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Please Note:

“Leslie Price is retiring from his present work on March 25, and is hoping then to work on the library and archives of the College of Psychic Studies in London. He will continue to be reachable on leslie.price@blueyonder.co.uk Please check the e-mail addresses you have for him.”

HELEN DUNCAN – NEW EVIDENCE

This is the heading for a front-page article in *Psychic World* (February 2013) by Victor Zammit. It retells the story of Helen Duncan's 1944 trial, with some interesting additions.

Zammit recalls, "For three days the witnesses described how full materialisations of relatives and friends had taken place at Helen Duncan's séances and that they were satisfied about the genuineness of her powers.¹ **Many of them flew from the other side of the world and gave evidence at considerable risk to their reputations.**"

All of the evidence at the trial was published in a book.² From the list of witnesses (see below) we can surmise who came from abroad. To be able as a civilian to get on a plane would be quite difficult, and indeed risky, during wartime. Is Victor indulging in a flight of fancy here?



Victor reveals:

"Both the Law Societies of England and Scotland jointly and simultaneously declared her trial to be a travesty of justice."

These declarations deserve to be better known and published in full. They are mentioned on an HD campaign web site,³ but I am not sure how far back they go in the story. Perhaps the Law Society Gazette for 1944 can throw light on the matter.

Victor cites Brigadier Firebrace **"who testified that in early 1944 he had received a call from police from Scotland Yard. They were concerned that at a time when Britain was preparing for the invasion of Europe, Helen Duncan could have been a security risk."**

This may be an echo of what Firebrace was reported in *LIGHT* as having said:⁴

It is a fact that the police from Scotland Yard did come to the International Institute while these stories were current, and consulted Mrs. Duncan there, and myself, as to how Mrs. Duncan could be prevented from giving this information out, because the authorities admitted that the information was authentic.

¹ "For three days the witnesses described ..." In the following article: "The Trial of Helen Duncan," it can be noted that this statement is in fact incorrect. The trial covered eight days starting on March 23rd 1944 concluding with sentencing on the eighth day April 3rd 1944. With an additional date for the appeal on June 19th 1944, witness statements covered: Evidence for the prosecution two days – Evidence for the defence four days PJG.

² *The Trial of Mrs. Duncan*, edited by C. E. Bechhofer Roberts (Gray's Inn and the South-Eastern Circuit, Barrister-at-Law). Jarrolds, (London) Limited, 1945.

³ Helen Duncan – The Official Pardon Site:—<http://www.helenduncan.org.uk/campaign.html>

⁴ Reported in *Psypioneer* January 2009 see page 8 (Helen Duncan – Percy Wilson, M.A.):—<http://www.woodlandway.org/PDF/PP5.1January09.pdf>

This Firebrace statement has not received the attention it deserves. Though we have carried a couple of stories about the International Institute, we have not associated it with Mrs Duncan. It does not help there are very few copies around for the wartime years (1939-45) of their journal *Psychic Science*, eventually called *Experimental Metaphysics* (1945-7).

Did Mrs Duncan give sittings at the Institute? In any case the idea of a warning being given to Mrs Duncan (about 1943?) to be careful is noteworthy. Clearly she disregarded it by going to Portsmouth. No doubt all this is documented in the MI5 files.

The actual new evidence to which Victor alludes is of ectoplasm through the mediumship of David Thompson and Kai Muegge. But good evidence of ectoplasm was already available in 1944 through many qualified scientists and mediums who had no objection to tests.

Graham Hewitt kindly told Psypioneer:⁵

First, no one flew into the country in order to give evidence (except spirit!).

The trial was held in London apparently because the witnesses were in and around London. This again is a myth because most of the witnesses were in and around Portsmouth. The trial was moved from Portsmouth to the Old Bailey in London because there was no Trial Judge available in the Portsmouth area to hold the trial in an Assize Court. Also correspondence between Portsmouth Clerk to the Justices indicates that the Attorney General and Director of Public Prosecutions wanted the trial to be dealt with expeditiously.

Secondly, concerning Lillian Bailey,⁶ she was called as a witness and is recorded as giving evidence at page 234 of the court record [details footnote 1]. She was one of Mr Loseby's fatal mistakes. She gave evidence of attendances in seances in 1932 and subsequently, as did other witnesses.

As a result of this, the evidence predated Helen's conviction in the Scotland for affray for which she received a fine of ten pounds. The charge of being a fraudulent medium was found "not proven".⁷

She had been put forward as a woman of good character (as is usual in all criminal cases).

But because evidence is being given which predated the conviction, the prosecution had made a proper application to the Judge for that conviction to be admitted. This was correct.

⁵ Mr Graham Hewitt:—Spiritualists' National Union, Assistant General Secretary & Trust Property Co-ordinator, Trustee (Chairman) of Friends of Stansted Hall (FOSH).

⁶ See *Psypioneer* January 2013 – Lillian (Née Airdrie) Bailey O.B.E. – Paul J. Gaunt. (The article contains evidence she received at a Duncan séance):— <http://www.woodlandway.org/PDF/PP9.1%20January%202013.pdf>

⁷ See *Psypioneer* August 2008: *The first Duncan trial* – Leslie Price: <http://www.woodlandway.org/PDF/PP4.8August08.pdf>

On the 15th March 1944, Mrs Duncan underwent a “test séance” with Mrs Bailey present. Loseby wished to bring this evidence to the Court’s attention as it had been successful. But it postdated the date of the charge brought against the defendants (29th February 1944). Therefore the evidence was inadmissible unless the prosecution had been put on notice of this and given the opportunity to attend.

Her evidence was interrupted. Inspector Ford confirmed the date of the arraignment. Thus her evidence was inadmissible as to the “test séance”.

This is one of the few times that I have to challenge the report in *Psychic World*.

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The Trial of Helen Duncan

Paul J. Gaunt comments:

Published below is the full list of the Prosecution and Defence witnesses called at the Helen Duncan, Ernest Homer, Elizabeth Jones (Homer), and Frances Brown trial. The trial was held before the Recorder of London, Sir Gerald Dodson,⁸ at the Central Criminal Court, Old Bailey, E.C.4., commencing on Thursday 23rd March, 1944 – all defendants pleaded “Not Guilty.” Mr. John Maude, K.C., and Mr. Henry Elam appeared on behalf of the Prosecution – Mr. Charles E. Loseby⁹ and Mr. J. Simpson Pedlar appeared on behalf of the Defence.

The information is taken from “The Trial of Mrs. Duncan” which is available to read or download online.¹⁰ In the Foreword written by the book’s editor, C. E. Bechhofer Roberts (Gray’s Inn and the South-Eastern Circuit, Barrister-at-Law), on page 10 is stated: Helen Duncan was born in Perthshire in 1898. Later on p.336, we can further note that the jury retired to consider their verdict (seventh trial day Friday March 31st!) at 4.32 p.m. and returned to court at 4.56 p.m. The court clerk then asked “Do you find the prisoner Helen Duncan guilty or not guilty on the first count of this Indictment for conspiracy to contravene the Witchcraft Act?” The foreman of the jury gave his verdict: “Guilty, sir.” The court clerk then discharged the jury from giving their verdict on the other counts.

Next, Arthur Charles West, Chief Constable, of Portsmouth was Sworn and examined by Mr. Maude; he gave an in-depth review of all the defendants (all were found guilty on the same count as quoted above). He noted, for example: Mrs Homer (as she called herself) was still married to George Jones, but had been separated for twenty-four years. Of Mrs Duncan he opened with this testimony:

⁸ Sir Gerald Dodson was Recorder of London for 1937-1959, the title represents the “... most senior permanent judge of the Central Criminal Court has the title of Recorder of London.” See Old Bailey:—http://en.wikipedia.org/wiki/Old_Bailey

⁹ See: *Helen Duncan – The Mystery Show Trial*, by Robert Hartley, and A lawyer protests (Loseby), *Psypioneer* November 2007:—<http://www.woodlandway.org/PDF/PP3.11November07.pdf>

¹⁰ *The Trial of Mrs. Duncan*:—<http://archive.org/details/trialofmrsduncan00duncuoft> (Carl Eric Bechhofer, 1894-1949)

Q. Tell my Lord what you know about them, in the order in which they are sitting.

A. My Lord, the defendants name is Victoria Helen Duncan. She was born on the 25th November, 1898, at Callander, Perthshire. ...

One would have expected in such a high profile case that information on the defendant would have been *factually* correct! Helen Duncan was indeed born on 25th November, but a year previously in 1897. In the October issue of *Psypioneer* 2008 we asked the question:¹¹ “In What Year Was Helen Duncan Born?” for example we noted: “The Two Worlds of Helen Duncan,” by Gena Brealey (Helen’s daughter) it was stated 1895,¹² “The Story of Helen Duncan” by Alan E. Crossley, and “Medium on Trial” by Manfred Cassirer stated 1898, while the authors of “The Strange Case of Hellish Nell” by Nina Shandler, and Malcolm Gaskill’s “Hellish Nell – Last of Britain’s Witches” stated 1897. In the following issue of *Psypioneer* we were able to confirm it was in fact 1897 and we published a copy of the birth certificate:¹³

We are indebted to Dr Malcolm Gaskill for providing us with what we trust will prove the definitive evidence – a copy of Mrs Duncan’s birth certificate. He also offered a tip to help remember the year – it was 1897, the year of Queen Victoria’s Jubilee, and Helen’s other name was Victoria.

The following witness list is from the contents page of the trial book; with additional information e.g., full names etc are added from their testimony:

PROSECUTION

Evidence for the Prosecution:

First Day.—Thursday, 23th March, 1944:

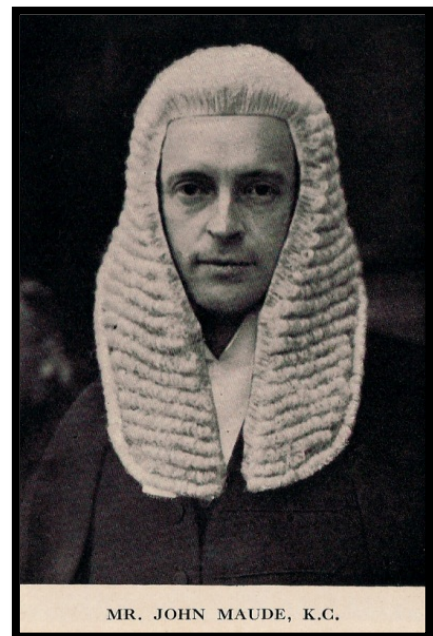
S.R. Worth. —Stanley Raymond Worth, Lieutenant in the R.N.V.R. Portsmouth.

Second Day.—Friday, 24th March, 1944:

S.R. Worth. —*Recalled*

E. Fowler. —Elijah Fowler, Surgeon-Lieutenant, Royal Naval Volunteer Reserve.

G. N. Taylor. —Godfrey Noel Taylor, Detective Sergeant in the Portsmouth City Police Force (Photographic Dept.).



¹¹ See: *Helen Duncan 1895, 1897 or 1898 – 1956 – Paul J. Gaunt:—*
<http://www.woodlandway.org/PDF/PP4.10October08.pdf>

¹² Correction: The article also stated under the date heading of 1895: “And also Mary Armour, a Helen Duncan biographer,” this information was taken from a website. Since this time I have acquired a copy of the book “Helen Duncan, My Living Has Not Been In Vain ...” Mary Armour actually gives the birth year as 1897.

¹³ *Helen Duncan born 1895, 1897 or 1898? The Result:—* <http://www.woodlandway.org/PDF/PP4.11November08.pdf>

C. R. Burrell. —Charles Robert Burrell, skilled labourer, Dockyard living in Southsea, a Spiritualist Medium for some years.

W. Lock. —William Lock, a licensed Pedlar, living in Portsmouth.

B. Lock. —Bessie Lock, wife of William Lock.

V. L. Bronson. —Violet Lonsdale Bronson, living in Portsmouth.

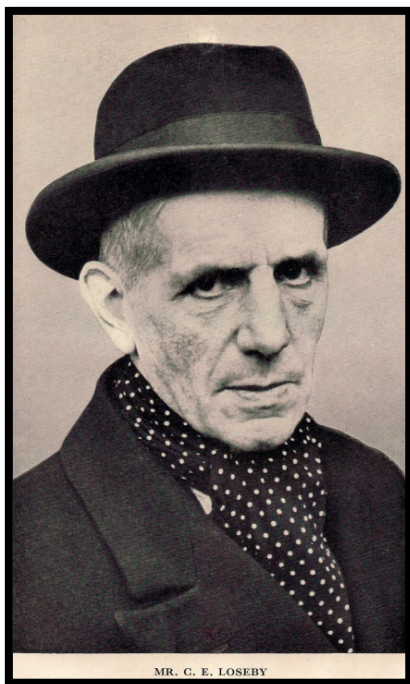
A. K. E. Jennings. —Amy Kitty Elizabeth Jennings, supervisor of Main Control, Portsmouth, living in Southsea.

T.C.R. Cross. —Thomas Conyngham Rupert Cross, War Reserve Police Constable Portsmouth City Police Force.

E. N. Harris. —Ena Nichols Harris, living in Portsmouth.

F.D. Ford. —Frederick David Ford, Detective Inspector of the Portsmouth City Police.

DEFENCE



Evidence for the Prosecution:

Third Day.—Monday, 27th March, 1944:

E. E. H. Homer. —Ernest Edward Hartland Homer, Drug Store in Portsmouth (over the drug store was the room/church used for the séance in question, Homer being one of the defendants).

G. M. Mackie. —George Mayer Mackie, Wing Commander no address but appears local Portsmouth.

H. B. Gill. —Harold Basil Gill, an Approved Society official, living in Southsea.

D. C. Gill. —Dorothy Constance Gill, wife of Harold Gill (above).

Fourth Day.—Tuesday, 28th March, 1944:

R. Cole. —Rose Cole, no address, appears local to Portsmouth attending Homer's meetings for two years.

B. Alabaster. —Bertha Alabaster, living in Southsea.

W. J. Coulcher. —William Joyce Coulcher, Shopkeeper in Portsmouth.

C. M. Homer. —Christine Marjorie Homer (daughter of Mrs Jones/Homer) a nurse for the Aged in Portsmouth.

J. M. Rust. —Jane Mary Rust, a retired municipal midwife living in Portsmouth.

A. A. C Sullivan. —Ada Alice Caroline Sullivan, wife of a labourer living in Portsmouth.

I. Taylor. —Irene Taylor, wife of Captain Taylor, living in Cosham.

W. J. Williams. —Walter John Williams, official collector for the Portsmouth Corporation, living in Southsea.

I. Stammers. —Ivy Stammers, Psychic Investigator, living in Old Bosham, near Chichester.

Mrs. Tremlett. —living in Emsworth, Hampshire.

D. T. Jopling. —Dora Tully Jopling, living in Emsworth, Hampshire.

E. Barnes. —Ellen Barnes, wife of Captain Barnes, living in Copnor.

A. Potter. —Anne Potter, living in Portsmouth.

H. L. Clayton. —Marine Horace Llewellyn Clayton, living in Southsea.

A. Coulcher. —Annie Coulcher, shop keeper in Portsmouth.

Fifth Day.—Wednesday, 29th March, 1944:

A. Coulcher. —*Recalled.*

B. K. Kirby. —Basil Keithley Kirkby, a Psychical Researcher, living in Wimbledon.

G. P. Barns. —George Percival Barnes, Captain retired, of the Indian Army living in Copnor.

H. B. Miller. —Harold Boston Miller, Flight Lieutenant, Psychic Researcher living in Hove, Sussex

M. J. Blackwell. —Mary Jane Blackwell, who had sat with Duncan almost a hundred times, living in London.

L. Bailey. —Lilian Bailey, Psychic Investigator – Medium, living in London.

F. D. Ford. —*Recalled.*

L. Bailey. —*Recalled.*

M. Elliott. —Rev. Maurice Elliott, clergyman of the Church of England and Psychic Investigator, living in St John's Wood.

F. C. H. Swaffer. —Frederick Charles Hannen Swaffer, Journalist, Psychic Investigator, living in London.

K. E. C. McNeill. —Kathleen Evelyn Crosby McNeill, living in Glasgow.

B. A. Collins. —B Abdy Collins, a retired member of the Indian Civil Service, and District and Sessions Judge. For the last ten years: Psychical Researcher, on the Council of the Society for Psychical Research (SPR), and a member of the International Institute for Psychic Investigation (IIPi), living in Bedford.

M. A. Wheatcroft. —Mary Annie Wheatcroft, living in Battersea.

F. A. Branch. —Frederick Arthur Branch, no address given but appears local with an Essex accent.

Sixth Day.—Thursday, 30th March, 1944:

A. Dodd. —Alfred Dodd, Interested in Psychic Research for forty years, lives in Fairhallam, Liverpool.

J. Winning. —Dr. John Winning, Assistant Medical Officer of Health, Psychic Investigator for about forty years (later he became SNU President) living in Glasgow.

H. J. Steabben. —Herbert John Steabben, well known Psychic Healer in the last ten years he had attended roughly a hundred and fifty Duncan séances, living in Baker Street.

M. T. Kerb. —Marie Therese Kerb, living in Mudeford, Christchurch, Hampshire.

A. Ormesher. —Albert Ormesher, Kendal, retired sanitary inspector, living in Kendal, Westmorland.

V. Woodcock. —Vincent Woodcock, Electrical draughtsman, living in Cleveleigh, Blackpool.

Sir J. W. Harris. —Sir James William Harris, Justice of the Peace for the City of Edinburgh, living in Edinburgh.

J. M. Duncan. —James McDougal Duncan, a jeweller living in Edinburgh.

J. W. M. Smith. —Joseph Wood Milne Smith, living in Dunfermline, Fife.

L. Hurd. —Lily Hurd, living in Crossgate, Leeds.

M. Lyons. —Margaret Lyons, Psychic Healer, living in Glasgow.

J. W. Gerrard. —John William Gerrard, Plumber, living in Chester.

H. Fry. —Helaine Fry, living in London.

J. Dodds. —Janet Dodds, living in Dunfermline.

F. Spencer. —Frank Spencer, living in Higher Broughton, Salford.

Analyzing Coleman:

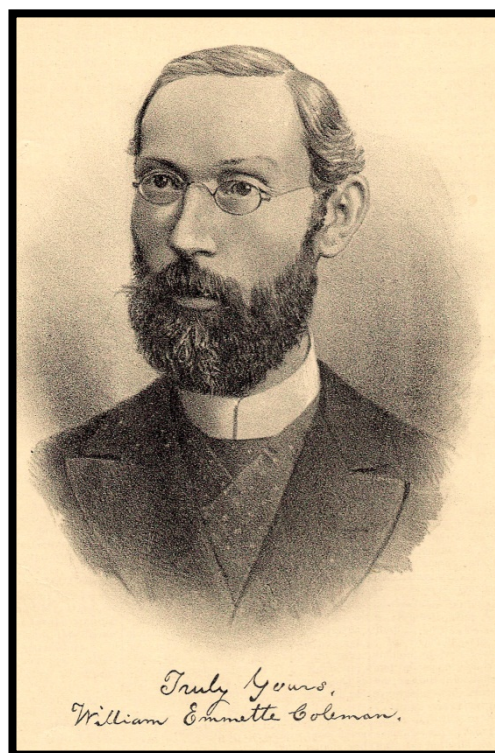
A Brief Analysis of William Emmette Coleman's Life, Claims, and Credentials.¹⁴

Jeffrey D. Lavoie

[Note by LP: Madame Blavatsky, co- founder of the Theosophical Society in 1875 was a major psychic pioneer who clashed repeatedly with Spiritualists in her interpretation of the phenomena. But was her critic William Coleman all he claimed?]

It all started with a letter Coleman sent to *Light* critiquing Gerald Massey's use of the Hebrew word *Shiloam*. This prompted a correspondence between William Emmette Coleman¹⁵ and a contributor known merely as 'R.H.' that led to a question that is still being asked today – what exactly were Coleman's credentials?

Coleman is famously known for his analysis published in 'The Sources of Madame Blavatsky's Writings' (as an appendix to *A Modern Priestess of Isis* by Vsevolod Sergyeevich Solovyoff [1895]) which accused Blavatsky of plagiarizing the majority of her writings from various other sources though he didn't provide many specific examples of the said plagiarisms. In this article, Coleman claimed to have written a full-length book exposing Blavatsky's plagiarisms in more detail, though this work was never published and it seemed to have been burned, along with his other papers, in the great fire of San Francisco in 1906.¹⁶



Coleman's accusations have been the subject of numerous articles, some commending his analysis while others have suggested that Blavatsky had merely engaged in typical ambiguous Victorian citation practices; however, the question remains: did any code of conduct for plagiarism exist in nineteenth century?¹⁷ This paper will address the charges of plagiarism levied by Coleman, and then examine his credentials.

¹⁴ A special note of thanks should be extended to Leslie Price for his suggestions on this subject.

¹⁵ Note by Psypioneer: The image of William Emmette Coleman is taken from: *The Carrier Dove*, February 1886, Vol. III., page facing 26. The image (without the signature) is also used by Emma Hardinge Britten in her *Nineteenth Century Miracles*, 1883 (UK) 1884 (USA).

¹⁶ J. N. Farquhar, *Modern Religious Movements in India* (New York: Macmillan Company, 1915), p. 246. f. n.

¹⁷ The author of this article contacted Cornell University to discover their ethical standards concerning plagiarism during the nineteenth century, which seemed fitting as Blavatsky wrote her first major work *Isis Unveiled* utilizing resources in this university library (for proof of this reference see Joscelyn Godwin, 'From

Coleman and ‘The Sources of Madame Blavatsky’s Writings’

Darrell Erixson in his article ‘Plagiarism and the Secret Doctrine’ in *Theosophical History*, disputes the validity of Coleman’s claims on the grounds that no plagiarism laws existed during the time in which Blavatsky wrote. Erixson claims that ‘establishing the charge of plagiarism ...is very difficult’ as he argued that there is ‘no legal precedent for the era.’¹⁸ He goes on to ask ‘are the borrowings from Blavatsky reasonable in quality, number and length in relation to the nature and objects of the selections made and the subjects to which relate? I fear these questions could be argued for decades without a likely conclusion.’¹⁹ Erixson suggests that no official standard for plagiarism had been established in the nineteenth century; however, he seemed to overlook the long history of copyright laws which became a subject of growing interest through such judicial cases as *Mawman v. Tegg* (1826), *Folsom v. Marsh* (1841), and *Jeffreys v. Boosey* (1854) to name a few.

While numerous treatises concerning copyright law were published between the sixteenth and nineteenth centuries the two which appear most notable for their prolonged influence on Victorian literary/academic standards and beyond were written by George Ticknor Curtis and W. A. Copinger. These will now be briefly examined in order to prove that a definitive standard for plagiarism did exist when Blavatsky wrote.

George Ticknor Curtis (1812-1894) in 1847 wrote a major work on copyright law titled *A Treatise on the Law of Copyright in Books, Dramatic and Musical Compositions, Letters and Other Manuscripts, Engravings and Sculpture as Enacted and Administered in England and America*. This treatise was important as it had been widely circulated, being published in both Boston and London. Maxwell, the British publisher, maintained that there would be a significant demand for this work in the British market, despite the existence of several other prominent British works on this subject.

According to one contemporaneous anonymous review: ‘The circulation of Mr. Curtis’s work will doubtless help, with other agencies, to secure for authors the full enjoyment of their just claims, which are now but partially protected.’²⁰ The work was immediately designated as an important contribution in the battle of expanding and securing the rights of authors. Curtis summarized the various ways in which someone might infringe upon a copyright protected work as follows (laws which Blavatsky indisputably transgressed as Coleman rightfully observed):

the Archives: H.P.B. to M.A., Oxon’, *Theosophical History*, 4:6-7 (April – July 1993), 172-177 (p. 173). I was told through an email by Evan Fay Earle a Collections Assistant in the Division of Rare and Manuscript Collections at Cornell that formal policies on plagiarism and academic integrity were not determined until well into the twentieth century and that ‘the code of student conduct in all these early directories is very broad. It does not mention writing specifically, just that proper behavior and respect to the university is expected.’

¹⁸ Darrell Erixson, ‘Plagiarism and the Secret Doctrine’, *Theosophical History*. 12:3 (July 2006), 19-28 (p. 19).

¹⁹ Darrell Erixson, ‘Plagiarism and the Secret Doctrine’, p. 28.

²⁰ ‘Review of *A Treatise on the Law of Copyright in Books, Dramatic and Musical Compositions*. by George Ticknor Curtis’, *Christian Examiner and Religious Miscellany*, 44: 3 (1848), 464-465.

[T]his right may be invaded in several ways; 1. By reprinting the whole work, verbatim; 2. By reprinting, verbatim, a part of it, either with or without acknowledgement of the source from which the extract or passage is taken; 3. By imitating the whole or a part, or by reproducing the whole of a part with colourable alterations and disguises, intended to give to it the character of a new work; 4. By reproducing the whole or a part under an abridged form.²¹

Thus, a clear definition of copyright infringement existed as early as 1847; these general guidelines would be added upon in 1870 by Copinger.

W. A. Copinger (1847-1910) wrote *The Law of Copyright* which ‘quickly became and has remained one of the key points of reference as to the law of copyright within the United Kingdom (and is certainly the text exhibiting the greatest weight of authority by dint of longevity). It was the text to which counsel and judges alike would most readily refer in cases of alleged copyright infringement.’²² In 1870, Copinger published his influential copyright treatise in Britain, and one American reviewer described it as ‘an indispensable supplement’ to Curtis’ work.²³ In a peculiar move for a British legal writer, Copinger referenced American cases and borrowed heavily from Curtis in major parts throughout his text. This work remains an important treatise on the law of copyright, establishing a standard that remains relevant even for modern professionals and academics. It seems undeniable that Copinger borrowed from Curtis reiterating the same categories for literary copyright though adding a fifth category:

Copyright may be invaded in several ways: - 1st. By reprinting the whole work verbatim. 2nd. By reprinting verbatim a part of it. 3rd. By imitating the whole or a part, or by reproducing the whole of a part with colourable alterations. 4th. By reproducing the whole or a part under an abridged form. 5th. By reproducing the whole or a part under the form of a translation.²⁴

Again certain rules had been established for copyrighted material, and it seemed that this work was widely circulated in academic circles of the day. Copinger noted that ‘piracies of the nature of the second division are far more frequent and more difficult of detection’- this seemed to have been Blavatsky’s greatest infringement of these standards.²⁵ The existence and wide circulation of these copyright laws in both Britain and the United States validate Coleman’s claim and implicate Blavatsky. Also (as I noted in *The Theosophical Society: The History of a Spiritual Movement*, 2012), the very fact that people took Coleman’s accusations

²¹ G.T. Curtis, *A Treatise on the Law of Copyright* (Boston: Little and Brown; London: Maxwell and Son, 1847), p. 238.

²² Copinger’s *Law of Copyright*, London (1870), *Primary Sources on Copyright (1450-1900)*, eds. L. Bently & M. Kretschmer < www.copyrighthistory.org > [accessed 27 January 2013]

²³ ‘Book Notices: Review of *The Law of Copyright in works of Literature and Art, including that of the Drama, Music, Engraving, Sculpture, Painting, Photography, and ornamental and useful Designs; together with International and Foreign Copyright, with the Statistics relating thereto, and references to the American and English Decisions*, by Walter Arthur Copinger, *The American Law Review*, 5:2 (1871), 337.

²⁴ W.A. Copinger, *The Law of Copyright in Works of Literature and Art* (London: Stevens & Haynes, 1870), p. 95.

²⁵ Ibid.

of plagiarism so seriously evidences that there were some accepted standards (i.e. a code of conduct) for copyrights/plagiarisms during this time period, otherwise these accusations would have been dismissed outright.

Despite his zeal for copyright ethics, in 1881 Coleman himself faced accusations of plagiarism from William Henry Burr; however, he adamantly denied the charges claiming in a letter to *Mind and Matter* (in October 1881) that:

Even were I guilty of what he charges, it would not be plagiarism. To quote extracts from other authors found in Mr. B's. work is not plagiarism, but to use Mr. Burr's own language or ideas, without credit, is plagiarist...his charge of plagiarism rests solely on the fact that out of some sixty quotations and references to others in my tract, about a dozen are similar to those in his work, and those dozen are the common property of the literary world and can be found usually in a dozen or more works on the Sabbath. I had as much right to use them, as Burr had, particularly since he copied a majority of them from Taylor. It is ridiculously absurd to call it plagiarism to use quotations from other writers, taken second-hand.²⁶

Coleman's use of the phrase 'common property' evidences an awareness of some type of literary standard, and it is curious that this phrase was employed by both Curtis and Copinger in their works defining it as something 'to be published by any person who may see fit.'²⁷

It should be clarified that the main point of this article is not to discredit Blavatsky, but merely to vindicate Coleman and his analysis. Blavatsky very clearly plagiarized; though her method of sometimes reading these works from the astral plane might be held to exempt her from the typical literary standards of her time! It was not her goal to present new information to the world, but rather to piece together what had already been discovered (while adding her own interpretations and additions, of course). As Blavatsky herself hinted at in her later article 'My Books' (1891), her genius was not in original research but in revealing the ancient wisdom tradition as she herself noted, in quoting Montaigne at the opening of her magnum opus *The Secret Doctrine*: 'Gentleman, I HAVE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM.'²⁸

The Integrity of W. E. Coleman

The integrity of W. E. Coleman has long been questioned by students of Theosophy. Given the influence of his various critiques of Blavatsky, Coleman's long list of credentials in the footnote remain the subject of debate.²⁹ It was known that he was an active Spiritualist, but

²⁶ John Patrick Deveney, 'Sauce for the Goose: William Emmette Coleman's Defense to a Charge of Plagiarism', *Theosophical History*, 8:10 (October 2002), 272-273.

²⁷ Curtis, *A Treatise on the Law of Copyright*, pp. 99, 325.; Copinger, *The Law of Copyright in Works of Literature and Art*, pp. 32, 119.

²⁸ Helena Petrovna Blavatsky, *The Secret Doctrine* (London: The Theosophical Publishing Company, 1888), p. xlvii.

²⁹ 'Member, American Oriental Society, Royal Asiatic Society of Great Britain and Ireland, Pali Text Society, Egypt Exploration Fund, Geographical Society of California; Corresponding Member, Brooklyn Ethical Association; and Member, Advisory Council, Psychic Science Congress, Chicago, Illinois.' William Emmette

did he begin his study of the Theosophical Society as an honest researcher as he suggested, or was his sole objective to discredit Blavatsky (like some other ‘unnamed’ Spiritualists)? Coleman claimed to have begun his assessment of Theosophy with an open mind, but eventually that ‘unbiased’ opinion changed.³⁰ Michael Gomes noted in his monumental work *The Dawning of the Theosophical Society* that: ‘As credentials for Coleman’s ability to undertake such a comprehensive analysis, his membership in a string of learned societies...was given, but none of his contributions in these fields are known, and he is remembered only for his criticism of Blavatsky’.³¹ The purpose of this section is to examine this opinion, which hasn’t changed much since Gomes first published it in 1987.

In this article, we are limited specifically to Coleman’s credentials and his accusations of plagiarism against Blavatsky. These elements are connected, for if it could be proven that Coleman was an active member and contributor in these fields, this would lend credibility to his Blavatsky research. This biographical section is based primarily on an article printed in a special edition of the *Religio-Philosophical Journal* which was a journal to which Coleman was affiliated, so certain statements remain questionable. Also, this particular article was written in 1879 so it does not include any discussion of his writings on or against Theosophy though it does reveal some information on his scholastic abilities. Here are some highlights.

William Emmette Coleman was born on 19 June 1843 at Shadwell, Albemarle County in Virginia. In 1849 Coleman and his mother moved to Charlottesville, VA. It was in Virginia that Coleman:

first attended school and there astonished all with his remarkable proficiency in study. At a very early age he learned the alphabet by picking up pieces of newspapers and asking the names of different letters; and in the same manner, though persistent inquiries, soon began to understand how to put letters together and form words, thus learning to read...his teacher was so delighted with him that, in 1850, when he was but seven (7) years old, he often placed him in his seat as preceptor to hear the lessons of the other scholars.³²

In 1851, Coleman and his mother moved to Richmond, and in 1854 at age eleven he worked as an assistant librarian. Than next year he played a large role in the preparation of the Analytical Catalogue of the Library (some 5,000 volumes).³³ At age twelve, Coleman joined the radical, anti-Catholic political organization of the ‘Know-Nothing’ party and wrote weekly articles which were published in the Boston publication- *Know-Nothing and American Crusader*. In 1859, at the age of sixteen he became interested in Spiritualism.

Coleman, ‘Appendix C: The Sources of Madame Blavatsky’s Writings’ in *A Modern Priestess of Isis*, trans. Walter Leaf (London: Longmans, Green, and Co., 1895), 353-366 (p. 353).

³⁰ Jeffrey D. Lavoie, *The Theosophical Society: The History of a Spiritualist Movement* (Boca Raton, FL: Brown Walker Press, 2012), p. 271.

³¹ Michael Gomes, *Dawning of the Theosophical Society*, p. 147.

³² Hudson Tuttle, ‘Biographical Sketch of Wm. E. Coleman’, *Religio-Philosophical Journal’s Series of Biographical Sketches of Prominent Spiritualists* (Chicago: Religio-Philosophical Publishing House, 1879), p. 23.

³³ *Ibid.*, p. 24.

Though initially raised as a Methodist, the young Coleman began to question this orthodox belief system. Through an ongoing conversation with an unnamed Spiritualist from Delaware, Coleman became convinced of its veracity and renounced his childhood faith, becoming a 'radical anti-Christian Spiritualist.'³⁴

If this biography is to be accepted, it seemed even in his youth Coleman exhibited advanced signs of scholarly aptitude which lends credibility to his claims of membership in the organizations in question. He was also involved with issues of social justice detesting slavery and calling it an 'abomination' which pushed him to join the Anti-Slavery party, continuing his role as a defender of social justice and the rights of minorities.³⁵ One of Coleman's passions was drama, and he worked as both an actor and assistant stage manager beginning in 1862, and was eventually promoted to the position of the stage manager at the Opera House, Wilmington North Carolina. He played some important roles including Polonius in Hamlet and Laird Small in King of the Commons.³⁶

Given his interest in stage acting it should come as no surprise to most readers that he had as a fan Emma Hardinge Britten (herself a stage performer early on in her life) who included a portrait of him in her famous work *Nineteenth Century Miracles* and called his essays both 'admirable' and 'scholarly' noting that he had 'studied so deeply and well the lore of ancient myth and Oriental literature, that his journalistic writings are a perfect treasury of research and valuable information'.³⁷ Britten's mentioning of him shows that he was a recognized influence in the nineteenth-century Spiritualist movement (or 'movements' perhaps more correctly).

Through Coleman's experience in various Spiritualist circles, he also developed a deep friendship with the father of Modern Spiritualism, Andrew Jackson Davis (and his wife Mary F. Davis), who had personally requested him to lead a Children's Progressive Lyceum (though he ended up declining this honor).³⁸ In 1867, Congress passed the *Reconstruction Acts* allowing blacks to vote. During this time, Coleman was appointed as the President of the Board of Registration for Bland County in VA. In 1870, he became active in promoting 'Woman's Rights' and then in 1874, was employed at the Quartermaster's Department of the US Army as a clerk.³⁹ On 27 July 1871, Coleman married Wilmot Bouton, from New York 'a lady of education and refinement, sensitive, mediumistic, and beloved by all who knew her - a thorough Spiritualist and radical reformer' mirroring Coleman's own worldviews.⁴⁰

In 1873, Coleman delivered a lecture before the First Society of Spiritualists of Albany, NY, on the 'Law of Immortality vs. Reincarnation', critiquing all beliefs in reincarnation, which

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid., p. 26.

³⁷ Emma Hardinge Britten, *Nineteenth Century Miracles: Or, Spirits and Their Work in Every Country of the Earth* (New York: Lovell & Co., 1884), p. 553.

³⁸ Tuttle, 'Biographical Sketch', p. 25.

³⁹ Ibid., p. 25.

⁴⁰ Ibid., p. 26.

was subsequently published in *Banner of Light*.⁴¹ Coleman wrote several booklets which were antagonistic towards organized Christianity, such as ‘The Bible God Disproved by Nature’ (Truthseeker Tracts, no. 55), ‘The Relationship of Jesus, Jehovah, and the Virgin Mary’, and ‘One Hundred and One Reasons Why I am not a Christian Spiritualist’ (Truthseeker Tracts no. 79); it should also be noted that Coleman’s goal was the ‘complete secularization of the States’.⁴²

Coleman contributed to numerous Spiritualist and liberal publications. As for his own clairvoyant abilities, Coleman maintained they were primarily academic in nature though he exhibited ‘some slight manifestations of physical mediumship, but owing to the great activity of his mind they have never been noticeable. Whatever assistance he has in his writings is given through inspiration, and he is conscious of the presence of his spirit friends by their rapping on the desk at which he sits.’⁴³ This brief biography (assuming if it can be trusted) provides the background of an intellectual ‘progressive’ (non-Christian) Spiritualist who was well read, published often and maintained a high opinion of his own mental faculties; this provides some insight when considering his credentials .

Coleman’s Credentials Considered

As previously stated a disputation occurred in *Light* in 1887 between ‘R.H.’ and Coleman., R.H. condescendingly requested Coleman to provide a brief ‘sketch’ of his background along with a list of any major works he had published giving the impression that he was not familiar with *any* of Coleman’s writings. This request seems strange given that Coleman had been mentioned quite frequently in *Light* and had published various articles in other popular Spiritualist publications such as *The Summerland*, *The Carrier Dove*, the *Religio-Philosophical Journal*, and *The Golden Way*.⁴⁴

R.H. went on to question Coleman’s audacious claim to have ‘studied Egyptology, Assyriology, Hinduism, and all the phases of Oriental lore’ and antagonistically questioned his memberships in the American Oriental Society, the Pali Text Society, and as a ‘late Member of the Academy of Science and Art, Leavenworth, Kansas, U.S.A.’:⁴⁵

When he sends us the desired sketch of his career, it would be interesting to learn the nature of the circumstances under which he became a late Member...We all know the great antiquity of that distinguished seat of learning. And we can appreciate the pain it costs to sever ties which bind us to venerable association. We should be glad to know,

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid., p. 27.

⁴⁴ Coleman was mentioned in *Light* typically for his contributions in other Spiritualist publications such as *Religio-Philosophical Journal* in *Light*, (14 May 1881), p. 151.; (9 August 1884), pp. 328-329.; (4 July 1885), p. 319.; *The Religious Index* [Boston] in *Light*, (30 July 1881), p. 239.; *Light for All* in *Light*, (18 March 1882), p. 130 to name a few. At one Stainton Moses described Coleman’s writings as ‘always thoughtful and suggestive’ in *Light* (10 March 1883), p. 109.

⁴⁵ R. H., ‘Mr. Coleman Still Denies the Charge of Misrepresentation’, *Light*, 7:337 (18 June 1887) 278-279 (p. 279)

also, how many dollars a year it costs to be a Member of the American Oriental Society. These are the only points we need trouble Mr. Coleman to post us up in... now we come to the third, and last, and most exalted of all his titles to greatness, 'Member of the Pali Text Society, London, England'...the chief moving spirit in the creation of that learned body is a very dear friend of mine...and though, from certain conscientious scruples on his part, I myself passed with some difficulty, and after protracted examination, yet to many of your readers the 'exam', would come very easy indeed... since reading his letter to-day I was struck with curiosity to see whether Mr. Coleman had passed with 'high honours' or 'very high' but, to my great disappointment and regret, I cannot find his name in any printed list of members hitherto received.⁴⁶

It seems obvious that R.H. was directly questioning Coleman's integrity however, it should be noted that Coleman's affiliation with the *American Oriental Society* has been proven according to the *Proceedings* of 6 May 1885 which referred to him a 'corporate member', as well as his affiliation with The Royal Asiatic Society of Great Britain and Ireland having joined in 1888.⁴⁷

Coleman did not hesitate to respond directly to these accusations which were published in the 6 August 1887 edition of this same publication:

...in lines 5 and 6, p. 78, of the Journal of the Pali Text Society, 1885, in the list of members...my name and address are given in full at No. 15. My membership dates back to the inaugural year of the Society, 1882, and I was proposed as a member by one of America's leading Sanskritists, Professor C. R. Lanman, of Harvard University. What excuse has 'R.H' for his reckless imputation to me of untruth, when the facts were right before his eyes?⁴⁸

Based upon this new information R.H. changed his critical approach and focused on Coleman's membership in the Pali Text Society dropping his inquiries into Coleman's other academic affiliations:

I did not mean to question his claim to be a member of the Pali Text Society [actually it seemed like he did]...my argument was based on the assumption that he was a member, but that being so was no sign of intellectual rank...⁴⁹It is hardly possible to treat seriously the eccentricities of a man who has his pretensions to public consideration on the strength of his being a late member of one learned society, and an actual member of two others- all being open to any respectable man who will subscribe a guinea, or a few dollars a year- and who parades such titles in three long

⁴⁶ R. H., 'Mr. Coleman Still Denies the Charge of Misrepresentation', p. 279.

⁴⁷ 'Proceedings at Boston, May 6th, 1885', *Journal of the American Oriental Society*, 13 (1889), i-xliv (p. ii-iii). 'List of Members', *The Journal of the Royal Asiatic Society of Great Britain and Ireland*, 20:4 (October 1888), 1-20 (p. 4).

⁴⁸ William Emmette Coleman, 'Mr. Coleman Still Denies the Charge of Misrepresentation', *Light*, 7:344 (6 August 1887) 356-357 (p. 356).

⁴⁹ R. H. 'Mr. Coleman's Denial of Misrepresentation', *Light*, 7:347 (27 August 1887), 405-406 (p. 405).

lines of capitals after his signature with a satisfaction, solemn as grotesque; whose notions of the manner in which 'eminent scholars' should be honoured...⁵⁰

R.H., while now admitting Coleman's membership in these organizations, argued that membership did not necessarily imply any intellectual girth. Instead, R.H. brazenly suggested that Coleman had merely bought his way into these 'learned' organizations and that membership did not mean he was as 'specially learned' (intellectual) as other prominent members:

He would show his regard for learned societies by stopping the supplies on which they exist. Learned men have not invariably their purses as well filled as their heads, and their power to work for the enlightenment of the world is largely dependent on those not specially learned members who form the man body of subscribers, the more numerous such members, the more effectual the work of the learned few. Such societies want as many suitable members as can be induced to enter- and honestly say so- but Mr. Coleman possibly not liking to lessen the value of his honours by making them too common, is naturally very angry with me for explaining to your readers how easy it is to get a handle to their name of equal length and quality with his own.⁵¹

Coleman responded with one final letter though it seems that enough evidence has been brought forth to substantiate Coleman's integrity in describing his membership in some of the organizations of which he claimed. Given that his membership was disputed by R.H. in 1887 (eight years before the Blavatsky article was published) it seems that he likely would have been wary of being dishonest about his academic affiliations in his future writing (this is merely an assumption but at least there is now some historical precedence for this belief). Despite this revealed fact, Gomes statement still seemingly applies - none of Coleman's contributions in these fields are known. Coleman himself admitted this very fact:

'R. H.'s' disparaging remarks about my literary work and ability...are irrelevant. Though I have not published four ponderous volumes of so fanciful and grotesque character as to be ridiculed by the scholarship of the world [referring to the publications of Gerald Massey]; though I have not perpetrated any huge 'monumental joke' upon the literary world, not produced any works declared by competent authority to be worthy of Bedlam,- yet I have, during the last dozen years, published a number of scientific essays in philology, mythology, biology, Hinduism, archaeology, comparative theology, history, &c., sufficient to fill several volumes, all of which have been well spoken of by the highest authorities in the several branches treated.⁵²

Coleman defended his integrity though whether he did this successfully remains a subject of debate; however, given this new information it seems fair to conclude that at a minimum it can be said that Coleman did appear to be a member of the organizations mentioned in *Light* though to what extent still remains unknown.

⁵⁰ R. H. 'Mr. Coleman's Denial of Misrepresentation', p. 406.

⁵¹ Ibid.

⁵² William Emmette Coleman, 'Mr. Coleman Still Denies the Charge of Misrepresentation', *Light*, 7:344 (6 August 1887) 356-357 (p. 357).

Following his final response, Coleman concluded that ‘I respectfully submit...that I am not the ignorant pretender that my critics seek to have the public believe. I hope this will be the last of this subject.’⁵³ An editorial note (though whether it was W. S. Moses, E. Dawson Rogers or someone else remains unspecified) followed, and explained that his letter was ‘curtailed’:

this personal controversy has already gone too far, and is no longer valuable or interesting to the public. We have curtailed Mr. Coleman’s letters, the length of which was in excess of what he had a right to ask in justifiable self-defence. And now we trust the subject may rest.⁵⁴

If only LIGHT knew just how ‘valuable’ and ‘interesting’ this subject would turn out to be for future generations it seems he may have changed his opinion and printed the letter in its entirety! Despite the fact that many of Coleman’s contributions in these societies still remain unknown, there is evidence beyond a reasonable doubt that his membership in several of these societies was valid, and that some standard of copyright law existed in the nineteenth century. Perhaps the future will yield more information on this fascinating Victorian Spiritualist.

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LIGHT TO PRINT COLLEGE ARCHIVES

The College of Psychic Studies magazine LIGHT has begun a programme of printing material from the College archives. The College has a significant archive of Duncan material, and Harry Price once operated from its premises. The minutes of the British National Association of Spiritualists founded in 1873 are also preserved. There are photographs of forgotten physical séances from the inter-war years

The archival programme started in volume 133 of LIGHT (2012) issue 1, with colour images of the signatures in “Art Magic” and Ghostland”, books supposedly written by Mrs Britten. There was special feature on the 1903 80th birthday book of Dawson Rogers, which contains the signatures of over a thousand activists in psychic organisations across the world. Two articles by Guy Playfair and Steve Hume throw new light on the Scole investigation.

Each edition of LIGHT costs £5. Some back issues are available for £2, and the annual subscription is £8.50 for two issues. Annual subscriptions can be paid by Bankers Order, cheque, or over the phone with payment by credit/debit card. Contact the College at 16 Queensberry Place, London SW7 2EB. Or at www.collegeofpsychicstudies.co.uk

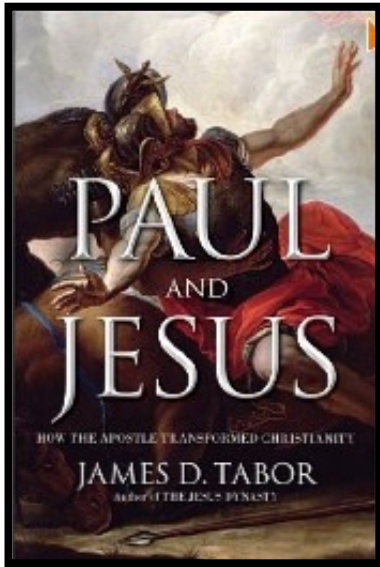
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⁵³ W. Emmette Coleman, ‘Mr. Coleman’s Final Words’, *Light*, 7:347 (8 October 1887), 478.

⁵⁴ Ibid.

Notes by the Way:

WAS PAUL A PSYCHIC PIONEER?



When biblical scholar James Tabor starts his university course on the early Christian missionary Paul, he tells students. “Paul is the most influential person in human history, and realize it or not, he has shaped practically all we think about everything.”(p.xvii)

And in a recent book “Paul and Jesus”⁵⁵ (2012) he revealed “Not only do I believe Paul should be seen as the “founder” of the Christianity that we know today, rather than Jesus and his original apostles, but I argue he made a decisive bitter break with those first apostles,⁵⁶ promoting and preaching views they found to be utterly reprehensible.” (p.6).

Spiritualists may be familiar with this argument, if they have read Arthur Findlay’s “The Curse of Ignorance.” Findlay wrote: “Paul founded Christianity, and transformed Jesus, the Jew, into Christ the God” (p.286) and “Paul then, was the inventor and founder of the Christian faith” (p.288)

Other biblical scholars have known of this view since Ferdinand Baur (1792-1860) who argued that Paul had clashed with the original Jewish leadership of the infant church, which was based in Jerusalem. They had objected to Paul’s teachings being added to the message of Jesus himself.

This Pauline theology is the basis of what Spiritualists call “Orthodoxy”. However Tabor cautions, “Paul never mentions any idea of hell or eternal punishment in any of his letters, but he did believe that those who are chosen first can escape the wrath of God that will come with God’s judgment at the end of the age.” (p.125) Not all “Orthodoxy” came from Paul.

The letters or epistles of Paul are the earliest writings in the Christian Bible, the New Testament. The reason for writing about Paul here is the way he received his teachings; he is insistent that they came by revelation. Indeed Paul had a series of visions, in one of which, as he tells the Christians at Corinth, he was caught up into the third heaven.

⁵⁵ *Paul and Jesus: How the Apostle Transformed Christianity*, by James Tabor. Published by Simon & Schuster, available new and second-hand at Amazon – look inside feature:— http://www.amazon.co.uk/Paul-Jesus-Apostle-Transformed-Christianity/dp/1439123314/ref=sr_1_2?s=books&ie=UTF8&qid=1361605130&sr=1-2

⁵⁶ An apostle is a person thought to be sent by God to preach his message

At one time, being a strict student of the Jewish faith, Paul had persecuted the Christians, but according to a later biblical book, “The Acts of the Apostles” Jesus appeared to him on the road to Damascus, and called him, and he experienced a dramatic conversion.

It is what happened then which is mysterious. In a letter to the Christians in Galatia, Paul says he next went to Arabia. (Galatians 1). That was the same region where Moses had spoken with God on a mountain and received the Ten Commandments. Another prophet, Elijah, had also taken refuge there. The biblical scholar Margaret Barker has recently suggested Paul had contact in Arabia with Jewish groups who had fled centuries before, from the reformation of King Josiah of Judah.

It may well be that Paul received some important communications in Arabia which he believed came from the risen Jesus. Certainly he emerged with the belief that he was divinely appointed to share with the Gentiles (non-Jews) that to find God they did not need to become Jews and follow the Jewish law, but only to accept Jesus as Lord. Indeed, claimed Paul, the Torah or Jewish law, might even be an obstacle.

You can imagine that this new gospel was not well received by the original Christian leadership, who in Jerusalem were still worshipping at the Temple and following the Jewish law. Actually, you would have to imagine it, since (argued Baur and Tabor) much of the surviving literature glosses over the split.

May I quote Tabor again on the significance of Paul – “the form of Christianity that subsequently developed as a thriving religion in the late Roman Empire was heavily based upon the ecstatic and visionary experiences of Paul.” (p.24)

Let us suppose you are a Spiritualist, perhaps even a Christian Spiritualist. What are you to make of Paul’s teachings? A century ago, Rationalist scholars emphasised the pagan background, especially the Mystery traditions like Mithras or Dionysus. Paul’s gospel, many scholars suggested, was a fresh expression of this paganism with Jesus as the saviour god. Arthur Findlay’s books reflected that era.

More recently it has been emphasised that Paul had been brought up as a strict Jew, and that there were teachings in Judaism, such as the Dead Sea Scrolls discovered in 1948, which are the main background to Paul.

We could put on a psychiatrist’s white coat and explain Paul’s experiences by saying that his religious fervour brought on a nervous breakdown, and that his retreat to the desert, with so many sacred associations, led to further hallucinations. Like many a cult leader, he awarded himself a central role in the divine purpose.

Or we could take his revelations substantially at face value. The teachings of Paul, we could argue, do indeed go far beyond what Jesus taught when on earth, but they are inspired by the risen Jesus, who served as Paul’s Guide. And who would be a higher Guide than Jesus? The

late Martin Israel, president of CFPSS,⁵⁷ left many valuable works which restated this wider Christian faith, and owed much to Paul's letters.

One Spiritualist thinker who faced this dilemma was Shaw Desmond. During the 1930s he was a leader of the London-based International Institute, which took the lead in using infrared in the study of mediumship. Desmond was well acquainted with the leading guides of the day such as Red Cloud. He lived through the "No War Prophecies", and had to address a public meeting on the afternoon war came to Britain in 1939. So his attitude to Spiritualism was well-informed and deep when he wrote "Jesus or Paul?" (1945). He concluded that Paul had through his revelations sent the early Christians in the wrong direction.

But how did Paul come to have such influence, apart from his very great abilities? Surely the original leadership in Jerusalem should have prevailed? They had known Jesus in his earth life.

The answer lies in political developments. After a Jewish uprising against the Roman Empire, Jerusalem was destroyed, the Temple burnt down, and the Christians there were scattered. Eventually all that remained of those first Jerusalem believers in Jesus were their tombs, which Israeli tractors sometimes unearth.

By default, the non-Jewish churches who read Paul's letters, became dominant. "Orthodoxy" emerged. As the French scholar Loisy noted. "Jesus came preaching the Kingdom, and what arrived was the Church."

If Tabor is right, and most of the New Testament reflects Paul's theology rather than the teachings of Jesus, where in ancient literature can we find those teachings? Tabor has three suggestions.

- 1) Teachings by Jesus found in both the Gospels of Matthew and Luke, from a collection of sayings known as "Q". Arthur Findlay printed a reconstruction of Q in his book "The Psychic Stream" (1939).
- 2) The Letter of James near the end of the New Testament may be written or inspired by James, brother of Jesus.
- 3) The Didache, an early Christian manual rediscovered in 1873. Again, Arthur Findlay explained its significance. The Didache gives a significant role to "prophets".

⁵⁷ CFPSS: The Churches' Fellowship for Psychical and Spiritual Studies. See *Psypioneer* Volume 4, No.1:—*CFPSS faces historic decisions* – Leslie Price, pages 10-11: —<http://woodlandway.org/PDF/PP4.1January08.pdf>

I suggest that Jesus on his last visit to the temple before his arrest may have sensed the coming destruction, for we read in Matthew's gospel, "And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

Has anything been heard of the original message of Jesus? I recommend a study of the "Spirit Teachings" of Stainton Moses, now on the SNU web site, in which Israelite prophets and other sages claim to take forward the work of Jesus - whom in one section they call "The Anointed One."

LESLIE PRICE.

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THE BUILDING OF THE SPIRITUALISTS' NATIONAL UNION

Part Four:

We concluded in the November issue (8.11) of *Psypioneer*,⁵⁸ with the announcement that Emma Hardinge Britten was back on the platform in the north of England (September 1881), coupled with the problems in the District Committees, outlined by the president of the Yorkshire District Committee of Spiritualists Mr. B. Lees (Sowerby Bridge).

The Lancashire Committee had done much of the missionary groundwork of spreading Spiritualism. But uniting the societies in their districts with the supply of good speakers, literature etc, appears to have taken a back seat since their calling of the 1880 General Conference in an attempt to form a national organisation. This had not yielded the wider influence hoped for when urging societies to form themselves into district committees, etc. The most prominent to continue in their strength was the Yorkshire District Spiritualists' Committee.⁵⁹

With the start of a weekly journal, "The Two Worlds," on November 18th 1887, the final momentum towards an organised National Body of Spiritualists unfolded.

In the pages of this new journal, on January (6th) 1888, James B. Tetlow⁶⁰ began a series of discussions under the general title, "A Modern School of Prophets." This related to the development of mediumship – without mediumship Spiritualism cannot exist. This would of course raise questions of the need for a training college, – education, and – organisation. Later

⁵⁸ <http://www.woodlandway.org/PDF/PP8.11November2012.pdf>

⁵⁹ In 1887 their committee meetings were being held at Scott's Dining Rooms, East Parade, Leeds Rd, Bradford, the corresponding Secretary was Mr. J. Whitehead (Bradford).

⁶⁰ Photograph is taken from: *The "Two Worlds" Portrait Album*, published in October 1896. More on Mr. J. B. Tetlow in the next part.

in March, the Two Worlds Directors started a “Prize Essay,” with a prize of One Guinea to be paid for the best essay on the subject: “The Best Means of Advancing the Cause of Spiritualism in England.”⁶¹ A committee from the Board of Directors was formed to decide on a winner. On April 19th 1888, the committee unanimously chose out of twenty-six other submissions an essay by Phillip William Seymour, of Nottingham with his winning essay being published in the journal.⁶² It is not surprising the paper’s directors, and editor supported Seymour’s outline of a National Organisation, it was very similar to the ideas of James Morse, and as propagated by the Lancashire, and the Yorkshire district committees. A large percentage of the directors were directly and actively involved within these groups, also we noted in the November issue of *Psypioneer*, support was also given by the paper’s editor Emma Hardinge Britten.



Although Seymour’s essay, gave little more than a roundup of previous events, it brought to public attention once again the need to have a central national body. Seymour’s essay and Emma’s editorial,⁶³ concerning the competition and her views can be read on line.⁶⁴

Below is a quote from Emma’s editorial, following her comments on the various essays—

Spiritualists, Awake!

In all and each of these points, it is perfectly evident that a great demand is felt, and that a general feeling of unity prevails. Perhaps it may not be amiss if the Editor at this point steps beyond the sphere of the impersonal, and attempts to answer, on her own account, the great and momentous query, as to *how* these many and valuable suggestions can be carried out?

It must be remembered that all reformatory as well as revolutionary movements are the result of growth; they may appear on the surface of life with sudden and startling rapidity, but they will invariably be found to have been germinating and growing out of the realm of causes, long before they become manifest in perfected form. Can we not follow out this hint from nature and history, and commence the grand desideratum of general reform, by taking one step at a time? Might not the preliminary step be *organization of a national conference*, to be held in the metropolis itself—to be a general gathering of delegates or representatives from all parts of the country—Ireland, Scotland, Wales, the Channel Islands, and different

⁶¹ This proved popular and the submission of essays on different subjects with the One Guinea prize continued for some time.

⁶² *The Two Worlds*, Volume 1, No. 25, May 4th 1888 pages 339-340

⁶³ *The Two Worlds*, Volume 1, No. 25, May 4th 1888 pages 342-343

⁶⁴ Free downloads of *The Spiritual Magazine*, and of other valuable spiritualistic material available at: The International Association for the Preservation of Spiritualist and Occult Periodicals (IAPSOP), curator, Marc Demarest:—<http://www.iapsop.com/archive/index.html>

counties of England, and thus, by coming together in earnest and solemn conclave in a two, three, or four days' Pentecostal gathering, be prepared by mutual helpfulness, unity of feeling, and recognition of the worth of what we are labouring for, to determine that what we need, we are going to *have*—*what* we ought to do, we intend to accomplish; and whatever the obstacles in our way may be, we resolve to tread them down until our path is clear to the accomplishment of the best results we can devise.

We say the metropolis should be the central place of gathering, because we desire to start by sinking all local preferences or interests. We say commence with such a national conference, because we plead for the rights of the many, rather than appeal locally to the few. Let the voice of the majority be heard. Let us come together now, as of old, WITH “ONE ACCORD,” and if we do not feel the walls of bigotry, prejudice, and mental slavery shake, and hear the rushing sound of the mighty winds of spiritual inspiration on such an occasion, this writer will be ready to give up her belief in spirit power, presence, and guidance

Friends in London, will you aid this work? In fact, according to the great and crying demands of the time, will you commence its inauguration? Words, writings, essays, are *nothing*, if they do not bear fruit in deeds. Spiritualism has been with us now for forty years, and still we are only scattered fragments, isolated individuals, or, at most, mere local groups. Nothing in the universe stands still, and that which does not move onward sinks downward. Death is as constant as life, and the death of great movements and great nations has only ensued because the people that composed them were not worthy of them. The hour has now come when spiritualists must arise, and do the work that spirits have hitherto wrought out for the world almost unaided. We can see with the eye of human experience, no less than of prophecy, the mighty cause trembling in the balance of progression or retrogression. Which shall it be? It is for the spiritualists of the PRESENT HOUR to determine.

We now await farther suggestions and plans of action from capable heads and willing hands, and these must decide whether the spiritualists of Great Britain mean to become a power in the world, or a memorial of golden opportunities lost to an effete and apathetic generation.*

*The Editor and writer of the above article, being unwilling to incur the inevitable charge of seeking to be “a pope,” “bishop,” “Priest,” “dictator,” “leader,” or “self-seeker,” now leaves her suggestions in the hands of others, praying that some efficient and wholehearted men and women may be inspired to arise, face the foes of bigotry and selfishness both without and *within* our ranks, and dare to lead on the broken ranks of our noble cause to triumph over all opposition.—ED. T. W.

From this period onwards, activity increased, but it would continue primarily in the North of England since the first impetus of the idea of a national organisation began in Darlington in 1865. Problems of belief, and the introduction of principles generated conflict, not only Christian versus non- Christian, but with those who simply did not want to be governed by

creeds/principles. In January 1882 the “Herald of Progress,” a provincial journal that started in and around July 1880; made this announcement:⁶⁵

To The Spiritualists of Great Britain, And All Who May Be Interested in the
Spiritual Cause:⁶⁶

A Convention is intended to be held in Newcastle-on-Tyne, commencing on Saturday, February 11th, and continued on Monday, Tuesday, and Wednesday following, at which Mrs E Hardinge Britten will be present and take a prominent part in the proceedings.

I have brought this Convention to notice, as an example, but mainly because it seems not to appear in any modern literature; it was held in the Newcastle-On-Tyne Spiritual Evidence Society at Weir’s Court.⁶⁷ Its original purpose was to consider the best methods to spread

⁶⁵ *The Herald of Progress* January 20, 1882 page 30:—**OUR PAST AND FUTURE.** Nine months ago, we were landed into a complete collapse, saddled with a debt of between one and two hundred pounds, and amidst the desertion of some friends and the jubilation of foes, we were confronted with a demand to surrender the *Herald* as a paper, and to pay all the existing liabilities.

The Trustees were, however, men of purpose; they generously put their hands into their own pockets and piloted the venture almost single handed. A prominent Spiritualist of Liverpool acted an equally noble part, as also a true lover, of the press in Newcastle, and many of our members contributed. At this low water mark, the circulation was far from elastic, but now it is buoyant, increasing every week, the sharp point is passed, and the future assured.

It is a fitting time for the Trustees to retire, and offer themselves again for re-election.

Readers of the *Herald*, do not listen to words, nor allow your minds to be swayed by assertions, judge for yourselves, and let the noble action of the men who were left alone, forsaken by the “Board of Consultation,” to take the responsibilities of the paper, be the sole index to the formation of your judgment, and your votes for the future.

The Convention was generously handed over to the management of the *Herald of Progress*, by the Newcastle Committee, and in return for such confidence, the *Herald* will devote the whole sittings to the benefit of the universal movement, content with its own interests being considered as indissolubly allied thereto.

The caution not to listen to empty words or be swayed by assertions merely, is intended for members of the Newcastle Society, not for Societies at a distance.

The Newcastle Society has passed a resolution to purchase 200 copies of the *Herald* weekly for twelve months, dating from the Convention week, at the full price of one penny, thus making the paper its organ, and constituting itself its guardian and friend, as also the friend of all other Societies in the Kingdom. Fully aware that it is offered to all Societies (taking at least 50) in the provinces at half-price, the Newcastle Society has resolved to participate in giving such a boon to the movement by paying in this manner; and we trust that Delegates will come to our Convention prepared to give orders for our paper, and that those Societies not sending delegates will hasten to forward written orders to be announced at the Conference.

Subscriptions are rolling in, advertisements are being promised—all we want is to double our circulation, and we shall secure our ambitious aim, to have a good paper, controlled by no *one* dictator, at one penny weekly.

⁶⁶ *The Herald of Progress* January 13, 1882 page 22. We can also note on this page EHB’s movement:—MRS, HARDINGE BRITTEN’S APPOINTMENTS. MRS HARDINGE BRITTEN has promised to lecture on the Sundays of the ensuing [ensuing] months as follows. Any friends in places adjacent desiring week evening lectures can apply to The Limes, Humphrey Street, Cheetham Hill, Manchester. Sunday, January 15th... Bingley Sunday, January 22nd also 23rd and 24th... Bradford Sunday, January 29th... Macclesfield Sunday, February 5th... Blackburn Sunday, February 12th also 13th and 14th... Newcastle Sunday, February 19th... Liverpool Sunday, February 26th... Sowerby Bridge.

⁶⁷ This society had played a substantial part in Spiritualist history, especially in the development of Catherine (Kate) Elizabeth Wood and Miss Annie Fairlamb, later known as Mrs. Mellon – finally as Mrs. Henry Gleave. Articles on Kate Wood’s mediumship started in *Psypioneer* 7.7:—

Spiritualism throughout Great Britain. The short report, which follows, is taken from *The Herald of Progress*:⁶⁸

THE CONVENTION IN NEWCASTLE

The meeting slowly gathered, every one seeming under a dense cloud of uncertainty and humiliation. All programme and system and routine of action seemed shattered to atoms, and the originators of the scheme sat with despair depicted on their countenances, until a goodly number (far more than expected) were gathered together.

Mr John Mould occupied the chair, and opened the Convention in a most appropriate speech, calling to unity, and a heart-felt response to the great Giver of the boon of spiritual teachings by the persistent endeavour to spread the same beneficial knowledge to others. The secretary, Mr Hare, was then called upon to read letters received from friends who apologised for their absence, and had a few suggestions to offer.

They were so numerous that the President suggested they be left over to Monday, and called upon Mrs Britten to give a few remarks. This was a sudden transition, and seemed like an electric shock to the meeting. The dull prosy reading gave place to the living voice of the spirit, the fire was, as it were, lit on the altar of every heart, and a real Pentecostal baptism descended.

The fair elocutionist was herself taken at unawares, and proceeded to state that at the moment a vision was being presented to her, symbolical of the movement, and she saw a picture of labourers, with stones and materials for building, who were very busy in a certain spot, but who suddenly left all in confusion, and went elsewhere, and commenced the same task with the same results. But at the moment that she had been summoned to speak, the workmen had all returned to the first spot, and all the stones had become shapely, and were fitted into their places, and she was just about to stand and admire its harmonious proportions, when all vanished. This showed her that the work was not ours, that our apparent failure was our real triumph. The work was in the hands of the spirits themselves, and let us each think of the other as being urged on by them, and before long we should see all inharmonies overcome. The need of the time was this—to confine ourselves to the propagation of the great fact of the demonstration of Immortality, and the responsibility of every human soul. This was a reflex of the determination of the Newcastle Committee, also of the Trustees of the *Herald of Progress*.

We were all agreed upon these points, also that the world needed to know them, and her remarks were concluded by moving a resolution that a Committee be appointed to discuss plans whereby the truths of Spiritualism could be more effectively, propagated, and to report to the adjourned Convention.

<http://www.woodlandway.org/PDF/PP7.7July2011.pdf>

⁶⁸ February 17th 1882 pages 78-79.

This was seconded by Mr MAHONY⁶⁹ and carried, who gave a very practical speech on Organisation, and emphasised the necessity of a leader and a centre, pointing out the importance of obedience to the executive, always presuming such executive to be supported by a majority.

Mr HARE was called upon, and in supporting the resolution said that when he first inaugurated a circle some forty years ago, it was announced thereat that Spiritualism was the true Christianity, and while he had never sought to obtrude his views upon his fellow members unduly, he had felt it his mission to seek to uphold that idea. He, therefore, deprecated the tendency to free thought in the ranks of Spiritualists, which had, in many cases, descended to indulgence in great uncharitableness. For himself, he could not but venerate the teachings he had heard at his mother's knee; he could not dare to ridicule and forswear the aspirations of his early days, and when, a time back, his mind was racked with doubt, there came an ecstatic vision to his aid, proving to him his duty, and showing his line of march. All things should be secondary to our devotion to the cause of Spiritualism, and he trusted that every member of our association would seek to become imbued with that spirit, and live and abide in it.

MR DIXON DUNN stated that the North Durham Association were prepared to join in any scheme that might be mutually beneficial.

MR FOSTER, of Seghill, thought that the dangers to Spiritualism were to be found within the ranks rather than outside, and alluded to the great harm resulting from exposures.

A letter was read from the Secretary of the new society at Middlesbro'-on-Tees offering to affiliate with the Newcastle Society, when the meeting adjourned to Monday.

We have a great pressure of matter for this week, amongst which is a valuable control through our earnest co-worker, Mr J. C. Wright, and we think the interest to our readers will be best sustained by deferring the report of the remaining sessions till next week.

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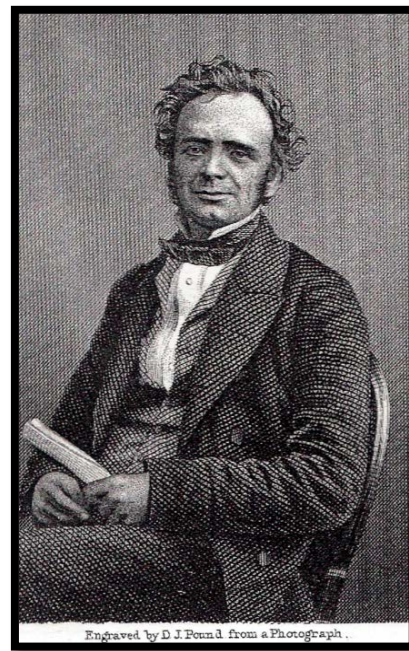
This was followed by a letter from the well-known Christian Spiritualist John Enmore Jones, former/final editor of the *Spiritual Magazine* in 1877.⁷⁰

⁶⁹ J. W. Mahony was a lecturer (non-trance) on Spiritualism, and ran the Magnetic Healing Institution, in Newcastle-on-Tyne.

⁷⁰ John Jones, as he was known in earlier life published: *The Natural and Supernatural or Man Physical, Apparitional, and Spiritual*, in 1861 by H. Bailliere, London & Bailliere Brothers, New York. The engraving of John Jones (of Peckham) is taken from the 1861 book, various re-prints are available.

TO THE CONVENTION OF SPIRITUALISTS

Friends,—To assist in promoting union, I fully intended to have been present at your several meetings in Newcastle, because I thought that Convention was to be a gathering of Spiritualists holding the common knowledge of life after physical death, and of our communion—under conditions—with those who have passed from our ordinary physical sight for the purpose of considering our position, and adopting the best method for us, as a people; to not only maintain that position, but to act upon society at large, especially on those public men who sway the middle and upper classes on questions of science, physical and etherial; and who are individually and collectively bitter opponents to our cause.



When, however, I found that the Convention was to be used for the purpose of sanctioning a line of action principally, if not wholly to fight the Churches on Church belief questions, which were only slightly connected with subjects touching the spiritual body;—it was obvious to me, that my journey from London to Newcastle would be worse than useless, for such Convention could not be in any way suitable for the mighty task of uniting all sections of Spiritualists so to work as to be a power in the nation. I throw out a plan, which, I think would, if carried out, bind us in joyful union as a people.

Let us have an annual Congress at one or other of the large towns in England; commencing for 1882 at Newcastle, on the anniversary of the advent of Modern Spiritualism, in March next, say 29th, 30th, and 31st. To meet, converse with each other, and confer as to the most effective plan for successfully extending our usefulness on the common ground of the verity of spirit-life, power and action. That to the Congress be, invited all mediums, physical and abnormal, and all leaders of societies to confer with and combine; thus becoming a power in the State, instead of remaining disjointed and comparatively useless. Let a resolution be passed something in this fashion:—That the subjects for consideration at this Convention stand adjourned till the first organised Anniversary of Modern Spiritualism in England—on the 29th, 30th and 31st March, 1882, to be held at Newcastle-on-Tyne.

Such an Anniversary of the union of workers, professional and unprofessional, would influence many, I think, to come from the East, West, North and South of Great Britain. I would gladly be one.

J. ENMORE JONES.

Enmore Park, S.E., 8th Feb., 1882.

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Emma Hardinge Britten responded to Jones' letter in *The Herald of Progress* (Feb 24, 1882 page 92) and is printed below:

THE NEWCASTLE CONVENTION

As the plan of holding a Convention of Spiritualists at Newcastle for the sole and express purpose of endeavouring to unite in bonds of amity, charity, and union, the dissevered ranks of English Spiritualists originated with me, and I offered to give time and service to this work, to the utmost extent of my power. I have just read, with equal amazement and indignation, the following passage signed "Enmore Jones," and printed in your last issue of Feb. 17th:

"When, however, I found that the Convention was to be used for the purpose of sanctioning a line of action principally, if not wholly, to fight the Churches on Church belief questions, which were only slightly connected with subjects touching the spiritual body; it was obvious to me, that my journey from London to Newcastle would be worse than useless, for such Convention could not be in any way suitable for the mighty task of uniting all sections of Spiritualists so to work as to be a power in the nation."

My object in addressing you now, Mr Editor, is to require, through the columns of the paper that printed that libel on the "Convention" and its first promoters, the writer's authority for the statement he has made.—I am, Gentlemen, faithfully yours,

EMMA HARDINGE BRITTEN.

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J. Enmore Jones again responded in the following issue of *The Herald of Progress* (March 3, 1882 page 101:

BELIEF TACTICS

The Convention, as arranged by the suggestions of Mrs Britten, having failed in its purpose, so much so "that despair sat on the countenances of its originators, and all programme, system, and routine of action was shattered to atoms," therefore, I do not see how my letter to the Convention, and afterwards published, could in any way have marred the doleful scene.

My letter to the Convention, was grounded wholly on the antagonism to Christianity and the determination to continue it declared in a letter to Newcastle, dated 31st January, 1882, and signed by Mrs Britten; a letter which not only conveyed to me the object of Mrs Britten's presence at Newcastle and elsewhere, as condensed in my words; but the nothingness of the words, "endeavouring to unite the widely dissevered ranks of English Spiritualists" was obvious, when the Newcastle Committee invited leaders of those ranks to meet at Newcastle on the basis of our common Knowledge; for so soon as one of them had agreed to attend and assist, one who has, by press, purse, and platform, advocated Spiritualism apart from beliefs, but whose tenets were nineteen twentieths those of the Church of

England, Methodists, Independents, and Baptists; there was a point blank refusal to co-operate, and so the words became *sand particles*.

To sit at Newcastle and hear the claptrap tirades against these beliefs called Christian that one-half of the Spiritualists rest on, and know that they have caused and still cause the dissevered ranks, and that fees are charged for those tirades, was not a pleasant prospect.

When originally I accepted the invitation to be one of the group at the Convention, I somehow thought that unity meant union, by all present finding what those principles were on which *all were agreed*; and by joining brain and heart on those agreed principles all would work as one, and that lectures and speeches would be in harmony, and our return home would be to work as Britons on the new basis. Such prospect being evidently not attainable, I, instead of coming to Newcastle, threw out my plan of practically sinking the Convention and having a noble Anniversary of the advent of Modern Spiritualism on the last three days in March, and that every future year the Anniversary be held for all Spiritualists at one or other of the large towns say Liverpool, London, Manchester, &c.

I am glad the plan has been adopted, and hope we shall have a merry time at Newcastle, having at our homes locked up and left there, each his casquet of crotchets.

It is well known that I esteem truthful mediums in all divisions of spirit phenomena. I would not be the earnest Spiritualist I have been and am if it were not so.

I hope to have the joy of seeing them all at the Anniversary. We have much to arrange for future help and usefulness.

Enmore Park, S.E.

J. ENMORE JONES

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The mentioned Conference by J. Enmore Jones, took place as per the advertisement [next page] published in the pages of the *Herald of Progress* running up to the meeting. From this meeting its president introduced a National Plan of action for the “Spirit Evidence Institute”⁷¹ and a set of Seven Principles were adopted, being referred to as “Our Principles”:

⁷¹ SPIRIT EVIDENCE INSTITUTE FOR GREAT BRITAIN:—Are—That a Spirit- Evidence Society be formed in each county in Great Britain, to be governed and supported by its own members; with divisional societies in the several districts in-the county governed in the same manner.

That “Our Principles” be those agreed to for the defence and advocacy of Spiritualism by the Spirit Evidence Institute of Great Britain.

That each County annually elect a member of Council, as its representative at the Institute.

That the centre of each county organization shall be fixed at such place as may be deemed by the majority in the county as most suitable; and in the event of a disagreement, that the question be referred to the Spirit Evidence Institute, and the Council’s decision adopted.

That a Lecture Committee be formed in each county, to visit and address audiences within their own county, and beyond if officially invited by any other county.

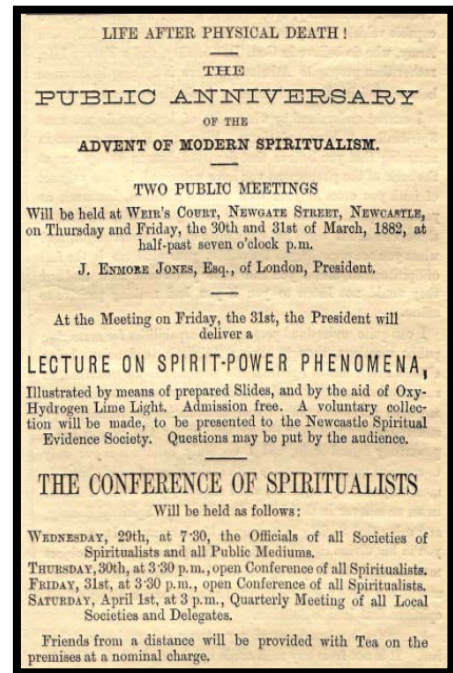
That any subject affecting Spiritualism may be forwarded to the Council for knowledge or advice.

That a Standing Council of thirteen be elected every three years: to consist of men not professionally interested in Spiritualism, yet who, by their public standing amongst Spiritualists, are recognised as trustworthy.

Belief: 1st—God is a Spirit..... Infinite

Knowledge: 2nd—Man is a Spirit.....Finite, 3rd—Man has a Spiritual Body..... 4th—Man at Physical Death passes out of the physical a living intelligent substance—Perfect in form and individuality. 5th—That, under conditions, the spiritual body can be discerned, and its limited power over physical substances witnessed. 6th—Man under laws can and does, as an ethereal ministering spirit, assist in various ways, those he is connected with by ties of affection. 7th—Man is a spiritual being, responsible for his actions, be they good or bad; whether in the physical body or out of it.

It should be noted, and not confused – the meeting was held at the Newcastle-on-Tyne Spiritual Evidence Society's hall (Weir's Court) at this time under the presidency of John Mould. From this meeting the "Spirit Evidence Institute for Great Britain" was constituted. Jones had been well connected early in the movement through his friendship with Daniel D. Home; he was active in his defence of Dr. Slade (1876) and well known to the Fox sisters. We can note in part two of this series (September 2012),⁷² Enmore Jones objected to a set of principles:



“The dispute between the supporters of Howitt and the members of the National Association was not only based on the question of organization but also on what Howitt and Enmore Jones, writing in *The Medium* and *The Christian Spiritualist*, interpreted as an attack on the Christian elements in Spiritualism. In 1874, the National Association published a ‘Declaration of Principles and Purposes’, which included the statement, ‘The Association, while cordially sympathizing with the teachings of Jesus Christ, will hold itself entirely aloof from all dogmatism or finalities, whether religious or philosophical, and will content itself with the establishment and elucidation of well attested facts, as the only basis on which any true religion or philosophy can be built up’. This statement angered Christian elements by

That each member of the Standing Council annually give a donation of three pounds to provide for incidental expenses.

That each county representative on the Institute, annually give a donation of one pound to provide for incidental expenses.

That the Institute keep a Register of all public matters it considers needful to assist the county societies and Spiritualism collectively.

That an Annual Conference and a public Anniversary Meeting of the advent of modern spirit phenomena be held, if possible, on or about the 31st of March in one or other of the leading cities of Great Britain.

That a President be elected from the body, of thirteen members of the standing Council. In the event of death or resignation: The election shall rest with the full body of members of council.

That the standing council have full power within the scope of their duties to arrange minor matters.

That the first President of the Spirit Evidence Institute be J. Enmore Jones, Esq., and that for the first year power be vested in him, to arrange all matters connected with the Institute.

That the commencement be dated 31st of March, 1882, and the next Conference be held in London.

⁷² Page 311:—<http://www.woodlandway.org/PDF/PP8.9September2012.pdf>

dissociating the Association from Christian dogma, and in an effort to placate Christian opinion and to unite all Spiritualists the Association dropped the 'Declaration' from its constitution."

But the seven principles or basis of the new association did not appear to hold a Christian tone to them; the first principle received three dissentients, the others carried just one when Enmore Jones put them separately to the meeting. However, Enmore Jones gives the meaning:⁷³

Orthodox Christianity has in times past declared, and still declares boldly—fearlessly:—

1st, God is a Spirit. – 2nd, Ministering Spirits. – 3rd, Life after death. – 4th, Responsibility.

Orthodox Spiritualism, by the declaration of "Our Principles" at the 1882 Anniversary of the Advent of Modern Spiritualism, boldly and fearlessly affirm the same; thus:

1st, God is a Spirit. – 2nd, Ministering Spirits. – 3rd, Life after physical death. – 4th, Responsibility.

Thus the two forces are now one in thought—they can and ought to assist each other in the effort *to comfort the bereaved*; and combine, to attack and destroy the repulsive Materialism, Sadduceeism, Annihilationism so thoughtlessly prevalent around us.

As the different sections of the Christian Church combine by a separate organization, to carry out the object of the British and Foreign Bible Society; so in like manner, members of the different sections of those churches combine, by a separate organization, to carry out the objects comprised in Our Principles, under the word SPIRITUALISM. They are not responsible for the half-cracked platform ebullitions that are sometimes heard by "crowded audiences" of from fifty to a hundred-and-twenty persons sparsely scattered in tiny halls here and there over the kingdom.

The president of the Yorkshire District Committee, Mr B Lees, took Enmore Jones to task on different points. One of these were the principles; Lees, asking why:—"Our Principles" re - 1st, That there is a God; 2nd, That there is a future life; 3rd, That man is responsible for his actions.—"... since every Spiritualist was agreed upon all the points long before Mr J. E. Jones discovered "Our Principles." – "Again, the President of Congress 'remarks in your last issue the "'Our Principles' that now guide the North of England and are spreading Southward are so simple, so plain, so concise, that they *can* energise all people and nations.'",⁷⁴

However, creeds/principles would come and go – Emma Hardinge Britten would use variants of her principles, according to her autobiography, from the 1850's. These would be seen throughout her life in her lectures, public debates, published works, and the laying of the

⁷³ *The Herald of Progress*, May 12th 1882, page 219 (end of an article titled: Orthodox Christianity).

⁷⁴ Quotes taken from *The Herald of Progress*, Correspondence letter pages, May 12 1882 pages 220-221.

corner stone of the Oldham Spiritual Temple (April 9th 1887) reported in the weekly journal *Medium and Daybreak* April 15, 1887. During the 1880's Emma would also offer her principles to various Conferences for example: The Conference of Spiritualists of Northumberland and Durham held on Tuesday, July 31st 1888 at 20, Nelson Street, Newcastle-on-Tyne. Again she offered her principles to the meeting of a Provisional Spiritual Conference, to consider the Future Formation of a Lancashire District Confederation of Spiritualists; this was on Sunday, August 19th 1888 at a very large gathering of Lancashire Spiritualists in the Assembly Room of the Co-operative Hall, Downing Street, Manchester. Later at the same venue in 1890, the Spiritualists' National Federation would be formed which would directly lead to the Spiritualists' National Union.

Paul J. Gaunt.

To be continued in the April issue.

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BOOKS WE HAVE REVIEWED

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

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

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

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

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

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

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=45Psypioneer references by Leslie Price pages 39-42:—<http://www.woodlandway.org/PDF/PP5.2February09.pdf>

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

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

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Paul J. Gaunt

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