

PSYPIONEER

Founded by Leslie Price

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Highlights of this issue:

The Stansted job – Leslie Price	285
Mr. Robert Cooper – Paul J. Gaunt	287
Early Spiritualist newspapers – <i>LIGHT</i>	301
Notes by the way...	
One small step for Psypioneer – Leslie Price	302
Correction... PP4.10 October – Conan Doyle Movietone Newsreel	303
Jung and Psychic Studies – Leslie Price	304
Tribute to Miss Jacqueline – J.B. McIndoe	305
Stone Tape Theory - Can any of our readers help David Taylor?	307
Have you been reading your Psypioneer?	308
Looking round the world - <i>LIGHT</i>	309
Books for sale	310
How to obtain this Newsletter by email	311

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*Psypioneer would like to extend its
best wishes to all its readers and
contributors for the festive season
and the coming New Year.*

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# The Stansted Job

The Society for Psychical Research in London has rejected criticism of its offer for sale to its council members of surplus rare Spiritualist material given by Stansted (see previous issues<sup>1</sup>.) At its council meeting of 9 October, the Chair advised members to press on with this approach. There was no feeling that the material in question was of great economic value to the SPR, or that any such sold to Council members was done so improperly. Nor was it considered that any features of the material made it worth examining in depth before disposal.

It is now possible to see more clearly how the SPR council, at its earlier meeting of 5 June, came to authorise such a sale. The sheer size of the donation cannot have been appreciated – for example, over twenty volumes of *Two Worlds* alone, including a complete sequence of the first twelve volumes. None of the donation however was shown to the council as a whole; it never entered the SPR office, being stored elsewhere. The council were not given an estimate of its likely retail value.

Also significantly, most of the council was not provided with the list of surplus items until some days **after** they had voted to sell them to council members in the first instance. The matter was also steered away from the Society's own Library Committee who never had the opportunity at a meeting to deliberate over the donation list.

Graver still, it is doubtful if this was in the spirit of the guidance of the Charity Commission<sup>2</sup> on conflicts of interest. All charities are now in a different regime than before the Charities Act 2006. Processing an outside donation is a more serious challenge than processing material left by colleagues. Council members were not reminded of their need to avoid any conflict of interest.

Also relevant is the guidance of the Museums Association on Donations “Ensure the donor is aware of the financial value and cultural significance of the proposed gift” and more generally on Disposals, where the need is stressed to give priority to public bodies, of which university libraries as recipients would be an acceptable example.<sup>3</sup>

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<sup>1</sup> See: - Spiritualists bearing gifts <http://woodlandway.org/PDF/PP4.10October08..pdf> also Access Denied <http://woodlandway.org/PDF/PP4.11November08..pdf>

<sup>2</sup> <http://www.charity-commission.gov.uk/supportingcharities/conflicts.asp>

<sup>3</sup> <http://www.museumsassociation.org/13505>

As late as November 2008, an SNU NEC<sup>4</sup> member who facilitated the donation still believed that only copies of the SPR's own publications had been discarded by Stansted. But authority to remove the much rarer material had come from a high SNU officer.

As for cultural significance, deep in the list of the donated items is F.G. Lee's "Glimpses of the Supernatural" (1875) – volume I or II, or both, not indicated – signed by Mrs Britten. There are not many books formerly owned by EHB in the Britten Library – could this one really be spared? Did she use it in compiling any of her works? The SPR did not want it either, and it was then offered for sale to the SPR council. Its present location is unknown.

**Garth Willey notes:**

*"Interestingly, I have Vol. I [of "Glimpses"] only. It was given to me by Nora Shaw back in the mid 1990's because of my interest in ACD [Arthur Conan Doyle]. She'd purchased it in an SNU sale of surplus books in about 1990 - 1992 (sometime not so long before I first went to AFC in March 1993). It includes the 'Curnow Collection' bookplate of books donated by ACD after he'd written History of Spiritualism with Curnow (1926) plus pencil notes on one page which I believe are ACD's; and the price of £3. But, of course, the SNU selling off its surplus books to its own members c. 1991 (and long before Nora became an NEC member) is an entirely different thing to the present actions."*

At a further SPR council meeting of 4 December, more consideration was given to the Stansted donation. It was decided that in similar cases in the future such surplus material should be offered to all SPR members and not just to SPR council members; an improvement, but still lacking a full awareness of what modern charity practice would call the public good. It was confirmed that the Society would not resile on the sale of Stansted material.

Resile is a legal term meaning to go back on an agreement. It signals that the SPR council has decided not to try to get back the rare Spiritualist material which it offered for sale to themselves. Bound volumes of Human Nature, Spiritual Magazine and Yorkshire Spiritual Telegraph- so rare that we don't know when any volume was last offered for sale, and cannot therefore put a market value on them – have been privatised without any but a handful of insiders ever examining the volumes. This is a scandal.

The decision not to resile was taken without council members knowing the price paid by their council colleagues for particular volumes, nor who those purchasing colleagues were. There seems to have been a lack of either due diligence or sceptical enquiry here worrying in a psychical research body.

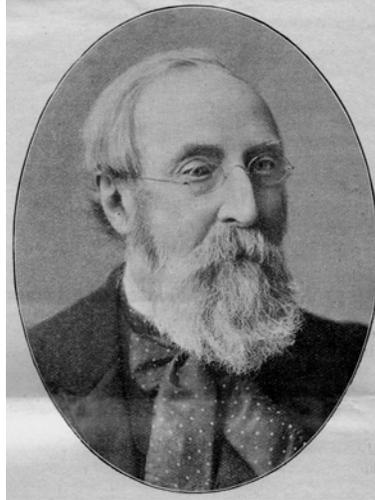
LESLIE PRICE.

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<sup>4</sup> The National Executive Committee see: - <http://www.snu.org.uk/snu/nec.htm>

# Biographical Sketch – Robert Cooper

*LIGHT*, May 6<sup>th</sup>, 1899



18?? – 1909

## **Introductory Note by Psypioneer:**

Websites checked for dates for the birth and death of Robert Cooper are incorrect: - all sites state 1844 -1903. As *LIGHT* carried no obituary in 1903, Leslie Price made inquiries to Eastbourne Reference Library, Grove Road, Eastbourne, East Sussex. This was their reply: -

*Thank you for your recent enquiry. Robert Cooper died aged 90 in London on the 5<sup>th</sup> November 1909; he was buried in Brookwood Cemetery.*<sup>5</sup>

This date of death and his age of 90 suggest that the birth date (1844) is also incorrect on websites visited. Also note that the following *LIGHT* Biographical Sketch states he was born at Rotherhithe, in the year 1821 which would make him around 88 not 90. As with Mrs Duncan, a birth certificate would settle the matter.

Much available reference to Robert Cooper is only in connection with his work with the Brothers Davenport<sup>6</sup>. But his roots are imbedded in the very foundations of British Spiritualism; he is another prime example of a forgotten Pioneer whose early works substantially gave lead to the new movement in Great Britain and abroad.

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<sup>5</sup> See: - <http://www.brookwoodcemetery.com/>

<sup>6</sup> See: - <http://www.survivalafterdeath.org.uk/mediums/davenport.htm>

# Biographical Sketch

We are indebted to a friend for the following particulars regarding Mr. Robert Cooper, whose name for about thirty five years has been familiar as that of a zealous and indefatigable worker in the cause of Modern Spiritualism: -

Mr. Cooper was born on the banks of the Thames at Rotherhithe in the year 1821, his father carrying on business there as an apothecary and surgeon. His father's only brother, Mr. John Thomas Cooper, was a noted scientist in his day. He was a lecturer on chemistry, and, as a consulting chemist, did much to develop arts and manufactures in his time. He was also the first to apply the oxy-hydrogen limelight to the microscope; and his son, who was chemist at the Polytechnic Institution, was one of the first to popularise photography. Under his supervision three establishments were started in London, and that was really the commencement of photographic portraiture in this country by the daguerreotype process.

Mr. Cooper's parents dying when he was very young, he was placed under the care of his mother's sister, residing at Eastbourne, of which town his mother was a native. Here he was educated; and after passing two years at Brighton, and about the same period at Hastings, in being initiated into the business of chemist and druggist, he commenced business on his own account at Eastbourne in 1813, soon after marrying a sister of his old schoolmaster's wife.

Whilst living, as a boy, with his mother's relatives at Eastbourne, he used frequently to hear of strange occurrences happening to a, young lady, a cousin, who was evidently a medium. On the death of any member of the family she generally had some intimation of the event. Thus, on one occasion when a female relative died, a cold white hand came on hers, as she was about to fill a scuttle with coals in the coal-cellar, which alarmed her so much that she threw down the shovel, rushed into the sitting-room, and sinking into a chair covered her face with her hands, and did not speak for some time, when she told what had happened. On another occasion she was taken by the shoulders and turned round, when she saw the form of her grandmother, sister of the relative alluded to. These two old ladies filled the office of postmistress, and one having died the other followed very soon afterwards. Such was the kind of incident Mr. Cooper was familiar with in his boyish days. They used to make him feel nervous and afraid to be left alone, especially in the dark: and when in after years he read Mrs. Crowe's Night Side of Nature, he became more 'superstitious' than ever. The father of the family was somewhat of a 'freethinker,' and the wife and daughters, who were piously inclined, were very much concerned about him. He had an inveterate hatred of 'parsons,' and one of his favourite books was Howitt's 'History of Priestcraft.' Thus it will be seen that Mr. Cooper was brought up in a conflicting religious atmosphere, which, no doubt, accounts for his not entertaining any settled religious convictions.

During fourteen years he attended regularly the Established Church. Being a lover of music, the musical portion of the services had a charm for him, and for about a year he officiated as organist. After his wife's death, although he could not help thinking of her as

still living, his mind, being unable to accept the doctrines of the 'orthodox' school, began to assume a materialistic tendency, and he became more sceptical in regard to religion, and wrote an essay embodying his views. But the remedy which was to solve all his soul's doubts and difficulties was at hand.

## INTRODUCTION TO SPIRITUALISM

In the year 1862, Mr. J. H. Powell came to Eastbourne to lecture on the subject of Mesmerism. The lectures were attended by Mr. Cooper, who invited Mr. Powell to his house, when the subject of Spiritualism became the topic of conversation. Mr. Cooper had just read the article by Robert Bell in the *Cornhill*, *Stranger than Fiction*, giving an account of séances with Mr. Home; and the experiences of Mr. Powell greatly interested him. A few months afterwards he met Mr. Powell in Holborn, when, after the interchange of a few remarks, Mr. Powell said, 'Would you like to go to a medium? there is one lives close by'; and Mr. Cooper assenting, they turned into King Street and visited Mrs. Marshall. The three sat at a small table; and raps promptly came, by which the presence of 'John Colman' was intimated. This was an uncle of Mr. Cooper's who had died a few weeks before, and to whom Mr. Cooper had been appointed executor. Other manifestations occurred, but this was the most striking and important. Mr. Powell soon afterwards, at the suggestion of Mr. Cooper, took up his residence at Eastbourne, where the subject was followed up, mediums were developed, and much interest was excited; the matter being taken up by the local newspapers in the town and neighbourhood. Several clergymen took part in the discussion, and one of them, who lived in some rural district, said 'the matter had gone far enough, and must be put a stop to!' Mr. Cooper, having seen enough to satisfy himself that Professor Faraday's theory of 'involuntary muscular action' would not account for the movement of tables, wrote to that gentleman, asking him if he still held to that theory. He received the following letter in reply: -

ROYAL INSTITUTION.  
January 31st, 1863.

SIR, - My opinion is in no way changed in character, but greatly strengthened. Nobody has ever been able to show me the effect, therefore, I have no occasion to show a cause. I do not believe those who say they have seen it. I doubt their competency to examine facts, and evidence of facts, and think their statements as of no value for the cause of science and simple truth. When they can lift a table in the air in the presence of parties adverse to them in opinion, and subject what they think can be done to strict and cross examination, then it may be worth while to think about the cause.

R. Cooper, Esq.

Very truly yours,  
M. FARADAY.'

After further experience Mr. Cooper again wrote, giving a detailed account of experiments he had made to satisfy himself that the table was not moved by the muscular

action of those sitting around it, either voluntarily or involuntarily excited, and that he had seen a table move without contact. The following is the learned Professor's reply: -

THE GREEN, HAMPTON COURT,  
September 25th, 1863.

SIR, - I hasten to acknowledge your letter, for I freely admit my belief that you are perfectly sincere and truthful in your account and experiments; nevertheless I refer you to my former letter for my answer now. Your observation that you have the greatest confidence in your colleagues makes me smile when I call to mind certain investigations that have come to my knowledge in former cases. I do not doubt your competency to check the facts, if you are willing to work with an unbiassed mind; but I decline to enter into the matter.

R. Cooper, Esq.

Very truly yours,

M. FARADAY.'

### LECTURING ON SPIRITUALISM

A lecturing tour was now entered upon, commencing with two addresses given by Mr. Cooper at Eastbourne, at the second of which great astonishment was manifested at an experiment that was made. A medium went on the platform, and, placing her hands on a table, loud knocks were made by the legs striking on the floor. Mr. Cooper sat among the audience with an alphabet in hand. Then these words were spelt out: *'You must all believe in Spiritualism, for the truth will come out.'* Mr. Cooper next visited the town of Lewes, where he received very rough treatment at the hands of a rowdy and bigoted mob. Hastings and Brighton were afterwards visited, and a lecturing tour, extending to Southampton, and including the principal towns in the Isle of Wight, was undertaken. The lectures were not largely attended, but through reports of them in the newspapers great publicity was given to the subject, and thousands of persons for the first time thus heard of Modern Spiritualism.

### THE SPIRITUAL TIMES'

The 'Spiritual Times' was now started, being the first weekly spiritualist journal published in England. The first four numbers were ordinary newspaper size, the first page of which only was devoted to spiritual matter, the remaining three consisting of general news. It was then resolved to reduce the size of the paper and to devote its columns wholly to Spiritualism. After a few numbers had been printed in Eastbourne, the work was undertaken by Mr. Job Cauldwell, 335, Strand, who acted as printer and publisher for several months, Mr. Powell acting as editor. Then premises were hired in Newman Street, Oxford Street, at a rental of £140 per annum, where an institution was opened under the name of the 'Spiritual Lyceum,' and was used as a publishing office, reading-room, &c., where lectures were given and meetings held, and where at length the 'Spiritual Times' was printed and published. All this expense – amounting to about £350 a year – was borne solely by Mr. Cooper. Mr. G. J. Holyoake, Mr. Moncure D. Conway,

and the late Mr. Walter Weldon were occasional attendants at the meetings, and the two former had generally something to say in the way of criticism.

Soon after Mrs. Emma Hardinge Britten's arrival in England, arrangements were made by Mr. Cooper for her to give two lectures in the large hall that formed part of the premises, then known as 'Cambridge Hall.' These were of a most successful character, the building being filled in every part, and the lecturer being listened to with spell-bound interest by the enthusiastic audiences. These were considered at the time the best meeting that had then been held, and it is doubtful whether more important meetings of a popular character in connection with Spiritualism have since taken place. Mr. Cooper subsequently hired the Polygraphic Hall, King William Street, afterwards Toole's Theatre in which Mrs. Britten lectured on Sunday evenings three months, these being the first regular Sunday in connection with Spiritualism in this country. In consequence of the action of the Lord's Day Observance Society, who tried to prevent the meetings taking place, the hall had to be registered as a place of worship. It was accordingly registered as the 'Spiritual Church,' in the names of Mr. Cooper, Mr. Shorter, and Mr. Slater.

### **EARLY LITERATURE AND MEDIUMS**

The 'Spiritual Magazine,' under the editorship of Mr. W. M. Wilkinson, and containing excellent articles by Mr. Thomas Shorter, Mr. William Howitt and others appeared monthly, and Mr. Benjamin Coleman was ever active in communicating by voice and pen the phenomenal facts of Spiritualism to all whom he could in any way reach. Mr. Home was the most prominent medium of the time; Mrs. Hayden, Mr. Foster, Mr. Squire, and Mr. Conklin having come from America and returned again. A few books had also appeared on the subject. One by Mr. Rymer, of Ealing, gave accounts of seances with Mr. Home. Mr. Shorter had also published an excellent little book entitled 'Confessions of a Truth Seeker.' A reprint of Adin Ballou's 'Spirit Manifestations,' with a long preface by Mr. Andrew Leighton, of Liverpool, had also appeared; and whilst residing at Eastbourne, Mr. Powell wrote his 'Facts and Phases of Spiritualism.' These, with the first volume of Mr. Home's 'Incidents of my Life,' and Mr. Coleman's 'Spiritualism in America,' were the only books that had then been published in England. Mr. Home, Mrs. Marshall, and her niece Mary, were the best known mediums at the time, but Mr. Home was only accessible to the select few. Mr. W. Wallace also did good work as a physical medium and trance-speaker, and was useful as a pioneer in the movement.

### **THE DAVENPORT BROTHERS**

With a view to increase the facilities for the obtaining of evidence by the public, Mr. Cooper communicated with Dr. H. F. Gardner, of Boston, respecting available and suitable mediums for the exhibition of phenomena in this country. Among others the Davenport Brothers were recommended, and Mr. Cooper gave instructions for an engagement to be made with them to visit England: but he was forestalled by Mr. Palmer, who had already engaged them, and in due course they arrived, accompanied by the Rev. Dr. Ferguson. Their success at first was very great, and it seemed as if the public would be converted to Spiritualism in a sort of wholesale fashion: but the *fiasco* at Liverpool,

when it was alleged that their *modus operandi* had been discovered, produced a reaction, and led the public to believe that they were nothing but skilful conjurers; and this impression amongst the uninformed largely prevails to this day. Similar disturbance occurred at Huddersfield and one or two other towns, after which the Davenports proceeded to London. The first séance there was given at the Hanover Square Rooms, and the proceeds were devoted to the benefit of the 'Spiritual Lyceum.' On this occasion twenty policemen were secreted in a room at the back of the cabinet to be ready in the event of a disturbance, but their services were not required. These manifestations, being of a very decisive character, quelled the opposition of the most sceptical. It was admitted on all hands that the Davenports had triumphed, and vindicated their character as true and genuine mediums.

Mr Samuel Guppy, who had taken great interest in the mediums, now took them to Paris, where at a public séance a disturbance similar in character to that at Liverpool took place: and afterwards only private séances were given, the Emperor Napoleon III having them twice at his palace, and rewarding them most handsomely.

### **TRAVEL WITH THE DAVENPORTS**

Mr. Cooper, feeling that their work had not been fully done in this country, took the responsibility on himself, and, after giving a few séances in London and in several provincial towns, took them to Ireland, where he remained with them for several weeks, introducing them at their séances, and defending them in the Press. After visiting the principal towns in Ireland, a return visit was made to Dublin, and a farewell séance given in the Rotunda, at the conclusion of which a London policeman put his hand on Mr. Cooper's shoulder, read a warrant for his apprehension, and took him to the police-station. Early the following morning the policeman and his prisoner started for London, where they arrived on Saturday evening; and as no bail could be found at that late hour, Mr. Cooper had to remain in the police cell until Monday morning, when he had a hearing before Mr. Knox, a stipendiary magistrate; and was committed for trial at the Old Bailey on the charge of libelling Mr. Sothern, of 'Dundreary' fame. This popular actor had for some time been making fun of Spiritualism, and acting offensively to Spiritualists, especially to the Davenports; and Mr. Palmer, who still remained in England, seeing a paragraph in a New York paper charging Mr. Sothern with malpractices in that city, incautiously reproduced it in the 'Spiritual Times,' while Mr. Cooper was away in Ireland, and knew nothing about it. The matter was, fortunately, settled by Mr. Sothern, on the facts being explained to him by Mr. J. G. Crawford, he agreeing to accept an apology, which was accordingly tendered. Mr. Cooper, however, had to go through the form of a trial, and was bound in his own recognisances for £500 not to molest the prosecutor for six months.

Mr. Cooper then made arrangements with the Davenports to visit Germany, and spend a month in Berlin, the Emperor granting the free use of his private concert-room. The séances excited great interest and produced a very favourable impression. After a week in Hamburg, the principal towns in Belgium and Holland were visited. In Russia the Davenports were very successful, particularly in the presence of the Imperial family; but

Mr. Cooper, though urgently pressed to do so, was not able to accompany them to that country, being unable to leave England.

In 1867 Mr. Cooper published a volume entitled 'Spiritual Experiences; and Seven Months with the Brothers Davenport.' This book, which is out of print, gives a fascinating account of Mr. Cooper's early experiences, lecturing tours, and a full description of his European travels with the Davenports.

On returning from the Continent the Davenports proposed to return to America forthwith, but Mr. Cooper further engaged them for six weeks, for which they were to receive £200, Mr. Cooper taking the responsibility of the séances upon himself. The principal suburbs of the Metropolis were visited, finishing with a week at Birmingham. As the receipts only covered the working expenses, Mr. Cooper was £200 out of pocket by this venture. Feeling that he could no longer sustain single-handed the responsibilities of the public advocacy of Spiritualism, he gave up the Lyceum and the 'Spiritual Times,' and retired from the scene of his activity, to which he had devoted four years of his life.

Mr. William Howitt, who had assisted Mr. Cooper by his counsel and personal influence in many ways, wrote thus to him: -

'DEAR SIR, - Thank you for your little volume of 'Spiritual Experiences.' I consider it a very valuable addition to the history and evidences of this great dispensation. Some parts of it read like a narration of the persecution of days gone by; of the Quakers or Methodists, especially in your being hauled away to the dirty lock-ups and English police-courts.

If our press and scientific men could blush, the account of the rational reception of the Davenports in Belgium Holland, and Russia, would make them do it; but there is no country on the face of the earth which is so arrogant and so materialised in spirit. They think themselves 'the people and that wisdom will die with them'; but in all except what relates to matter and material operations and money getting, they are the stupidest people living. Material science has made great progress among them, but it has been at the expense of everything that marks the truly philosophic mind. The theories of philosophy never were so grovelling and degraded. If there be a thing that marks the glory and dignity of human character, *that*, they reject and spurn from them. They desire *not* to live hereafter, and they prefer believing that they are descendants of monkeys than the directly created children of God. Is it possible to conceive of a more earthly and contemptible generation? Let us bless God that He has wrenched us, by unexampled revelations from the unseen, from the thralldom of such stupidity. You, indeed, must feel great satisfaction in the service you have been permitted, and have had the will, to render. You will have your reward.

Yours faithfully,  
'WILLIAM HOWITT.'

'Robert Cooper, Esq.  
'August 1st, 1867.

## WORK IN AMERICA

In 1874 Mr. J. J. Morse visited America on a lecturing tour, where he spent a year. Mr. Cooper, who followed him a month later, was with him, and remained there five years after his departure. The first person he visited on his arrival in New York City was Mr. Andrew Jackson Davis, who offered to give him an introduction to certain Spiritualists. Mr. Cooper said he had a letter of introduction from Mrs. Cora L. V. Richmond, on reading which Mr. Davis remarked, 'That will carry you all over America.' That lady had also given him special letters of introduction to William Lloyd Garrison and Wendell Phillips. Mr. Coleman had also given him letters of introduction to Epes Sargent and others. Mr. Cooper therefore found plenty of friends.

During his six, years' residence, principally in Boston, he did a good work in a quiet way. He was first to make known among others the wonderful powers of Mrs. M. B. Thayer, the 'flower medium'; and by giving accounts of séances in the spiritual papers, the 'Boston Herald' and the 'Boston Investigator,' he rendered essential service in spreading a knowledge of spiritual truth. When Mr. Cooper arrived in Boston, owing to dissensions, Mr. Morse's lectures were the last given under the auspices of the 'Music Hall Society.' Months passed and nothing was being done in the way of lectures. Mr. Cooper consulted Mrs. Britten, who consented to give four lectures without a fee. Mr. Luther Colby, editor of the 'Banner of Light,' agreed to pay the rent of a hall for four Sundays, and thus lectures were started and have been going on ever since. Mr. W. J. Colville was met by Mr. Cooper at the steamboat wharf, and got him an engagement the first Sunday after his arrival. He was also instrumental in giving, through C. E. Watkins, satisfactory evidence of spirit phenomena to the Rev. Minot J. Savage, one of the most popular and influential clergymen in Boston, who has not hid his light under a bushel. But space will not allow a more extended notice of the work done by Mr. Cooper, for which he never received a dollar's remuneration. Since his return to England he has lived quietly at Eastbourne, where he still endeavours to keep the subject, whenever an opportunity occurs, before the public. Mr. Cooper is now an invalid; never having recovered from a serious tricycle accident sustained several years ago, which incapacitates him from walking.

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### Points of interest noted by Paul Gaunt

Robert Cooper it appears was not the only Spiritualist in his family, J.H. Powell records in his *Spiritualism; its Facts and Phases*, F. Pitman London 1864 on pages 33 -34:

*Mr. Cooper has discovered a medium in his own house, and one that promises to yield us some of the higher and more enticing phases of the spiritual subject. His daughter, Mary, a girl of some 14 years, has lately been receiving communications from the Spirits in legible, bold, written characters. She*

*likewise has elicited a few attempts at spirit-drawing, all of which betray design and open up fields for thought to traverse and doubt to disappear.*

*Her mediumship does not stop here. Some very good organ music has been heard, her fingers being moved and pressed on the notes with a mechanical perfection, beyond her own will, and without her own conception of the notes constituting the music evoked.*

*In carefully inspecting some of the specimens of spirit-writing, it is easy to discover a visible similitude in the formation of some of the letters to the same letters forming a sentence in the communicating Spirit's handwriting when on earth. This is substantiated. The Sentence, I LOVE YOU AND WANT YOU TO LOVE GOD, was one of the first sentences written through Miss Cooper's mediumship. Afterwards the name of a Spirit was requested to be written, and the autograph of Mr. Cooper's grandmother appeared on the paper MARY COOPER.*

*Mr. Cooper produced a book which is a family legacy, and in which is written Mary Cooper, the grandmother's own hand-writing. The wonderful similarity of the spirit-autograph with the one in the book must give an impetus to the magnetic scape-goat which will frighten it into oblivion.*

Powell a practising Mesmerist makes an interesting distinction between *higher* phases in the early Spiritualist Phenomena, from the physical to psychological. From Hayden's visit in 1852, physical mediumship was primary but grew slowly in England, e.g, Mrs. Everitt,<sup>7</sup> Miss Nichols (later Mrs. Guppy), Mrs. Marshall, Madame Besson (a French medium working in London) and D.D. Home when in Britain.

### **The Spiritual Times**

The first weekly spiritualist journal published in England; its history however, is not clear, Cooper states in his book<sup>8</sup> on page 74:

*I determined to start a paper of my own, which I did under the title of the 'Spiritual Times and Weekly News.' Five numbers only appeared in this form, and the title was then altered to 'Spiritual Times,' and the contents restricted to spiritual and kindred topics. This was printed for several weeks at Eastbourne, but, the bulk of our subscribers and contributors, being spread over England and the major part of them living in London, it was*

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<sup>7</sup> See page 61: - <http://woodlandway.org/PDF/PP3.3March07..pdf>

<sup>8</sup> *Spiritual Experiences, including Seven Months with the Brothers Davenports* by Robert Cooper, Haywood & Co London 1867. Available as a free download [http://books.google.co.uk/books?hl=en&id=Vu3pRZ50YKcC&dq=robert+cooper+eastbourne&printsec=frontcover&source=web&ots=uahBthvCBR&sig=HktsfP\\_0MM6RtJGy5k8HW\\_xvugc&sa=X&oi=book\\_res ult&resnum=1&ct=result#PPA2,M1](http://books.google.co.uk/books?hl=en&id=Vu3pRZ50YKcC&dq=robert+cooper+eastbourne&printsec=frontcover&source=web&ots=uahBthvCBR&sig=HktsfP_0MM6RtJGy5k8HW_xvugc&sa=X&oi=book_res ult&resnum=1&ct=result#PPA2,M1)

*thought advisable to have the paper printed in London which was consequently done.*

Cooper also remarks on page 148:

*I have already spoken of establishing a paper in the interest of Spiritualism. This was published at the Spiritual Lyceum, London;<sup>9</sup> and both the institution and paper were under the management of Mr. Powell.*

In *Independent Spirits*<sup>10</sup> by Logie Barrow, we will find this interesting reference:

*.....Spiritual Times and Weekly News, which survived through no less than 118 numbers from March 1864 to October 1866. This paper was a mixture in any senses and, in the final analysis, a predominantly non-plebeian one. Its first five numbers sold at 1<sup>1</sup>/<sub>2</sub>d and attempted an usual format in which an opening page covered spiritualism, while the other three consisted of weekly news - much of it second hand – selected (or, more often apparently, not) and presented in a manner which would have belonged in almost any weekly newspaper of the period. From number six, though, the format was smaller, eight-paged instead of four, and cost 2d; the content as now devoted much more to spiritualism. In this, spiritualism was seen as vindicating Christianity.<sup>11</sup> Between numbers 6 and 118, little seems to have changed in either content or advertisements. For most of the time, the proprietor was Robert Cooper of Eastbourne,<sup>12</sup> and when his apparently heavy financial support came to an end, the paper evidently found itself to be insupportable, despite attracting donations amounting to £60.<sup>13</sup> .....*

However further references found elsewhere brings further uncertainty. Logie Barrow gives the editor as J. H. Powell as does Cooper himself.

The first reference is to be found in ‘*Encyclopedia of Occultism & Parapsychology*’<sup>14</sup>:

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<sup>9</sup> Newman Street, London.

<sup>10</sup> Chapter 5: -Plebeians and others, on page 99

<sup>11</sup> E.G. No. 6, p. 1 1<sup>st</sup> (unsigned) article; no, 9 p.29: ‘Spiritualism versus Orthodoxy’

<sup>12</sup> No relation of the Owenite Robert Cooper, for whom see *Dictionary of Labour Biography*.

<sup>13</sup> No. 118. 1.10.1866, p. 209: ‘Valedictory’.

<sup>14</sup> Third Edition, Edited by Leslie A. Shepard, Gale Research 1991

### ***The Spiritual Times (Periodical)***

*British Spiritualist weekly, published in London from 1864-66, edited by J.H. Powell and W.H. Harrison.*

We find an additional editor W.H. Harrison *presumably* the same editor who in 1869 was to establish and edit the British weekly; - *The Spiritualist*.

Hartmann's *Who's Who*<sup>15</sup> has this to say:

#### ***Periodicals Discontinued***

*Spiritual Times (England) Edited by Mr. W.H. Harrison. First published in 1864.*

Interesting here to note Logie Barrow's remarks: - *For most of the time, the proprietor was Robert Cooper of Eastbourne.* Barrow also stated, that the 118 issues of the *Spiritual Times* finished 1<sup>st</sup> October 1866 (note 9), but we find ten months later in *The Spiritual Magazine* August 1<sup>st</sup> 1867 on page 378 under the title:

#### ***British – Weekly Journals***

*The Spiritual Times, Editor J.H. Powell, London.*

We also find in volume 1 1867 of *Human Nature* page 241: .....*Afterwards J.H. Powell, late editor of the Spiritual Times read an ode.....•*

If these references are to be relied upon, the *Spiritual Times* possibly exceeded the generally given life of 1864 -66, still being advertised in August 1867! In a major Spiritualist publication *The Spiritual Magazine*, and in another major journal of the same year, *Human Nature* (Non-Christian – Progressive Spiritualism) founded and edited by James Burns who informs us that J.H. Powell, was the late editor, of the *Spiritual Times* but this short statement does not suggest the paper's closure!

Emma Harding Britten brings our attention to the demise of the *Spiritual Times* and the end to Cooper's possible involvement with his paper, in her *Nineteenth Century Miracles* (N.C.M.) first published by her husband William Britten in 1883 page 209:

*Of the other periodicals connected with the movement, it is only necessary to say, the first metropolitan journal that was issued as a weekly organ was published by Mr. Robert Cooper, and called The Spiritual Times.*

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<sup>15</sup> *Who's Who in Occultism, New Thought, Psychism and Spiritualism*, compiled by William C. Hartmann. The Occult Press Jamaica N.Y., 1927 (Second Edition) Page 311

*The unfortunate prosecution incurred by Mr. Coleman, involving in its results the publisher of this paper, occasioned its suspension after a short lived existence.*

If we back track to page 193 of N.C.M., we find this short explanation:

*Mr. Sothern, a popular actor, who under the alias of "Stuart," had once been the conductor of the well-known "miracle-circle" of New York, thought proper to amuse his English associates by contriving all sorts of caricature performances calculated to bring ridicule and discredit upon Spiritualism.*

*Mr. Benjamin Coleman in his zeal for the cause he espoused, in exposing Mr. Sothern's performances, unfortunately republished certain statements copied from the New York papers, which gave the pretext for a prosecution on the ground of libel. A trial ensued. The well-known aphorism that "truth is a libel" obtained with unmistakable force in this case, and Mr. Coleman and his publisher, the editor of the paper called *The Spiritual Times*, were mulcted in heavy damages.*

Benjamin Coleman wrote a monthly column in *The Spiritual Magazine* called 'Passing Events - The Spread of Spiritualism' and this is where the offending article was published. Mr. Sothern, who's full name was Edward Askew Sothern, worked as an actor under the name Douglas Stuart at Barnum's Museum, New York.

Robert Cooper was arrested in Dublin as a result of the Sothern libel charge; in fact according to Cooper his editor Powell incautiously made reference to the offending material without his knowledge.

Below is taken from *The Spiritual Magazine* March 1866: -

### **MR SOTHERN AND SPIRITUALISM**

*PROCEEDINGS have been taken by Mr. Sothern against the *Spiritual Times*, in respect of two passages in the article which was quoted in full in that journal from an editorial article which appeared in the *New York Sunday Times* of the 31st December last; and by means of that publication in the *Spiritual Times* Mr. Sothern's character is no doubt seriously challenged in the two points alluded to. For this the editor has made the fullest apology, as indeed he ought as a gentleman to do, and without the slightest reservation.*

*In this journal the passages complained of were not inserted, but the material words were expunged, and their place supplied by asterisks, and it was not intended that a prejudice should be raised against Mr. Sothern in those matters.*

*We are bound however to say, that as a contrary impression prevails with Mr. Sothern, to the fullest extent that such impression is well founded, either with him or others, we entirely repudiate and retract any charge or intention to make a charge on those matters, which were out of the knowledge of the writer of the article, or of any one known to us.*

*So much we feel bound to say in justice to Mr. Sothern with regard to those two inculpated points, and if we could use more expressive language we would do so in repudiation of any such charges against his character.*

*But this New York article<sup>16</sup> was produced in answer to Mr. Sothern's letter to the Glasgow Citizen, in which he uses the most opprobrious epithets against this journal and against Spiritualism and Spiritualists. Spiritualism, he says, is a delusion, a snare, and a swindle, and Spiritualists are personally guilty of imbecility, irreligion, fraud, impudent chicanery, and blasphemous indecency. We do not know if the proverb that one man may steal a horse whilst another may not even look over the hedge, be true, but surely Spiritualists are to be allowed to be angry at such epithets as these, even if they cannot appeal to the law. But in addition to these charges, Mr. Sothern professed to expose the hitherto believed doings of the famous Miracle Circle<sup>17</sup> of which he was a member, and gave an entirely new version of its proceedings, on his personal veracity. It is mainly in answer to this that the New York article was written; and it was a great and culpable error, that in reproducing it in this journal every word on the other subjects was not rigidly expunged. This is what requires an apology to him and withdrawal, and which is fully tendered to him. But surely there is something which he also should say in withdrawing the offensive charges which he has made, and with respect to which the written testimony of several of the members of the Miracle Circle has been received. These gentlemen's written declaration leaves the matter in no doubt as to Mr. Sothern's position in America with regard to Spiritualism, and which position is utterly at variance, as his companions allege, with the facts he states in his letter; and upon this question of Mr. Sothern's veracity as to the Miracle Circle, rests the whole basis of his opprobrious statements against Spiritualists. There remains also the attitude which Mr. Sothern has taken up in London in playing what he may call hoaxes, at Holloway, Maida-hill, and St. John's-wood. He certainly should feel himself bound to apologize for all these things, but whether he do so or not, there is no difficulty on our part in making the amplest apology to him for any reference being made to the two paragraphs in question.*

*The above was written before the hearing of Mr. Sothern's proceedings against our publisher and Mr. Coleman. We only wish to add that Messrs. Kent, the publishers, are quite innocent of any knowledge of the contents of the Magazine.*

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*The Spiritual Magazine for 1866 and 1867 gives no notice that I have found to substantiate the paper's closure or change of ownership in October 1866.*

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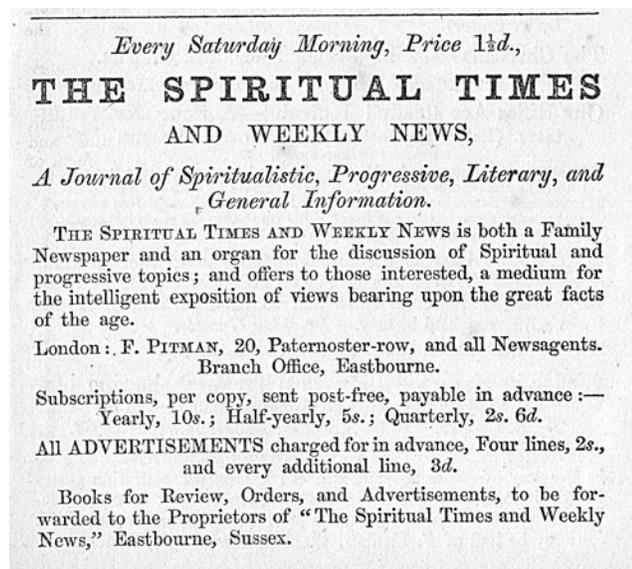
<sup>16</sup> See: - Spiritualism - The Miracle-Circle *New York Times* Dec 31 1865  
<http://query.nytimes.com/gst/abstract.html?res=9E0CE4DD163DE43BBC4950DFB467838E679FDE>

<sup>17</sup> See for information on the Miracle Circle: - A Memoir of Edward Askew Sothern by Thomas Edgar Pemberton  
<http://books.google.co.uk/books?id=5FBiSY1pwuMC&pg=PA201&lpg=PA201&dq=Miracle+Circle+:+Sothern&ie=ISO-8859-1&output=html>

As stated by Logie Barrow, Robert Cooper was not the proprietor for the entire life of the paper and gives no indication who else was involved. Was the other proprietor W.H. Harrison? If this is the case the *Spiritual Times* would be the forerunner to *The Spiritualist* in 1869, but this is just speculation. My personal suggestion would be that the Harrison entry is a misprint.

Incidentally, Barrow makes no reference to Benjamin Coleman or Edward Sothern's libel action.

Psypioneer would be grateful for any further information on this first British Spiritualist weekly – *The Spiritual Times*.



The first advertisement<sup>18</sup> for *Spiritual Times and Weekly News*

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<sup>18</sup> *Spiritualism; its Facts and Phases*, by J.H. Powell, F. Pitman London 1864

## EARLY SPIRITUALIST NEWSPAPERS

*Points of reference noted in LIGHT May 5, 1923 page 287*

Spiritualistic journalism, like other journalism, has gone through many changes and there is a relatively long roll of extinct periodicals.

We believe that the first regular journal established was the “Yorkshire Spiritual Telegraph” (a monthly), first published in 1855. In 1857 its name was changed to the “British Spiritual Telegraph” and it ran until the year 1859.

Another monthly journal, the “Spiritual Herald,” started in 1856, and continued for six months.

A third monthly first published in 1860 was the “Spiritual Magazine,” which lasted for eighteen years. It was edited by Mr. W.M. Wilkinson and Mr. Thomas Shorter. The latter gentleman, by the way, we knew personally as a man of high intelligence and fine qualities of character.

The first weekly, the “Spiritual Times,” appeared in 1864; then came “Daybreak,” another weekly which first appeared in 1867, its name being changed to “Medium and Daybreak” in 1868. That journal we knew well, and also its editor, Mr. James Burns, one of the Scottish veterans of Spiritualism.

Other magazines were: “Human Nature” 1867, the “Spiritualist” 1869, the “Spiritual News” 1871, the “Christian Spiritualist,” also 1871, the “Spiritual News,” 1878, and the “Psychological Review,” 1878. We have given some of these particulars before, but in view of the growing enquiry on the part of collectors of the early literature of Spiritualism, it may be useful to repeat the information.

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## Notes by the way

# ONE SMALL STEP FOR PSYPIONEER

In January 2009, Psypioneer will become a Journal after four and half years of infancy as a Newsletter. This change is an acknowledgment of a reality that has gradually become apparent, and which had prompted letters to Paul Gaunt the editor asking why we still called ourselves just a Newsletter.

Readers will notice one or two new features, such as more use of images, but our general way of working will be unchanged. We remain just electronic not paper based, and we remain free. Although some presidents and vice-presidents of related organisations read "Psypioneer" we are glad that any student with net access can obtain this and every issue at no charge.

Actual news will remain a core function. It is no secret that news of the psychic is often reported only in part by traditional psychic media. The recent troubles in ISF, for example, were revealed first by [www.paranormalreview.com](http://www.paranormalreview.com), some of whose stories were then reprinted. In July 2008 we reported that there was a new full biography of William Crookes by Brock- such an event would have been a big story in the days of Maurice Barbanell, who wrote thousands of words about Crookes, but today it is not much reported. In June 2008 we drew attention to some implications of a love affair between a famous medium and an SPR president, though he was not in that office at the time. This story too has received only a muted response in psychic newspapers.

Spiritualist history continues to be a central focus. There is much that is unexplained about the life and work of such personalities as Stainton Moses, Emma Hardinge Britten, and (across the water) A .J. Davis and the Fox Sisters. We are proud to be part of the attempt to discover when the sisters were born. At last, we have begun to cover the legacy of Kardec, which spread from France to cover the world. (Shortly we will resume coverage of the 1875 Aksakov controversy.) We have new information coming about the International Institute, whose beginning we described in September 2005, and which was important to Arthur Findlay.

Our friends in the theosophical history community ([www.theohistory.org](http://www.theohistory.org)) provide essential cooperation, and we have long been inspired by the achievement of [www.blavatskyarchives.org](http://www.blavatskyarchives.org) in putting archival material on line. We also intend to further examine the origins of such Christian bodies as CFPSS - and have a further discovery soon about their first hon. secretary, Maurice Elliott, made at the Congregational Library.

We have acknowledged before the aid of our initial donors such as STF and CPS; our first web master Tony Hern who died during this year; the facilities granted by such libraries as CPS, SPR, CFPSS and TS; and those who help to make us known. Although we report history, and occasionally make history, Spiritualist bodies in particular seem quite shy of drawing the attention of their members and students to our existence - one exception is Spiritual News, which has even reprinted a couple of stories. We welcome

this. We have enjoyed close cooperation with Garth Willey at our web hosts Woodland Way in Australia, and are in constant touch with him in the editing process.

Psypioneer Journal will have over 260 subscribers – a modest number. Although they include many leading people in this field, we had a forceful reminder in 2008 of how limited our impact is, when both the SNU and SPR became entangled in the Stansted donation. Neither seems to have thought of cooperating with Psypioneer.

Because all copies of Psypioneer are preserved on line at [www.woodlandway.org](http://www.woodlandway.org), and can be searched there, it has built up into a significant educational resource and information exchange. Whatever your attitude to earlier work in the psychic field, we hope you will read the new Journal, and recommend us to your fellow students.

Leslie Price

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## Correction...

### PP4.10 October – Conan Doyle Movietone Newsreel

With reference to the commentary on ACD's Movietone interview, we received a letter advising and pointing out:

*I enjoyed the Conan Doyle feature in 4.10, but we can't have Windlesham in Surrey! There is a village of Windlesham in Surrey, but ACD's house of that name (which he thought of calling Swindlesham!) was of course on the outskirts of Crowborough in Sussex – now a care home for the elderly but visit-able if tact and diplomacy are exercised!*

To which Garth Willey responds:

*Whoops! Quite right: his previous home, 'Undershaw,' was at Hindhead in Surrey. (Still is, I think, but it has been the subject of redevelopment or preservation proposals over recent years and I'm not certain as to the current status.) I'll get it changed on [www.woodlandway.org](http://www.woodlandway.org) - both in the write up alongside the ACD video and in the archived PP4.10.*

*Please thank our correspondent for his sharp eye - and my apologies. Yes, ACD referred to it as Swindlesham when the building costs went thru the roof! (metaphorically speaking!).*

## JUNG AND PSYCHIC STUDIES

The psychologist C.G. Jung (1875-1961) has a respected place in psychic studies. He was an early investigator of mediumship, as described in the monograph “Spiritualism and the Foundations of C.G. Jung’s Psychology” (1993) by F.X. Charet,<sup>19</sup> for whom Jung was also the focus for spontaneous phenomena. His theoretical ideas have influenced many students.

It is common to find allusions on the lines of “As Jung said...” or “Jung believed”. Caution should be exercised for several reasons. Jung wrote primarily in German. The English and German text sometimes differs. Some of Jung’s work is not included in the “Collected Works” series. Reference is often made to a book “Memories, Dreams, Reflections” (1963) but despite the use of the first person, material from Jung in this book has been shortened and considerably filtered in the editorial process.

Other biographical accounts of Jung have been based on limited sources. A recent assessment is “Jung stripped bare by his biographers, even.” (London, Karnac, 2005) by Sonu Shamdasani.

A new start in publishing Jung is being made by the Philemon Foundation.<sup>20</sup>

We hope to locate some early references to Jung in the pioneer literature.

Leslie Price

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<sup>19</sup> See: - [http://www.goddard.edu/francischaret\\_ma](http://www.goddard.edu/francischaret_ma)

<sup>20</sup> See: - [www.philemonfoundation.org](http://www.philemonfoundation.org)

# Tribute to MISS JACQUELINE

By J.B. McINDOE<sup>21</sup>

## Introductory Note by Psypioneer:

In our June 2008<sup>22</sup> issue, we reported on a claimed link between Winston Churchill and a medium called Jacqueline Churchill, and we promised more information on a medium "Miss Jacqueline" who was certainly active at that time. Here it is.

Taken from *The Two Worlds* May 13, 1949 page 148:

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Miss Jacqueline passed on, after a long illness, on Tuesday, April 26th, in a nursing home in Hove. Only her personal friends knew her real name, for she had adopted the name Miss Jacqueline as a musical comedy actress and continued to use it in her psychic work.

A lecture by Sir Arthur Conan Doyle started her investigations into Spiritualism, and she soon discovered that she had psychic powers of her own, and ultimately became a professional medium.

My first meeting with her was in Edinburgh at the Psychic College. Mrs. Hewat McKenzie met her there also, and was greatly impressed with her work. Writing in the April 1933 issue of "Psychic Science," she said, "I feel that it is a gain to find another worker able to demonstrate so efficiently in public." Soon after, Miss Jacqueline joined the staff of the British College, and adding platform work to her private sittings soon became a popular lecturer and demonstrator.

## A Prediction

She excelled as a psychometrist and usually supplemented her readings with clairvoyance and often with health diagnoses.

She frequently adopted a very interesting method in her platform psychometry. A volunteer would be invited to the platform, to take one of the articles on the tray and hold it in his hand, while she gave the reading. This she claimed to do by interpreting his posture and gestures etc., while holding the article.

That she would be a medium had been predicted before she was born. Her grandfather was a Wesleyan Missionary. He had saved the life of Missionary. African chief, and in

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<sup>21</sup> Spiritualists' National Union – President John B. McIndoe 1930 – 1938. His name in some articles / references is spelt M'Indoe see page 5: - <http://woodlandway.org/PDF/PP4.1January08..pdf>

<sup>22</sup> Sitting with Churchill and King see page 132; - <http://woodlandway.org/PDF/PP4.6June08..pdf>

expressing his thanks the chief said that one of his grandchildren would "have the gift of sight." When she was born, her grandfather declared that she was the grandchild indicated. Her career amply justified the prediction.

### **A Happy Release**

During the early years of the late war she carried on a semi-private circle in a drawing room in Kensington. There one met people of almost every rank in society, assembled to hear "Ahmed," her control. A paralytic stroke ended her mediumistic career and for the two or three years she has been an almost helpless invalid in a nursing home she herself selected psychically. There she was treated with the utmost care and indeed with affection.

Ever since I knew her she seemed to have a lot of people dependent on her, not only for advice and guidance, but for material help. When I saw her a few days before her passing she knew she was going soon. She was looking forward to a happy release and a welcome reunion with many friends.

I think Walt Whitman's lines would fitly express her attitude.

Joy, shipmate, joy.  
Pleased to my soul at death I cry,  
The long, long anchorage is o' er  
The ship is free,  
She leaps and courses boldly from the shore.  
Joy, shipmate. Joy.

At her own request I conducted the cremation service at Golders Green on Saturday, 30<sup>th</sup> April.

**Can any of our readers help David Taylor?**

## **STONE TAPE THEORY**

I am researching the origins of what has become known as the 'Stone Tape Theory' for apparitions and hauntings (the belief that memories or impressions of past events can become 'recorded' onto a particular area). The title of the theory is taken after the 1970's TV drama by Nigel Kneale.

I am currently tracing its origins back to the 1840's-1880's. Key figures seem to be Mrs. Eleanor Sidgwick, Sir Oliver Lodge, Sir William F Barrett and Annie Besant.

I believe that the origins of this theory may be traced back to animistic beliefs found in Hinduism (an early influence on Besant and Theosophy) and in the practice of psychometry.

I know that Frank Podmore and Annie Besant were both associated with the Fabian Society at the same time. Perhaps Barrett was influenced by Besant's ideas/beliefs about Theosophy/Hinduism/Animism and he made the theory popular with prominent members of the SPR at the time.

Can anyone help prove/disprove this theory?

**David can be contacted direct as indicated below, or through Psypioneer if preferred.**

Email: [david.taylor@parasearch.org.uk](mailto:david.taylor@parasearch.org.uk)

Tel: 0121 550 8874 - Mobile: 07505 323443

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# Have you been reading your Psypioneer?

Not every subscriber does. We were surprised in November to find an editor of a Spiritualist newspaper who had not heard of the Stansted donation, after two front page stories about it. "You've not been reading your Psypioneer!" was the obvious response.

Why not test your memory of the past year with the following quiz, in which each question refers successively to an issue, beginning with January 2008?

- 1) What was Mrs Miller's gift?
- 2) Who struck a new note in Psychic News
- 3) Who convened the meeting at which the ISF was first proposed?
- 4) Who was suggested as the most influential Spiritualist?
- 5) Where was physical mediumship filmed in infra-red in 1960?
- 6) What did Mrs Duncan say when invited to sit at the SPR?
- 7) How old was Madame Blavatsky's first husband when he married her?
- 8) What was Sir Oliver Lodge's connection with organised Spiritualism?
- 9) What journal was saved this month by a godly repentance?
- 10) Where is the grave of Stainton Moses?
- 11) When was Helen Duncan born?
- 12) What became of the Yorkshire Spiritual Telegraph?

Answers in the January 2009 issue.

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## **What's in a name?**

Below is taken from *LIGHT* January 9, 1936 page 25

### **LOOKING ROUND THE WORLD**

#### **TWO ELLIOTTS**

WHAT'S in a name? Well, there are possibilities of confusion. Recently, two London clergymen named Elliott have been "in the news," and quite a number of people have been mystified by their doings and sayings because they have supposed there was only one.

The Rev. Maurice Elliott, Vicar of St. Peter's, Cricklewood, is an ardent Spiritualist, and is Hon. Secretary of the Order of the Preparation for the Communion of Souls, which has played so prominent a part in the recent "Confraternity" meetings in the Fortune Theatre, London, and about which a good deal more will yet be heard.

The Rev. W. H. Elliott is Vicar of St. Michael's, Chester Square, London, and is deservedly famous as a broadcast preacher – his mid-week services each Thursday evening at 10 o'clock being amongst the most popular of the B.B.C. regular features. And, as we have had occasion to point out, he delivers discourses which include most of the implications of Spiritualism, but without reference to the possibility of communication or to the definite evidence of Survival presented by Spiritualism.

The confusion arises because many people suppose these two Elliotts to be one and the same.

#### **THE "OTHER FELLOW'S " VIEW**

In the most recent of his broadcast addresses – that on the second evening of 1936 – W. H. Elliott delivered a New Year message which might be taken to heart by Spiritualists – and also by the detractors of Spiritualism who are, unfortunately, still so numerous in the various Christian Churches. It was that each one should be willing and anxious, not only to understand the "other fellow's point of view, but to allow that the" other fellow "might be – and probably is – as conscientious and as devoted to truth as those who disagree with him. If Christian preachers generally took up that attitude, there would be an end to the wild and foolish accusations against Spiritualists and Spiritualism which are now so much in evidence, and there would be a better chance that Christians of all denominations would realise that Spiritualism is their potential ally in the common fight against Materialism, which is the real enemy.

Until this desirable state of affairs is brought about, Spiritualists must realise, as best they may, that their detractors may be honest, even if they are often badly - informed, and sometimes mistake bigotry for religious zeal. Even Father Knapp may think he is fulfilling his mission as a Roman Catholic priest when he is slandering Spiritualism.

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BOOKS FOR SALE

Please e-mail psypioneer@aol.com for details

'*Helen Duncan - The Mystery Show Trial*' By Robert Hartley @ £12.50 + Pp ISBN: 978-0-9553420-8-0.

See Psypioneer 3.11: - <http://www.woodlandway.org/PDF/PP3.11November07..pdf>

'*The Cathars and Arthur Guirdham*' **Published by Psypioneer** @ £4.50 Inc U.K., postage, elsewhere (airmail) £4.95 Inc postage. ISBN: 978 0 9536719 3 9.

See Psypioneer 4.4: - <http://www.woodlandway.org/PDF/PP4.4April08..pdf>

'*Aquarian Evangelist: The Age of Aquarius as It Dawned in the Mind of Levi Dowling*'
By John Benedict Buescher @ £14.50 – incl. U.K. postage.

See Psypioneer 4.1: - <http://www.woodlandway.org/PDF/PP4.1January08..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 @ £7.50 + Pp ISBN: 978-0-951-4534-9-0.

See Psypioneer 4.1: - <http://www.woodlandway.org/PDF/PP4.1January08..pdf>

'*Dead Men's Embers*' By Gerald O'Hara @ £14.99 +Pp £2.50 (U.K.) ISBN: 978-0-9514534-6-9. See Psypioneer book review: -

<http://www.woodlandway.org/PDF/PP3.1January07..pdf>

'Six Lectures on Theology and Nature' By Emma Hardinge first published in 1860. **Re-Published by Psypioneer** @ £14.95 + pp. ISBN: 978-0-9556539-0-2
See Psypioneer 3.6 issue: - <http://www.woodlandway.org/PDF/PP3.6June07..pdf>

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

'The Mystery of Stainton Moses an address given in 1992 on the centenary of his death' Leslie Price Published December 1999 by Psychic Pioneer Publications, this is a small booklet 8pp £2.50 Inc U.K., postage (please add 20% for airmail).

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

All three Psychic Pioneer Publications £6.00 Inc U.K., postage (please add 20% for airmail).

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To contact Psypioneer please e-mail [psypioneer@aol.com](mailto:psypioneer@aol.com)

Paul J. Gaunt