

PSYPIONEER JOURNAL

Founded by Leslie Price

Edited by
Paul J. Gaunt

Archived by
Garth Willey



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As we approach the 100 years anniversary of the sinking of the Titanic on April 14th – 15th, 1912 we publish this tribute:

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In Memoriam: The “Titanic”

The Two Worlds:—¹

MEN talk glibly about the conquest of the occult forces of the universe, and the making tributary to their wills of the denizens of the astral world. At times we hear much of the powerful dangers of black magic, anon of the powers and beauty of white magic. How much of truth is there in much of this talk? The question may well be asked in the face of the late grim tragedy of the sea, when some 1,500 men and women were swallowed up in the rapacious maw of the North Atlantic Ocean.

Also another question may be put: Has man conquered even the forces of the world in which he at present lives? Greatly daring, he rushes headlong upon his business and his pleasure. Strong in his self-confidence, he deems his knowledge and experience of material laws and forces sufficient to enable him to successfully vanquish all perils, and to virtually defy the grim and silent forces of the material world. To his surprise a coal mine explodes, a railway disaster exacts its toll, a ship builded with all his skill founders in four hours primarily from striking a glancing blow upon a partially submerged iceberg. Our children's children will tell the story of the lost “Titanic,” and the hundreds drowned therein. To-day we sit abashed at a calamity that marks how little we know after all, and how powerful are the forces that pertain to this life.

The horror of it all oppressed everyone. Out there under the stars, plunged into the icy sea, help or rescue impossible, young and old hurled to a watery grave, with agonising screams of the drowning ones for requiem in the midst of that welter of death. Such times try the strongest of us; they happily paralyse the weakest. As Spiritualists, we know that it was not death, as commonly understood, for our brethren who went down in that ill-fated vessel; but as men and women, as parents, husbands and wives, as lovers, and as newly-wed, we cannot but feel the agony and heartaches of the doomed, who, in that night of terror, seemed to be beyond the help of either heaven or their fellows. But piercing the murk, and looking into the inner, one can see the hosts of the unseen gathered to afford help and comfort to those hundreds of suddenly-liberated spirits. What these helpers met is difficult to describe—demented creatures, maddened with the terror still in their minds, distracted almost beyond the power of comfort, yet the dear Samaritans of the Summerland would work and strive to ease the pains and misery of the departed ones. No! the mind cannot picture the scene with equanimity, the spirit is too agitated to take it all in clearly. Little by little, as messages filter through from over there, we shall learn something of the spiritual side of the event.

¹ *The Two Worlds*, May 3rd, 1912

But the human side was full of marvellous heroism. Not only were all “British,” they were better than that, they were nobly human. That much stands out clearly. Those who went down to their passing were gallant as any soldiers who ever sacrificed themselves in the veriest of forlorn hopes. Of the captain and those of his officers who sank with him, no mere words can do them justice. Of the passengers who went down in the drowning monster, the same thing can be said. Amongst the latter will ever stand out distinctly the name of William T. Stead. So often scorned at, vilified, once imprisoned, counted by some as a fanatic, and as a fool because of his acceptance of the cardinal point of the philosophy of Spiritualism—communication between the living and the so-called dead—yet no other man’s name has called forth a tith of the eulogies and commendations. His splendid life was crowned by a splendid end. This world is blessed by such men; their deaths are as inspiration that lifts us all upwards and pushed us good-wards. Even those who ridiculed his association with our facts admit the splendid honour and humanity of the man. In that admission Spiritualists all over the world will lovingly and unreservedly associate themselves.

A word of honour is also due to the musicians upon the ship. The power of music to excite or soothe is well known. That the band upon the ship poured out its strains, and when the vessel was surely sinking playing, as the sad *dénouement* proceeded, the old hymn, “Nearer, my God, to Thee,” must have comforted many, while it was a splendid testimony to duty and nobleness of heart under the most trying circumstances. One of the noblest musicians of that little company was Mr. Theo. Brailey, the only son of Mr. Ronald Brailey, of London, a well-known medium. Mrs. Brailey felt the loss of her only son most acutely, as did his father, but the consolation that Spiritualism afforded, and the many sympathetic condolences sent, as well as the host of personal callers, have in a measure softened the trial. We join in the tender sympathies already expressed to them, as will all our readers also.

But a final word of honour is needed to the round off this brief memoriam. A word of honour due to those brave men deep down in the bowels of the ship, the engineers, firemen, greasers, and others who toil out of sight, yet who are the men upon which the ultimate success of every voyage depends. To remain at the furnace doors, to draw coal from the bunkers, to watch each bearing, to note the movements of rods, levers, and the complicated apparatus of modern enginery, while all the while the water was stealing in upon them, called for courage and devotion equal to that manifested by any other class of people upon the ship. Let us lift our hats, bow our heads, and reflect that our working brethren can show manhood with the best of us, standing unafraid to die, and doing their parts bravely unto the last.

Once again has this catastrophe demonstrated the truth of the immortal sentiment, “One touch of nature makes the whole world kin,” and kind, let it be added. Alas! That it should be the calamity is the one preacher to whom men will listen and open their hearts to receive his message. Perhaps if the facts of death were better known, the circumstances of life would be bettered?

LIGHT gave a similar tribute:²

“We remember that many of our immediate friends are sufferers—amongst others the family of Mr. W. T. Stead, and of Mr. W. T. Brailey, son of and Mrs. Ronald Brailey. Of Mr. Stead, there is no need to speak here—his achievements as one of the greatest journalists of his time are recognised on every hand. And of Mr. W. T. Brailey, it is only necessary to say that he died a hero’s death. As one of the musicians of the ‘Titanic’, he took part in that episode that will remain immortal in memory of our race:—

When the disaster occurred they commenced playing popular tunes, and when at last the ‘Titanic’ sank beneath them, they commenced playing the hymn. ‘Nearer, My God, to Thee.’ It was to the music of that hymn that the ‘Titanic’ took its final plunge into the ocean depths.”

But who was his father – Ronald Brailey of London, a well-known medium?

Brailey was a very well known early platform worker, like many today, a forgotten pioneer whose popularity as a fine demonstrator can now only be found in the old spiritualistic journals. His friend Alfred Vout Peters (1867-1934) who was serialised in *Psypioneer* in 2008³ wrote his obituary.⁴ Biographical information on Brailey is difficult to find, in the article below we find some record of his early life in an interview conducted and written by the well-known British propagandist, lecturer, author, and medium Horace Leaf (1886 circa – 1971).⁵

² This is quoted from an article titled: *The Great Calamity*, *LIGHT* April 27th, 1912 page 198.

³ See *Psypioneer* February 2008 Volume 4, No.2:—*Alfred Vout Peters – Paul J. Gaunt*, pages 29-38:—<http://www.woodlandway.org/PDF/PP4.2February08..pdf> Continued March Volume 4, No.3:—*An English Medium in the Celtic twilight - Wendy E. Cousins*, pages 54-60:—<http://www.woodlandway.org/PDF/PP4.3March08..pdf> concluding April Volume 4, No.4 pages 80-84:—<http://www.woodlandway.org/PDF/PP4.4April08.pdf>

⁴ *LIGHT*, March 28, 1931 page 149. **THE LATE MR. RONALD BRAILEY.** Sir,—My friend Ronald Brailey, who has so recently passed away, will be missed by many who knew him, especially by the remnant of the “old guard.” As a Medium for test purposes he could hardly be excelled. I recall the fact that when, for the first time, I saw him on the platform in 1897 he gave me a remarkable test. The last time I saw him as a public speaker he again gave me a remarkable proof of spirit return. I do not remember a Medium who had met with so much disaster and trouble as Mr. Brailey and his good wife. Their only son went down in the *Titanic*; later their bungalow at Shoreham was burnt out, they just escaping with their lives. Then they suffered from the police spy mania owing to our outrageous laws, and had many minor disasters. Now, after two years’ illness, Mrs. Brailey is left to face debts and hardship. Allusion has often been made to the “old guard”—surely the spiritualists will not allow a brave woman who is no longer young to face poverty?

I am willing to receive subscriptions on Mrs. Brailey’s behalf which could be acknowledged in *LIGHT*.

ALFRED VOUT PETERS.

51, Hunter Street, London, W.C.1.

⁵ See *Psypioneer* May 2008 Volume 4, No.5:—*Horace Leaf – Paul J. Gaunt*, page 127:—<http://www.woodlandway.org/PDF/PP4.5May2008.pdf>

In the 1990's I was given some original studio photographs of Spiritualist pioneers, three of these have remained unidentified during this research I can now identify one of these photographs as Ronald Brailey, which accompanies this article:

MR. RONALD BRAILEY

*The Two Worlds:—*⁶

SPECIALLY CONTRIBUTED TO THE TWO
WORLDS BY HORACE LEAF.

CHRISTIANS frequently refer to the person whose ministrations led to their conversion as their “spiritual father,” an appellation of honour to whom it is applied and of reverence to the individual who applies it. To be influenced in opinion and conduct as extensively as religious conversion supposes is an important incident in the life of anyone and naturally causes attachment to the individual who brought it about.



It was, therefore, with particular pleasure that I interviewed Mr. Ronald Brailey, for it was he who gave me my first convincing test of Spiritualism. I was then a sceptical inquirer, persuaded that the cult was due to fraud or delusion. Mr. Brailey dispelled that idea by telling me with wonderful accuracy what I knew he could not possibly have known by ordinary means. I was on the occasion one of a large audience, unknown, and probably unnoticed, by our subject. At that time Mr. Brailey was astonishing London audiences with remarkable demonstrations of clairvoyance and psychometry. It was by use of the latter gift he assured me of the truth of Spiritualism.

Many of the auditors had sent up articles for psychometrical readings. Mr. Brailey always took the article and gave the reading before asking to whom it belonged, and whether his remarks were recognised. In the exercise of this particular gift Mr. Brailey has probably no superior.

⁶ *The Two Worlds*, March 6, 1914. During this period, the *Two Worlds* journal ran a front-page series entitled: *Notable National and International Personalities in Our Cause. Interviews with Prominent workers for our Movement at Home and Abroad, No. 4.—Mr. Ronald Brailey.*

Like many other workers in the Cause, our subject passed through the channels of orthodoxy. He commenced his public religious labours as a Primitive Methodist when 20 years of age, but long before that time he had received evidences of possessing valuable psychic powers, although unaware at the time of the nature of his peculiar experiences. He says: "From my earliest recollections I have seen spirit-forms; one especially, who often manifested to me in those early days, and suddenly revealed himself when the veil was withdrawn for all time. Often in childhood I used to be frightened as that form showed itself to my clairvoyant sight. Of course, then I did not know who he was or what he wanted, neither did I grasp the significance of those many demonstrations of spirit-people. I remember on one occasion jumping a flight of stairs and injuring my foot through the apparition of a tall lady clothed in white."

In 1883, during a period of intense religious fervour, several visions of an exalted nature were experienced by him. On one occasion, after earnest prayer, his bedchamber was illuminated with "a glory light exceeding the sun in its brilliancy," which he speedily shut out from his view by covering his head with the bedclothes through sheer fright. All these things were mysteries to him at the time.

During 1890-2 he officiated as pastor to a Baptist Mission at Slough. It was in the latter year he first became acquainted with Spiritualism, and learnt the nature of his previous weird experiences. At first he regarded Spiritualism as a thing to be avoided, and contrary to orthodoxy, and even went so far as to preach a course of sermons against it. But so psychic a nature could not long fail to appreciate its true value. All that was required was a sound test of the reality of survival and the possibility of communication from the spirit-world. This came, and from that moment, to use his own words, he has "never looked back."

Unfortunately only a few of his extraordinary psychic experiences can be touched upon here; the best are usually the longest, and in so small a space cannot be quoted. One with an experience of Spiritualism so long and varied could fill a volume with accounts of spirit-manifestations and guidance in his own life and in the lives of others.

"What was the particular test that brought you into the Movement, Mr. Brailey?" I asked.

"In 1892 I was brought into contact with a lady in Luton, who was an ardent Spiritualist and an excellent medium, especially with the 'Ouija' Board. She gave me most convincing tests of my father, who had passed away ten years before. Not only did she describe his appearance, but also gave his Christian and surnames, along with information of a private nature, and even the last words he uttered a few seconds previous to passing out of the body."

"What did you do after that?"

"Obtained a 'Ouija' Board, and Mrs. Brailey and I found we were mediumistic, very speedily receiving innumerable messages from those who had passed away. Then by

instruction of the communicators we sat together for the development of trance mediumship. After reading in Florence Marryat's book, about mediums who sat behind curtains, I did this, sitting in a corner of the room curtained off, while Mrs. Brailey sat outside. We did not sit more than four times before I passed under spirit-influence, and several spirits made themselves known through my personality. From that moment numbers used me for the purpose of identification."

"How long did it take you to become an efficient medium?"

"I first came personally into contact with the spirit-world in May, 1892; in June of the same year I was requested by the spirit people to resign my business position and go to Walthamstow, as there, they said, they had work for me to do, and that if I would look after the spiritual they would take care of the material. After talking the matter over with them I went, placing complete dependence in them, as Abraham went, not knowing where he was going. To make a long story short, they directed me into a commercial position, a post that gave me time to devote to spiritual work, which I did freely for years in my house."

"You commenced your first Spiritualistic ministrations in your house. What was the nature of that work?"

"First of all, let me express a few words about our home circles. While we discovered that my psychic powers were very pliable, we also discovered that Mrs. Brailey was a physical medium well above the average. Objects were constantly being moved from place to place without contact in broad daylight; tables were levitated, and on three occasions by our wish were broken into fragments. Materialised lights were constantly seen in various rooms of the house, and also writings, automatic and direct, were in a variety of languages given through my wife's mediumship. In fact, acceptance of Spiritualism, not only by ourselves, but by the members of our family also, has been largely due to these physical demonstrations of outside intelligence manifested without contact. We opened our home on Sunday evenings for the public, the meetings being conducted by various controls, who worked in a variety of ways through my mediumship, singing in different voices, lecturing, offering invocations, and so on."

"Now that we are on the interesting subject of home circles, it would be interesting to the readers of THE TWO WORLDS to receive your opinion and advice on that matter."

"Every earnest investigator should form a home circle. Here are usually to be found harmonious conditions essential for proper psychic development, with no mixed influences likely to prove detrimental to the sensitive."

"Can you give an opinion on the following?" I asked. "The belief has been expressed that the tendency in regard to many trance mediums is, as time goes by, for them to become conscious during the period of control. This is said to be due to the spirit-people adopting the line of least resistance, it being easier, and perhaps less dangerous, if the medium remains in the conscious state. This cannot always be done, as it depends to a great extent upon the ability of the psychic to keep a passive condition of mind."

“That is so. The object of the spirit-people in entrancing mediums is to obtain complete influence over their receptive faculties. That achieved, there may be no longer any necessity to continue the trainee condition, seeing they can do the work quite as well in the conscious as in the trance state. With some the process is more rapid than with others; with some never occurs.”

“Which, in your opinion, is the most suitable form of mediumship for platform work, the conscious or the trance?”

“I have come to the conclusion for many years that trance mediumship is better for the members’ circle or the home than to be displayed before an often unsympathetic public, quite ignorant of the possibility of spirit-return. If the work of the conscious medium can be successfully used, which I and many other well-known public workers have proved to be possible, why not hold trance mediumship as the sacred oracle for the home and private work of the Society?”

Mr. Brailey has for several years confined his labours almost exclusively to the West End of London. Anyone acquainted with the great metropolis will know that the western part contains a population which in many respects may be regarded as a community distinct from the general body of people. It is perhaps no exaggeration to say they think and move in a different environment. The West of London is a great centre of learning; there are to be found the greatest devotees of art and literature, as well as the wealthy and gay Lothario. To ask the question how the Cause of Spiritualism is faring in that quarter has an interest different to when applied to any other part of the British Isles. I put that question to Mr. Brailey, who is in a most favourable position to give a correct answer.

“The Movement,” he replied, “is permeating the classes as well as the masses. I have found a very keen interest being excited in the matter, especially during the last twelve months.”

“You have been a public worker for twenty years. It would be interesting to know your opinion of the growth of the Movement during that time.”

“It has made immense strides.”

“Do you think it influences other religious bodies favourably for itself as well as for them, especially the New Thought movement, which at one time appeared to regard Spiritualism as something like a poorer sister?”

“If the people I have met to whom this particular phase of thought appeals are any criteria, I should say yes. The Spiritualist magnet is drawing towards itself many people who, while advanced in thought, were opposed to or ignored Spiritualism through being unfamiliar with its great work and influence. Spiritualism is growing so rapidly at present that all the signs favour the conclusion that a great revival is likely to occur before long.”

Mr. Brailey could not refrain from paying a high tribute to his spirit-friends and his wife, for the help and encouragement they have rendered him during his attachment to Spiritualism, and even long before.

“My experience,” he earnestly said, “has led me as a medium to this conclusion—to know and trust the guides. They, strengthened by a noble and devoted wife, have been my all in all.”

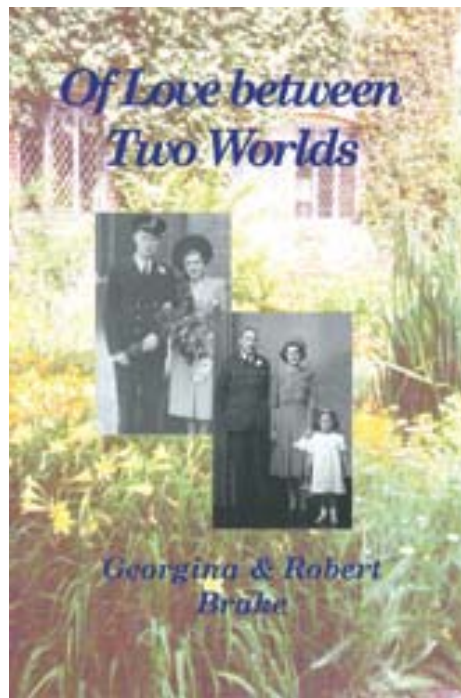
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THE BRAKE MEMORIES

The publication posthumously of the two accounts of their psychic experience written by Georgina and Robert Brake has moved many readers.⁷

But the manuscripts have additional historical value besides the inside portrait of South Coast Spiritualism over seventy years ago.

Georgina and Robert came into contact with a circle around Mrs McHattie which was teaching about the White Brotherhood (p.25) and reincarnation (e.g. p.33) at a time when these were minority concepts in Spiritualism. One wonders if the circle had contacts with mediums that did have such interests, among them Grace Cooke, Mabel Beatty, or even the Crotona Fellowship in Christchurch (Dorset). Certainly, the Brakes later joined the White Eagle Lodge. (p.57).



There is new information about Helen Duncan in Preston during the war (see Georgina’s account p. 42 and Bob’s account p.139). No mention of the “team” which was with Mrs Duncan in her ill-fated visit to Portsmouth in 1944 , including Mr Duncan; no mention indeed of money changing hands. The account of Albert giving clairvoyance is interesting. A materialised figure gives good evidence of identity (p.44).

LP.

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⁷ *Of Love Between Two Worlds* – a story of four hearts entwined in love and friendship, by Georgina and Robert Brake, with additional material by Kate Halliwell and Ann Harrison. Saturday Night Press Publications, England, 2011. For more details see:—http://www.amazon.co.uk/Of-Love-Between-Two-Worlds/dp/1908421010/ref=sr_1_1?s=books&ie=UTF8&qid=1332668067&sr=1-1



[Introductory Note by LP:—We are continuing our series on Stainton Moses begun last month with the first chapter of Mr Trethewy’s classic study.⁸ As is customary, we seek to preserve the original wording, but have broken up some paragraphs to help in reading. This applies especially to the long statement on the inner history of Moses, which has been little known among students.]

CHAPTER 1

THE RELATIONS BETWEEN STAINTON MOSES AND THE BAND

AN organized band of forty-nine spirits was said to be in charge of Stainton Moses, divided into sections to deal with the different subjects of instruction. There were occasional changes in it, and the duties of individual members varied from time to time; no complete list of these spirits was ever given, but the names that were mentioned show that many countries and ages were represented, ranging from Eastern philosophers and Biblical characters to friends and relations contemporary with the members of the circle. The object of the Band was to impart to Stainton Moses for publication to the world a new revelation of divine truth, a development of the teaching of Jesus, for the reception of which mankind was ready. Stainton Moses had been selected as a suitable medium and brought into contact with appropriate persons as members of the circle. It was to convince them of the truth of the teachings that physical phenomena were exhibited at the seances.

Imperator, the head of the Band, alleged on several occasions that they had influenced the medium’s career during the whole of his life. The following extracts from the communications of October 25th, 26th and 27th, 1873, in Book VIII show how this guidance was exercised.

“Retrospect is the present business: and will be until, in due course, you have gathered up what has been given and are prepared to advance. We shall decide for you what may be given of Divine Truth. Your judgment in such matters must perforce be guided by us. This is inevitable, and operates when you little think. It has operated in your case throughout your earth life, and will

⁸ *The “Controls” of Stainton Moses (“M.A. Oxon.”)*, by A.W. Trethewy B.A. Hurst & Blackett Ltd, nd. Pages 11-20 inclusive.

continue to operate even though you may defeat our endeavours by rejecting the full pleasure of our desires toward you. That will but shew that you are unfit for the higher progress which was destined for you. It will not, as you may see, demonstrate our weakness but your unfitness.

Consider the past, and view from your present standpoint of knowledge the days of old. Trained in early years within the rigid confines of the narrowest orthodoxy, you imbibed at first views of God and of His dealings which you early learned to shun. It was our guidance that led you to believe and to trust your God as a Father rather than to dread Him as an Almighty Avenger. We led you step by step to mistrust a Theology which converted God into a Monster, peopled a fancied Hell with victims, and exalted a favoured few for no deserts of theirs to a fabled Heaven of dreary idleness.

We led you to frame for yourself juster notions of that organized society which under the name of the Christian Church has been for good and ill alike the channel of Divine Grace to a large section of mankind. Casting aside sympathy with those who would cut off all from Divine sympathy save themselves, the while with unctuous persistence they proclaimed themselves the favourites of the God whom they had imaged, you turned, still under our guidance, to make a more intimate acquaintance with that body of theological thought which within the bounds of the Church of God to which you were joined, was the reverse of that in which you had been brought up.

You studied deep and long the records of patristic lore, the works of those who reflected as in a mirror the lineaments of primitive theology ere the defacing touch of time had blurred the outline that was once so pure and chaste in its severe simplicity. You read and imbibed the spirit of reverence and ceremonious respect which was absent from the theology of your youth. God became to you a Mighty Monarch, Potent Ruler, Puissant King, instead of the petty, jealous despot, contemptible in weakness and horrible in meanness, whom the Teachers of your youth had pictured. He ceased to be contemptible and became an object of awe to be approached with fear, with reverence, with the ceremonial of earthly courts, with offerings of incense and ritual of elaborate and gorgeous splendour. Aloft on His throne the King of Heaven sat, and to the faithful came in measure according to their faith the favours of their God while the rest of the world, for no fault of theirs, were deprived of even a crumb of Heaven's bounty.

The narrow, dishonouring, debasing view was still upon you: but you had at least gained so much as this. You had exalted God from a Being calculated only to inspire disgust into one who called forth sentiments of reverence and awe. Viewed in respect of your daily life you had gained so much as this. You had ceased to believe in the nauseous doctrine whereby God was made to choose His favourites from those who possessed no other claim to His grace than self-righteousness: and if you still confined your belief in His Love to a few, you did

at least recognize in the few a duty to labour and to pray, to strive for the good of others and for their own, instead of resting in Pharisaic ease and dwelling in complacent self-opinionated righteousness. And of the future you were beginning to gain a feeble faint idea.

One ray of light from the Sun of Truth dawned on your soul when you learned that the dead as you thought them could be helped by the prayers of the living, and that purgatorial punishment was something more than a theological figment. You learned a fact when you took in that truth: You became a greater power, a truer exponent of Divine truth, when your heart first prompted and your lips syllabled a prayer for a departed soul. The Guardians drew nearer and the Angels rejoiced.

It was during this phase of your religious belief that we directed your study to the records of that body of Christian believers who falsely arrogate to themselves the title of the Church of GOD, and call themselves Catholic and Universal. You read their books, you knew their creed, you learned from them much that was real and true and if you learned naught else at least you unlearned that chilling heartless bigotry which would identify Catholic belief with universal damnation, and would make Rome synonymous with hell. Another ray dawned on your soul when you learned to believe that a Catholic might be saved, and that God might even look with favour on the ignorant prayer to the Virgin which came warm from the heart of the fanatical peasant who had no knowledge but his faith.

But indeed you learned more. You learned of Angel ministry, of Saintly intercession, of the power of Prayer. You gathered the good, and under our guidance still, you rejected the cold exclusiveness, the dogmatic shallowness, the hard unyielding changelessness which stereotyped religion and degraded man into a puppet of a Priesthood. You saw, dimly enough, but you saw the evil, and you turned away the gainer for the experience. You were led by us then as ever though you knew it not. God led you by our inspiration. The thoughts you framed, the words you spoke, they were of us and of our God. . . .

“We are endeavouring to point out to you the steps by which we have guided you. We have shewn you how Evangelical exclusiveness gave way to High Church self-righteousness, and how in the study long drawn out of Catholic teachings you were guided to refuse the evil and to choose the good. Your labours in the Isle of Man amongst a poor and ignorant population made you acquainted with that phase of religionism which the ignorant gropers after God frame for themselves in their desire to seek upwards towards the Supreme. Breathing an air heavy with dogmatism and bigotry, precluded by ignorance from a plane of knowledge to which light can penetrate, these benighted peasants cultivate the enthusiasm of their own hearts and picture for themselves a God and a theology which is satisfying for them. The ravings of a fanatical revivalist were at all times little in accord with your sympathies. But you

learned at least this truth, that man may have a heart filled with enthusiastic love to God and man albeit the God be a creature to you repulsive, and the outgoings of love to man be ill-regulated and unprofitable.

Though you saw it not then, you were learning the lesson which has since been brought home to you; this, namely, that GOD regards with favouring eye the groping efforts of all who yearn after him, and that honesty and sincerity are with Him of more account than faith and creed. You would fain have taught these ignorant ones what you knew to be a more excellent organization for worship: you would have taught them the Creed of the Catholic Church, and have paralyzed their devotions with decorous ritual. You saw not that such teaching was too high for them: that the heart, not the mind, was to be reached that ceremonious forms were to them the fetters which would hamper and bind: that their rude ravings were but the heart's expression of its needs and aspirations: and that man's ritual may not come between the heart and the God.

“We led you to speak to these poor blind ones that which was profitable for them, and there live in many a heart now words which we have prompted and in uttering which you were the vehicle, unknowingly to yourself, and channel of spirit-teaching.

“But we must not forget that we had previously directed your attention to the writings of philosophic truth. Aristotle and Plato, and Seneca and the Great teachers were familiar, and from them and from one especially who even then was near you, your guide and friend, you learned much of Divine truth, and drank in speculations and unravellings of difficulties which opened in your mind wider and truer views of God and of His dealings with mankind. You learned to know that God spoke to man elsewhere and otherwise than in your Bible: elsewhere in that He spoke to Greek and Arab and Egyptian and Hindoo and to all His children. Otherwise, according to their several needs: yet not otherwise than as a Father addresses His children in words of love and pity. You were learning then the correlative truth—correlative to that which we have pointed out, that God accepts the heart and the intent rather than the creed—you were learning, we say, that God has spoken to man in divers ways at divers times in measure as he can bear it.

Plato grew into your being, and his words lived again in your mind. Yet you knew not that God's word, whether revealed to Plato or to Jesus, is of equal value. You had still the Christian type strongly before you: and you cast about for the purest form of Christian truth. There was a branch of the Christian Church which was unknown to you; and to it we directed you. A book which casually—as you thought—reached you, fired your mind with desire to know more of that Eastern Church whose history Stanley wrote and you had just read. We guided your steps and enabled you to penetrate the full depth of that changeless, stereotyped primal church whose boast is true that from the first it has neither grown nor developed: that it remains the transcript of the first age,

and has in naught progressed. You saw what were the teachings, the beliefs, of those who were the Fathers of the Christian Church. You saw and you turned aside. The mind had outgrown the theology of the first Christian ages. The spirit had soared to a higher plane than that which was satisfied with a stereotyped theology, and could rejoice in the curses of an Athanasian creed.

The shock at first was rude, and the recoil sent you to study the speculations of German thought and the writings of your own teachers, Maurice and Robertson, and afterwards of Seely, and Stanley, men heaven-directed and angel-guarded. You read their wonderings, and you found in them food for thought and meditation. We desired to so stir the slumbering fire within and to allow the result of so much reading and experience to eventuate in thought and resolution. You wrote and thought on freer lines. You dared to cast aside that which was irrational, and anthropomorphic. You dared to place reason on the throne which revelation and faith had so long usurped. You thought, as you would say, for yourself.

Nay, friend, but we thought for you first, and guided your mind and moulded your conclusions. You were passing through a phase of existence which required anxious tending and we judged it wise to withdraw you in time from the public position of a teacher in a church which no longer represented your intellectual and religious plane of thought. You knew it not: you wished it not. It was by agency external, from causes uncontrolled by you, that we withdrew you from a place where your work was done: and prepared you for another phase of your earth-life. The tempering effect of bodily illness has been in all your life an engine of great power with us. We have maintained a wholesome control thereby.

We now prepared again to mould your life, and to bring you to a phase of your existence wherein our immediate operations should be revealed, and you should be brought to know what it was that had framed your career, and which in ways seemingly so diverse had planned and arranged your life. You had no hand in much that you were led to do. You did it, so much you knew even then, unwillingly. And now you were to be even more markedly the agent of an unseen power.

You were introduced by us to a new phase of life, and to those who, in it, were to be fellow-workers with us. We had long prepared for this. We had arranged that our friends⁹ should be prepared and brought to a plane of sympathy and knowledge which would enable us to establish affectionate relations and friendly co-operation in our work. Review the past as it concerns the circle through which we have operated: and you will see the truth of what we say. We planned and arranged as we best could manage that instruments

⁹ Dr. and Mrs. Speer.

selected for their fitness should meet on a plane of sympathy and receive open evidence of spirit power. You were guided by one, to whom we could gain access best, to seek into Spiritualism. You were influenced powerfully. You were all led step by step from report to experience, from hearing to knowledge. When first you were brought within the immediate sphere of spirit influence you were convinced of our operations. From that time till now we have led you on and on. We have testified in your midst with miracles of power. We have taught you directly a Gospel of God far in advance of that which you had before received. We have laboured with zeal and are thankful for what we have been permitted to do. . .”

S.M.: I desire to ask information regarding the very interesting communication. Has the whole of my life been a preparation for this, as you seem to imply?

RECTOR: It has. We have guided and planned it for no other purpose. We have wished to secure a medium duly prepared. That was not possible except by life-long preparation. The mind must be prepared, and stored with information, and the life must have been such as to fit the progressive mind to be receptive of truth. This can only be by prolonged training.

This is the narrative to which Stainton Moses referred on page 183 of *Spirit Teachings*.

The use of great names may cause suspicion, because spirits have so often failed to support their claims to the exalted personalities they have assumed. This difficulty was felt by Stainton Moses, who, in the course of his argument with Emperor about the truth of the teaching, said, on September 30th, 1873, in Book VII: “So long as you consider it well that names which the world has agreed to celebrate with honour should return and manifest, I will receive what they say with respect: but the presence of ten thousand of them would not touch the real point.” Emperor’s comment on this objection the next day in the same book was: “It is to you forsooth a stumbling block that names which you have exalted should stoop to concern themselves with a divine work under the leadership of Jesus and for the amelioration of man’s destiny.” (See *Spirit Teachings*, pp. 164, 168.)

In Book XII on April 9th, 1874, Stainton Moses said “If you don’t want to shock me, keep great names and personal matters out of the question.” To this Emperor replied: “We must judge of our method. Great names are necessary for us. We cannot falsify.”

The unwarrantable assumption of great names by undeveloped spirits was frequently discussed and condemned by Emperor; for instance, on November 30th, 1879, in Book XXII:

“There is much insanity among lower spirits. The assumption of great names respecting which we have before spoken to you, when it is not the work of conscious deceivers, is the product of insanity. The spirit imagines itself to be some great one, fancies how he would act, and so projects his imaginings on the

sphere of the Medium's consciousness. Vanity is at the root of that and has caused spiritual disease."

And again on December 30th, 1879, in Book XXIII:

"History is ransacked for names that the world has honoured, till one would almost think that no vanity can be so monstrous as to gulp down the honeyed draught of flattery. But it is home-made and therefore suited to the taste."

Stainton Moses was much exercised as to whether the personalities of the Band were symbolical or real, and on July 18th, 1873, in Book V., was assured by Doctor that "the identity of us all is truly given." On September 29th, 1873, in Book VII, he reiterated his doubts: "I have no fault to find with the teaching. It is the question of identity." Then occurred on September 30th the discussion about great names, to which reference has already been made, and in Book VIII the assurance about the use of Malachi's name. (See the notice about Emperor in Chapter III below.)

This phase of development is the subject of Sections XX to XXII of *Spirit Teachings*, but the communications made in the original script were considerably expanded and edited before being printed; such additions and alterations are noticed in Appendix I. Some effect seems to have been produced on Stainton Moses by Emperor's revelation of the secret guidance to which he (S.M.) had already been subject. (See the earlier portion of this chapter.) But on January 18th, 1874, in Book IX, Emperor complained that he had made less progress towards conviction with him than with the other members of the circle.

He summed up the case as follows:

"We are real in power over you: real in the production of objective manifestations: real in the tests and proofs of knowledge which we adduce. We are truthful and accurate in all things. We are the preachers of a Divine Gospel. It is for you to accept the individual responsibility from which none may relieve you of deciding whether, being such as we are, we are deceivers in matters of vital and eternal import. Such a conclusion, in the face of all evidence and fair inference, is one which none could accept save a perverted and unhinged mind: least of all one who knows us as you now do."

An edited version of this discussion has been printed in *Spirit Teachings*, pp. 207-209.

Further evidence was given from time to time, and on July 1st, 1874, Book XIII, Stainton Moses was assured by Doctor: "In our circle when certain spirits are said to be present they are really so. To say what you, would understand in a different sense would be to say what was not true. We are scrupulous to be true."

Again, on August 7th, 1874, Book XIV, Emperor said:

“It is a frequent custom as we have told you for spirits to impress their thoughts without their actual presence. . . . The higher spirits who are little in affinity with your earth seldom come to it. They reach it through more material spirits. It is only in specially constituted circles such as our own that spirits such as we ever communicate directly.”

On August 8th, 1874, in Book XIV, the Band urged Stainton Moses to write on spirit-control. In this connection Prudens suggested that he should state that: “All communications given are authenticated to you by accurate details of the earth lives of those who give it: and that such information has been always truthfully given.” Stainton Moses seems to have accepted this statement as correct, for his comment is: “A very important point.” He also on the same occasion appeared to endorse by his silence Doctor’s assertion that “your mind bears no part in them [the communications].”

From this time he was on the whole satisfied with the evidence of identity, though he did sometimes show suspicion and was reproved for want of faith.

In Book XX, on March 28th, 1876, he congratulates himself on having progressed to conviction by depending on his reason and proving all things.

That Stainton Moses did accept the evidence as sufficient proof of identity at the time seems clear from what he said in the Introduction to *Spirit Teachings*, p. 3: “Judged as I should wish to be judged myself, they were what they pretended to be,” and from Myers’ statements in Proceedings S.P.R., Vol. IX, pp. 257, 258, 293. It is not strange that while his extraordinary experiences were of recent occurrence and fresh in his memory he felt confident of this conclusion. That he felt considerable hesitation later appears from what Myers says in Proceedings S.P.R., Vol. XI, p. 105. The relapse was probably due to the influence of the phenomena losing strength with the lapse of time and with the discontinuance of manifestations. It was quite in keeping with his previous changes of mental attitude, and may have been a temporary phase. At the time of his death he was publishing in *Light* a series of records of his seances, a good indication that he still believed in the “controls” being genuine.

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THE SPIRIT HOUSE

Although there have been many books inspired by spirits, there have been few buildings. [The circular houses of John Murray Spear at Kiantone were destroyed.] So particular interest attaches to the building in Georgetown, near Syracuse, New York State by Timothy Brown, which featured in *The Banner of Light* on January 18, 1879. The design of this was impressed on Brown as he lay in bed, by spirits from the higher life.

Joscelyn Godwin has now written *The Spirit House, or Brown's Free Hall, in Georgetown, New York*, a short history, Hamilton, New York, The Upstate Institute, Colgate University" 2011 (ISBN 978-0-615-54862-3) 48 pages.¹⁰

The author has modestly described this as "a bibliographic curiosity about an architectural oddity" but it is a model examination of how an unusual building was used not only for mediumship, but for community activities such as dances and picnics, especially before Brown's death in 1885.

In recent years, the house had fallen into decay, but it has now acquired a new owner, and, helped by local supporters, it is hoped it will be restored. Godwin notes (p.28) "By all accounts, albeit written years after the event, the fame of Brown's Hall as a Spiritualist center spread throughout the Eastern United states. Even Ohio, Michigan and Wisconsin are mentioned as sending representatives of their Spiritualist movements, and one hopes someday to discover evidence to confirm this." This hope may well be fulfilled as the old psychic newspapers are explored.

LP.

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¹⁰ http://upstate.colgate.edu/news/11-10-31/Godwin_published_book_on_Spirit_House.aspx



Flash-light Photograph of a form materialized through Mrs. Corner (née Florence Cook, who sat with Sir Wm. Crookes), at a house in Hyde.

A FORM MATERIALISED THROUGH MRS CORNER

Florence (Florrie) Cook

This photograph, and letter published below, was originally published in *Psychic Science*, January 1927.¹¹ At this time, the recipient of the letter was not indicated. In *Psychic Science* for April 1935,¹² it was again republished and noted it was addressed to Stanley De Brath¹³ at his home address in Kew, Surrey.

Some critics of Florence Cook's¹⁴ early mediumship, would infer that the spirit form of Katie King, and later Marie, were in fact very similar to the young medium Florence; as indeed were the alleged charges inferred by William Volckman,¹⁵ and Sir George Sitwell respectively.¹⁶ This could not be the case in this photograph as Florence would be around 45 years old.

The letter also mentions Mr Homer T. Yaryan's experiences; these are referring to his investigations into the physical medium Joseph B. Jonson of America. In a later issue, we will be publishing Yaryan's report together with additional comments, from J. Hewat McKenzie and Arthur Conan Doyle.

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¹¹ *Psychic Science*:—BCPS Quarterly Transactions Vol. V.—No. 4. January 1927 - page 322.

¹² *Psychic Science*:—BCPS Quarterly Transactions Vol. XIV.—No. 1. April 1935, volume - frontispiece.

¹³ See next article.

¹⁴ Mrs. Elgie Corner, née Florence (Florrie) Eliza Cook:—June 3rd 1856 – April 22nd 1904 died aged 47 of pneumonia. She was living at 20 Battersea Rise, London, SW.

¹⁵ *Psypioneer* Vol. 6, No.7:—*William Volckman – Paul J. Gaunt*, pages 185-195 continues over the next two issues:—<http://woodlandway.org/PDF/PP6.7.July2010.pdf>

¹⁶ *Psypioneer* Vol. 2, No.8:—*The seizure of Mrs. Elgie Corner*, pages 164-181:—<http://woodlandway.org/PDF/PP2.8August06.pdf>

“Dear Sir,—I send for your inspection the accompanying photograph of a materialised Form which was obtained by Mr Searle, a professional photographer in his house in Hyde near Stockport. Mr and Mrs Searle were well-known spiritualists and he was very anxious to obtain a photograph similar to one taken of Sir Wm Crookes with the form of Katie King; and therefore when Mrs Corner (*née* Florence Cook) came to Manchester (about 1902), he invited her to his house and give sittings with a view to accomplishing his desire. I was present an evening or two before that on which the photograph was taken, and saw the form of the tall slim young woman that appears in the picture; Mrs Corner being short, rather stout, and of darker complexion than the spirit-lady.

“Mr Searle gave me the copy of the photograph with which he was greatly delighted. I was interested to read of Mr Homer T. Yaryan’s experiences on dematerialisation in the October number of *PSYCHIC SCIENCE*, similar to some that I also have witnessed at various times. The photograph enclosed is of a form materialised through Mrs Corner, (Florrie Cook who sat with Sir Wm Crookes in 1874) in Mr Searle’s house in Hyde. He took the photo by flashlight after several sittings had been held to prepare for the experiment. The gentleman was one of the sitters in the circle.”

Yours sincerely,

A. W. ORR.

37 Enys Road,
Eastbourne. Oct. 11.1926

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Up until April 7th, 1903, Florence was still giving regular weekly sittings but these, unlike her previous séances, seem to have been very private affairs with one of her most faithful friends and sitters Miss Mack Wall:

TRANSITION OF MRS. CORNER.

LIGHT:—¹⁷

We regret that we have to record the decease of Mrs. Corner—the Miss Florence Cook of Sir William Crookes’ ‘*Researches in the Phenomena of Spiritualism.*’ Mrs. Corner had for some time been in poor health, but until very recently there was no serious apprehension of a fatal issue. She passed away in the early morning of Friday, the 22nd inst., in the forty-eighth year of her age. We are sure that her numerous friends will join with us in the expression of very sincere sympathy with the surviving members of the family. Miss Mack Wall, who knew Mrs. Corner intimately, kindly writes as follows:—

¹⁷ *Light* April 30, 1904 page 212.

‘A postcard which I received on Monday, the 18th inst., and which had been written to me by Mrs. Corner’s wish, was the first intimation I had that she was very dangerously ill with pleuro-pneumonia, accompanied by violent hemorrhage. I at once went to see her.

‘Except that she was in bed and was racked by violent paroxysms of coughing, I found her quite her usual alert, bright self. Her voice, too, had its usual tones, and there was not a trace of invalidism, or self-pity, in her manner. She was evidently, with a full knowledge of her condition, quite content that it should be as it was. The only remark which she made having a tinge of sadness was this: “My husband” (who is now far away, in the East) “will be so disappointed, when he comes home, to find me—,” An attack of coughing prevented her from finishing the sentence.

‘I stayed with her but a very few minutes, as I knew it would be harmful to her to be led to talk much, and the only question of public interest which I put to her was whether she had felt her control, “The Captain,”¹⁸ with her at all. I put this question because I thought it might please her to be reminded of his constant care of her—of which I had heard both from her and him—in other illnesses. She said, “No, I do not think there is strength for him to manifest now.”

‘I was not able to go to see her again until Wednesday, when I found her easier than she had been on the Monday, and, if possible, even brighter than she had been then. She told me that on the previous day the curate of a neighbouring church had called upon her, and she went on to say that, after he had sat with her for some little time, he had said to her: ‘Now, do tell me; is it ignorance or knowledge which makes you so calm?’ and that she had replied, “It is knowledge—*I know*.” I then said to her, “And you have no fear, have you?” Speaking slowly and deliberately, so as to give full emphasis to what she said, she answered, “I have not had a single tremor.” I subsequently heard from the friends who, at her own wish, had asked this clergyman to call upon her, that the next time he saw them he told them that he had never before met such absolute fearlessness in the face of death. I cannot help thinking, knowing how truly Mrs. Corner was a Spiritualist at heart, that Addison’s example was in her mind, and that in asking to see a clergyman she was actuated by the desire to show at least to one such how a Spiritualist and a medium can die.

‘I was not able to visit her on Thursday, and by nine o’clock on Friday morning I received the telegram from her daughter which told me that at 6.15 a.m. she had left this stage of the journey of life and had been called into the next. I went down to Battersea at once. There I learned that on the previous day the doctor had been quite hopeful about her, as the worst symptoms of her case had apparently disappeared, although she herself told her eldest daughter in the course of the evening that she knew she was dying.

‘And in the middle of the night a change set in. At 5a.m. the doctor was summoned. When he entered the room he said: “You are nearing the end.” “Yes,” she said, “I know that, I know that I am dying.” The doctor then asked if she would like to see a clergyman. She said, “No, why should I? I am perfectly happy; I have not the slightest fear.” A little

¹⁸ She may be possibly referring to John King, alias ‘Captain Henry Owen Morgan’

later, seeing, I suppose, that death was imminent, he asked her if she had any messages to send to anyone. “No,” she answered, “only my love—my best love—to my husband.”¹⁹ Then she turned on her side, with her face away from the watchers, and lapsed into unconsciousness, upon which death soon supervened, failure of the action of her heart being its immediate cause. The interment took place at Battersea Cemetery on Monday, April the 25th.

‘During the last twelve months Mrs. Corner had given very few séances, but from the latter end of November, 1902, till April 7th, 1903, she gave a series of weekly séances to me without a break, except in one week, when she was ill in bed. The last eight or so of those séances were more remarkable in results than any of the two preceding series I had had with her. Perhaps, by permission of the Editor of “LIGHT,” I may give at another time an account of some of the phenomena obtained at these seances. Mrs. Corner had, I believe, only given one or, at most, two seances since Christmas last.

MARY MACK WALL.’

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Stanley De Brath

Psypioneer has over the years made various references to Stanley De Brath, as indeed does the introduction to the above article, “A Form Materialised through Mrs Corner”. Early in De Brath’s career, his work was more widely known under his pen name V. C. Desertis. During his life he was secretary (psychical matters) to Arthur Conan Doyle;²⁰ a psychical researcher, author, translator, editor, and Spiritualist. Mr. Stanley De Brath, M.Inst. C.E.’s, first book,²¹ *Psychic Philosophy as the Foundation of a Religion of Natural Law* was published by George Redway, London, 1896. Later De Brath published a second, revised and improved edition in 1909.²² In 1921 a third edition, published by The Spiritualists’ National Union, Ltd., 25, Thornton Lodge Rd, Huddersfield held this inscription:

¹⁹ Florence’s husband Edward Elgie Corner would later marry Florence’s sister Kate Selina Cook at Wandsworth Register Office on October 11, 1907. Information taken from:—*The Spiritualists*, by Trevor H. Hall. Gerald Duckworth & Co. Ltd, London 1962 pages 160-161.

²⁰ Psypioneer Vol. 6, No.7, pages 184-185:—*A.C.D. as I knew him – Stanley De Brath*:—
<http://woodlandway.org/PDF/PP6.7.July2010.pdf>

²¹ “The typescript was sent to Dr. A. R. Wallace by the publisher, and this ultimately led to my acquaintance with him ...” (Farewell 1936)

²² The revised and improved second edition published in 1909. However, it appears there may be a 1901, edition, published by Philip Welby?

DEDICATION

TO ERNEST W. OATEN,
PAST PRESIDENT OF THE SPIRITUALISTS' NATIONAL UNION
AND HIS FELLOW WORKERS IN THAT BODY
IN WHOM THE ENGLISH COPYRIGHT OF THIS BOOK IS
VESTED AS A TRIBUTE OF ADMIRATIONS AND
RESPECT FOR THEIR MANY YEARS OF
DISINTERESTED LABOUR.

S. DE BRATH.

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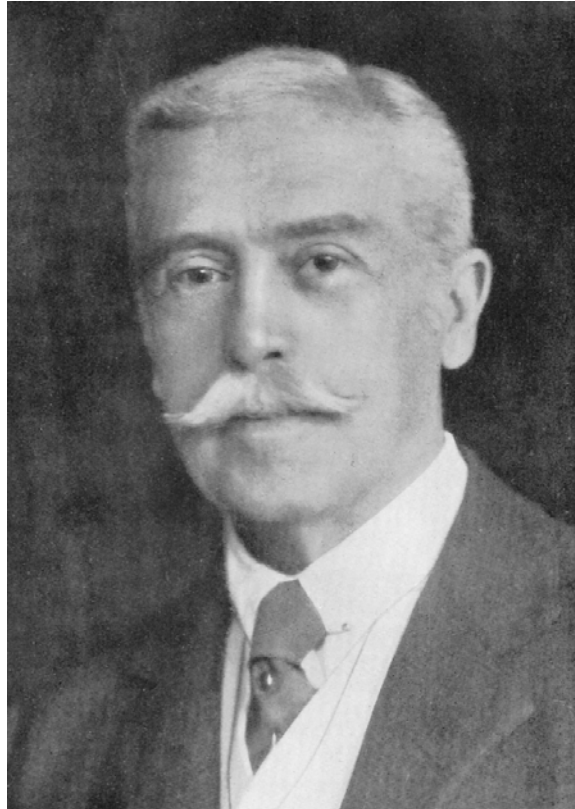
In 1926 Stanley De Brath became editor of *Psychic Science* – the quarterly journal of the British College of Psychic Science (BCPS).

NOTES ON MR. STANLEY DE BRATH'S CAREER

Psychic Science:—²³

THE Hon. Secretary, on behalf of the Advisory Council of the College, has pleasure in introducing to its readers, with this issue of PSYCHIC SCIENCE, the new Editor, Mr. Stanley De Brath.

The reproduction of a very excellent likeness of Mr. De Brath, which appeared in the issue of July, 1924, will be of interest to new readers, and remind others of the excellent work both by articles and Book Reviews, which has already been done for the College Quarterly by this valuable worker. A short review of Mr. De Brath's career, and how he came to take such a devoted interest in psychic investigation, may not be out of place at the moment when we welcome him in the important capacity of Editor of a Journal which holds its own in psychic matters throughout the world.



²³ Quarterly Transactions of the British College of Psychic Science (BCPS). Vol. V,—No. 3. October 1926, pages 163-165.

Mr. De Brath was educated at the Royal Engineering College, Cooper's Hill, and in 1877 was appointed Assistant Engineer on Indian State Railways, and during the Afghan war 1878, was detailed for a Railway Survey in South Afghanistan. Construction work, ably carried out in various districts, brought him special commendation and the thanks of the Government of India in 1887. In 1891 he was appointed Assistant Secretary to the Government of India P. W. D. Simla, and retired in 1894 from the Indian service, but in 1896 undertook special duty as Technical Assistant to the Uganda Railway Board at the Foreign Office.

Holding progressive ideas on education, Mr. De Brath devoted himself with a friendly colleague to educational work, from 1898-1914. On the outbreak of war in 1914, he was appointed Inspector of Works and Hon. Captain, Staff for R. E. Services, and was appointed Division Officer, R. E., and placed in charge of aerodrome, camp, and hospital construction, in the South of England. His services were specially commended in the "London Gazette" of February, 1917.

The above will show how ably Mr. De Brath has carried out his civil and military duties, and we note also that during the greater part of this busy life he was interested in psychic investigation. He records that about 1875, he had séances with a private medium automatist at the house of General and Lady Ouseley, in Folkestone, but that these evoked in him only wonder. Absorption in official duties and sport, including big game shooting, drove the matter out of his immediate consciousness and his attitude was purely agnostic till 1889, when he was reluctantly drawn to attend some séances given by the late Cecil Husk, the materialising medium, at the house of a Mrs. Campbell, in Gypsy Hill.

There he began to take a keen interest in most instructive phenomena telekinetic, luminous, and materialisation. In the latter he recognised clearly two faces, one being that of a brother which was shown to him four times. From this time he began the regular study of the subject, starting with hypnotism under the instruction of Dr. Lloyd Tuckey, M.D.

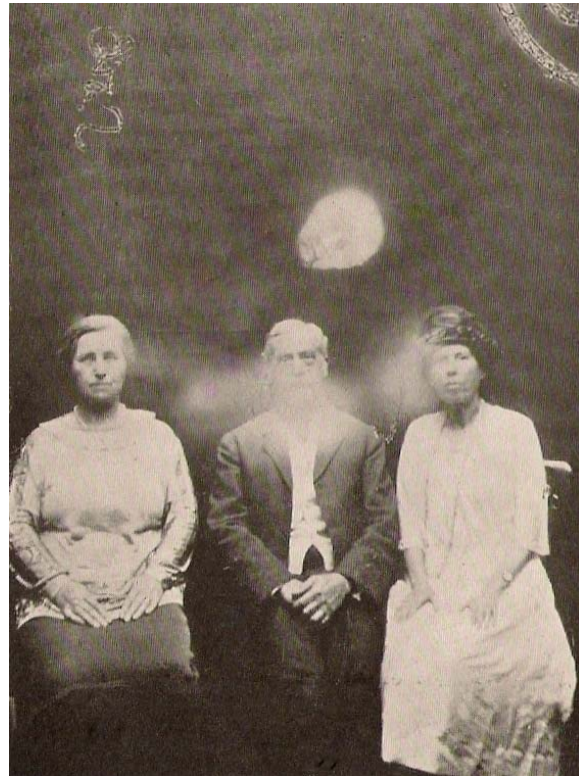
These investigations continued in India, and on his return to England in 1894; in 1896, he published his first book "Psychic Philosophy," of which a 2nd (1909), and a 3rd edition (1921), have been issued. It is not too much to say, that this book contains some of the clearest and wisest guidance that a student can desire on these matters, and indicates the growth of the ideas which the author has developed more completely in his later works. Much of this volume was written in the early morning hours on his verandah in India, and in writing it he saw clearly and saw whole, all the mighty implications of these demonstrated psychic facts.

Mr. De Brath's friendship with the late Dr. Alfred Russel Wallace, O.M., made a deep impression on his thought. He knew him well and had many valuable conversations with him, and Dr. Wallace presented him personally with several of his works. In Mr. De Brath's opinion, Wallace was even a greater man than Darwin, with whom his name is always linked, for whereas Darwin started with the fact of variability in plants and animals, Wallace went to the cause of that variability and found it psychic. He regarded the development of Man as a spiritual being as the visible purpose of Evolution. If he had been

listened to, Mr. De Brath thinks the whole of the ecclesiastical opposition to Darwin would have been lifted to a philosophical plane instead of becoming a stupid squabble.

A later friendship with Dr. Gustave Geley, the first Director of the Paris Metapsychic Institute and experiences at the Institute, enriched a later period of Mr. De Brath's life.

He became the English representative of the Institute, and an engagement made by Dr. Geley to carry out some photographic experiments with the Crewe Circle, at the College with Mr. De Brath, was due to fall two or three days after his lamented death.²⁴ It will be remembered, however, that the engagement with the Crewe Circle was kept by Mr. De Brath and two others, in the studio at the College, with the result that a very good "extra," apparently of Dr. Geley, was obtained under unexceptionable conditions.



Latterly Mr. De Brath has largely given up experimental work; he thinks that there is already a superfluity of repetition of experiments to prove the genuineness of the facts. Devoting himself to writing instead, he has placed all English-speaking students under a debt by his very able translations of some valuable French works on the subject. Amongst these are:

Dr. Geley's "From the Unconscious to the Conscious."

Prof. Richet's "Thirty Years of Psychical Research."

Dr. Osty's "Supernormal Faculties in Man."

He is at present engaged upon the translation of Geley's last work "Ectoplasmie et Clairvoyance," the record of valuable laboratory experiments at the Institute, a work published in France on the eve of his death.²⁵

²⁴ Gustave Geley was born in 1868 at Montceau-les-Mines and died as a result of an air crash leaving Warsaw for Paris on the 15th, July 1924.

²⁵ T. Fisher Unwin Limited published the English version (De Brath translator's note in the book is dated February, 1927 Kew, Surrey), London 1927 – titled *Clairvoyance and Materialisation: A Record of Experiments*. (Experiments were not just confined to the Institut Métapsychique International (IMI) founded in 1918 by M. Jean Meyer at 89, Avenue Niel, Paris. IMI director was Dr. Gustave Geley, a neurophysiologist; nobel-prize winner Charles Richet (Honorary President as the article suggests)

Mr. De Brath has been a frequent contributor to Spiritualistic publications and in the weeklies "Light" and "The Two Worlds," as well as in our own pages, and those of the "American S. P. R. journal," able and informing articles from his prolific pen are to be found. That he did not forget his interest in education during these activities, is evidenced by the publication in 1915, of a book "The Mysteries of Life," for boys and girls.

The new Editor is profoundly interested in the scientific and religious inferences from proven psychic facts, and he has embodied his ripest views in his last book, "Psychical Research, Science and Religion," 1925,²⁶ which we would recommend to all readers. In this he deals with inferences from proved phenomena, and holds that animism and spiritism are not opposed theories, some phenomena being due to powers of the incarnate soul, some to those of the discarnate.

It will be seen from this brief glance at a valuable career, how uniquely fitted Mr. De Brath is to aid students in making true deductions from psychic facts, and in general leading the minds of readers along constructive lines, so that the world may be helped by these to find its soul.

The Journal has been ably edited during its first four years by Mr. Bligh Bond, who is just starting upon a lecture tour in the U.S.A., and to whom readers owe their sincere thanks.

We feel sure that in Mr. De Brath's able hands the good and great work of enlightening minds, open to receive these new facts, will be worthily carried on.

—§—

In January 1936, De Brath announced—"I feel that the time has come for my resignation of the Editorship and my seat on the Council where my increasing deafness has made me nearly useless." He offered to continue until April, probably due to the changes taking place at this time. The Hon. College Principle Mrs. Champion de Crespigny²⁷ had died (1935); Mrs. Hewat McKenzie was temporarily holding the position, in January the position was taken up by Sydney O. Cox. Mrs. Hewat McKenzie then accepted the invitation to become Honorary President, another appointment was Mr. A. E. Jay becoming Chairman of the Council; a very eventful month.

De Brath's goodbye article, as Editor, in the April issue, was reprinted as a biographical and informative brochure entitled "Farewell," and was dedicated "To friends who have written to me expressing gratitude for my publications." This was obtainable from the College, price sixpence.

²⁶ Published by Methuen & Co, Ltd, London.

²⁷ Psyopioneer Vol.1, No.20:—Mrs De Crespigny and the British College of Psychic Science, pages 258-266:— <http://woodlandway.org/PDF/20.PSYOPIONEERFoundedbyLesliePrice.pdf>

There was no immediate replacement for De Brath, so the editorship initially fell upon the President Mrs. Hewat McKenzie and College Principle Sydney Cox. By October's AGM, meeting Mrs. Hewat McKenzie was in the editors' chair, which she continued for the life of the BCPS; see the Amalgamation of Societies.²⁸

In the January 1938, issue of *Psychic Science*:

In Memoriam STANLEY DE BRATH

Just as we go to press the news of the passing of Mr. Stanley De Brath, on Sunday, Dec. 19th, at the age of 85 years, reaches us. For many years a devoted friend and Councillor of the College, and Editor of "Psychic Science," we shall miss, more than we can say, his kindly word and advice. All serious students of psychic knowledge in many lands will feel that they have lost a true friend in his severance from his physical body.

We extend our heartfelt sympathy to Mrs. De Brath, his life companion, and to his family, and to Margaret Hyde, the devoted friend and helper of the household at Kew Gardens.

The funeral at the Crematorium at Golder's Green on Dec. 23rd was attended by many friends.

—§—

Stanley De Brath was born according to his own hand in 1854²⁹ (some reports state in October), and died in Dec 1937, at the age of 83 circa rather than 85 years as stated in the above obituary. All other reports I have noted state he died on the 20th rather than the 19th as stated above. Stanley De Brath's distinguished brother Lt.-General Sir Ernest De Brath, K.C.B., C.I.E., who died on his 75th birthday December 12th 1933 was also a member and supporter of the British College.³⁰

De Brath held various offices at the college since 1924; his personal extensive library of books was dispersed, volumes going to the London Spiritualist Alliance (LSA)³¹ and to the I.I.P.R.³²

²⁸ *Psypioneer* Vol.1, No.20:—*Whatever happened to the British College? - Psychic Science & The International Institute for Psychic Investigation (IPI)* pages 35-46:—
<http://www.woodlandway.org/PDF/PP7.2February2011.pdf>

²⁹ His Farewell article.

³⁰ "Major General Ernest de Brath Born in 1858 he joined the Buffs in 1876, transferring to the Indian Army three years later. He served in five active service campaigns between 1879 and 1896, including Afghanistan, Hazara and Dongola. He was in the Military Secretary's branch for the 14 years before arriving in Aden in 1906 (having picked up a CIE in 1903 and a CB in 1905). He must have had another appointment after Aden as he became a Lieutenant General, getting his 'K' in 1914. He died in 1933":—Quoted from "Aden Halcyon days in South Arabia"

³¹ Now called College of Psychic Studies (CPS.):— <http://www.collegeofpsychicstudies.co.uk/college/history.html>

Photograph References:

Ronald Brailey (page 84)

Studio photograph: J. E. Hunt & Son, 186 Portobello Road, London, W. Taken pre – 1914.

Stainton Moses Portrait (page 89)

Photograph is from the collection of Canon William V. Rauscher a leading Christian parapsychologist in America, Rauscher an Episcopal Priest, Psychic Researcher, Magician, Magic Historian, Lecturer and Author. Bill has supplied various articles to *Psypioneer* over the years: *Remembering Eileen J. Garrett, Thoughts of Muriel Hankey, Rev. William Stainton Moses, M.A.*, also supplied material for articles *Fraud Uncovered at Chesterfield Spiritualist Camp*. He has authored numerous books for example *The Houdini Code Mystery- a Spirit Secret Solved*, 2000. Leslie Price reviewed Rauscher's *Religion, Magic, and the Supernatural* Published 2006. (*Psypioneer* on the *Spiritual Frontier in America* (3.2) February 2007) Use our *Psypioneer* search engine at www.woodlandway.org key word – Rauscher.

A Form Materialised through Mrs Corner (page 98)

As referenced in the article

Portrait Stanley De Brath, M.I.C.E. Member of the College Advisory Council (page 102)

Originally published in *Psychic Science*, Quarterly Transactions of the British College of Psychic Science (BCPS) Vol. III.—No. 2, July 1924. Later republished and accompanied the article 'Notes on Mr. Stanley De Brath's Career' 1926, as published in this issue.

A Supernormal Portrait of Dr. Geley (page 104)

Geley's death reached De Brath on July 17th, 1924, the photograph published shows Geley's (extra) image "A quite unmistakable likeness of our distinguished friend ..." commented De Brath, the original experiment date at BCPS was kept which was arranged to include Geley for the experiment with Mr. Hope. The photo (one of four) was obtained under strict test conditions (note De Brath's signature top left of photo) on July 24th. It shows the sitters Mrs. Barbara McKenzie (then Hon. Secretary of the BCPS), Stanley De Brath, and Miss Felicia R. Scatcherd (order as you look at the photo), taken by Mr. Hope and assisted by Mrs. Buxton, of Crewe.³³ Information and photograph is taken from *Psychic Science*, Vol. III.- No. 3. October 1924 pages 177-179.

The photograph was also in Sir Arthur Conan Doyle's, *Psychic Museum*, which he gives an overview of the story.³⁴

—§—

Please note the proposed article on Mrs. Annie Mellon as mentioned in the last issue will appear in a later issue.

³² See footnote 28

³³ For Spirit Photography see *Psypioneer* Volume 2, No.2:—*Is there hope for Hope? - Leslie Price, Afterthoughts on "Hope" debate – Barbara McKenzie and Concerning Mrs. Deane – F. W. Warrick*, pages 35-46:—<http://www.woodlandway.org/PDF/2.2%20PSYPIONEERFoundedByLesliePrice.pdf>

³⁴ *Psypioneer* Volume 5, No.5:—*The World's Happiest Museum Through a Room of Miracles with Sir A. Conan Doyle – Leonard Crocombe*, pages 136-145:—<http://www.woodlandway.org/PDF/PP5.5May09.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:—<http://www.theohistory.org> 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

