

# PSYPIONEER JOURNAL

Edited by  
Paul J. Gaunt

Founded by Leslie Price

Archived by  
Garth Willey



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## MADAME D'ESPERANCE WAS PROBABLY A PUTTOCK

The materialisation medium known as Madame D'Esperance composed a valuable autobiography *Shadow Land* (1897).<sup>1</sup> On 30 July 2013, a small bundle of papers was found in London in the archives of the College of Psychic Studies, formerly the London Spiritualist Alliance where the medium had been held in high regard. The papers had been deposited there in 1920 after the medium's passing, by a Copenhagen Spiritualist friend, Mrs Jensen. They included a handwritten account of her internment in Germany during the Great War, and an essay on materialisation, which may relate to her published lecture on that subject.

In her covering letter, Mrs Jensen included some information apparently provided by the medium to a consulate.

“Maiden name- Puttock D'Esperance, born 20/11/1855 (this date was given to me by herself). She had been married to Thomas J Reed D'Esperance born at Durham City.”

This discovery was shared with Professor Adrian Parker, a psychologist at Gothenburg University who is publishing some material from her séances left in the university archive there, and with Lis Warwood in South Australia, whose genealogy skills regularly assist Psypioneer.

Lis reported after a few hours that there was an Elizabeth Jane Puttock born in 1848,<sup>2</sup> and baptized on December 10 of that year at St James Church, Shoreditch, the daughter of George Puttock and his wife Elizabeth Jane.<sup>3</sup> Later Lis located the birth certificate for Elizabeth Jane Puttock, which confirmed she was born November 20, 1848, at 2 Browns Buildings, Clifton Street, Shoreditch.

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<sup>1</sup>.—The photograph is by Lützel München which has appeared in numerous publications for example in a supplement to *Light* February 16th 1907.

<sup>2</sup>.—GRO Births: December Quarter 1848, Shoreditch District, Vol. 2, Page 396.

<sup>3</sup>.—St James Church, Shoreditch, Parish Register.

Her father, George Puttock, born about 1825 in Suffolk, the son of Moses Puttock, was a Mariner,<sup>4</sup> which fitted with Madame D'Esperance's claims about her father's occupation. He had married Elizabeth Jane Tovey, the daughter of William and Elizabeth Tovey, on July 11, 1846 at St Botolph Church, Aldgate.<sup>5</sup>

Lis also found that Elizabeth Jane Puttock born 1848, had married Thomas Jackson Reed on August 13, 1870, in Newcastle Upon Tyne.<sup>6</sup> Thomas Jackson Reed, son of Catharina and John Reed was born February 25, 1844, in Hatton Henry, Durham.<sup>7</sup> Moreover, in the 1871 Census<sup>8</sup> Thomas J Reed 27, and Elizabeth J Reed 22, were residing at 25 Sarah Street Newcastle. They appear to have soon separated, and although he was later recorded as married with children to another woman, no record of a divorce from Elizabeth has been found.<sup>9</sup>

Professor Parker was able to corroborate the Puttock connection. At an SPR lecture by Zoe Beloff on Madame D'Esperance, he had met some members of the Puttock family who had claimed the medium as a relative.

It would appear that the date of birth given for Madame D'Esperance in various reference works, underestimates her age (a problem that also arose for a time with Emma Hardinge); and the supposed original name of Hope is wrong. Future research will seek to establish how these misunderstandings arose.

LP.

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<sup>4</sup>.—Merchant Navy Seaman's Records 1835 – 1941 records George Puttock, and notes Military Service 1853 – 1857. He died after 1871 and before 1876.

<sup>5</sup>.—St. Botolph Church, Aldgate, Parish Register. Elizabeth Jane Tovey was born 1828, and baptized May 11, 1828 St Margaret's Church, Uxbridge, Middlesex. She died age 45 in 1874: GRO Deaths: March Quarter 1874 Stepney Vol. 1c Page 364.

<sup>6</sup>.—England & Wales Marriages 1538 – 1940; GRO Marriages September Quarter 1870 Newcastle on Tyne Vol. 10b Page 45.

<sup>7</sup>.—GRO Births March Quarter 1844 Easington Vol. 24 Page 119.

<sup>8</sup>.—1871 Census: RG 10 Piece 5099 Folio 18 Page 30 Enumeration District 15 Household Schedule Number 153.

<sup>9</sup>.—Thomas Jackson Reed and Emily Louise King had eight children between 1880 and 1891 in West Hartlepool, Durham. He died age 84 in 1927: GRO Deaths: December Quarter 1927 Stockton Vol. 10a Page 94.

**MABEL ANNIE  
ST. CLAIR STOBART**  
1862-1954

*The Woman on the Black Horse*

In the last issue of *Psypioneer* we mentioned we would give further information on St. Clair Stobart:

Mabel Annie, daughter of Sir Samuel Bagster Boulton and Sophia Louisa Cooper, was born on 3rd February, 1862 in Woolwich, Kent. On July 16th 1884, Mabel Annie Boulton married St Clair Kelburn Stobart and appears to have had two children. Her husband died on April 9th 1908 at the age of 46. Then, on March 13th 1911, she married John Herbert Greenhalgh of the Inner Temple, Barrister-at-Law at St. John's Church, Westminster, by the Ven. Archdeacon Wilberforce. Her second husband died on March 2nd 1928, aged 74.



Mabel Annie Stobart Greenhalgh died on December 7th 1954, aged 92 at the Cavendish Nursing Home, Braidley Road, Bournemouth. Some obituaries and reports give her age at the time of death as 93; the above information is taken from a well-researched website,<sup>10</sup> which contains a good family history and copies of the *Times* announcements.

Many may have forgotten the name today, but Spiritualists who attend their churches or healing groups will be familiar with one of the hymns she composed:

*Gracious Spirit, of Thy Goodness,  
Hear our anxious prayer!  
Take our lov'd ones who are suff'ring,  
'Neath Thy tender care.  
Loving Father, hear us!*

*Gracious Spirit, may Thy presence  
Shed a healing ray,  
Turning all their night of darkness  
Into glorious day.  
Loving Father, hear us!*

*Gracious Spirit, should'st Thou claim them,  
Be their light and guide!  
Lead there to the heavenly kingdom  
Safely by Thy side.  
Loving Father, hear us!*

<sup>10</sup>—<http://ghgraham.org/stclairstobart1861.html>

The portrait, which heads this article, is by Dora Head,<sup>11</sup> and was used as the frontispiece of the quarterly journal of the British College of Psychic Science – *Psychic Science* for April 1924. Mrs. St. Clair Stobart was an early member of the college and became the Chairman of the College Advisory Council as well as a life patron. The college was founded by James Hewat McKenzie (1869-1929) and opened its doors in April 1920.<sup>12</sup> During June 1925, the British College Hon. Secretary invited members and friends of the college to meet informally on Thursday afternoons to relate some of their psychic experiences which were collated by Miss A. C. Crosbie, and later published in the January 1926 issue of *Psychic Science*:

Mrs. St. Clair Stobart gave the following:

### **PSYCHIC FACTS RECEIVED IN ENGLAND VERIFIED IN CANADA**

“A family I knew in British Columbia lost a son in the war, and they could find no consolation religious or otherwise. For their sakes I arranged to have my first sitting with Mrs. Osborne Leonard,<sup>13</sup> and I came away profoundly disappointed. Nothing was said by ‘Feda’ that appeared apparently to have any value for my friends, or for myself. The dead boy purported to communicate, and, among other things, he made ‘Feda’ show me contrivances made in wire (as she said), in the shape of a figure 8, and also showed me a number of squares, which suggested a chessboard.

“Three months later I met the brother of the dead boy. He came to meet me when I landed on the shores of British Columbia. I devoutly hoped that he would not ask me about my unfortunate sitting, but this was almost his first question. I gave him an account of ‘Feda’s’ remarks, and, to my astonishment, he appeared to be profoundly moved by what I said. The two brothers had been partners in land-surveying, and after hearing my description of my sitting with Mrs. Leonard, this surviving brother took me into his office, and showed me some instruments lying in the corners. They were exactly as ‘Feda’ had described them—the ‘figures of 8.’ He further told me that these instruments were peculiar to land-surveying in British Columbia, and were not used elsewhere. On the walls were what seemed to be charts, or maps, divided into small squares. At once I thought of what Mrs. Leonard’s ‘control’ had told me about ‘the little squares, like a chess board.’

“By degrees the family were able to identify all the various persons who had appeared at the sitting, all of whom were absolute strangers to me.”

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<sup>11</sup>.—Throughout the duration of the British College, and also after its amalgamation, (see *Psypioneer*:—<http://www.woodlandway.org/PDF/PP7.2February2011.pdf>) numerous portraits by Dora Head adorned the pages of their journal, *Psychic Science*. We have from time to time published various portraits, for example, of Mrs R.W. Dundas, Evan Powell, and Lilian Bailey.

<sup>12</sup>.—See *Psypioneer* Volume 3 No 8 August 2007:—*A Knight Errant of Psychic Science James Hewat McKenzie – Psychic Science*:—<http://www.woodlandway.org/PDF/PP3.8August07.pdf>

<sup>13</sup>.—For Osborne Leonard see *Psypioneer* Volume 6 No 5 May 2010:—*Mrs. Osborne Leonard – Her life and Mediumship – By D. A. Nickelson, LIGHT, 1965 and The Mediumship of Mrs Osborne Leonard – Later Years*:—<http://www.woodlandway.org/PDF/PP6.5.May2010.pdf>

Mrs. Stobart followed this with the account of a sitting with Frau Silbert, —the celebrated Austrian medium—on one of her visits to the College.

### LEVITATION OF A KNIFE AND TWO WATCHES

“Frau Silbert is one of the few physical mediums who can produce extraordinary phenomena in quite a good light. On this occasion we sat in good red light, by which we could clearly see the medium and each other. We sat round a large table, Frau Silbert sitting on one side of it. Both her hands were controlled by the sitter on either side of her. People were requested to place various articles, chosen by themselves, on a piece of paper lying on the ground under the table. I put my own wrist watch there, and an expert conjurer, Mr. Harry Price, who was sitting by me, placed a heavy jack knife among the other articles, remarking as he did so, ‘I suppose there will be a row if I place this there!’ Suddenly the medium stretched out her hands above the table, then opened them, and in the palm of one of them lay the same jack knife which I had seen placed on the paper under the table a few moments before. I heard Mr. Price exclaim, ‘I never saw a neater bit of work!’

“Four or five knocks were then heard. These are always the sign that Frau Silbert’s ‘control,’ ‘Professor Nell,’ is present. When these knocks are heard it is a sign that he will help with the phenomena. A few seconds later Frau Silbert again stretched out her arms, and the wrist-watch which I had put on the paper dropped into her hands, coming, apparently, out of space. The name ‘Nell’ was scratched on the back. Presently another sitter’s watch, which had also been placed under the table, appeared in a like manner, but no engraving was to be seen on the back. The owner said she had never been able to open this watch, and all the other sitters tried to do so, but in vain. However, someone remarked that ‘Professor Nell’ had never been known to rap without cause, and presently an instrument was procured, by means of which the recalcitrant watch was opened, and it was then found that the name ‘Nell’ had been scratched *inside* the inner case! This was quite the most extraordinary experience of my psychic investigations.”

Frau Silbert was an Austrian (Graz) physical medium. The British Home Office allowed the British College to bring Silbert from Austria to Britain in 1922, for the purpose of scientific study.

Below is a tribute to St. Clair Stobart written by her friend the Rev. G. Maurice Elliott. Taken from the *Two Worlds* December 18th 1954:

## TRIBUTE TO AN OLD CAMPAIGNER

I DARE not say that I regret the passing of my old friend and fellow-campaigner, St. Clair Stobart, for, were she to hear me say so from her mansion Over There, she would be sure to say, "Don't be a fool!"

No one would be more thankful than she that those last few years of her long life were over, for they were spent as an invalid.

To those who knew her best the very names St. Clair or Stobart stood for courage, vigour, strength, abounding energy and enthusiasm; and, let me add, humour, which showed itself even in the production of some of the 150 fine hymns she wrote.

I well remember being in a railway carriage with her. I was sitting opposite her. There were four strangers with us in the carriage. Suddenly she exclaimed, "Maurice, I have laid an egg and shall now hatch it out."

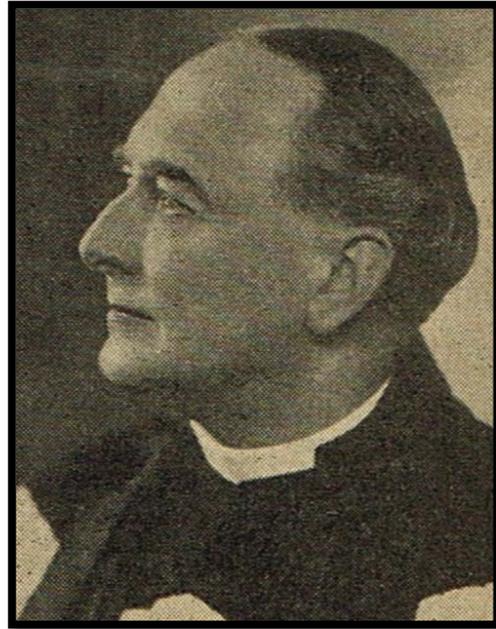
Well, knowing her so well, I should not have been surprised at anything she did! The "egg" was a lovely hymn and the "hatching" was the setting of it to music.

### "I'VE GOT IT"

A few minutes' pause. Then, "I've got it." she said, and, believe it or not, being oblivious to the presence of anyone else in the carriage, she began to sing loudly, fitting the words to the tune she had just composed. The credit, however, for by far the most of the hymn tunes must go to the well-known organist, Mr. Armstrong.

Readers of *Two Worlds* will know that St. Clair Stobart wrote many excellent books on psychic science. In the foreword to one of them, Sir Oliver Lodge referred to her as a modern prophetess.

In the work of the Confraternity she and I did our utmost to bring the knowledge of Survival—as a demonstrable fact—into the Christian Churches where we felt it would be guided and guarded under the best



auspices, and would bring back into the Churches the vitality they once possessed.<sup>14</sup>

This led to my going, as a representative of the Confraternity to interview Dr. Temple, who subsequently spoke to Archbishop Lang, who there and then appointed a committee to investigate psychic phenomena and the claims of Spiritualism.<sup>15</sup>

The report of their investigation was pigeon-holed. We had failed in our efforts. But how rejoiced St. Clair must now be to know that her great work is today being carried on by the Churches' Fellowship for Psychical Study,<sup>16</sup> which is flying the same flag she herself helped to hoist.

In everything she did for the Spiritualist cause she brought the same indomitable will to bear upon it as she did when, as Captain (or was it—Major?—I forget which) Stobart she led her troops over the mountains.

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Below is taken from *The Two Worlds*, December 18, 1954:

## OUR GREATEST WOMAN PASSES ON

By THE EDITOR

SPIRITUALISM'S greatest woman, Mrs. M. A. St. Clair Stobart, passed on last week to that spirit world whose reality had led her to become one of our leading propagandists.

She died at the ripe age of 93,<sup>17</sup> a living refutation of the canard that Spiritualism drives you to an early grave. She won fame in many walks of life, but her main energies were directed towards expounding Proved Survival.

Though always a controversial figure, a woman who could not escape publicity, she enriched our movement with her well-defined personality as a fearless propagandist, a cultured speaker, an author whose books showed tremendous research, a hymn writer and composer.

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<sup>14</sup>.—See *Psypioneer* Volume 1 No 4 August 2004:—Work of the “Confraternity” (unite Spiritualism and the Churches) [http://www.woodlandway.org/PDF/Leslie\\_Price\\_PP4.pdf](http://www.woodlandway.org/PDF/Leslie_Price_PP4.pdf)

<sup>15</sup>.—See *Psypioneer* Volume 1 No 9 January 2005:—*The Secret Report on Spiritualism – Leslie Price*, and *Evelyn had Previous Convictions– Leslie Price*:—[http://www.woodlandway.org/PDF/Leslie\\_Price\\_PP9.pdf](http://www.woodlandway.org/PDF/Leslie_Price_PP9.pdf)

<sup>16</sup>.—See *Psypioneer* Volume 1 No11 March 2005:—*Origin Of The Churches' Fellowship For Psychical Study*:— The name was later changed to the Churches' Fellowship for Psychical and Spiritual Studies (CFPSS) more information can be found by using our search engine at (*Psypioneer Journals*):—[www.woodlandway.org](http://www.woodlandway.org) CFPSS:—<http://www.churchesfellowship.co.uk/index.html>

<sup>17</sup>.—Born Mable Annie Boulton on February 3rd 1862 – Died Mabel Annie Stobart Greenhalgh on December 7th 1954, aged 92

## **SHE TACKLED PARSONS**

In her heyday she thought nothing of addressing six meetings a week, in addition to presiding at the Spiritualist Community which she founded and whose Grotrian Hall services were one of the land marks of modern Spiritualism.<sup>18</sup>

She fearlessly bearded parsons, telling them that proving Survival was their job and should not be hers. She travelled hundreds of miles, sometimes in her own caravan, to address propaganda meetings. She refused to allow a deformity of her leg to restrict her activities and met every challenge with unconquerable resolve.

## **THE “TIMES” SAID IT**

Even the “Times” most reluctant to mention Spiritualism, did so in its obituary notice which chronicled her adventurous life. “Her interest in Spiritualism was great,” it says. As long ago as 1888, 1889 and 1890, she was an amateur tennis champion.

The world remembered her as the Woman on the Black Horse—the brave woman who, going to the War Office when the First World War broke out, asked leave to take nurses to Belgium.<sup>19</sup> Of course the War Office refused—the orthodox always turned her down. So she went on her own, was arrested by the Germans in Brussels, imprisoned at Aachen and condemned to be shot as a spy. She escaped and continued her hospital work in Belgium.

Then she went to Serbia with a nursing unit, organised all the nursing there was in that stricken country, behaved with the energy of 20 men, led part of the Great Retreat on a black horse across countries covered with snow, often without sleep for days, and was finally offered a generalship in the Serbian army.

Before that she had gone through the Balkan War in 1912. In it she commanded a detachment of the Women’s Sick and Wounded Convoy Corps (which she founded) with the Bulgarian army.

“I scarcely remember the time when I was not a Spiritualist,” she always said. Her interest was aroused in her youth. One of her girl friends, a near neighbour, was a gifted psychic. Young St. Clair, with other members of her family, frequently witnessed through her mediumship supernormal happenings.

Though the youthful medium had a very limited schoolgirl knowledge of French, she was entranced by an old French professor who made use of the best classical French and carried on animated conversations.

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<sup>18</sup>.—St. Clair Stobart represented the Spiritualist Community in the July 1st 1930, Parliamentary Deputation to the Home Office (this was the last service by Conan Doyle to the Movement, as he passed on 7 July) the full report is published in *Psypioneer* Volume 8 No 7 July 2012:—Deputation to the Right Honourable J.R. Clynes, M.P. by the United Spiritualist Organisations:—<http://www.woodlandway.org/PDF/PP8.7July2012.pdf>

<sup>19</sup>.—See the original painting of the “Lady of the Black Horse” (Mrs M. A. St Clair Stobart) by George James Rankin painted in 1916— Oil on canvas, 122 x 82 cm—Collection: British Red Cross Museum and Archives. See:—<http://www.bbc.co.uk/arts/yourpaintings/paintings/lady-of-the-black-horse-133678>

This girl developed automatic writing which later convinced Sir Edward Marshall Hall, who became a close friend. On one occasion, through her hand, came some Chinese writing eventually found to belong to some little-known ancient Chinese dialect.

After World War I close friends in British Columbia lost their son. He had been blown to pieces. Any religion they may have had was powerless to console them.

This revived St. Clair's interest in Spiritualism – her mother had earlier commanded her to keep off the subject, saying it was of the Devil. For the parents' sakes she joined the Society for Psychical Research, introduced herself to Sir Oliver Lodge and asked him to put her in touch with a reliable medium.

He sent her to Gladys Osborne Leonard, through whom, for her friends, she obtained such marvellous evidence of their son's survival that they were comforted. Realising that what Spiritualism could do for them it could also do for others, she began an intense study of the subject.

### **SPEEDY CONVICTION**

She had been asked to stand for Parliament, but public service in that sphere seemed insignificant compared with the usefulness in Spiritualism.

Her investigation with mediums brought speedy conviction. To her dismay she found that the Churches tabooed Spiritualism and said it was forbidden in the Bible. If Spiritualism was true, she asked herself, how could the Bible forbid it?

She found her Bible, dusty from misuse, and with painful eagerness opened its pages. "Never shall I forget the joy and relief at finding in almost every chapter evidence that, but for Spiritualism, we should have had no Bible," she said.

She took pencil and paper and as she read she commented. The result was her book, "Ancient Lights," one of the finest volumes on Spiritualism that made the Bible understood by thousands. Sir Oliver Lodge wrote the preface, and Lady Grey of Fallodon wrote a commendation.

### **GREAT BIBLE STUDENT**

This was followed by other books, notably "The Either—Or of Spiritualism," "Torchbearers of Spiritualism," which showed how psychic phenomena were common with religious leaders throughout the ages, and as far back as 6750 B.C., "Psychic Bible Stories for Young and Old," to mention some of them.

Her research gave her a greater knowledge of the Bible than even most parsons possess and so she could tackle them on her own ground.

The story of her remarkable life is told in her autobiography, "Miracles and Adventures." The first word of its title was based upon her motto, "The miracle always happens"—it was true in her case.

Often when I dined in her home, she read parts of it to me, using those eloquent gestures in speaking in that familiar declamatory style so well known to her audiences.

This book of nearly 400 pages, written in the midst of a busy life, revealed her many activities. She won golf championships and fished in rivers all over Europe. She was a prominent Mason and the author of seven plays.

She founded the Inter-Religious Crusade, which succeeded in getting 14 representatives of different religions to stand on one platform, demonstrating the fundamental unity behind religions.

With the Rev. G. Maurice Elliott she founded the Confraternity in an attempt to unite Spiritualism and the Churches—it attracted hundreds of parsons.

She believed also in applying her Spiritualism. She founded the Spiritualist Community with Sir Arthur Conan Doyle as a platform for the Rev. G. Vale Owen, whose automatic writings had been read by millions in the “Weekly Dispatch,” as it was then called.<sup>20</sup>

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<sup>20</sup> We have not established the date the Spiritualist Community was founded, but the first Sunday evening meeting was on December 7th 1924: **SPIRITUALIST COMMUNITY SERVICES** –“The first of the Sunday evening meetings was held at the County Hall, Spring Gardens, on Sunday last.

“Long before the time fixed for the meeting the hall was crowded and large numbers of people were unable to obtain admission. Inside the pressure was so great that many had to stand. It was an intensely impressive gathering and Sir Arthur Conan Doyle, who presided, gave a brief address entirely worthy of the occasion. He said that Spiritualism was an influence which alone could save Europe and the world from disaster. It was the most enormous religious revival which had struck the World during the last 2,000 years. Their Mission was an appeal to intellectual people and especially to the West End, but in saying this he did not wish in any way to depreciate the merits of the many Spiritualist Societies which catered for the less educated portion of the community. These people had done a fine and self-denying work. It was the unlearned who shook the world 2,000 years ago, and 200 or 300 years from now it would not be the politicians and statesmen of the Victorian and Georgian eras who would be looked up to, but the humble workers.

“The REV. G. VALE OWEN followed with a very fine address on “Spiritualism and the Bible.” He gave some admirable illustrations of the working of the psychic faculty in those ancient days, as recorded in the Old Testament and the New, and his remarks were listened to with the deepest interest.

“Anthems by the choir, hymns and prayers deepened the religious quality of the meeting, and a fine influence prevailed throughout.

“A short healing service was also given with special reference to persons who had applied for spiritual help in cases of sickness and distress. It was announced that the names of such persons should be addressed to Miss Phillimore, the Hon. Secretary of the Services, 5, Queen Square, W.C.1.” – Taken from *Light* December 13th 1924 p752.

The second Spiritualist Community Service was taken the following Sunday by Sir Arthur Conan Doyle and the Rev George Vale Owen.

## **HELP FOR NEEDY**

St. Clair noticed that many of the callers were people without means. She made up her mind it was not good enough to cater for their spiritual needs when they were lacking elementary physical requirements.

At Woodbine Willie's old church, which she turned into a shelter for the homeless, she formed a society known as the S.O.S. which ultimately had seven hostels and three night shelters.

St. Clair experienced difficulty in selecting hymns for her Sunday evening services. Though she was an authoress, she had never written a line of poetry in her life. Obviously inspired, she began to write hymns for her Sunday services. Later in life she composed some of the melodies, having become an organist, finally publishing her own hymn book.

Some of these hymns were written on trains, in her caravan and even in an aeroplane. When she had produced one she would show it with childlike glee to Elliott, her frequent companion on her tours.

## **WAR DISREGARDED**

Nothing daunted her. Once she set up a corrugated iron store in the South African veldt and sold goods to natives, disregarding the fact that there was a minor Zulu war in progress.

When burglars broke into her house, she took them down into the kitchen, gave them a meal and told them how much she pitied their having to waste their lives in such a fashion!

When her granddaughters were kidnapped, without any hesitation she chased the kidnappers abroad until she got her granddaughters back.

Once, at a luncheon party, she was discussing with a publisher some of her experiences in Norway. For some reason he assumed that she was familiar with the language of Denmark and asked if she would translate a Danish book. Without hesitation she replied, "Oh, yes, certainly."

The fact that she had no knowledge of the language did not trouble her. On the first page she had to look in a dictionary for the meaning of every word, but by the time she had reached the last chapter she had learned the language. The book was duly published.

Once when I shared a platform with her, when the meeting was over, seeing a friend in the audience, I jumped off the stage to greet him. St. Clair called me back. "Wait a moment," she cried. "I want to see if I can do it."

Then, leaning on her stick, which she always had to use, and despite her deformed leg, she jumped off the platform!

She ruled all her associates and friends with a loving rod of iron, laughing when we told her that she was a martinet of whom we were all scared.

## **EVERY MOMENT PLANNED**

When with some friends, I stayed with her for a week-end in her Dorset cottage, every moment of our time was planned to such an extent that we humorously, and to her face, told her she was a sergeant major. Seeing her guests preparing for a swim, though she was in her 80s, she insisted on joining us—and swam a creditable distance.

Learning that I was speaking regularly every Sunday afternoon in Hyde Park, St. Clair insisted on coming along to share the platform. Even the inveterate hecklers had to respect this gallant figure with her mop of white hair and her old fashioned clothes that sometimes made her resemble a witch.

She would go anywhere to expound our cause. Once she addressed the Modern Churchmen's Conference with a forceful address on Spiritualism.

On another occasion she spoke from the pulpit of Christ Church, Westminster, at a lunch-hour service. She was welcomed by the vicar, the Rev. P. T. Kirk, who had frequently attended seances who risked the displeasure of the Bishop of London, an anti-Spiritualist, by inviting her.

The Anglican Church says that no woman is competent to preach. She disproved it in her eloquent sermon. She indicted the creeds of the Church and warned it of its impending doom unless it accepted the facts of Spiritualism.

Yet though she attacked Orthodoxy she always defended the Church when other Spiritualists were the attackers. In her own booklet, "The Prayer Book X-rayed," she lashed the old doctrines that stood in the way of the acceptance of our truths.

## **PRIMATE DISMAYED HER**

Yet she could make herself unpopular with Spiritualists by saying that Spiritualism was not a religion and the Churches ought to take us over lock, stock and barrel.

St. Clair was dismayed when Dr. Lang, Archbishop of Canterbury, suppressed the now historic report on Spiritualism. She wrote to his Chaplain saying that she wanted to see the Primate and have a quiet talk with him.

"I promise not to bully him," she said. She added that she represented the Confraternity, consisting of a large group of the clergy, who were restless and wanted guidance from their leaders.

## **WONDERFUL ASSET**

St. Clair, a great character, a colourful personality, was a woman you always loved even though you disagreed with her. She was such an asset to our cause.

Now she has gone to receive the reward for her labours. No better epitaph could be written than the one she composed and which she asked to be engraved on her urn:

“I have only worked in a very small way in a very small corner of God’s universe. I cannot pretend in any sense of the word to have accomplished much. At the best, I may perhaps have sown seeds.

“But I should like to feel that I have at least earned the epitaph to be engraved on the urn in which my ashes will be placed—‘I have fought a good fight, I have finished my course, I have kept the faith’.”

### **TO GET IT RIGHT**

BOURNEMOUTH “Daily Echo,” which calls Mrs. Stobart the “modern Florence Nightingale,” says that some time ago she sent the Editor details of her career, typed by herself, and wrote:

“I send this in the hope that you will give it accurate publicity when I am dead.”

St. Clair passed on in a nursing home at Bournemouth, where she lived for many years.

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### **Further information:**

St. Clair Stobart’s strong convictions were apparent some years prior to the start of the “Confraternity” meetings in October 1935. We can note in *Psychic Science*, Stanley De Brath’s Editorial Notes for October 1932: “The great problem before spiritualism at the present day is to awaken the interest of the clergy in modern advances. Mrs. St. Clair Stobart has provoked a lively controversy by her statement in *Light* of August 19th, 1932”. De Brath gives a short quote, below the article is published in full:

## **SPIRITUALISM AND THE CHURCHES**

### **MRS. ST. CLAIR STOBART HOPES FOR ABSORPTION**

#### **“LOCK, STOCK AND BARREL”**

MRS. ST. CLAIR STOBART, speaking at a service of the Spiritualist Community (of which she is Chairman) at the Grottrian Hall, London, took the opportunity of restating her attitude towards the Churches.

“Because I criticise some of the doctrines held by the churches,” she said, “it is assumed that I am antagonistic to them. Never was a greater mistake. As proof of this, I may mention that for our work in the East End of London I sought, and obtained, the co-operation of the Church, and we hold our meetings in a Church Hall which opens into a fine old Church, and the Vicar himself takes the chair. My fervent aspiration is that the churches will absorb Spiritualism, lock, stock, and barrel, and that there will be no need for separate spiritualist services. But until the consummation of this happy state of affairs, it behoves me, as a Spiritualist, interested in the religious aspect of the subject, frankly to make clear what there is in present Church doctrines which is in opposition to Spiritualistic Beliefs.

“I hold that, in itself, Spiritualism is not a religion, but it is that which makes religion—all religion, every religion—real. And I should like every religion—Buddhist, Mahomedan, Jewish, and Christian: and within the Christian religion all the different sections, the Roman Catholic, the Church of England and the Nonconformist—to embrace modern Spiritualism, and by its light to reinterpret the old formulas of Faith. Many of these formulas would vanish altogether. I refer to such beliefs as the Vicarious Atonement and physical resurrection. With these disappearances would also vanish those reasons for the decline of Church influence, and a new lease of life would be given to religion.

### COMBINING BELIEFS

“I am aware that there are some people who say they can combine their belief in those Church doctrines with their belief in Spiritualism. Well—that is very clever, a cleverness to which I am afraid the majority of people who have faced the truths of Spiritualism cannot attain.

“Now, frankly speaking, I do not find that belief in Survival alone conduces to a religious attitude of mind. I find that Spiritualists are just as selfish and just as worldly as other people. They lack that indescribable something which is not to be found in seance rooms.

“I am fully alive to the disadvantages of an autocratic and exclusive priestcraft, but this could be modified in various ways. And I am of opinion that the disadvantages of letting Spiritualism loose amongst the multitude are greater still. Therefore, if *a modus vivendi* between Spiritualism and the Churches is to be found, this can only be after both sides have come to an understanding of the beliefs held respectively by both parties. And for this, frankness is essential.”

“At the best,” Mrs. Stobart continued, “we have only been offered Hope—Hope based upon Faith, Faith in Miracle. Survival has been a surmise, whilst men to-day want proof. And unless teachers of religion will put themselves in line with the science which is providing that proof—with the science which is converting Faith into Knowledge—they must cease to function.

“But extinction of the Churches would be disastrous. The world in general needs guidance in spiritual matters, and for this the Churches are materially equipped and still have authority behind them. Far from wishing them to be extinguished, I suggest, for their survival, that they should realise the inadequacy of their spiritual equipment, and the fact that the waning of their old prestige is due to lack of knowledge of modern theology. They should seek to supplement their erudition in Jewish history and tradition, by a study of the modern science of the soul.

“Like everybody else, they must learn to distinguish Psychism, which is the science of the seance-room, from Spiritualism, which is the science of the soul. They would then learn that this Spiritualism, this science of the soul, is the science which makes religion real. Exploration by the Churches in this science would lead them to discoveries beside which those of Columbus would fade into nothingness. No new worlds to conquer, when the continent of Heaven is

practically unexplored? If earnest and intellectual adventurers amongst the younger clergy would turn their spiritual telescopes towards the new firmament, of which students of psychic phenomena are becoming conscious, they could, like Moses, lead men to the Promised Land.

“In the meantime, I hold that it is Spiritualists who must present the Churches with that psychic telescope, and our responsibility in this matter is great. We are the pioneers of the Religion of the Future. It will be the spiritualistic section of Christianity that will eventually save Christianity to the world, and will lead the people to more spiritual conceptions. Spiritualism will be the parent of the new religion.”

Three years later the first Confraternity meeting is reported in *Light* October 10th 1935:

## **CLERGY AND SPIRITUALISTS SUCCESS OF THE FIRST “CONFRATERNITY MEETING”**

THE “Confraternity” luncheon-hour meetings began very successfully at the Fortune Theatre, London, last Friday. Despite heavy rain, some three hundred people gathered in the Theatre; and, on the stage from which the message of “Power” was so often delivered in days not so long ago, the first of these demonstrations of friendly co-operation between Clergy and Spiritualists was given amidst hearty signs of approval and goodwill.

Following the addresses, a most convincing series of clairvoyant descriptions and messages was given by Mrs. Estelle Roberts, who, it was announced like everyone connected with the movement—had given her services free.

Mrs. St. Clair Stobart, the Chairman of the “Confraternity” (which consists of a number of Clergymen and Spiritualists who have agreed to cooperate) presided and opened the proceedings with an explanatory address.

### **OBJECT OF THE MOVEMENT**

“We are here,” she said, “to demonstrate the fact that a movement of co-operation—a *Confraternity* as we call ourselves—has been set on foot, between Clergy of the Churches and Spiritualists. The Clergy do not claim to be officially representative of their respective Churches; neither do the Spiritualists claim to represent official Spiritualism—if there is such a thing. Most good work is done before officialdom steps in.

“In ever increasing numbers, Clergy all over the country, and Spiritualists, are realising the fact that we have a common foe, Materialism, the foe of all mankind, and that belief in man’s survival of death is the surest antidote to Materialism and the keynote to a spiritual outlook on life—concrete belief in man’s survival of death based upon knowledge and experience, rather than abstract faith in resurrection based on tradition.

Faith is all very well and it has its uses, and there is still plenty of scope for Faith, but in a practical world, knowledge on a subject of supreme importance is more valuable.

“The Churches, she said, “have been declining in influence because they have lost the knowledge which gave life and impetus to the Christian Church in the first three centuries A.D., and they are now beginning to realise that a knowledge of the laws of psychic science will recover for them the lost inspiration, and enable them to give to the Bible—the text book of their teaching—its original interpretation, an interpretation which restores its credibility and reinstates it as a fountainhead of spiritual wisdom. Through knowledge of the laws of psychic science, the Churches can *prove* that man has a dual nature which permits of his continuance of life at the death of his physical body. Through Spiritualism they can *prove* survival and regain lost influence.

### CHURCHES AND SURVIVAL

“And on our side, we Spiritualists—some of us at any rate—gladly co-operate with the Clergy because, amongst other reasons, with all their shortcomings in the past—and are we Spiritualists free from shortcomings?—the Churches, and the Churches alone, have throughout the centuries kept the idea of survival alive. They have performed this great service to the world. They have kept alight the torch—albeit a faint and flickering torch—of faith in a future life. And now that Faith is being transformed into knowledge, knowledge of survival, with what worthier champions of survival could we co-operate than with the Clergy?—men dedicated to the service of God and of mankind, men who through their environment are endowed, with all the accessories for maintaining spirit-communion on the highest plane, under conditions of dignity and reverence; and—especially in the country parishes—with influence to guide the uninitiated in their study of a subject that is fraught with pitfalls and dangers.

“We of the Confraternity agree to ignore differences of opinion on creeds and doctrines. These are subsidiary to the one great need to preach survival. Under the banner of survival, we can and we shall fight shoulder to shoulder in the first line of battle, against the common foe, Materialism. Of what account are differences of uniform when we are all armed with the self-same powerful weapon—*Truth*?

“In the spring,” Mrs. Stobart continued, “we propose to renew and extend our caravan tour through the country. And in the meantime we are accepting invitations to hold joint meetings at towns all over England. We have no funds, and all campaigns, to be successful, need financial support. Such support is always forthcoming for the provision of murderous guns, bombs and poison gases, and we trust that those interested in the historic movement now set on foot will come to our aid. Is this not a campaign worthy of support? For we hope that, as John Wesley of old quickened the hearts of the people to re-act from dead formulas to a realisation of the

Spirit of God within, so may we stir the dying embers of a moribund Churchianity into a living fire of enthusiasm for that truth which is the basis of all religion—the truth that man has a dual nature, and that, as Spirit, he survives the grave, that he is literally a Child of God and has for his inheritance Eternal Life.”

### COMPLEMENTARY TEACHINGS

Mr. Ernest Hunt had the distinction of being the first speaker for Spiritualism. He began by paying a warm tribute to the courage of the Clergymen who are taking part in the Confraternity movement, for they were doing so, he said, at the risk of ecclesiastical displeasure. He then, in a closely-reasoned address, described how Spiritualism could fill up the “vacuums” in religion as taught by the Churches; and how the Churches could fill the “vacuums” in the teachings of Spiritualism. There were, he said, two sets of ideas which were largely complementary. He looked forward to the time when the Bible would be regarded not only as the Word of God, but as the Word of Science; and when Jesus Christ would be accepted as the chief corner stone of their religion.

The Rev. Maurice Elliott, vicar of St. Peter’s, Cricklewood and Secretary of the “Order of the Preparation for the Communion of Souls,” was the speaker for the Clergy. Christianity, he said, was rooted and grounded on “signs and wonders.” The Apostles required proof of survival after death, and Jesus gave it not only by appearing to them after His death on the Cross, but by communicating with Moses and Elias before that event. He protested against references to the “holy dead.” The dead, he said, were no more holy than the living, and there was nothing dishonouring to the dead in seeking to communicate with them. Survival was not now merely a matter of belief or faith; it had been proved to the satisfaction of many reasonable people; and it had been proved also that conditions in the after-life depended on the use made of the life on earth.

**Confraternity Luncheon Hour Meetings**  
will be held at  
**THE FORTUNE THEATRE, RUSSELL STREET, W.C.2**  
**12.30 to 1.30 p.m.**  
at which  
Addresses will be given by Representatives of the Churches,  
and by Spiritualists, followed by a Demonstration of  
Clairvoyance by Mrs. ESTELLE ROBERTS.  
Chairman - Mrs. ST. CLAIR STOBART

**Speakers:**

<b>FRIDAY, OCTOBER 11th</b> (To-morrow)	The Ven. A. F. SHARP, M.A.
<b>FRIDAY, OCTOBER 18th</b>	Mr. SHAW DESMOND
<b>FRIDAY, OCTOBER 25th</b>	The Rev. S. M. WHITWELL
<b>FRIDAY, NOVEMBER 8th</b>	Mr. G. H. LETHEM
<b>FRIDAY, NOVEMBER 15th</b>	The Rev. R. W. MAITLAND
	Mr. ARTHUR FINDLAY
	The Rev. T. B. CLARK
	Miss ESTELLE STEAD
	Mrs. ST. CLAIR STOBART
	Mr. GRAHAM MOFFAT
	(The Ven. A. F. Sharp in the Chair.)

Refreshments may be had in the Theatre.  
Admission Free. Silver Collection. Doors open at 12 noon

The second meeting will be held to-morrow (Friday, October 11th) at the Fortune Theatre at 12.30, when Mrs. Stobart will again preside and the speakers will be the Ven. A. F. Sharp, M.A., Vicar of St. Stephen’s, Hampstead, and Mr. Shaw Desmond. Mrs. Estelle Roberts is to give clairvoyance at all the meetings which are to be continued weekly until Friday, November 15th.

We have previously published in *Psypioneer* Arthur Conan Doyle's attempt to persuade the Spiritualists' National Union to add an extra (eighth) principle to their seven principles. His proposal was to accept the leadership of Jesus Christ; this was rejected by the SNU at their 1928 AGM.<sup>21</sup>

We have also noted in *Psypioneer* the resignation of J. Arthur Findlay in 1934 as President of the London Spiritualist Alliance. Below is quoted from *Psypioneer* July 2006.<sup>22</sup>

“My resignation has been caused by the action of a minority of the council inducing the secretary to call an irregular council meeting,” he said, “for the purpose of publicly announcing, in ‘Light’ this week, that the Alliance disassociated itself from certain opinions on theology expressed in a lecture I delivered to members of the L.S.A. on November 29.

“In this lecture, he attacked the myths and creeds that have grown up around Christianity - and said that Spiritualism would become the world religion.”

In his “Autobiography of a Spiritualist – Looking Back” published in 1955 he remarks on pp. 321-23:

“One day I received a letter from Mrs. St. Clair Stobart inviting me to attend her next Sunday service in the Grotrian Hall, as she thought I should hear her criticism of *The Rock of Truth*, which she proposed to make the subject of her address. This eloquent and voluble old lady, with her fuzzy white hair which, as she once said to me, made her look more like a witch than an ordinary human being, had become an ardent Spiritualist, but retained many of the religious beliefs she had been taught in childhood. She had never studied comparative religion as I had done, and her beliefs were as simple as are those of a child. Consequently, *The Rock of Truth* came to her as rather a shock, and she rushed in to refute it with all her eloquent zeal.

“I attended the service because of curiosity, but not expecting any reasoned intellectual nourishment. Eloquence and rhetoric I expected, and received, in fact she carried the large audience with her from start to finish, which shows the power of oratory over the masses. Never did she reply to the facts I gave in my book, these being passed by in her emotional eloquence, and when she had ended her audience knew no more than it did before she started. Before I published this book I gave it to Professor Burkitt, the Professor of Divinity at Cambridge University, in manuscript form, to read over to check my facts. This he kindly did, and then he and his wife came to lunch with us, when he told me that everything said was true; and honestly set out. Nevertheless, this much esteemed old lady, who gloried in her eloquence, disposed of it in this reckless manner.”

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<sup>21</sup>.—Volume 1 No 7 November 2004:—*The S.N.U. and The Christ Principle* by W. E. Harrison:—[http://woodlandway.org/PDF/Leslie\\_Price\\_PP7.pdf](http://woodlandway.org/PDF/Leslie_Price_PP7.pdf)

See also Volume 8 No 11 November 2012:—*Arthur Conan Doyle and the Future of Psychic Science* – Leslie Price:— <http://www.woodlandway.org/PDF/PP8.11November2012.pdf>

<sup>22</sup>.—Volume 2 No 7 July 2006:—<http://www.woodlandway.org/PDF/PP2.7July06.pdf>

“Consequently when the Grotrian Hall service ended that Sunday morning I congratulated Mrs. Stobart on her eloquence, though I said I could not agree with the way she had handled her subject. Moreover I thanked her for her forceful condemnation of the action of the Council of the London Spiritualist Alliance towards me, as expressed in an article she wrote which appeared in *Psychic News*. We have since remained friends ...”

Grotrian Hall (Wigmore Street, London W1) as we have noted was the platform of the Spiritualist Community. In 1931, Hannen Swaffer stated:<sup>23</sup> “I hope, that before long, the British College of Psychic Science, the Marylebone Spiritualist Association and the Spiritualist Community will all become affiliated to the Spiritualists’ National Union, and I do feel that, as I am your Honorary President, the President of the Spiritualist Community and a Vice-president of the Marylebone Spiritualists’ Association, I may be of great service in bringing these three great forces a little closer together. After all, they are all one to me.”

To my knowledge this did not come into fruition. Both Arthur Findlay and his brother John lectured and took part in the Sunday services at Grotrian Hall.

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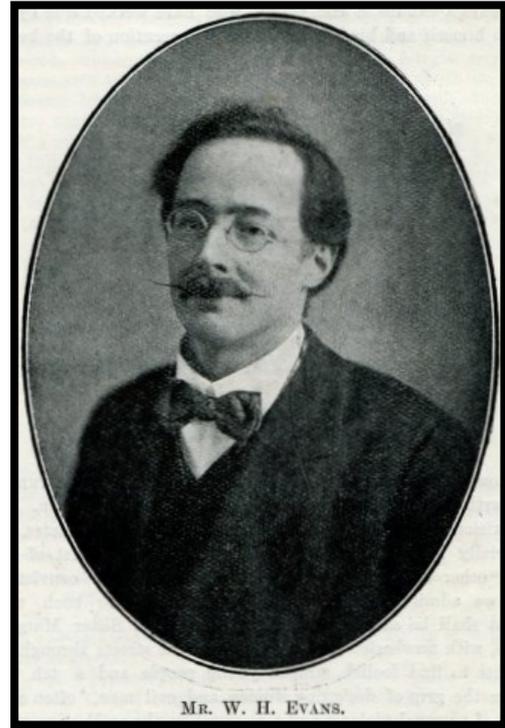
<sup>23</sup>.—What the S.N.U. should do by Hannen Swaffer – *The National Spiritualist*, No. 79. Vol. VIII. January, 1931. Swaffer was made Hon. President, S.N.U., in 1930. Today he is one of the Hon. Presidents-in-Spirit.

# W. H. EVANS

*One of Spiritualisms finest philosophers*

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Mr. W. H. Evans, known as Willie, had been a household name in the major British Spiritualist journals as a prominent contributor, writing week after week, for decades often having his own column and covering a wide range of spiritualistic topics. He also contributed to the Spiritualists' National Union (SNU), and the British Spiritualist Lyceum Union (BSLU) educational courses. He authored a number of books, including *Spiritualism a philosophy of life* 1912, *How to be a medium* circa 1920, *Twelve lectures on the Harmonial Philosophy of Andrew Jackson Davis* 1925, and *A New Heaven – A Study of the Life Beyond* 1950. He worked as both a trance and inspirational speaker.



In the *Two Worlds* for June 27th 1953, Maurice Barbanell paid tribute to his long service to the Spiritualist movement:

## NOW COMES HIS DIAMOND JUBILEE

IN a few days' time W. H. Evans is commemorating his diamond jubilee in Spiritualism. July 2 will be the 60th anniversary of his first attendance at a Spiritualist meeting. It is now 57 years since he first began to write in *Two Worlds*. His pen and his voice have always been placed at the service of our movement. For 50 years he has contributed to "Light" each week. Almost weekly he reviews books for "Psychic News."

His work on our platform has been practically continuous, though at the age of 76 he does not fulfil many engagements these days.

Evans, a spry little figure with a wealth of knowledge of every facet of Spiritualism, is one of the leading exponents of our philosophy, as the many books which have flowed from his pen prove.

"I little thought that when I went to a Spiritualist meeting in an upper room at Plymouth that I was entering on my life's work," he said, "but so it proved to be. On the whole it has been a very happy 60 years of service."

## BEGAN WITH HEALING

The thought of death does not trouble him. "I wonder how much longer I am to go on," he mused when I interviewed him. "Anyway, I hope to be able to keep going to the last, and then carry on in the next stage. When I go it will be 'continued in our next'—life."

He is looking forward to his transition and told me that it will be a happy release. "Do not expect any communications from me," he added. "I will be too busy exploring what the spirit world has to offer."

It was healing that first attracted him to our movement. His trouble was a paralysed and withering left arm which the doctors could not cure. His brother, who had become interested in psychic matters, told him there was a healing medium at the Plymouth Spiritualist service.

Evans felt that he must go. The medium gave him instant relief. It became necessary to attend hospital only twice afterwards. On the second visit the doctor was so astonished at the change in the arm that he decided Evans need not attend any more.

"And so I have remained in the movement," he said "and been abundantly blessed all along. What a comfort the companionship of the unseen is! "Evans summed up his mature outlook in a few words: "I have always believed that if I do the right thing, the spirit world will never let me down. And it has not! Like a cork in the sea, if I am pushed down, I just bob up again."—M.B.

We can find some early background information on Evans from A. P. Yates,<sup>24</sup> editor of *The Pioneer*, Merthyr Tydfil published in the *Two Worlds* December 17th 1915 as quoted below:

"The subject of our sketch was born in Plymouth on April the 28th, 1877. The date of his entry to the Movement he is not sure of, except that it connects itself in some way with a Royal wedding. The manner of his entry was due to his brother casually mentioning the matter to him at a time when he was suffering from paralysis of the left arm, the result of an accident in his work. The first meeting that he attended was at the Octagon, Plymouth, where he received treatment from Mr. C. Lethbridge, who is still holding the banner of Spiritualism aloft in that town. By the beneficent efforts of that gentleman he was restored to health, and launched on his career of investigation that has resulted in those rich expressions of spiritual philosophy by voice and pen.

"In 1898 we find him sending his first contributions to THE TWO WORLDS, then under the able editorship of Mr. E. W. Wallis. Business, however, claimed his attention, and it was not until the present occupant of the editorial chair that he settled down to literary work. Life seems to have held for him a full meed of misfortunes, and when he was 25 he sustained another severe accident that resulted in his being laid aside totally paralysed in both legs and also suffering from spinal caries. This marks the real beginning of his literary activities. He was restored to health again through the loving ministrations of Mr. C. Adams, another Plymouth worthy, who for a number of years has been an ardent worker in the Cause in that town.

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<sup>24</sup>.—Not to be confused with the propagandist Mr. R. H. Yates, elected to the National Council in 1915 of the Spiritualists' National Union who succeeded Mr. Hanson Hey following his retirement in 1921 as General Secretary.

“In 1909 he removed to Exeter, where for nearly three years he was an active worker in the Market Hall Society, where, in addition to his platform duties, he held the post of organising secretary for a part of that period. In 1912 he was invited by the friends at Merthyr to come amongst them, and up to the present he still continues his work in their midst.

“The comrades here helped him in many ways, and he first took up his work as a cobbler in the basement of the Spiritualist Temple. A Spiritualist, too, it was who found him his present premises in Bethesda-street, and in those early days, when he had his business to build, the Spiritualists of the whole district were careful of his welfare in providing him with their own family work, and in influencing their friends to take along their orders to him. For six days a week he was able to stick to his last, and for the seventh he was on the platform doing all he could to popularise the Cause he had so whole-heartedly espoused. From South to North he is known, and from East to West, and wherever he is known he is liked for his quietly modest ways and his richly philosophic discourses. His “copy” is as familiar to the comps, of *THE TWO WORLDS*, of “Light,” of “The Psychic Gazette,” and American publications as that of their own editors almost, and to-day he stands one of the foremost figures on your platform.

“His book, “Spiritualism: A Philosophy of Life,” is recommended as a good text book, and as such it has been used by various Study Groups. His pamphlets are sober, and calculated to make converts of the thoughtful to your ranks, and his voice carries no small weight in circles that one does not usually calculate to find embracing the opinions of a small master cobbler.

“He is, I am pleased to say, a Socialist; a Socialist because he thinks with me that Socialism is but the economic doctrine of Spiritualism. Despite his idealism he is practical, and ever seeks to translate into every-day life the philosophy he holds so dear.—A. P. YATES. Editor “The Pioneer,” Merthyr Tydfil.”

Evans’ conviction as a Spiritualist lasted him to the end; below is quoted as published on the front page of the *Two Worlds* November 21st 1953 by its editor Ernest Thompson (1905circa -1968):

## **Spiritualist shows how to face death**

HOW does a Spiritualist face death? One answer is to be found in what may be “the last letter I may be able to write” from W. H. Evans, the veteran Spiritualist, which I received last week. “My heart is in a sad state,” he tells me.

Evans, who is now 76, has had to relinquish the reviewing of psychic books, a task which he loved during the past few years.

“It has come to this business of passing,” he says. What does it mean to him? “Happy are we in our knowledge of what awaits us,” is his answer.

He adds that he only wishes that the business of passing was more swift and that his nights were not so disturbed by the gasping for breath which allows him to have only a series of cat naps.

“But nature has her way,” he writes, “and we must accept what comes in patience knowing that ‘all this will pass away.’ ”

### **AFTER CALL COMES**

He regrets that he is unable to type any more—recently his poor sight made even typing a strain. Despite the fact that death is imminent, his letter ends on this cheerful note:

“Maybe after the call comes I shall look you up, but I won’t promise as I have always said that, having done my best on earth, when I go over I shall probably be so busy finding out about the higher life that I shall have little time for jaunts to earth.”

That is the attitude of a Spiritualist who realises that death is just as much a part of life as birth and who faces its coming not only with equanimity but with anticipation, knowing that it will bring new adventures.

In the *Two Worlds* December 12th 1953 issue, the last article by Willie Evans was published on page six – it states: Poignancy is added to this the – Last Article Written by a Dying Man; as the article is short it is published below:

### **By W. H. Evans**

ALCOHOLICS Anonymous have a leaflet with the title “Just For Today” which is given to any seeking their help. No doubt the reader has heard of the organisation which exists for the purpose of helping any who are in the grip of the drink habit to overcome it and be free.

Wisely they make no great demands, such as getting the would-be teetotaler to pledge himself to give up alcohol for ever. At the start give it up just for today, and renew that pledge every day. I need not go into the psychology of it. The success of A.A. is testimony to the soundness of its methods.

The affirmation, just for today, has wider applications. If we get into the spirit of it we shall see how helpful it can be in many other ways.

“I have had many worries,” said Mark Twain, “most of them never happened.” It is a fact that it is not the actual thing which we may fear will happen that is the trouble but our attitude towards it.

Few of us can claim to be carefree. We all have pet aversions and strange attitudes of mind towards many things. The mistake we make is to carry tomorrow’s burdens today. “Let the dead bury their dead,” said Jesus, and it is sound philosophy.

It does not mean that the situation looming before us is to be completely ignored. But there is a vast difference in calmly surveying a coming situation and getting panicky about it before the time comes to meet it.

Often when we do come face to face with a difficulty—look it bravely and quietly in the face—it shrinks and we see it in right proportions and not in the distorted perspective of our imaginations. And so, just for today, is the right spirit in which to meet all our difficulties.

We can always find strength to bear the actual burdens of today, but become stricken with fear and doubt if we add to them the burdens of the future.

Life is a wonderful thing and I don't suppose for a moment that the power which is expressed in the vast world of life lives in the future now. It probably knows of it, but as the flow goes and form unrolls from form, each conditioned by the power at the point of its manifestation, the pattern is slowly revealed.

### **DIVINE PROMISE**

We, endowed with powers of perception, imagination and construction, can seek out the origins and causes of many things. If we are happily endowed with practical perceptions we see in the manifold patterns in the universe the promise of greater things to be.

To the Supreme Mind all may be present as one whole. To us it is necessarily seen in parts, which often seem disconnected. But as we go on in life and see how the Supreme Mind is ever active and how its inherent purposes are fulfilled, so we catch gleams that lie just beyond our present view. And these encourage us.

Thus if we realise that life just for today is a wise attitude we shall also know that there are other days when we can make new adjustments and, by and by, see more of the road before us.

Our present state is a rudimentary one. It is, for us, though not for the Supreme Mind, a beginning. This world is, as Betty reminds us in "The Unobstructed Universe," the "borning place of souls," the plane in which the Supreme Mind becomes focused in self-conscious beings endowed with great and wondrous powers.

If we catch a glimpse of this and at the same time realise our oneness with the Supreme Mind, we shall know ourselves as immortal beings. But immortality is not a living for ever as we so often think; it is the power to live just for today, the power that helps us to unfold from within something of the divinity of the Supreme Mind.

Thus from day to day we face our problems whatever they are, and so it will always be. For however vast and great our experiences may be, we only live from moment to moment. "The mill will never grind with the waters that are past," says Kingsley. No, the actual creative point is not in the past, not in the future. It is here and now.

“Time like an ever-rolling stream, bears all its sons away,” we sing. But does it? Are we just fish in a river and carried by it in the sea, or are we growing tips on the vine of life through which flows the sap of divine being?

We are not the sons of time but of eternity, endowed with divine powers to create and direct our lives and need not be the puppets of fate or fortune, as we so often are. So if we adjust our lives to the present moment, with just the glance needed to the future to get our perspective right, we shall live more fully.

Tomorrow? Tomorrow never comes, always it is today. That is the seal, all else can only be attached to it.

And we? We must not be attached to things or thoughts. They must grow out of us. And what we are determines the nature of the thoughts, things and circumstances in which we are placed.

But remember no matter what the circumstances may be, we must meet them just for today—and out of this will grow a lively faith that will support us in all other days to come.

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# To Help Humanity Evolve – Booklet Review

Madame Blavatsky (1831-1891) was a founder of the Theosophical Society, whose three objects have themselves evolved.

- To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour.
- To encourage the comparative study of religion, philosophy and science.
- To investigate unexplained laws of nature and the powers latent in humanity.

In honour of Blavatsky, each year at the summer school of the Theosophical Society in England a “Blavatsky Lecture” is delivered by an experienced student of the ancient wisdom. Sometimes this relates to a particular object, for example the lecture “Science, Consciousness and the Paranormal” (1998) by Professor Arthur Ellison which gave some history of Theosophical enquiries into latent powers.

The 2013 lecture which has just been delivered and published “The Evolutionary Task of Humanity” by Peter Barton is a contribution to the realisation of the first object; what some Spiritualists would call the principles of the Fatherhood of Man and the Brotherhood of Humanity.<sup>25</sup> It is an expression of spiritual teaching for those also aspiring, and draws deeply on the Theosophical heritage. Primary among these sages is Edward Gardner. He is perhaps best known today for his involvement in the Cottingley fairy controversy,<sup>26</sup> but he was an acute and subtle metaphysician, and not afraid to question the orthodoxy of his day.

Another source is Barbara Brennan, author of “Hands of Light” who teaches about the chakras or psychic centres.<sup>27</sup> These are taken for granted today in many circles, but it is worth remembering that although the SPR library acquired Leadbeater’s book “The Chakras” (Adyar, 1927), chakras were not discussed in the SPR journal until 1962 – by Arthur Ellison. He is among other notable thinkers on whom Peter Barton draws, along with Thomas Merton, Ramana Maharshi, and Roberto Assagioli (who was influenced by Alice Bailey).

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<sup>25</sup>.—The Evolutionary Task of Humanity, Blavatsky Lecture 2013 by Peter Barton: —The Theosophical Publishing House, 50 Gloucester Place, London W1U 8EA. £6.

<sup>26</sup>.—See Psypioneer Volume 9 No 07 July 2013:—*Second Thoughts about Fairies – Arthur Conan Doyle*:—<http://woodlandway.org/PDF/PP9.7July2013.pdf>

<sup>27</sup>.—Barbara Brennan School of Healing:— <http://barbarabrennan.com/bbshe/>

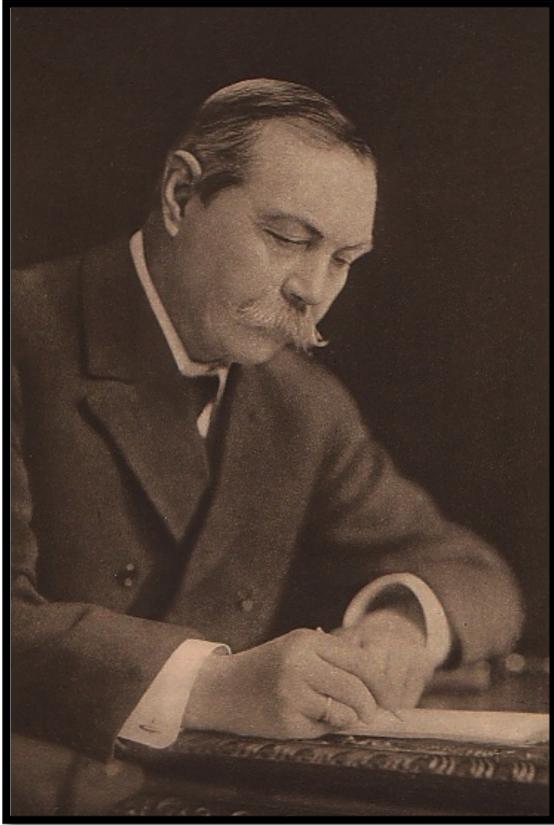
The lecture is an exploration of a statement attributed to Madame Blavatsky “The Evolutionary Task of Humanity is the Spiritualisation of Matter.”, and the author develops a way of visualising this in meditation. He encourages readers to actualise the experience of which he writes, both as individuals and as members of groups, thus becoming the nucleus mentioned in the First Object. To assist in this he provides a good deal of valuable background material from Theosophical and other spiritual sources, and the result is a very readable and challenging mini-manual for the student.

LP.

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Taken from the *Two Worlds*, Friday November 9th 1917 p416:

## SIR A. CONAN DOYLE AND HIS CONVERSION



THE following is a report which appeared in *The Northern Daily Telegraph* of Friday, October 26th, 1917. As it contains some points which are open questions to many earnest Spiritualists (which have been dealt with by not a few contributors to THE TWO WORLDS), we deem it wise to print what Sir Conan said, thus (as is the custom of this journal) supporting the free and open consideration of points which are matters of considerable differences of opinion among some classes of Spiritualists. Sir Conan evidently ranges himself on the side of those broad-minded and clear-visioned Spiritualists who take sane and wide views of the facts they are familiar with, and who are not afraid to speculate upon their relations to religion, science, ethics, philosophy and the problems of our daily lives.

The report says:—

Lecturing before the London Spiritualists' Alliance last night on "The New Revelation," Sir Arthur Conan Doyle said the subject had engaged his attention more than any other. If it had taken him a long time to arrive at the conclusions he held, it was because psychical research involved questions which were complex, deep, and difficult. When he finished his medical education he was a convinced materialist, and was of opinion that the whole analogy of nature was against the theory of the survival of personality after death. He was a theist, but did not believe in an anthropomorphic deity. He had looked upon Spiritualism as the greatest nonsense. He traced the steps by which he had been brought to change his views—his personal experiences of psychic phenomena and the views of great men like Crookes, Wallace, and Flammarion. The replies of spirits given through table rapping were not always stupid. In one case he got this reply to a test question: "It is the religious frame of mind, not the critical, we wish to inculcate."

No other religion was so strongly supported by the testimony of able and learned men as was Spiritualism. The existence of fraudulent mediums was not surprising, seeing that many were paid by results and that in any case mediumship was a physical gift and had no necessary relationship to morality. The war, by compelling the reassessment of values, had made him realise fully for the first time the importance to everyone of a study which aimed at the breakdown of the wall between two worlds. Through Spiritualism a new revelation was in process of delivery. It was perhaps still in the John the Baptist stage, but certainly a body of fresh doctrine had already been accumulated, mainly through automatic writing, but partly also from direct voices and other sources, which told us of the life of the soul on the other side. It was fatal to no creed except that of materialism, but Christianity, like everything else, must change or perish. Change had already perhaps been delayed too long.

Christianity was failing because too much was made of the death and not enough of the life of Christ. The new doctrine taught that passing was easy and painless. The spirit body was analogous to the earth body. There was a period of oblivion or sleep before entering on the duties of the spirit life, which was a pleasant condition in the world beyond, from which no one wished to return. Hell dropped out, but purgatory was justified. The world beyond was no vague region of floating emotion but a definite reality attested by a body of evidence nobody could reject.

Sir Oliver Lodge, who presided, said revelation was that which we had not yet obtained directly from the evidence of the senses, which, like all else in process of evolution, were still imperfect, and were not in themselves sufficient to explore a spiritual and mental universe. The materialists failed when they professed to lay down the law on a subject of which they knew nothing.

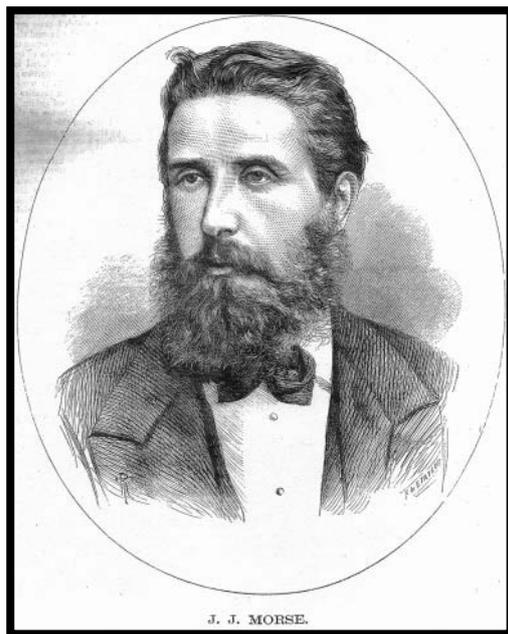
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Below is the second part of a series of articles by James Johnson Morse,<sup>28</sup> taken from the *Two Worlds* Friday September 3rd 1915, front page + 438:

# A BRIEF HISTORY OF SPIRIT PHOTOGRAPHY

A Resume, in Three Parts, of the  
Efforts Made to Obtain Photographs  
of Deceased Persons by  
Experimenters in Great Britain, the  
United States, and France

By J. J. MORSE



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## ABORTIVE “COMMISSION”

THE historical survey cannot very well be closed without a brief reference to the “Commission” set up by the Editor of the London “Daily Mail” for the purpose of inquiry into the facts regarding spirit-photography. In the first place, it is worthy of note that it was “an inquiry into the genuineness or otherwise of what are called ‘spirit-photographs,’” rather than an attempt at actual experimentation. The Commission consisted of Messrs. R. Child Bayley, F. J. Mortimer, and E. Sanger-Shepherd on behalf of the “Mail,” and Messrs. A. P. Sinnett, E. R. Serocold Skeels, and Robert King upon the other part. A lengthy correspondence passed between the parties. Copies of the same have been sent to the compiler of these lines. A “Non-Spiritualist” report was printed in the “Mail” of June 16th, 1909, which report reads as follows:—

## NON-SPIRITUALIST REPORT

T. THORNE BAKER, Esq.

SIR,—The proceedings of the Spirit-Photography Commission having come apparently to a deadlock, we think it best to report to you as follows:—

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<sup>28</sup>—James Johnson Morse, October 1st 1848 – February 19th 1919: Morse features in numerous issues of *Psypioneer*, for a general overview see: — <http://www.woodlandway.org/PDF/PP8.10October2012.pdf> *James Johnson Morse – Paul J. Gaunt, and, J. J. Morse – Julia Schlesinger*. Also, use our online search engine at [www.woodlandway.org](http://www.woodlandway.org)– *Psypioneer Journals*.

Having been appointed to investigate what evidence there was for or against the genuineness of so-called "spirit-photographs," we invited the Spiritualist members of the committee, and the general public through "The Daily Mail," to send for the examination of the committee any such photographs produced under test conditions. A comparatively small number were forthcoming, to which we refer below.

Efforts were made to carry out actual experiments, but it was pointed out by Mr. A. P. Sinnett (the member of the Commission at whose suggestion it was formed) that before such experiments could be carried out with any hope of success it would be necessary to go through a preliminary training in what we should describe as "Theosophy." This we consider as outside the scope of the committee; but we were and are prepared to approach the subject with perfectly open minds, and to be convinced should the evidence be forthcoming.

We are of opinion that no such evidence was forthcoming, for the following reasons:—

I.—That none of the photographs submitted were shown to be taken under conditions which precluded fraud.

II.—That photographs submitted by Mr. Sinnett as taken in his own presence were clearly the result of "faking" and easily explainable on material grounds.

III.—Other photographs shown to us were taken under conditions of which we were told less; but in these we also saw no reason to suppose that anything out of the ordinary played any part. Some of them failed to show anything beyond defects due to careless manipulation, which were mistaken by their producers for supernatural results.

IV.—A large proportion of the photographs shown to us which lead any definite spirit-forms on them were produced by one photographer, who appears to be carrying on a business in the production of these things for a profit.

V.—According to invitation, packets of plates were sealed by us and submitted to Archdeacon Colley to receive "psychic writing" without being opened. This test, however, was not carried out, as Archdeacon Colley, after receipt of the plates, stated that "his discarnate friend having again recently made progress in the spheres may not from his higher degree yet for a while . . . be able to find the communicating link to transmit through one or more minds removed from this life the faculty or power requisite to impress the photo plate with psychic writing or spirit faces."

VI.—A gentleman in Manchester offered to arrange a series of seances with a lady medium at which experiments might be conducted. On the first occasion he was unable to be present. On the second he attended, but informed the Commission that the lady was indisposed, and there was no prospect of the seances being held for a considerable time.

Unless some actual tests can be arranged, we do not see how any useful purpose can be served by holding further meetings.

We are therefore of opinion that no evidence whatever—experimental or otherwise—has been placed before the committee in support of the contentions to investigate which the committee was formed.

(Signed) R. CHILD BAYLEY.  
F. J. MORTIMER.  
E. SAGER-SHEPHERD.

In the same column appeared what is described as “The Spiritualist Report,” and it is well worth careful study, the two final paragraphs especially:—

### THE “SPIRITUALIST” REPORT

T. THORNE BAKER, Esq.

DEAR SIR,—In reference to your suggestion that the Commission ought now to draw up some sort of report, we wish to explain why it is obviously unable at present to prepare any report worth publication.

We three, of course, having had abundant experience in the matter, knew to begin with that spirit-photography was possible. We endeavoured to explain to the other members of the Commission, who were unacquainted with the intricate science of which spirit-photography is a small part, that it was necessary for them to undertake some preliminary study of Spiritualism generally before they could even appreciate the evidence they might be called upon to deal with. They have shown no inclination to prepare themselves in this way for the work they undertook, nor even to go unprepared in search of the great volume of evidence available. They have merely asked for experimental demonstrations, in ignorance of the conditions under which such demonstrations are possible. And though with perseverance it might have been just possible to arrange for such demonstrations, the frequent postponements<sup>29</sup> of our meetings by reason of your own conflicting engagements and the consequent protraction of our work, have defeated efforts in this direction.

We therefore can only agree to report that the Commission has failed to secure proof that spirit-photography is possible, not because evidence to that effect is otherwise than very abundant, but by reason of the unfortunate and unpractical attitude adopted by those members of the Commission who had no previous experience of the subject.

We further wish to point out that it is not our business to argue a case on which our colleagues are to sit in judgment, but simply to put our superior knowledge of the subject we have to deal with at their disposal in order that their inquiries may be guided into a profitable channel. It seems to us that they have never been able to contemplate their obligations as members of this Commission in the right light, and that the failure

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<sup>29</sup>.—Two only; one through illness and one owing to another important engagement. All other postponements were for members' convenience.—T.T.B.

of the Commission collectively to arrive at any satisfactory result so far is entirely due to this inability on their part.—Yours very truly,

A. P. SINNETT.  
E. R. SEROCOLD SKEELS.  
ROBERT KING.

#### The “Daily Mail” Spirit-Photography Commission.

All attempts to obtain a further discussion upon the subject or the insertion of further correspondence, utterly failed, the Editor of the “Mail” in a letter to Mr. Sinnett, under date of July 1st, 1909, closing his epistle by saying, “In these circumstances [the publication by him of the two reports] I am unable to see that any useful purpose can be served by adding anything to what has been published.” What the nature of the evidence actually submitted was is not stated, which is unfortunate. Nor do we learn who outside the three gentlemen named on our side was consulted, if any such were consulted. No doubt Messrs. Sinnett, Skeels, and King produced testimony in support of their contentions, but it would help to a sound judgment if they would reproduce that testimony for the guidance of the general reader. It is hopeless to expect the “Mail” to reproduce it, for without in any way impugning the honour of the “Mail,” or the members of its “Commission,” that each is animated by an a priori belief against the possibility of spirit-photography there can be little, if any, doubt. What would have happened if the photographic members of the Commission had obtained satisfactory results may be left an open question.

Suffice it to say in closing this historical summary relating to the rise and progress of spirit-photography, that an active interest in the matter has existed since the year 1861, the experiments having been chiefly confined to the United States, Great Britain, and France, and to a lesser extent in Italy. It is not pretended that this resume is exhaustive. It only runs as far as the materials obtainable permit. The chronological sequences are virtually correct. It now remains to consider the evidential value of the results obtained during the past fifty-four years of effort to obtain pictures of the so-called dead.

## II.—EVIDENTIAL

The evidential value of a “spirit” photograph lies in the circumstances under which it is obtained. It is not proposed at this point to enter into a consideration of that question. Later on it will be duly dealt with. As the testimony of still living witnesses is for the moment of most importance, we now introduce the following narrative regarding the Auld pictures. The account is given in a letter to Prof. Jas. Coates, of Rothesay, from Mr. John Auld himself. The story is plain and clear enough, therefore it is better left without any addition or comment. It reads as follows:—

### MR. AULD’S ACCOUNT.

DEAR MR. COATES,—In reply to your expressed wish that I should give you an account of how I obtained the psychic photographs in which you are so much interested, and as you propose to publish my statement, I will be brief.

In September, 1908, while visiting London, with the object of seeing the Franco-British Exhibition, I embraced the opportunity of calling upon Mr. Bournnell and got my photograph taken, in the hope that some psychic figures might come on the plate. Armed with an introduction given me by Mr. James Robertson, Hon. President of the Glasgow Association of Spiritualists, and with the knowledge that Mr. Bournnell had succeeded in getting many recognised spirit-photographs, I called upon him with some degree of confidence.

On calling at the house Mr. Bournnell—an old man,<sup>30</sup> who impressed me favourably—met me at the door and escorted me upstairs to a large room, apparently a dining-room, with two windows on one side facing the street. On handing Mr. Bournnell my letter of introduction I found that he had already given a sitting that day, and that he could not give another to do himself justice. It was arranged that I should call on the following day at noon.

I was photographed in the room mentioned above. The day was fine and bright outside, and the room was flooded with daylight throughout the sitting. I make this statement definitely, because some critics thought the photos were taken by artificial light. Before taking my photograph he said there were three psychic forms present in my surroundings, a man and two ladies. He also got the name of “Lizzie.”

In broad daylight he exposed two plates in succession withdrew the slide, and put in a fresh slide, and these were rapidly exposed. I asked him if he thought the figures seen would show on the plates. He told me that they would be there all right. I waited until the plates were developed, when he informed me that there was a spirit-form photographed on each. On receipt of the cabinets I found on two the face of a gentleman about 70 years of age; snow-white hair on head, silvery whiskers, moustache, and beard; expressive eyes, a countenance of much refinement, glowing with intelligence and advanced spirituality. On the other two plates were two ladies, one on each plate. None of the faces were known to me, though the gentleman and one of the ladies are considered by you like those of departed relatives. Mr. James Robertson, who has an extensive collection, and has seen some hundreds of similar photographs, says that they are new to him. Mr. Robertson has obtained through Mr. Bournnell photographs of departed friends under conditions beyond cavil. Mr. Wm. T. Stead and Mr. John Lobb, Editor of “The Christian Age” for over thirty years, have had speaking likenesses of departed friends, and from other sources of testimony, and from my own favourable impressions on seeing Mr. Bournnell, I did not think it necessary to have my photographs taken under test conditions. I trust if Mr. Bournnell is spared, and I have the opportunity of having some further sittings, I hope that I, too, will get a recognisable portrait of some departed friend.

JOHN AULD.

*To be continued...*

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<sup>30</sup>.—Mr. Bournnell passed away December 21st, 1909. (J.J. Morse)

## THE FRIENDS OF THEOSOPHICAL ARCHIVES – Update (2)

As will be recalled from our previous update, The Friends of Theosophical Archives (FOTA) is an organisation being formed to promote knowledge and support for Theosophical archives. For this purpose Theosophy is defined in the same way as in the editorial pages of the journal “Theosophical History”, and is not restricted to any one tradition or country. FOTA will seek registration as a charity under English law and in its procedure will follow best practice as advised by the Charity Commission in England. It is likely to use as its basis the Small Charity Constitution recommended by that body.<sup>31</sup>

Until FOTA is publicly announced (see below), membership applications are not being sought. There will be members, both individual and corporate, from any country, who will pay an annual subscription, and elect trustees (i.e. what might elsewhere be called council members, or board members.) In the formation process, FOTA is managed by an informal board consisting of Leslie Price (convenor, and associate editor of the quarterly Theosophical History); Erica Georgiades ( Hypatia Lodge, Athens) who acts as secretary and web mistress; Marc Demarest of the International Association of Spiritualist and Occult Periodicals; and John Patrick Deveney, also an associate editor of Theosophical History. Others may be co-opted, and all board members will be subject to democratic vote at the first annual meeting.

Marc and Pat have particular experience of digitisation of periodicals and other records. This will be a priority for FOTA. Many archives are becoming too fragile to handle. It is anticipated that there will be a separate FOTA USA, established as a non-profit body under American law, for the facilitating of American donations to this work. Similar bodies may be created in other countries.

Although bank accounts for administrative purposes will be established in England (and in the USA for FOTA USA) , we are interested also in supporting a fund set up under a different jurisdiction, such as Australia, which might disburse grants for theosophical archival purposes. This grant giving body would include a representative of the TS in Australia. The TS in Australia is expected to consider this matter in September.

FOTA will have a web presence in the English language within the next few weeks on the Hypatia Lodge web site, and FOTA will be announced at the Enchanted Modernities conference in Amsterdam in September 2013.<sup>32</sup> Some participants in that conference are visiting Adyar in January 2014 and are known to have archives in mind.

A free mailing list will shortly be established for a FOTA newsletter and other announcements.

LP.

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<sup>31</sup>.—Small Charity Constitution— <http://www.charitycommission.gov.uk/media/94755/gd4text.pdf>

<sup>32</sup>.—Enchanted Modernities Theosophy and the arts in the modern world—<http://www.uva.nl/en/about-the-uva/organisation/faculties/content/faculteit-der-geesteswetenschappen/shared-content/events/conferences/2013/09/enchanted-modernities.html>

## BOOKS WE HAVE REVIEWED

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

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

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

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

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

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

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

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

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

**Talking to the Dead – Kate and Maggie Fox and the Rise of Spiritualism**, by Barbara Weisberg published by HarperSanFrancisco New York 2004. Hardback ISBN: 0-06-056667-1, available at Amazon. Psypioneer review, by Paul J. Gaunt pages 9-10:—[http://woodlandway.org/PDF/Leslie\\_Price\\_PP2.pdf](http://woodlandway.org/PDF/Leslie_Price_PP2.pdf)

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### **How to obtain this free Journal**

The Psypioneer journal is at present available, complete with all back issues on the web site <http://www.woodlandway.org> and we are greatly indebted to our Australian friends for hosting and posting this Journal. You can obtain it free and direct by sending an e-mail entitled "Subscribe" to [psypioneersub@btinternet.com](mailto:psypioneersub@btinternet.com) or "Unsubscribe" to discontinue. To contact Psypioneer please e-mail [psypioneer@btinternet.com](mailto:psypioneer@btinternet.com)

Paul J. Gaunt

