man is composed of three bodies called the trinity, body, soul and spirit you say it, but it should be body, spirit and soul. Now you understand? And to make it quite clear to you I use the astral body of a North American Indian to speak to you, but beyond that I am an Egyptian."

Another example is the well-known control of Helen Duncan, Albert Stewart,<sup>24</sup> who was interviewed by James Leigh in 1932, but very little detailed information was given about himself.<sup>25</sup> On the other hand William Eglinton's principal control Joey Sandy, during a direct voice séance in 1876 gave a detailed account of his life and death while on earth as published below:—<sup>26</sup>

## A SKETCH OF THE LIFE OF JOEY SANDY

### ONE OF THE SPIRIT CONTROLS OF MR. W. EGLINTON.

In 1876, Mr. Eglinton was a visitor at the house of Mr. J. J. Docton, No. 2, High-street, Merthyr Tydvil,<sup>27</sup> South Wales. Opening into Mr. Eglinton's room, and separated from it by a thin partition, was the apartment of two other gentlemen visitors, for whose edification Joey was accustomed to produce manifestations, using the medium's chamber as a dark cabinet. On the night previous to Mr. Eglinton's departure (October 3rd), when he had retired to rest and was asleep, the whole household assembled in the room above described, and Joey, addressing them in the direct voice; told the story of his life. The following narrative is from notes taken at the time by Mr. J. J. Jones, of Merthyr:—

I was born November 1, 1820, at a little hamlet near Hesket, Newmarket, England. My father and mother were poor and ignorant. I was left, unacquainted with parental solicitude and control, to make my way in the world as I could, and my early life was one of hardship and want.

While still very young I displayed a love for horses, was constantly among them, and at five or six years of age could ride almost any horse bare backed.

When nine or ten years old, my skill in riding attracted the notice of a gentleman visiting near our village, and I was invited to accompany him to Paris. Being of a mischievous, lively, restless disposition, my parents readily consented, and were in fact glad to get rid of me.

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<sup>24</sup> Albert Stewart said to be a "Scots émigré to Australia who had been apprenticed as a pattern maker but drowned in 1913 at the age of thirty-three. ..." Hellish Nell by Malcolm Gaskill, Fourth Estate, London 2001, page 82.

<sup>25</sup> See Psypioneer Volume 6, No.2:—"Albert" talks about his work and his life – James Leigh, pages 48-54:  
<http://www.woodlandway.org/PDF/PP6.2February2010.pdf>

<sup>26</sup> *Spiritual Notes*, October 1878, pages 47-48.

<sup>27</sup> Should read: Merthyr Tydfil.

I went to Paris. The gentleman was kind to me, and for a while I was happy and comfortable. But my good fortune was not to last long. One day while displaying my accomplishments before my benefactor and other gentlemen, I met with an accident so serious that I could not again put foot in stirrup. Having made my patron's fortune in horse-racing, I was cast aside like a worn-out tool, and found myself obliged to go back to my native village.

Soon after my return I joined a travelling circus, receiving meagre pay, owing to my injuries. My master knew my utter dependence upon him for employment, and I became the butt of his company as well as of himself. He was a hard, bullying, passionate man, and I was his victim. Many blows I had to bear in silence, but one day his ill-treatment went beyond endurance, and I struck him. From that time he cherished a feeling of hate against me; many were the degrading things I was forced to do for him; finally, one day, while giving orders about the work, and complaining about the delay, he became enraged, gave me a dreadful blow in the back with a billet of wood, and presently thinking his deed might come within reach of the law, fled with his company.

I was left alone, badly injured, without any means of helping myself, and had it not been for an old woman who was passing at the time, I believe I should never have recovered. The dear old soul led me to her cottage, and there nursed me until I was convalescent.

I was now about nineteen years of age, completely destitute, with no means of support, no friends, and nowhere to turn for a night's rest. My condition so preyed upon my mind that I became one of the most miserable of mortals. Luckily, however, as if Providence had interfered for me, a party of strolling players overtook me upon the road, along which I was painfully toiling. I asked them for employment, however humble. They agreed to take me, and I was fortunate enough to win their friendship. I received small parts in dramas, &c., and acquitted myself so well as to gain their esteem and confidence. It was with them that I first attempted the character of a clown, and that proved my first step toward success in life. I remained with them nearly two years, gained great proficiency in my adopted profession, and having been very careful, saved a small sum of money.

At the end of that time, I resolved to sail for America. With regret I took leave of my comrades, to whom I had become sincerely attached, and in due course arrived in New York.

In that city I readily found employment in my profession, made many friends, became a great favourite with the public, and obtained a decided success. One point I always aimed at, and that was to utter none but original jokes.

At this eventful period of my life I often directed my thoughts homeward, and, thinking of the days of my childhood, an irresistible longing crept upon me to return and visit my parents. So great was this strange yearning to see those who had given me life, and whom, perhaps, though not wilfully, I had neglected, that I determined to return to my native land. Often on the voyage home I pictured to myself the happiness of meeting my parents, of making them comfortable with my earnings, and of spending many happy hours in their company. How strange is this desire for home! How joyous I felt at the prospect of seeing once more those who were dear to me, and from whom I had been separated for so many years. But alas for

human hopes! My dreams of happiness were cruelly disappointed, for on my arrival at the home of my birth I found them gone. Yes, friends, not gone for a short journey, but to that land whither you all will go. They had passed through that strange, yet necessary change which you call death, and my only consolation was to visit their pauper graves. My father had fallen a victim to hunger and drunkenness, and my mother had survived him but a short time.

Thus were my hopes dashed away. While at their grave what thoughts rushed through my brain! How different might have been my life had I been blessed with parents who had watched, trained, and cared for me as parents ought to care for their children; and I felt how much more than a child in name I should have been to them had they shown a gentler nature towards me. Hard words and blows are of no avail on a stubborn donkey, and such I considered myself to be. I felt I had no one to love, no friend who would mingle his tears with mine, and many were the prayers that I offered up to my Most High Father.

Completely unmanned by this sudden shock, I determined to return to America. I was then twenty-two years of age. At New York I again followed my profession, and met with greater success than ever, so that I presently found myself in a condition to retire from the stage, and embark in another line of business, not so exciting and tedious as that of a clown.

The manager arranged a farewell benefit for me, and the day was fixed for October 25th, 1845. It only wanted seven days to complete my twenty-fifth birthday. A large and brilliant audience assembled to do honour to the occasion, and the house was crowded in every available space. Everything passed off well until the close. In the concluding scene, elated with the kind wishes, continual greetings, and applause of the vast audience, I determined to leap upon the shoulders of the pantaloon who was standing somewhat on an eminence, and, in that position make my final bow. I leaped. The pantaloons staggered under my unexpected weight. I was pitched headforemost upon due footlights, receiving fatal injuries, and then and there my spirit took its flight to other regions. This ended my mortal career.

In the Spirit-land—the change to which I could not at first understand—I met my father and mother. We greeted each other, and were happy together until I was removed higher. Now my mission is to come back to earth, and through my slumbering medium demonstrate to mankind the grand and glorious truth of immortality and the possibility of spirit communion.

“Oh listen man  
A voice within as speaks that startling word—  
‘Man then shalt never die!’ Celestial voices  
Hymn it unto our souls. According harps  
By angel fingers touched, when the mild stars  
Of morning sang together; sound forth still  
The song of our great immortality.  
Thick-clustering orbs, and this our fair domain,  
The tall dark mountains, and the deep-toned seas,  
Join in this solemn universal song.”

Oh! what might my life have been had I only known that ever around us hover the spirits of the departed, ever ready to comfort and console us in our hours of trial and need! Instead of this I was deprived of home-happiness, home-comfort, home-training, and of the knowledge of spirit care and communion, and when I hear "Home, Sweet Home" sung in the spirit circles, these recollections of the past rush through my mind, and I pray to God that none of you may ever be deprived of your "Home, Sweet Home." Had I known a 'Home, Sweet Home' my career in life might have been one of usefulness and instruction to my fellow creatures and of happiness to myself, instead of which I played the part of a poor despised clown; but when friends welcome me with love from their hearts, when I find souls deeply sympathetic for their fellow creatures, I in a measure forget the past.

I am only too happy to manifest to my friends in earth-life, and do all is my power to teach and instruct them in the truths of spirit communion; yet, I often meet in your circles those who, in spite of our desire to convince them of our existence and power, and thus bring comfort and knowledge to their minds, are disposed to annoy, ridicule, and insult us and our medium. I feel the most unutterable contempt and disgust for these people so "enlightened" in this your nineteenth century. To them is the loss, to us the grief and pain.

Such is the sketch of my life. I should like to give many minor details to fill up these outlines but I fear that if I continued longer I should exhaust Mr. Eglinton. It is my intention, whenever "conditions" allow it, to write a complete history of my life, and when done you shall be favoured with a copy. Joey wishes you Good bye, and may God bless you.

Thus ended the narrative. During its delivery "Joey" could at times scarcely master his emotions. Sometimes his voice faltered, at others he seemed fired with energy, and throughout was exceedingly impressive.

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# THE BUILDING OF THE SPIRITUALISTS' NATIONAL UNION

## Part Three:

We concluded in the September issue (8.9) of Psypioneer,<sup>28</sup> with the rise of the Yorkshire District Committee and some criticism of The British National Association of Spiritualists (BNAS). We noted the important and influential part the Lancashire Committee had played in the 1870's. At their annual conference on August 1st 1880, held at Bolton it was resolved to convene a "General Conference of British Spiritualists" to be held at Manchester on Sunday and Monday, October 24th and 25th, 1880.

In the lead up to the conference we can note:—<sup>29</sup>

## PROPOSED CONFERENCE OF SPIRITUALISTS

The Lancashire District Committee have resolved that a General Conference of British Spiritualists shall be held in Manchester in October, and that all Spiritualists in the United Kingdom be invited to attend, with a view to take into consideration the state of the movement, and how its interests may be promoted, its adherents more closely united, and its working forces more efficiently utilised.

The Executive Committee, who have direction of the arrangements, consists of Mr. J. Lamont and Mr. J. Chapman, Liverpool; Mr. W. Johnson, Hyde; the Misses Blundell and Mr. R. Fitton, Manchester; Mr. C. Parsons and Mr. J. Sutcliff, Rochdale; with Mr. J. J. Morse, 22, Palatine-road, Stoke Newington, London, as Honorary Secretary. The meetings of the Conference will be held in the Temperance Hall, Grosvenor-street, Manchester, where there will be three special services on Sunday, October 24, when trance addresses will be given by Mr. J. C. Wright, of Liverpool; Mr. W. H. Lambelle, of Newcastle; and Mr. J. J. Morse, of London. Monday will be devoted to the reading and discussion of papers on the following topics:—

The Principles of Spiritualism.

Is Spiritualism a Public Movement?

Are Paid Workers requisite for the promotion of Spiritualism?

Ought Spiritualists to constitute themselves a party in the State?

Is a National Federation desirable?

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<sup>28</sup> Volume 8, No.9:—*The Building of the Spiritualists' National Union: Part Two – Paul J. Gaunt*, pages 311-325:—  
<http://www.woodlandway.org/PDF/PP8.9September2012.pdf>

<sup>29</sup> *Spiritual Notes* October 1880 page 61.

The Future Work of Spiritualism.  
Mediums, and how to use them.  
Trance Speaking: its Value.  
Evidences of Healing Mediumship.  
Why is Spiritualism not held to be respectable?  
Local Societies: or the work and its value.  
District Organisations: their Objects, Constitutions, and Agencies.  
What are we doing for our young?

The proceedings will be brought to a close by a conversazione on Monday evening. We are requested to state that papers to be read at the Conference are respectfully solicited; that it is urgently desired that contributors will not allow their papers to exceed fifteen minutes in length of time required to read them; and that all papers must be sent to the Executive Committee under cover to the Secretary.

We heartily wish our friends the most complete success in their excellent work; and we will add one other wish, that we ourselves could be with them.

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At a meeting of the British National Association Council, held on Tuesday September 14th it was recorded in their proceedings:—<sup>30</sup>

A letter was read from Mr. Morse,<sup>31</sup> as honorary secretary of a committee appointed for the convening of “a general conference of British Spiritualists” to be held in Manchester in October, and inviting the B.N.A.S. to send a deputation. After some discussion the following resolution was unanimously adopted:—

The Council of the B.N.A.S., has heard with great interest of the proposed conference of Spiritualists to be held at Manchester on the 28th October. While it sincerely sympathises with the objects of the Conference, so far as it understands these to be in the direction of united energetic action of Spiritualists in all parts of the country, it is not prepared to send a formal deputation. The Council hopes, however, that the Conference will be attended by some of its members in their individual capacity, and will be glad to cooperate in every possible manner with any future action which may result from the Conference.

The conference was reported by *Spiritual Notes*; the only other reports noted below are the *Spiritualist*, and the *Herald of Progress*. These reports I have been unable to access, the

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<sup>30</sup> *Spiritual Notes* October, 1880 page 65.

<sup>31</sup> Morse had announced in February 1880 he was to move from Derby, and return to London (Stoke Newington). At this time he was also President of the Dalston Association of Inquirers into Spiritualism, closely associated with BNAS. It was to the Dalston Association the young Florence Cook first came, meeting her early supporter Thomas Blyton.

*Spiritualist* report by William Harrison whose journal was nearing its end,<sup>32</sup> would be of interest. *The Spiritualist* was originally the organ for BNAS, publishing their proceedings etc, prior to *Spiritual Notes*, but long disagreements between Harrison and BNAS led to their separation. *The Medium and Daybreak* had had a falling out with the Lancashire District Committee prior to the conference, so they did not report on this.

## CONFERENCE AT MANCHESTER

At the annual conference of the Lancashire Committee of Spiritualists, held at Bolton, on the 1st August last, it was resolved to convene a General Conference of British Spiritualists in Manchester, on Sunday and Monday, October 24th and 25th, and an Executive Committee was appointed, with Mr. J. J. Morse as honorary secretary, to give effect to his resolution.

The proceedings were commenced on Sunday, the 24th ult., by special services in the Temperance Hall, Manchester. The audiences were exceedingly good, and excellent addresses were delivered by Mr. J. C. Wright, Mr. W. B. Lambelle, and Mr. J. J. Morse. Mr. J. Armitage, of Batley Carr, presided in the morning; Mr. J. Lamont, of Liverpool, in the afternoon; and Mr. Cross, of Macclesfield, in the evening.

The Conference proper commenced on Monday morning, the attendance comprising friends from London, Salford, Liverpool, Bury, Rochdale, Newcastle-on-Tyne, Darlington, Bradford, Sowerby Bridge, and several other places.

Mr. A. Fitton, of Manchester, was elected chairman of the morning session, which he opened with a few appropriate remarks; and letters of regret for their unavoidable absence were read by the honorary secretary, from Mr. W. Stainton-Moses, Mr. E. Dawson Rogers, Mr. A. T. T. Peterson, and Mr. T. Everitt, of London, and from Mr. Rees Lewis, of Cardiff, and Mr. Burton, of Newcastle.

The appointed business was the reading and discussion of various papers which had been sent in for that purpose, but the Conference ruled that all papers not bearing on the question of organisation should be taken as read, and handed to the representatives of the Press, who were present, for publication. A long and rather desultory conversation ensued, in which the operations and the position of the B.N.A.S. were somewhat severely, and as we think, mistakenly criticised. In the course of the discussion several resolutions and amendments were proposed, but they led to no result, and Mr. David Richmond<sup>33</sup> ultimately submitted a motion for the appointment of a committee of five to co-operate with the existing district committee and other organisations in their efforts to promulgate the truths of Spiritualism. The debate on this motion was heartily sustained

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<sup>32</sup> From the *Spiritualist* January 20th 1882: "... it will be necessary to cease issuing "The Spiritualist" after next Friday, or Friday week." This was published in the *Medium and Daybreak*, January 27th 1882, page 57.

<sup>33</sup> David Richmond was one of the very early active supporters of the Progressive Spiritualists conventions, in the 1860's, more on this later in the series. See Psypioneer Volume 2, No.5:—Keighley celebration 1882, pages 105-106:—<http://www.woodlandway.org/PDF/2.5%20PSYPIONEERFoundedbyLesliePrice.pdf>

by Mr. J. Chapman, Mr. Chatham, Mr. J. C. Wright, Mr. T. Blyton, Mr. Lees, Mr. Shaw, Mr. Campion, Mr. R. A. Brown, and several others, but no decision had been reached when the Conference adjourned till the afternoon.

At the afternoon session, Mr. J. Lamont having been elected chairman, the discussion was resumed, and Mr. T. Blyton was invited to read his paper on "District Organisations, their Objects, Constitution, and Agencies." This paper elicited expressions of warm approval, and Mr. W. Johnson then proposed that no action should now be taken on Mr. Richmond's motion. Mr. Johnson's proposition was carried, and Mr. Richmond's motion accordingly fell. Mr. W. B. Lambelle thereupon proposed that efforts should be made to establish district committees who should send delegates to conferences to be held periodically.

This suggestion was supported by Mr. Johnson, and a resolution moved by that gentleman was ultimately adopted, providing for the appointment of a committee to collect information as to the form and character of district organisations, to lay such information before the various societies and circles in the kingdom, and to invite co-operation. Messrs. R. A. Brown, Brahma, Dawson, Shaw, and Thompson, were chosen to constitute the committee; Mr. Brown to act as secretary. Thus the real question of organisation was in reality leftover for further and more matured consideration—a course which the majority of the Conference evidently regarded as the wisest and most prudent that could have been adopted.

An able paper by "M. A. (Oxon)" was then read to the Conference, urging the necessity of a national federation amongst Spiritualists. Its valuable suggestions were heartily appreciated, but after the resolution which had just been adopted, no indication was given of a desire to take present action upon them. We give Mr. Stainton-Moses admirable communication in another page of our present issue.

Votes of thanks to the contributors of papers, to the Press, and to the chairmen, brought the proceedings to a close. The representatives of the Spiritualist Press who were present were those of SPIRITUAL NOTES, the *Spiritualist*, and the *Herald of Progress*.

In the evening a large party assembled to partake of a social tea, which had been furnished in excellent taste by Mr. and Mrs. Chiswell, and Ms. Emery. Tea was followed by an excellent concert, and by addresses by Mr. Richmond, Mr. Harrison, Mr. Lambelle, Mr. Weight, and Mr. Morse, Mr. W. Johnson making a genial and efficient chairman. A very hearty vote of thanks was accorded to the honorary secretary for his valuable services in connection with the Conference.

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As reported, a paper was read from M.A. (Oxon) – Stainton Moses, who urged the necessity of a national federation amongst Spiritualists, which is well worth re-publishing here:—<sup>34</sup>



## PROPOSED NATIONAL FEDERATION AMONGST SPIRITUALISTS

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*Read before the General Conference  
of Spiritualists, held at Manchester,  
October 25th.*

When I found myself unable, from pressure of duties that cannot be neglected, to attend the Manchester Conference, and when I found that I must put what I have to say on paper, and trust to the effect of logical argument without any adventitious aid from such persuasive powers as spring from earnest conviction and enthusiasm for one's subject, I felt at a great disadvantage.

For written words sound cold, and lose much of their effect apart from the living voice of the writer. The very importance of the subject on which I write makes it the more difficult to put what I wish to say as I should wish to say it. Nor can I hear the criticisms to

which I hope my paper will give rise, and meet them as I should like to do on the spot.

Yet the attempt must be made, for surely there never was a time when it more behoved Spiritualists to stand shoulder to shoulder in defence of Truth, or when they were less inclined, apparently, to do their duty in this respect.

The Philistines are upon us, and lo! the strong man Samson is shorn of his strength by reason of disunion. We present no united front to the enemy: we are apathetic, crotchety, self-centred, destitute of that manly self-denial and self-sacrificing zeal which causes a man to labour for the Truth that he has got, and to do what is often a very hard thing,—to sink his own private whims and fancies in presence of the great

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<sup>34</sup> *Spiritual Notes*, November, 1880 page 75-6. Photograph taken from *Light*, September 10th 1892 (obituary notice).

Truth that he and his co-believers have in common, and which, by virtue of its very possession, they are bound to defend.

I look in vain for this spirit. I find much zeal, not always “according to knowledge.” There is an immense amount of desultory effort put forth all over the country, which, if it were directed aright, would cow our enemies into so much toleration as is involved in letting us alone. Spiritualists are increasing in number day by day, but most of the later converts hide their light under a bushel, and shrink timidly away from public contact with what, in the eyes of many, is a discredited cause discredited as much by the fully and fraud that has besmirched it as by the persistent and shameless misrepresentations of the Press.

All this makes us powerless. Would the person who has been posturing before the world as “a great exposer” of Spiritualism—the man who calls himself Stuart Cumberland,<sup>35</sup> friend of the Home Secretary<sup>36</sup> and of Dr. Forbes Winslow, and who is the son of a butcher’s clerk at Oxford,—would he, think you, have got the ear of the Press as he did, if we had had a proper organisation with sufficient funds to shew him up for what he is? As soon as a few private individuals did that, he turned and ran fast enough, under the flimsiest and stupidest pretence that *he had got what he wanted!* *Had he?* He got what he richly deserved, but never any man *wanted* it less.

This was done by private effort. It ought to be possible to do such work in the name of British Spiritualism, which should be organised for the purpose on the broadest basis, and on the most comprehensive principles. We want no such small vigilance committee as the *Spiritualist* newspaper suggests. In days of old, and not so very old either, Mr. Garrison was for ever telling us that it was necessary for any public body to have a huge council, lest the power should get into the hands of a clique. Our safety was to be in numbers; now it is to be in a committee of “not more than five or six, of whom two should be lawyers.” It is impossible not to smile, though somewhat sadly, at such a suggestion from such a source.

What we do want is to establish that magnetic bond of sympathy between existing societies in all parts of Great Britain, which shall make of them one coherent whole, an organised and properly articulated body, whereof “if one member suffer all the members suffer with it.”

Each society—I believe there are more than forty existing societies, and I wish there were 400—should do its own work in its own way, labouring as opportunity serves for the spread of truth, and studying, as best it can, the mysteries that meet us at every turn in Spiritualism. Each society should send its delegates to a central meeting

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<sup>35</sup> The problem was surrounding the American mediums Mr and Mrs J. W. Fletcher, which was a long drawn out affair on which we shall report subsequently.

<sup>36</sup> A memorial to the Home Secretary Sir William Hardcourt (28 April 1880 – 23 June 1885), had been prepared by BNAS regarding the problems of mediumship and the 1824 Vagrancy Act. This document in October 1880 was available for signatures to be added throughout the country.

place, where the representatives of British Spiritualism should meet periodically for the transaction of business, and at any time when occasion may demand. This Board of Delegates, at which all societies should be represented, and to which all would contribute funds in proportion to their size and according to their power, would administer the national income and transact the national business.

Naturally their permanent place of meeting would be in London, at the offices of the chief London Society, in Great Russell-street, [BNAS] where there is, ready to hand, all that is necessary for such meetings. But once a quarter, in the chief centres such as Manchester, Newcastle, Birmingham, Liverpool, and the like, conferences would be held, and the delegates would transact their business there so as to keep up a fresh and active interest in every district.

No society in this National Federation, should arrogate to itself any supremacy. There must be a head, and that head is naturally formed in London where the chief business would be transacted, but the governing body would be the Board of Delegates from the societies throughout Great Britain, and they would elect their president and officers. Such a Board would be national in its representation, and would have a right to act in the name of British Spiritualism, which, in my judgment, no existing society has.

There are details to be considered, and to be worked out. This I do not detain you with now. It is sufficient that I indicate broadly a plan which I believe would work well, and be of the utmost service to the cause.

If it be considered that I am too revolutionary, that I aim too high, that I propound a scheme of a magnitude beyond our present growth, then I say, take advantage of existing arrangements. Make the B.N.A.S. truly national, by affiliating yourselves to it as a centre, and giving it power to act in the name of the Spiritualists of Great Britain. It has all the will; give it the means. If its constitution is susceptible of improvement, and I am far from saying that it is not, let us have your delegates at our Council Board, and let us hear what your wishes and opinions are. I speak with the certainty of intimate knowledge when I say that there is a single desire on the part on the Council of the B.N.A.S. to co-operate heartily with all who will accept their co-operation. But out of all the societies in Great Britain only an infinitesimal minority are affiliated to us, and it is hard to stand aloof, and at the same time blame us for not being truly national in our comprehensiveness. Let all affiliate themselves, and then we can act with a power and prestige now denied us.

A final word. For the love of dear life, for the sake of the future that may be ours if we will only learn to act as a disciplined body, and not as a mere concourse of individuals, do not let this Conference evaporate in talk. We all have our opinions; by all means let us hold them; but surely they need not make us angular and crotchety, and unwilling to act with others. What we want is to get our *facts* before the world; *opinions* can afford to wait. To this end we must merge our differences, which are purely superficial, in one common determination to repel attack, wherever directed, by

prompt, united action, and to stand shoulder to shoulder in defence of the great central truth which we all hold in common.

If we do this, the future of Spiritualism is assured. If we do not, I believe its progress may be indefinitely delayed, and that it may be left to another generation, when the sons shall be wiser than their fathers were, to do the work which ought to have been done by us.

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This relationship was not destined to happen and no union would be formed, as we noted previously in this series. In May 1882 BNAS decided to re-constitute the Association under a new Constitution by the name, “Central Association of Spiritualists,” taking over the membership and premises of BNAS. Later, at a meeting on October 25th 1883, the Central Association of Spiritualists was dissolved. Stainton Moses moved for the foundation of a new society, subsequently to be called The London Spiritualists Alliance, (LSA).

In March 1879 Emma Hardinge Britten announced:<sup>37</sup> “... her determination to return to England, and end her days in her native land.” ... *Spiritual Notes* stated “Let us hope she will not become a recluse all at once on her return amongst us.” Emma at this time would be on her Australian tour with her husband, and would soon to be moving on to New Zealand – San Francisco – overland to New York, and finally arriving in England in early 1881. On Emma’s arrival it may have looked as if she had retired from public service, as little was heard from her until September of this year:—<sup>38</sup>

## A PLEA FOR THE REVIVAL OF SPIRITUALISM

BY EMMA HARDINGE BRITTEN

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TO THE ENGLISH SPIRITUAL JOURNALS

Some eight months ago I returned from a long tour round the world, and many years of incessant labour, intending to devote one twelvemonth to rest and urgent family duties. With this view I refused to fulfil any of the numerous engagements to lecture tendered to me, and I now beg to state why I rescind this decision, and desire to give such service as my health and strength will permit, to the cause of spiritual propaganda for a brief period. From every side I heard of the many “disgraces” that “evil doers had put upon the cause,” and how many of the “best people” who had formerly graced its ranks had withdrawn from all public connexion with it.

³⁷ *Spiritual Notes*, March 1879 page 113.

³⁸ *The Herald of Progress*, September 16th 1881, page 123.



During my residence here, I have been a silent, but not uninterested, observer of this policy and its results.

As may be expected, Spiritualism has indeed sunk to a very low ebb, but still it is by no means defeated by its TAME FRIENDS. Here, in the North of England, I find any number of those earnest souls who have even more to lose than the wealthy and influential, giving their all to maintain the truth they believe in, but, of course, working the stream for want of that support which has been withdrawn from them. After earnest questioning on the part of my spirit friends, which I considered to be "*the best people*," those who had deserted the cause for fear of being tarnished by the ill name put upon it, or those who still risked everything to stand by it, and I have had to come to the conclusion that the "best people" are those who bravely do their duty in despite of obstacles,

rather than those who retreat behind them; and so I have at last yielded to the desire of my spirit friends to do what lays in my power to show the world that Spiritualism is one thing and Spiritualists are another; also, that no individual or community can, in their own good or bad actions, represent a world-wide cause like Spiritualism. I am quite aware that if those who possess wealth and influence would come forward to lift up their cause, instead of boasting that they had done so much in shrinking from it, they would replace it on the pinnacle of popularity which it occupied when I came to England twelve years ago. But each one knows his own duty best, and if those who will not uphold the cause they believe in for fear of the scandal that has been brought upon it, can reconcile their conduct and their responsibility hereafter, it is their affair, not mine; meantime, I believe that anything I can do for the cause of Spiritualism is now more imperatively demanded than ever.

I know, beyond a doubt, that the great success of the movement in America is due to the zeal acid activity of its PUBLIC PROPAGANDISM. Private investigation of phenomena goes hand in hand there with public expositions of its facts and philosophy; neither ever did, or ever can, act alone, but combined, they are irresistible.

The drawing-room Spiritualists of Europe, who ignore the rostrum and the newspaper, may satisfy themselves here, but may find hereafter that they have been commissioned to distribute the bread of life to others as freely as they have received it, and failed to do so. Let me add, that those who attempt to salve over their consciences

by urging that the world has the Bible (revised), the churches, and tens of thousands of Christian pastors ready to minister to it, had better read the columns of the daily papers; see the enormous fruits of ever-increasing crime that their much vaunted systems of eighteen centuries religious growth is producing, and if they are not satisfied that the people are pining and perishing for want of true practical religion, I am; and finding that religion, in the facts of immortality and personal responsibility, demonstrated by Spiritualism, I mean to dispense it as far as I can, and that even if the great ones of earth won't put forth a hand to help me.

Let the friends of the cause in the North of England, or within a combatable distance from my residence, understand, therefore, that I am ready, for a short time, to give lectures, as heretofore, on Spiritualism. Let them help me, as I will help them, to put our faith fairly before those who will come to listen, and it is quite possible that we may effect as much for the cause of truth as if the very "best people" were with us. Perhaps they will be; certainly we may rest assured the best spirits will be there, and in that faith I am now ready to receive applications as early as possible, addressed to "Emma Hardinge Britten, The Limes, Humphrey Street, Cheetham Hill, Manchester."

Sept. 7th, 1881.

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Shortly after this announcement, Emma was back on the platform in the north of England. I have been unable so far to locate the actual date of the Second Annual Conference of the Yorkshire District Committee of Spiritualists, but if the common sequence of dates applies it would have been in July. The *Herald of Progress* later published the paper given by its president Mr. B. Lees (Sowerby Bridge). It is quite a long report, but gives a good overview of the then present state and problems within the District Committees and gives some foundation to the remarks contained in Emma's letter to the journals:³⁹

ORGANIZATION

THE YORKSHIRE DISTRICT COMMITTEE OF SPIRITUALISTS, ITS WORK AND ITS GUARANTEE FUND.

*A Paper read on the occasion of the Second Annual Conference of the Association held
at Keighley, by MR. B. LEES, PRESIDENT.*

We have now passed the second year of the existence of this committee, and the time has arrived when we ought to look back at what it has done, ascertain its present position and make new resolutions and fresh efforts for the future. But there are many who ask what is this Yorkshire Committee, and for what purpose do you require a Guarantee Fund.

³⁹ *The Herald of Progress* October 21, 1881 pages 187-188.

It appears to me that there is a considerable amount of misunderstanding on these points, and that the prime object for which this Association was formed is in a great measure ignored or lost sight of.

The first meeting of the Yorkshire District Committee of Spiritualists was held at Sowerby Bridge on the second Sunday in July, 1879. Previous to this each Society in the District managed its own affairs. The Committee does not interfere with the private methods and internal arrangements of Societies in the least, but merely undertakes to manage the control of the speaking arrangements. And it was thought that by united effort and a perfect understanding betwixt the different Societies, a Committee could arrange a plan of speakers for all Societies, which has been a perfect success.

The Committee meet monthly, and is mainly occupied in making out this plan of speakers. This however is not the prime object for which the Yorkshire Committee was formed.

I am afraid some of us attend the Committee meetings and having gone through the operation of plan making, appear to be quite satisfied, and depart under the impression that they have fully performed the duties entrusted to them. If this be all that was contemplated by the promoters of this Association, there is no need whatever for a Guarantee Fund.

What, then, is the prime object for which this Yorkshire Committee was formed. A small slip of paper which was printed and circulated at the time, states this object in unmistakable language, and is as follows:—*To supply our Yorkshire platform with efficient speakers*, and as efficient speakers cannot be had for nothing (as a rule), it was decided, in order to effect this object, to adopt the pattern of the Lancashire Committee, and raise a £500 Guarantee Fund, the payment of which should be distributed over the period of five years, or in other words it was decided to raise a 100 pounds a year by voluntary subscriptions in the form of one pound shares.

This plan, I believe, was suggested by the Lancashire Committee which kindly sent an efficient deputation to assist and counsel us in the formation of a Committee for Yorkshire.

With this 100 pounds per year, augmented from time to time by collections taken at meeting rooms, it was estimated that one or more of our best speakers might be fully employed going round to the different Societies in the district daily, and in this way sow the good seed of our grand philosophy, and not half matured and undeveloped specimens of it—and in this way it was hoped that a good foundation would be laid, upon which a noble superstructure would eventually be reared.

This, then, being the prime object which the promoters of the Committee and the subscribers to the Guarantee Fund had in view when this Committee was formed, how do we stand to-day in relation to this object?

According to the reports which have appeared in the *Herald* from time to time, the Association is in a very healthy and flourishing condition, and of course leaves nothing to be desired. I know not who may have furnished these reports, but I for one protest, and strongly protest, against the habit of gilding over these matters, and offering for gold a base metal.

Benevolent people do not, as a rule, bestow their alms where there is plenty and to spare. And we may depend upon it people will not put their hands into their pockets to help a struggling cause, when we tell them that it is prosperous and flourishing.

This practice of gilding over reports is a great injustice, and very disastrous in its effects, and is a feature characteristic not only of the Yorkshire Committee, but of other District Committees as well. All were led to believe by these reports in the very flourishing condition of the Lancashire Committee, and were looking hopefully for great and happy results, when behold next day as it were, we read in the *Medium and Daybreak* of the entire collapse of that body.

And the same may be said of the Midland Committee, for as reported in the *Herald* some three or four months ago, this Committee was obliged to abandon its purpose of supplying their platforms with efficient speakers, because the subscribers did not come forward with their subscriptions to help on the work.

This, then, is the condition according to public announcement of the Lancashire and Midland Committees, and notwithstanding the favourable reports respecting Yorkshire District Committee, yet so far as its prime object is concerned, this Yorkshire Committee is in precisely the same condition as the others. And although we have done the best we could with the means at our disposal, yet at the last two meetings of the Committee, it was found that we were without funds, and that a considerable amount was due to the Treasurer, and I believe that to-day we find ourselves in nearly the same predicament. The consequence is that for some time past we have had to discontinue to engage *efficient* paid speakers. For the time being, then, it is clear that the prime object of the Committee is in a great measure defeated, and how can we account for this state of things, is the question which is asked everywhere by the subscribers to the funds. A few good and earnest Spiritualists, who had faith in the movement, subscribed some two, some three, and others five shares to the fund, believing that the Spiritualists were of one mind in the matter, and that the effort made would be unanimous, and thought that the £500 Guarantee Fund would work wonders, but when we tell them, as we are bound to do if we are honest, that not more than one quarter of the £500 has been subscribed they complain that the Spiritualists have not kept good faith with them, and threaten to give up their subscriptions also, and a few have not only threatened it, but done so.

Well, now, how is this condition of things to be accounted for, and what is the remedy?

These are the questions of the hour, and to which we ought to give our immediate attention. How is it that in the whole of the Yorkshire district, including no fewer than nine societies associated with the Committee, only £28 a year, or something less than £3 a year from each society and from the whole countryside, can be raised to carry on this grand movement as we call it? Is this to be taken as representing the full value of the estimate which Yorkshire Spiritualists have of modern Spiritualism? It is hard to think so.

One thing that has done much to hinder progress is that we do not work in harmony. We are split up into factions, and are, therefore, out of joint. While one portion is bent upon engaging the best speakers that can be had to occupy our platform, another says it is not required, that we object to paid speakers altogether, and that all speakers ought to give their work free of charge, and you may do what you like, but we will not help to pay for it, and if they do pay at all, pay just as little as possible.

How, then, can we expect the Committee to succeed so long as this continues? If the sun said I will not shine, or the rain said I will not water the earth, we should have no delicious fruits or fragrant flowers, or fields of golden corn. It is only by united action and the harmonious operation of forces that great results can be achieved.

It is said we can do without paid speakers. But how can we expect talented men and women who have to earn their bread and butter, to work for nothing and pay their travelling expenses from place to place, let alone the impossibility of attending to any other regular employment besides attending the calls of societies.

But I have heard some say, again: Oh, our own local mediums will do as well, and at this statement I am utterly astonished! We have in our midst a number of mediumistic persons forming our acquaintances and friends. They have met with us at our firesides, and have pleased us with a quantity of fireside talk, and have convinced us that their mediumship is genuine, and we have been delighted with their performances—and in this quiet fireside way these homely people are capable of doing much good. Nay, but for this kind of work, modern Spiritualism would never have attained to its present position.

We ought, therefore, to allow these mediums to labour in the sphere for which they are fitted, and not persist in forcing them before the public, and thus causing them to take upon them-selves the gravest responsibilities, very much against the inclinations of some of them.

We, as Spiritualists, can listen with pleasure to our mediumistic friends, and enjoy their company, and can understand and allow for inaccuracies and many apparently ridiculous things.

Yet when we invite the public to come and listen to an exposition of our philosophy, which we boast of being so much in advance of modern thought, they expect to hear

something better than a number of ungrammatical, incoherent, and meaningless sentences strung together in confusion.

I know that the public often attend our meetings, and go away laughing at our pretensions, in setting ourselves up as the pioneers of progress. In this way we are doing more harm than good, and are guilty of retarding the growth of the movement.

We shall never get the intelligent portion of the public to listen to us so long as we adopt this plan, and until we can get intelligent people to listen to us in larger numbers, we may depend upon it we shall not make much progress. It would be a better plan to confine ourselves to private home circles, and close our meeting rooms to the public, excepting on such occasions as we are prepared to introduce to their notice powerful and efficient speakers, capable of bringing conviction to the mind. And if we fail to do this, if we fail to engage the best talent procurable, we fail to carry out the object for which the Yorkshire Committee of Spiritualists was formed.

Certain localities which it was believed would co-operate with the Committee, and from which considerable support was expected (namely, Leeds and Huddersfield), have entirely held aloof from it, and nearly all the well-to-do Spiritualists throughout the district, of whom there are not a few, have done nothing whatever in this matter.

What has been done, has been done mainly by a few rich in spirit, but unfortunately poor in purse, and who are still struggling to gain for the cause a better name, and yet these well-to-do Spiritualists never come forward to help in the struggle or subscribe to the guarantee fund.

If we look around us among the many religious bodies, we see their institutions flourish, their platforms ably filled, and their speakers well paid.

And are we as Spiritualists so much poorer than them, that our most efficient mediums are starving and our platforms rendered worse than useless through our inability to pay them?

I have no faith in this doctrine. What we are lacking is in effort and earnestness. It is very much to be feared that our Spiritualism is of a luke-warm milk-and-water Laodecean sort of thing, that while we have got a sort of Spiritualism in our heads it has not yet reached our hearts and our affections.

If we are true Spiritualists we shall not only hold Spiritualism as a theory, but make it a part of our every day life.

It is a mockery to boast of holding a beautiful philosophy and allowing our actions to contradict our profession. We profess to believe that the future life is a continuation of the present one under different conditions, and that the one succeeds the other as naturally as one day succeeds another, and that real sterling wealth is that which we shall take with us beyond the change called death, and which will continue with us throughout

eternity—that this wealth is constituted of good deeds, kind words and benevolent actions, and of sacrifices made for the good of others and that if we possess not these when we get stripped of our earthly tenement in a few short years at the most, we shall appear poor and starved and lean, with nothing but rags to cover our nakedness. We profess this, and yet at the same time and almost with the same breath we smoke our cigars, and drink our glasses, and otherwise spend both our money and our time on frivolous things, as if these were the main sources of our enjoyment, and if asked to contribute to a Guarantee Fund, oh! we can't afford, we, are too poor!

Friends, if our profession is worth a feather's weight, our money and our time will be much more pleasurable and profitably spent in spreading a knowledge of our cause, and in promoting the welfare of humanity, than spent in such things as we have enumerated. In fact the good we do for others is capital placed in the heavenly bank for future use.

Then let us be in earnest, and let us put our faith into practice and if we have not the ability to put our thoughts into words in such a manner as is best calculated to bring conviction to the minds of others, let us show our willingness to engage and pay those who have got this ability, and in this way sustain our claim to be the promoters and pioneers of a progressive movement.

It is very unfortunate that at this special moment when the outside world are doing their best to bring Spiritualism into disrepute, the Spiritualists themselves should be so indifferent and so lacking in earnestness and enthusiasm.

If even there was a time when a strung and united effort was needed to plan the propaganda of our movement on a better basis and lift it above the scorn and contumely of our opponents, that time is now. Let us, then, make the effort.

If everyone who has subscribed to the Guarantee Fund will double his subscription, I am prepared to double mine, and I feel confident that by a determined effort the number of subscribers might be considerably increased, and that not only 100 pounds, but 200 pounds a year, might be raised in this manner to carry on this most important work.

B. LEES.

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To conclude this issue, attention should be given to the front page of the recently founded journal; *Light*, Saturday, December 17th 1881.⁴⁰ A paper was printed which was read by Hardinge Britten before the Newcastle-on-Tyne Spiritual Evidences Society entitled “Organisation” which gives us her position.

This partly quoted below:

“... let me say, in brief, that I deem the main doctrine of Spiritualism is that of man’s personal responsibility, and the fact that he suffers or enjoys, in the life beyond, the consequences of the evil or good he has done on earth. To me, these are the only teachings that will lift man up from the slough of crime and wrong in which he is now steeped; these, the doctrines that will ultimately become the world’s redeemer. Confident that every human being must work out his own salvation; feeling impelled by beloved Spirit friends to impress my own solemn convictions on my fellow mortals; I resolve to devote as much of my life and effort as possible to the promulgation of this doctrine, and I deem that all who think with me must feel with me, and be as anxious as I am, to disseminate the facts and teach the salutary truths as stated.”

Emma draws attention to the above paper by Mr B Lees:

“... in which he [B Lees] comments wisely and well on the duty as well as the expediency of seeking for good professional speakers as the best and most acceptable means of filling the Spiritual rostrum and commanding the attention of those whom we wish either to convert from error, or impress with the truth and beauty of our faith. As I am writing against time, and merely hastily jotting down ideas as they arise, without any papers to refer to—in fact, writing in the waiting-room of a railway station—I can neither copy Mr. Lees’ excellent and common-sense remarks, nor quote from memory; but I wish my friends would refer to them and incorporate all the remarks therein set down as if they were my own sentiments expressed in Mr. Lees’ language. To all he writes on the subject of the rostrum and professional speakers, I cry “Amen!”

Paul J. Gaunt.

To be continued in the New Year ...

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⁴⁰ *Light* was started on January 8th, 1881 see Psypioneer Volume 4, No.11:—*The Origins of LIGHT*, pages 276-281:—<http://www.woodlandway.org/PDF/PP4.11November08.pdf>

See also Psypioneer Volume 4, No.11:—*Origins and Editorship of Light – Paul J. Gaunt The Jubilee of Light – Light, Some reminiscences of “Light” and the L.S.A. – Light, The late Mr. Henry Withall – Dawson Rogers, Decease of Mr. Henry Withall – Light, and Transition of Mrs. Withall – Light*, pages 243-250:—<http://www.woodlandway.org/PDF/PP7.8August2011.pdf>

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>

Mrs Miller's Gift CD:—Helen Duncan Séance, Ernest Oaten and Harry Edwards, Written and produced by Gerald O'Hara B.Sc. Psypioneer review, by Paul J. Gaunt pages 106-107:—<http://woodlandway.org/PDF/PP5.4April09.pdf>

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

