

PSYPIONEER

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EST 2004

Volume 5, No 10: October 2009

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CHASING DOWN EMMA

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In Psypioneer January 2009,<sup>1</sup> Marc Demarest announced the creation of a new web site devoted to the life and work of Emma Hardinge Britten. Mrs. Britten needs no introduction as a pioneer with a wide influence in psychic and esoteric traditions, a historian in her own right, but not without mystery in her origins and early development.

We call attention again to this site (<http://www.ehbritten.org>) as an indispensable resource for students of the Pioneers. It includes a Biography of Emma up to 1855 which attempts a reconstruction of her family background and travels, before she officially emerged as a Spiritualist. The story is being modified regularly as new material is found. A Bibliography of her work is more comprehensive than any available elsewhere. Recently this has been individually linked to items of rare source material by Emma from three continents.

Perhaps the most exciting section is the Curator's Blog,<sup>2</sup> in which new discoveries are announced, to which readers can subscribe free. These are often accompanied by striking images of archival treasures.

Behind the scenes, much of Emma's lesser known written output is being assembled and prepared for publication through the site, including early volumes of Two Worlds,<sup>3</sup> the weekly newspaper of which she was founder editor.

Marc welcomes dialog with anyone interested in EHB, or with material of any sort to contribute.

LP.

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<sup>1</sup> Volume 5, No. 1, page 28: - <http://woodlandway.org/PDF/PP5.1January09..pdf>

<sup>2</sup> See: - [http://www.ehbritten.org/blog/curator\\_blog.html](http://www.ehbritten.org/blog/curator_blog.html)

<sup>3</sup> The Two Worlds for 1888: - <http://www.ehbritten.org/texts/primary/two%5Fworlds/1888/> - The Two Worlds for 1889: - <http://www.ehbritten.org/texts/primary/two%5Fworlds/1889/>

# THE EDITORSHIP OF LIGHT



*A Journal of Psychological, Occult, and Mystical Research*

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."-Paul.

"LIGHT, MORE LIGHT!" Goethe.

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Psypioneer published in its November 2008 issue *The Origins of "LIGHT"*,⁴ which began: -

It is not necessary to emphasise the importance of LIGHT in our area of studies. It is the oldest psychic journal anywhere in the world, with a consistently high standard of journalism. Nevertheless its history has not been much explored.

Light commenced on Saturday January 8th 1881 as a weekly of 12 pages at a cost of twopence. The early years of editorship remains obscure. Leslie Price in the October 2005 Psypioneer gives a cautionary note that Stainton Moses was not the first editor of LIGHT.⁵

Stainton Moses' editorship of Light ended upon his death on September 5th 1892.⁶ He opened his final year as editor with this statement: - "LIGHT," Prospective and Retrospective: -⁷

⁴ Volume 4, No. 11, page 276: - <http://woodlandway.org/PDF/PP4.11November08..pdf>

To update this information it was announced at the LSA, 8th annual report, year ending 31st December 1891 I quote: - *The Eclectic Publishing Company has ceased to exist, but "LIGHT" is conducted, as before, by the President. The property is vested in the names of the President, Mr. E. Dawson Rogers (Vice-President, and Mr. H. Withall Treasurer). LIGHT was also financially placed on an assured basis by an unknown benefactor with a generous donation of £1,000.*

⁵ *Stainton Moses and the editorship of LIGHT*: -"Care should be taken in referring to the first editor of LIGHT, who was not Stainton Moses... Dr Dingwall emphasised this in his paper "Light and the Farmer mystery" (JSPR 1981 vol. 51 p22-25.) Edmund Dawson Rogers appears to have controlled the paper on its foundation in 1881, but J.S. Farmer edited it for a time, and also the "Psychological Review". Farmer was the author of "Spiritualism as a New Basis of Belief" (1880), and "Twixt Two Worlds" a biography of the medium William Eglinton. Moses succeeded Farmer as editor about 1886."

⁶ See also, *The Grave of William Stainton Moses* Vol. 4 No. 10: <http://woodlandway.org/PDF/PP4.10October08..pdf>

⁷ LIGHT No. 573. —Vol. XII Saturday January 2, 1892, page 1

NOTES BY THE WAY

Contributed by the Editor

A New Year is upon us again, and before these words are read we shall have passed another mile stone in the journey of life. To all my friends far and near, in all quarters under heaven, health, happiness, and progress during the coming year! May their horizon widen and their bodily health enable them to take their share in a battle where we want all the help that we can get. I ought to know the value of health, if there be truth in the adage that we never value it till we have lost it. I have been told that the year on which we are entering is to be as prosperous as this dead year has been bad for me. All I can say is that if this be so, the old year has made the best of its opportunities, and its closing days have renewed, with a severity previously unknown; an illness from which I have hardly been free throughout its course. I am once more fighting off the enemy, but work is hard when the strength is depleted and the brain flags. This must be my excuse for adopting this means of communicating to all friends, including those who have been so kind as to send personal messages to me, my hearty good wishes. All my efforts must be concentrated on my work, and to reply personally to all letters and to write to those whom I should wish to speak with on paper would be impossible. Therefore, I trust that this means may be accepted as the only one available for me.

There is little to say about the past year. The cleavage between the various bodies that devote themselves to some line of occult studies is becoming year by year more marked. The special line that is marked out by the sub-title of this journal —“Psychical, Occult, Mystical”—has been steadily adhered to. As the organ of a Society of old Spiritualists it marks that phase of research as its chief business. As that Society, the London Spiritualist Alliance, is gradually receiving into its ranks a number of new inquirers, their needs are borne in mind. We are glad of authentic phenomena, and never refuse a record, if it be reasonably put with due regard to space. Several good narrations have been added from contemporary American journals, such, for example, as Mrs. Underwood’s striking article which appeared in the last number. It has been felt desirable to widen our horizon and to show English Spiritualists what is being done in other lands. To this end a very careful resume of matters of interest appearing in American and other journals is regularly given. That seems to me valuable, and entails an amount of labour that would scarcely be believed. Whatever in home and foreign journalistic and magazine literature is of value is also carefully summarised and communicated in brief under the head of “Jottings,”

As this is, in my opinion, an age of interpretation, space has been given to the philosophy of the subject. This has been a prominent characteristic in the last and some preceding volumes. And as Spiritualism, in some of its many forms, is permeating public thought, I have been careful to notice magazines (such as the great English monthlies, “The Arena,” in America, and others) and bring within such scope as space permits the gist of articles of interest. The Reviews of books have been to me a most encouraging feature in the last volume of “LIGHT.” When I look back over a time that may be included in but a few years, and remember that any publisher of repute and position would not dream of sending any book for notice to a Spiritualist journal, and compare the state of things now, I am thankful and content. My table is literally covered with books for review, and none passes without such notice as I

can give to it. This is almost single-handed work, and I shall value efficient help. The correspondence is also full of interest. Letters of value are not sent to a paper the contents of which do not inspire respect in thinking minds. I have every reason to feel that much valuable information, comment, and criticism have been sent to the correspondence column. I must not omit to acknowledge the help that has been given me by the addresses delivered before the London Spiritualist Alliance Nor must I pass by without special thanks help given in notices of French and German literature. This is entirely supplied by the kindness of friends.

These, I think, are the chief points characteristic of the past year's volume. There is no reason to be otherwise than content with the programme and the result. Indeed, if I am to judge by letters that reach me from all parts of the world, "LIGHT" is greatly appreciated, and that appreciation is greatest exactly where I should most value it, viz., amongst men of thought and intellect. There will be new features in the new volume. I should have been in a position to announce them but for the tiresome hindrance caused by continued ill-health. They will come in due time; and as the journal has been maintained last year in spite of obstacles due to my own health-obstacles which only the tolerant kindness of friends enabled me to cope with-so I have no doubt it will be maintained in the time to come. To that end no effort shall be wanting.

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As to the actual date Moses started his position as editor of LIGHT as said, this *remains obscure*. Edmund Dawson Rogers, the paper's founder gives us a little insight to Moses' early involvement with LIGHT and to its great loss.

Moses had been at the time of his death president of The London Spiritualist Alliance (LSA).<sup>8</sup> From a conversazione of the members of the LSA held in the banqueting room, St James's Hall, on the evening of October 26<sup>th</sup> 1892 we publish an edited version of the new president's address:  
-<sup>9</sup>

## THE PRESIDENT'S ADDRESS

The PRESIDENT (Mr. E. Dawson Rogers), in opening the proceedings of the evening, said: -

LADIES AND GENTLEMEN: I occupy this position to-night in obedience to the will of the Council of the London Spiritualist Alliance, who, wisely or unwisely, have done me the honour of electing me to the office of President in succession to our dear departed friend, Mr. W. Stainton Moses.

At this, the first meeting of the Alliance, since your late President's removal, your thoughts will naturally revert to him; and it will be expected of me, I presume, that I should endeavour to

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<sup>8</sup> Dawson Rogers was his vice – president

<sup>9</sup> LIGHT No. 617.—Vol. XII Saturday, November 5<sup>th</sup> 1892, pages 538 - 539

place before you some reflections on our loss, and on our hopes or fears for the future. Most of you are aware that I was intimately associated with him in his work for nearly twenty years, and, perhaps, you will therefore conclude that I ought to be able to form something like an adequate judgment of his worth. In truth, however, the very closeness of our intimacy has led me to question whether, of his many loving friends, there remains amongst us one who can so much as rightly estimate the full measure of the man, of the benefits he conferred upon our Cause, and the blessed hopes and assurances he inspired, both publicly and privately, in aching and desponding hearts. If, therefore, I attempt to tell you some thing of what I have known of him I can but speak with the painful consciousness that I must greatly fail to do justice to his memory. I am glad to know, however, that I shall be followed by Mr. A. A. Watts, who was one of Mr. Stainton Moses's very closest friends, and whose remarks, I am sure, will more than compensate for any shortcomings of my own.

If our late Leader had rendered but that one service to humanity I should say that he had not lived in vain. It is no small thing that the outflow of one grateful heart should follow him through eternity. But, in fact, the letter from which I have ventured to quote is but one of very many such—so many indeed that the Council regret the impossibility of thanking the writers individually for the gratification which their letters have afforded.

Of Mr. Stainton Moses's more public labours you can all form a fairly accurate estimate. You will long cherish a pleasant memory of his spoken utterances; you know and appreciate the value of his published works; and you have not failed to catch something of his spirit from the pages of "LIGHT." But you cannot all know—as some of us do, who were so long and so closely associated with him—how cheerfully, how eagerly even, he helped from the first in moulding the character of that journal. When I had the satisfaction of starting "LIGHT" in January, 1881, he at once placed his ready pen at its service, and, notwithstanding the heavy pressure of other duties, he continued to render essential aid by his able contributions and by wise and friendly counsel—ultimately throwing aside all other engagements and assuming complete editorial direction and control. This was a position for which he was eminently fitted by virtue of his culture and education; the clearness and force of his literary style; his familiarity with many phases of the phenomena in his own person; his jealousy for the fair fame of Spiritualism; his courtesy to opponents; and his boundless charity towards all who differed from him. All these qualifications combined to make him an Ideal Editor, as well as an Ideal Leader, and whatever of good reputation "LIGHT" has achieved has been for the most part due to him.

Only in one respect have I known his conduct of "LIGHT" to be seriously misunderstood, and then only because those who misinterpreted his actions did not know the man or the spirit which directed him. Having regard to the tone and tendency of certain communications which he occasionally admitted into the pages of the paper, a suspicion arose, at one time, in some minds that he was breaking away from his old moorings and was gradually drifting towards Re-incarnation and Theosophy. But in truth—as I knew well from my frequent conversations with him—he regarded these as mere idle speculations which had no foundation on assured facts. He recognised, nevertheless, that they had a certain fascination for some of our friends, and he was so acutely anxious to avoid even the appearance of unfairness towards those with whom he disagreed, that he could not find it in his heart to

repress the free expression of their views, or to utter an unkind word of any sincere searchers after truth. Far from being “blown about by every wind of doctrine” he adhered to Spiritualists pure and simple to the end; but at the same time he consistently held, as I think we should all hold, that finality is a word which should be found in no creed, that there are possibilities which we have not yet reached, and that Spiritualists of all people should be careful not to presume that they have attained to perfect knowledge in regard to the questions with which they are chiefly concerned.

Such, my friends, was Mr. Stainton Moses as I knew him, and it is no small gratification to me that I have this opportunity of paying my humble but sincere tribute to his worth. No figures of speech and no flowers of rhetoric could enhance the value of my testimony, and I have used none. I prefer, as he would prefer, that his work should be his monument—that his rightful place in our hearts should be judged by what he did and by what he sought to do, for his fellows. Having done what he could on this lower plane of thought and action he has been called up higher; and in his transition I greatly fear that he has taken his mantle with him—that he has left none amongst us who can adequately fill the place which he occupied in our midst. But shall we, therefore, hang our harps on the willows, and give up our elves henceforth to sadness and sorrow? Shall we yield ourselves to a hopeless despair and lose our boasted confidence in the sacredness and the sure progress of our Cause? “No!” I say. “A thousand times No!” And I know that if he should now speak to us, he, too, would say No!” with all the force which could come from his deep and abiding love for our Cause.

Some months ago when he was very ill and—for the moment—very much depressed, he proposed to withdraw from active work, and suggested that we should look out for another editor for “LIGHT.” Not realising how seriously impaired his health had become, I ventured to plead with him for a re-consideration of his resolve, and placed before him a gloomy picture of the consequences to Spiritualism if his valuable services should be lost to us. I remember well his prompt and emphatic response—“If *you* say that I must continue, I will do so to the end; but do you really believe that the ultimate success of any good and important movement depends upon the life and co-operation of any one man? Because I don’t “Well, you know the sad story—humanly speaking, sad. He did continue to the end; and, anxious as we were that the day should be long deferred when his services should cease to us—if indeed they have really ceased—the end has come at last, and has brought with it the duty of an earnest resolve on our part, and of a firm faith, that the work shall, and will, go on to a successful issue—even without his sensible presence in our midst. I myself have no fear—as indeed I have no doubt.

[For more on Stainton Moses see: - Rev. William Stainton Moses, M.A – Canon William V. Rauscher<sup>10</sup> ]

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¹⁰ Vol.5 No. 3 page 71: - <http://woodlandway.org/PDF/PP5.3March09..pdf>

William Paice, M.A., took over the editorship of *Light* from Stainton Moses ; he appears to have started Saturday, October 1st 1892 under the pseudonym — “M.A., LOND” I found no formal announcements as to his new found office in the 1892 editions of *LIGHT*. Paice was involved with the LSA and can be noted as a leading speaker at some of their meetings e.g, he addressed the members of the Alliance, at 2, Duke Street, Adelphi on the 14th May 1889; his address was entitled “Matter or Spirit—Both or Neither” .The content of his address was primarily scientific research, and he was very supportive of the work done by the Society for Psychical Research¹¹ (SPR): - ¹²

With your permission, I will now turn to another class of phenomena, those of hypnotism. And here let me say that I still hold, as I always have held, that the Society for Psychical Research has done and is doing most important work in this direction—that some of its most active and most earnest members, having started with a hypothesis as to the nature of the phenomena they have to investigate, make all their facts fit the hypothesis, ought not to make us forget the essentially good work they are doing.

We ought no more to ignore their work on this ground than they should ignore ours because Spiritualists and Theosophists have perhaps strained their hypotheses sometimes so as to cover ground which cannot be covered by these hypotheses. Now what have we in these phenomena of hypnotism? Without going into details, I think we have essentially the fact of one living person’s ability to dominate the actions of another living person, and that this domination is brought about at first by a series of movements, that is, of manifestations, of energy on the part of the dominator. When through these manifestations the domination becomes complete, the dominated person is absolutely in the power of the dominator.

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Under the William Paice editorship “M.A., LOND”, a William Stainton Moses,` Memorial issue of *LIGHT* was published on Saturday November 5<sup>th</sup> 1892; the date is significant insomuch as, if he had lived this would have been his 53<sup>rd</sup> birthday.

Below <sup>13</sup> are the new editor’s recollections of his friend and colleague William Stainton Moses—“M.A. (OXON.)”: -

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<sup>11</sup> He was himself an early member of the Society

<sup>12</sup> *LIGHT* No. 437.—Vol. IX Saturday, May 18<sup>th</sup> 1892, taken from page 239

<sup>13</sup> *LIGHT* No. 617.—Vol. XII. page 543

# WILLIAM PAICE

As I was not able to be present at the meeting of the London Spiritualist Alliance on October 26th, and therefore did not say what I might have said, I take this opportunity of telling something of my twenty years' friendship with Stainton Moses.

I knew him first as a colleague at University College School, London. I am not quite sure of the year, though I think it was 1871. I had myself not long gone back to the Gower-street College, and was fresh from the excitement of a war with which personally I had nothing to do. I had but a few months previously escaped from Paris by one of the last trains that left that capital before the investment. I did not know Stainton Moses at first, not, indeed, for some time. Wondering a good deal about things as a man must who had seen some considerable vicissitudes in his life, I wondered a little about Stainton Moses. I heard strange things of him, as that he had, though still in London, been photographed in Paris. I wondered, I say, but I do not think I ever mocked. A man who has seen an army go out to battle does not mock quite so readily as a man whose life is bounded by the narrow conventionalities of Piccadilly, or even of the scientific limitations of Albemarle-street. So I hope I did not mock. Then came the Slade case and the Fletcher prosecution to the outside world, and there came to me a great sorrow. As to the first, I was interested as an outsider. As to the other, I was steeped in a strange unhappy gloom. The rituals of the churches, the speculations of the philosophers were of no value. I felt the need of a knowledge which was outside and beyond all these.

I then began to talk to Stainton Moses of these things. From him I got sympathy, but little or no advice. His method with regard to myself was to let me work out my own salvation. He studiously let me alone, and told me that he intended it. There was never any absence of kindly brotherhood, there was always the presence of a noble and sincere generosity; but he let me alone, and he was right. I had to "dree my own weird," as he more than once told me. I tried to dree it, and in the dreeing gradually consolidated a loving friendship that, as far as this presentation of things is concerned, was only dissolved on the 5th of last September.

But during its growth and continuance how shall I tell of the pleasant hours that that friendship brought—walks at midday, perhaps, for half an hour in the very material Tottenham Court-road, sometimes a saunter down to either his or my club, and an hour or two's talk. Sometimes we tried to settle the difficulty of fourth dimensional space between Shoolbred's<sup>14</sup> and University College, and in a walk down to the National Liberal Club would talk till we ended in wonder at the marvellous developments of the religionists' God. It was always charming, sometimes profound, and yet the colours in the shop windows as they changed with the fashions, never failed to divert our attention for a moment now and again, for we saw, Moses perhaps first, that the underlying spirit of all things was developing new beauties even in the apparently small potentialities of a West End draper's shop.

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<sup>14</sup> James Shoolbred & Co see: - <http://thetextileblog.blogspot.com/2009/05/james-shoolbred-co-catalogues.html>

There seemed no end to it. I remember well, when the Bradlaugh Parliamentary struggle was going on, how Stainton Moses revelled in it. The fight and subsequent victory of the man were exactly what spoke to Stainton Moses as nothing else would. The very streets and times of day seem marked for me as we walked and talked of these things. Those who knew Stainton Moses when he was in full health, and thought that he was a Spiritualist, and that alone, in its smallest signification, but half knew him. His Spiritualism meant the ever present recognition of the eternal underlying life of everything. A show of flowers or of pictures was to him a presentation more or less perfect of what those flowers or pictures did or ought to tell the world. If that telling failed he was dissatisfied; if it was right he went away content.

From 1880, when I began to know him intimately, till he left University College School, I was in close contact with Stainton Moses, and never during that time do I remember one word or action that could have possibly marred that friendship, even allowing for my own shortcomings. It was a quite perfect alliance, which admitted of no misgivings. I can speak, too, of his excellence as a public school master, not merely in his capacity of instructor, though in that all was good, but in his position of friend and adviser to his pupils. There his influence was admirable, and commanded a respect almost amounting to reverence.

There were some traits in the character of Stainton Moses which, apparently unimportant, were to him a matter of real meaning. His carefulness as to dress, and his punctiliousness as to the smallest matters of courtesy, were, I know, not the more outward show of vanity, or the veneered polish of a man who, though not of the world, was still in it, but were the outward and visible sign of a very pure spirit, whose outward garment and actions were but the reflex of its own intense knowledge.

His constant ill-health obliged Stainton Moses to resign his post as master in University College in 1888; not that he was asked to do so, but, as I know full well, because he did not think it fair to his pupils to remain there and not give them the instruction it was his duty to impart. So he left us, and all were sorry that it was so. From that time, though in constant communication with him, I did not see him so frequently, but frequently, too frequently, alas! not to note the gradual failing of his health, and to be sure on my last visit to him that the end could not be far off. It came in ten days!

W. P.

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William Paice's editorship was short lived, his obituary is taken from *Borderland*, April 1894: -¹⁵

MR. WILLIAM PAICE

Those among us who were privileged to meet Mr. Paice the late Editor, of *Light*, at the conversazione of the Spiritualist Alliance in January last, must have felt particularly shocked to hear of his sudden death but two days later. He was a man of broad views, a spiritualist whose interest in spiritualism did not begin and end with the mere materialism of physical phenomena; a fitting successor to Mr. Stainton Moses in so far that he represents that side of inquiry, critical rather than assertive, accurate rather than original, which the necessities of the time to which Mr. Moses belonged had, to a certain extent, lost sight of in the work of the earlier editor. Mr. Paice had been for more than twenty-three years an honoured master in University College School, the colleague and friend of his remarkable predecessor.

To be continued.....

Paul J. Gaunt...

OFFENSIVE BOOK REVIEW LED TO RESIGNATION BY CONAN DOYLE

[Note by Psypioneer: - In our special August 2009¹⁶ issue devoted to Conan Doyle, we reprinted the published JSPR response to his resignation from the Society in 1930. Below we reprint the full text of the review which triggered the resignation. Although resignations are not unusual from psychic societies, this is the only known case of it resulting from a book review. We are grateful to the SPR for providing a photocopy.¹⁷]

GWENDOLYN KELLEY HACK, *Modern Psychic Mysteries, Millesimo Castle, Italy*. With Preface and Articles by Professor Ernesto Bozzano. 8vo, pp. 368, 21 ill. London: Rider & Co., 1929... Price 18s. net.

¹⁵ Vol. 1. No 4., page 328

¹⁶ Volume, 5 No. 8, page 263: - <http://woodlandway.org/PDF/PP5.8August09..pdf>

¹⁷ *Journal of Society for Psychical Research (JSPR)* January 1930, pages 10 – 14 inclusive

Millesimo Castle, in the Province of Savona, Italy, is the home of the Marquis Carlo Centurione Scotto, and the scene of some remarkable incidents occurring through the mediumship of its owner and of Signora Fabienne Rossi. These phenomena are largely of two types the direct voice, stated to manifest through the mediumship of the Marquis, and apports, for which Signora Rossi's mediumship is declared to be responsible.

The Marquis Centurione Scotto, having lost a son, had sittings with the medium Valiantine in Mr. Bradley's house, and as a result of the phenomena there produced he decided to try and obtain the so-called direct voice himself. Sittings were held in Millesimo Castle and at his house in Genoa, at which remarkable phenomena were soon obtained, consisting, as already noted, of apports as well as of the direct voice, though the apports never occurred in the absence of Signora Rossi. These sittings were reported on in *Luce e Ombra* by Signor Bozzano, whose reports have attracted great attention everywhere, and especially in England. They have now been published in book form together with supplementary material, the whole edited by Mrs. Hack.¹⁸ The general interest thus aroused seems to make it necessary to write the present review. For it cannot be disguised that Signor Bozzano's reports do not in themselves merit serious attention on evidential grounds. They show an almost complete lack of understanding of what constitutes good evidence and adequate recording of mediumistic sittings. Grounds for this accusation can be found on every page of his reports; but it is unnecessary to attempt a detailed criticism, the more so as this task has already been admirably performed (in regard to Signor Bozzano's original Italian reports) by Herr Lambert in the *Zeitschrift für Parapsychologie* (1929, iv. 465-482). I am in full agreement with nearly all the remarks of Herr Lambert. Here I merely propose to touch briefly on those incidents and types of incidents to which Signor Bozzano has drawn special attention in the Preface which he has contributed to the present volume. This Preface he concludes with the words (p. 19): "All of which goes to prove that the endeavour to controvert my statements will be not only an arduous undertaking, but will prove to be literally an impossible task." These words show, in no uncertain way, the importance which Signor Bozzano expects us to attach to his reports; let us, nevertheless, essay this impossible task.

A few general observations are first necessary. These sittings were held (with a few unimportant exceptions) without any measures of control whatever, in complete darkness, with a gramophone playing practically all the time. In the Marquis Centurione Scotto's own home, in the presence of his family and friends, those present not being searched, the seating arrangements not being described (though it appears from certain incidents that the two mediums sat side by side), and in a room which is nowhere directly described. Indirect observations and two rough sketches (not to scale and apparently not parts of the original reports) show us that this room has doors on three of its sides and a window (opening apparently over a garden) on the fourth side.

The first type of phenomenon to which Signor Bozzano draws the special attention of critics is the "infallible precision" (p.7) with which the trumpets "whirl and twist about with great speed" and "in total darkness." Signor Bozzano declares that this could be done only if the performers were "nictalopes" [*sic*], that is, were able to see in the dark. This not being the case

¹⁸ In the present review I take into account only Signor Bozzano's reports. The remainder of the book (with the exception of a few pages by Professor Castellani) is too confused and ill-arranged to be seriously considered, apart from being disfigured by scores of misprints and literal mistakes.

(of course we are not told how Signor Bozzano knows this not to be the case), “it would be impossible to obtain [these phenomena] by fraudulent means.”

What are the facts? I open the book at random at p. 174 and find that in the sitting described on that page, “Mlle Chiappini twice received a rather violent knock on the head,” “The Marquis felt a blow on his right side,” “Bozzano was knocked on the head [see below],” and the Marquis received “a hard knock on the head.” Is this what Signor Bozzano considers such “infallible precision” that it must be ascribed to supernatural agency?

I turn, in Signor Bozzano's words, “to a second physical phenomenon which is equally impossible to obtain by fraudulent methods” (p. 8). This phenomenon is the cold currents felt at many sittings from various directions, streams of air which seem sometimes to have attained great strength. A classic method of fraudulently producing this phenomenon is by means of collapsible rubber balloons, which can be brought into the séance-room in a waistcoat pocket or in even smaller receptacles. These balloons are then blown up and deflated separately or together, while held at various angles or while being moved about. It will be noted that while this is being done the medium has full liberty of speech. It is even possible for the medium to be controlled during the deflation of the balloons, for these can be put down in convenient places and allowed to deflate themselves, the deflated balloons being collected later as convenient.

Now, on the same page already quoted from (p. 174) we find the following passage (my italics): “The icy wind was stronger than ever, the mediums [!] in the circle stating that they felt chilled to the marrow. M. Passini was touched on the knee by one of the trumpets, and *Bozzano was knocked on the head by something of an elastic nature which felt like a big indian rubber balloon.*” It is surely evidence of an utterly uncritical habit of thought that Signor Bozzano actually wrote these two sentences without even suspecting (or giving any sign of suspecting) a causal connection between the incidents described in them.

Next Signor Bozzano adduces the playing during the sittings of a North American musical instrument called the “flexatone.” He writes (p. 9) that “no one had ever heard of it before, no one knew how to play it, and its technique appears difficult to acquire.” The “flexatone” is first mentioned on p. 85; we are not told at whose suggestion so unexpected an instrument was introduced into the sittings and for what reason, especially as no one “had ever heard of it before”; nor, although “apported” swords and other objects, pictorially quite banal, are illustrated and described at length (though of course not in their evidentially important aspects), does Signor Bozzano think it worth while to illustrate or adequately to describe this instrument. I have been unable to find any reference to a “flexatone” in the standard musical and other works of reference. Under these circumstances we lack all the facts necessary to enable us to form any kind of judgment as to the merits of Signor Bozzano's claim.

The next phenomenon emphasised by Signor Bozzano (pp. 9-10) I cannot deal with as it occurred at a sitting not reported on in the book under review.

Next we have the apports and “asports,” that is, the objects supernaturally introduced into and removed from the room. The evidence for the supernatural nature of these phenomena is so slight that it requires a mental effort even seriously to criticise it. However, I will briefly touch

on one or two of the phenomena of this type which Signor Bozzano considers to be of special importance. At the last sitting described in the book (pp. 316-320) the doors were sealed at the request of the Control, though not of course as a measure of control, but merely “in order to delay the sitting,” so as to enable a late comer to take part (p. 315); the window is not mentioned. On this occasion, the only one in the series under consideration in which even this nominal amount of control was introduced, a doll and a sword were “apported” from what appears (for of course we are not told) to be the next room. The doll is described as “big” and as “enormously large” (p. 320); but from the illustration (facing p. 312, measurements being of course not given), this doll would seem to be at most 15 inches high. The sword is also illustrated (facing p. 328), but of course without measurements. It would seem to be a short sword in its scabbard, of the kind used by footmen against horses, and about two feet long. (This sword is described [p. 320] as “exceedingly heavy,”; of course the weight is not given, but it is obviously a contradiction in terms to describe any practicable sword, such as this, as “exceedingly heavy”). It will be seen that it is not even necessary to assume the co-operation of an accomplice: both these objects could easily be hidden in a woman’s dress; the reader will remember that no apport ever occurred in the absence of one of the mediums, Signora Rossi.

Another apport to which Signor Bozzano specifically directs attention in his Preface (pp. 10-11; cp. pp. 86, 99) is one in which the Control announced to the Marchioness Centurione Scotto that a near relative of hers was destined to die. The Marchioness asked who this relative was, and in reply a framed photograph of the person in question was “apported.” This incident Signor Bozzano considers so evidentially strong that it is in itself “enough to put to confusion all the monotonous and ignorant harangues of the adherents of the theory of universal fraud” (p. 99). This modest claim is based on the alleged facts (1) that “the hypothetical fraudulent medium must have guessed that a near relation [*sic*] of the Centurione Scotto's [*sic*] would be taken seriously ill two days later and would eventually die” (p. 99), and (2) that the Marchioness “would ask him just such a question,” framed “on the spur of the moment” (p. 99).

What are the facts? As regards (1) Signor Bozzano has radically altered the statement of the Control, which was, according to Signor Bozzano's own report (p. 86): “Destiny will bring you the death of a near relation [*sic*].” There is here no mention of any illness nor of any period of time. Already the prophecy has practically no evidential value. What value remains in it when we remember that the medium in question is the Marquis himself and when we read the following exclamation of the Marchioness's (p. 86, my italics): “Oh, speak, speak, d'Angelo [the Control]! Is it really true? *The last news was excellent. He was recovering rapidly*”? As regards (2) I can only say that the question which Signor Bozzano regards as so strikingly unexpected is in my opinion precisely the one that is most obvious and the one that is, in fact, invariably asked under such circumstances.

Signor Bozzano proceeds to still further “conclusive” instances, such as the levitation of the Marquis with a chair and his “asportation” from the room; but it seems useless to continue our analysis. It must be already obvious that Signor Bozzano's claims are wholly unfounded, and that the Millesimo sittings have not the slightest vestige of scientific value. All groups of people have of course the unquestionable right to sit in circles for their own edification; but to put forward such a book as this as a serious contribution to psychical

research, and to put it forward with such dogmatic claims of infallibility as Signor Bozzano's, is to bring our subject into contempt and disrepute.

THEODORE BESTERMAN.

THE STRANGE CASE OF THE MARQUIS' TRANSPORTATION

by Massimo Biondi

[Note by Psypioneer: - Elsewhere in this issue we reprint the review by Besterman which caused Conan Doyle to resign from the SPR. Remarkably, there has been no discussion of the phenomena in question in SPR publications since 1930.

In the note below, our Italian reader Dr Biondi, draws attention to some overlooked documentation.]

In early 1930 Sir Arthur Conan Doyle broke up his connection with the Society for Psychical Research (S.P.R.), inviting other members of the Society to follow his example (see the article "*Conan Doyle's resignation from the SPR*" on the August 2009 issue of *Psypioneer*).¹⁹ At that time, Sir Arthur had grown into a firm and uncritical spiritualist, and his anger exploded when he read the "negative" review in the *Journal* of the Society which Besterman had written regarding the book *Modern Psychic Mysteries* (Rider & Co., London 1929) by Gwendolyn Kelley Hack. For the most part, as *Psypioneer* readers can see, the book was the English translation of the reports Bozzano had composed on the mediumistic experiences that took place between 1927 and 1929 at the Millesimo Castle, near Genoa (Northern Italy), through the supposed mediumship of the Marquis Carlo Centurione Scotto, the owner of the Castle. Besterman criticised the book on the ground that «Signor Bozzano's reports do not in themselves merit serious attention on evidential grounds. They show an almost complete lack of understanding of what constitutes good evidence and adequate recording of mediumistic sittings». Indeed, Bozzano wrote incomplete and confused accounts of the phenomena, and the reading of those documents didn't offer a detailed representation of what happened in the darkened séance room at Millesimo.

Furthermore, the linguistic expressions used by Bozzano often were unrealistic and exaggerated. For an easy example of this point, mentioned by Besterman also, one can hear here - <http://www.music.vt.edu/musicdictionary/textf/Flex-A-Tone.html> - if the flex-a-tone played by the spirits during the séances could produce the «exceptional sounds» claimed by Bozzano; and if really

¹⁹ Volume 5. No. 8, page 263: - <http://woodlandway.org/PDF/PP5.8August09..pdf>

«the technique [to play that instrument] requires great skills in the performer» and «appears difficult to acquire», as Bozzano said.

The highest point of the Marquis' mediumship (regularly aided by the mediumship of Mrs. Fabienne Rossi) was attained the night of July 18, 1929, when the most important "phenomenon" occurred: the complete vanishing of the medium from the séance room - or, as it was judged, his "asportation" or "transportation" to the outside. Here are some excerpts from the protocol made by Bozzano, included in Hack's book: -

«Everything was arranged as in the preceding séances; the light was extinguished at 10.45 p.m. During the playing of the first few bars of music a violent blast of wind passed over the sitters. Others followed of extraordinary intensity. A heavy table covered with vases of flowers and knick-knacks, standing outside the circle, was dragged about with a great deal of noise. It stopped for a moment and then moved on again, making a lot of noise. The table was completely outside the circle, yet it was displaced, and we discussed this as being an unusual circumstance. [...]

M. Rossi stated that there had been a movement of the medium in his direction. He had the impression that he was near to him, and therefore he asked the Marquis whether he was still in his place. The medium replied that he was still in his chair, and that he had not moved at all. After a short pause M. Rossi had the same impression, and again asked the medium whether he had moved? The medium replied in the negative, and to prove that he was still in the same place he put out his hand to touch Mme Fabienne Rossi, who was sitting on his right. He also did so in order to convince himself that he was not the victim of a strange illusion. Suddenly he exclaimed in a frightened voice: "I can no longer feel my legs!" At that moment the gramophone stopped, and in the general anxiety caused by the medium's exclamation, no one thought of restarting it. An interval of death-like silence followed. Mme Fabienne Rossi: "I feel as though something extraordinary were happening. I feel around me an indefinable vacuum, which is very alarming."

Feeling frightened, Mme la Marquise Luisa cried in a loud voice: "Carlo! Carlo!"
No answer. [...]

Mme Rossi stretched out her hand, and exclaimed: "He is not there!"

M. Rossi: "Let us look on the sofa."

He rose and felt along the sofa, but there was no one on it. In the short time which had elapsed from the moment in which the medium had exclaimed, "I can no longer feel my legs," until we noticed his disappearance, we did not hear the slightest sound in the room, no rustling of clothes, no sound of footsteps, no vibration of the floor, much less the sound of a key turning in the lock, or the door opening and re-shutting. The sitters began to feel terribly alarmed and agitated. [...] We waited anxiously, but in vain [...]

M. Bozzano: “We are confronted by the phenomenon of the ‘asportation’ or the ‘transportation’ of the medium. A phenomenon which has occurred on former occasions. Therefore, the red lamp can be lit without fear.”

The red light was turned on, but the medium was not in the room. The doors were still securely locked, with the key on the inside of the door, but the medium had disappeared. We searched for him in the adjacent rooms, but found no one. It was suggested that we should have a table séance, and this was tried, but the answers were vague and contradictory. One might almost have thought that they did not wish the medium to be disturbed during this period of restorative sleep, but we did not think of this explanation until after the solution of the mystery. At this moment a terrible anxiety tormented us all. With great caution M. Castellani and M. Passini searched all the rooms of the castle, but their return only increased our alarm, for they found no one, absolutely no one. M. Castellani remarked that according to the law of psychic rapport the medium would no doubt be discovered in a place which would be in sympathy with his tastes and interests, and sure enough it was in such a place that he was found. Mme la Marquise, therefore, suggested that we ought to search the stables, on account of her husband’s passion for horses. M. Castellani and M. Passini rushed to the stables and searched all the horse-boxes and all the carriages, but their search was in vain. Following a suggestion we had obtained by means of raps, we returned to the medium’s own room, but found no one there. [...]

About 1 a.m. Mrs. Hack, acceding to their request, asked the help of her Guides, who immediately communicated by means of automatic writing. Addressing Mme la Marquise, they wrote in Italian: “Do not be anxious, we are watching and guarding.” They persistently declared that the Marquis was lying prone on something and kept repeating the word, “asleep, asleep.” [...] Some time later Mrs. Hack made a second attempt to get into communication with her Guide, “Imperator.” [...]

(Automating Script.)

“The medium sleeps but you will have some more searching to do before you find him.” (Pause.)

Mrs. Hack: “Where is he?”

“He is not in Genoa. He is on the premises, but remote. He is on the premises but sleeps.”

Mrs. Hack: “But where?”

“Go to the right, then outside. Wall and Gate. He is lying–hay–hay–on a soft place”+. (Imperator’s sign). “Try to go and look.” (To M. Rossi) “Be careful of the servants and beware of an alarm. We are going to direct you. Take Fabienne and his coat.”

M. Passini, Mino [*son of the Marquis just arrived. Note by MB*], M. Castellani and Mlle Chiappini ran towards the granary indicated, which was in the stable yard. When they reached the entrance to the stables they found that the great entrance door was locked, and that the key was not in the lock. Mino and Mlle Chiappini ran to fetch it, for it was kept on a nail in the outer entrance of the stable. We entered, feeling our way in the pitch darkness [... Then] Mino switched on an electric torch which gave but a feeble light, and we saw a small door which had previously been overlooked. This door was locked, the key being in the keyhole on the outside of the door. We opened it with the greatest caution, and we immediately saw two well-shod feet pointing towards the door. The light was extinguished, and M. Castellani entered the granary with M. Passini. On a heap of hay and oats the medium was comfortably lying, immersed in profound sleep. [...]

So, seemingly, the Marquis had vanished and had been “transportated” in a granary near the stables, a few meters and on another ground from the séance room.

FIGURE 1



An outside photo of Millesimo Castle (probably taken by Alfredo Ferraro in the 1970s). A is the window of the living room where the séances were held. B is the little room in the stables, where the Marquis was found, two hours after he had vanished.

Besterman did not say anything about that séance, nor about that alleged “phenomenon”, probably because he considered that all what Bozzano said had no value. However, generations of spiritualists, in Italy and abroad, judged the “Centurione’s vanishing” as a wonderful and beautiful mediumistic phenomenon, one of the most important ones of the whole history of mediumship. Bozzano said that the transportation of Carlo Centurione was perhaps a “unique” phenomenon; and Nandor Fodor, in his *Encyclopaedia of Psychic Science* (London, 1933), said that it was «the best authenticated recent case» of that kind.

In the Italian spiritualist literature, the Millesimo case has been mentioned many times. A contemporary author, Alfredo Ferraro, received as a gift the letters and manuscripts of the Marquis from his son. Using these materials he wrote many articles stressing the authenticity of the Centurione's mediumship, and the reality of his transportation due, in his opinion, to the "paranormal skills" of the medium. However, a document, currently preserved at Fondazione Bozzano-De Boni (a private Library devoted to spiritualism and parapsychology located in Bologna, Italy, containing some of Bozzano's and De Boni's correspondence), suggests a different version of the incident. That document is a letter to Gastone de Boni, heir of Bozzano and a leader in Spiritualism in Italy, written in 1945 (that is, 16 years after the séance) by Count Piero Bon, who was present at some of the Centurione's séances and, in particular, that one held on July 18, 1929.

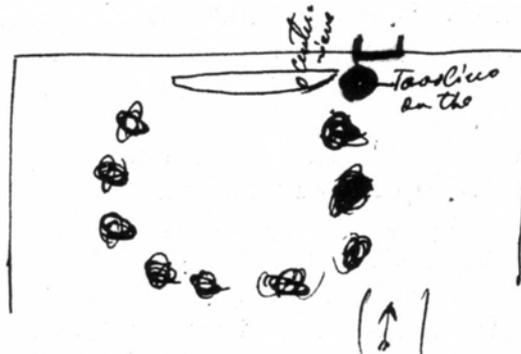
It is relevant to state here that, in the early 1920s, Piero Bon had been one of the leaders of the Italian Liberal Party (with the renowned philosopher Benedetto Croce), subsequently dispelled by an order from Mussolini, and that in July 1929 he had been forced to come back to Italy from America, where he had gone to avoid Fascism. In contrast, Carlo Centurione Scotto was a firm fascist, with public appointments and political authority. The relations between the two men weren't good, notwithstanding their common involvement in Spiritualism.

In his 1945 letter Piero Bon provided another version of the famous séance. The day following Centurione's transportation, he said, he returned to Millesimo Castle with Gwendolyn Hack. In waiting for the Marquis, he was introduced: -

«into the living room where the séances were carried out. Immediately I perceived some light, in a square form, visible from the wall tapestry: clearly, there was a gap, the hole of a door, concealed by the tapestry. Then the Marquis Centurione arrived and, perceiving the light, had an explosion of anger and began to rail against a servant that, from the other room (the dining room), had opened the door communicating with the living room - a door that, hidden under the tapestry, and identical to the fabric of the curtains, was unknown to all the guests.

I felt greatly troubled from the detection; but with the Marquis I tried to simulate coldness. However, later I went again into the living room, on the pretext of an experiment with Mrs. Hack, and checked the curtains covering the walls. I found that it was movable, and easily could be opened in the place where the door communicating with the living room was situated. That door was located behind, and sideways, the place where Centurione was seated during the séances. You can see the sketch I produce here by hearth.

FIGURE 1



At the top of the sketch, the sofa where the medium was seated (at right) is represented. On the right of the sofa, a small table ("Tavolino") is visible and, behind this, the door "detected" by Piero Bon.

[...] In my view, this clearly shows that all the wonderful apports and asportations produced by Centurione, in his very famous séances, were but the result of a vile deception. Considering all of this, read again the reports of the poor Bozzano, and... you will see by yourself.

Furthermore, if I remember the circumstances accompanying the famous vanishing of Centurione from the living room, I'm now sure that the Marquis simply went out passing under the curtains covering, behind and sideways, the door communicating with the dining room. He was seated on the right side of the sofa, next to the door. Near the sofa, in front of that door, there was a small table with a tea service. Well, before we ascertained that Centurione was vanished (he was wearing felt slippers!) we did heard the movement of the small table, and when we switched on the light we found it pushed away from the sofa, of the definite space useful to a person to pass on. This was witnessed by many of those present, who said that no mediumistic phenomenon had occurred there in the preceding séances...

If the recollections of this witness are right, the spectacular phenomenon of the vanishing of Marquis Centurione has to be downgraded to a mere deception: a conclusion Italian spiritualists never shared. Ostensibly, the letter by Piero Bon didn't stimulated debates, inquires, nor replies at all, by its addressee. The Count never publicly declared his "discovery" of the forgery. And Gastone De Boni never destroyed the letter, but preserved it between his documents, books and journals, without using the information there contained when he wrote the account of the Millesimo phenomena in his book *L'uomo alla conquista dell'anima*. Other Italian spiritualists and scholars have done similarly till our days.

Moreover, the 1930 controversy between Theodore Besterman and Arthur Conan Doyle is now more elucidated. The former author, indeed, correctly identified the several weak points in Bozzano's reports; while the latter one was carried away by his tendency to reject negative evidence.

Introductory Note by Psypioneer: -

[In 1997, the publication of J.P. Deveney “Pascal Beverley Randolph, a Nineteenth-Century Black American Spiritualist, Rosicrucian, and Sex Magician”²⁰ was an epochal event. The book called attention to an influential thinker in occultism with intellectual links to both Madame Blavatsky and Emma Hardinge Britten. Exemplary use was made of both American and British periodical sources. The historical context of both women was permanently changed. And yet Randolph (1825-1875) remains unknown except to a few specialists. The sketch below²¹ shows how he was regarded a century ago.]

A MEDIUM'S LIFE

PASCAL BEVERLEY RANDOLPH

BY A. F. COLBORNE

It is some time now since the world was startled by the news of Randolph's tragic end, and the articles and biographies were then too numerous and complete to necessitate more than a passing sketch upon my own part. This I give more as an introduction to a few further remarks upon the personality and character of this remarkable man.

From the first, Pascal Beverley Randolph struggled with fortune in all its most troublous guises. His strange genius and indomitable will led him to be known as one of the most wonderful and accomplished men of this or any other age. A modern Cagliostro, whose powers went further and exceeded the less reliable arts of this rather doubtful magician, a physician of intuitional and extraordinary skill, an author and orator whose burning thoughts by word and pen have stirred thousands by their weird eloquence, and a mystical student who held the position of Rosicrucia's Grand Master throughout the world, linked by this strange bond to order upon order of white, dark and coloured adepts, from West to East and from Pole to Pole.

Not only this, but in search of forgotten lore and half-learnt truth, he travels alone through half the countries of the globe, including Egypt, Persia, and the Orient; and, questioning the dead past and the hierophants of many nations, gives the world the wonderful result in a series of remarkable volumes, the like of which had never before been published.

²⁰ By John Patrick Deveney, published by State University of New York Press, Albany (SUNY series in Western esoteric traditions) 1997

²¹ Taken from *The Medium and Daybreak*, December 1, 1893 pages 754 – 755

“The London *Times* and New York *Herald* correspondents announced him as the favoured guest of the Abyssinian King Theodore and his black majesty of Dongola; and he passed everywhere unquestioned, unscathed by serpent, climate, beast or man.

“Not only so, but by some secret means and power, penetrating with impunity the wild fastnesses of savage men, which no other native of a Christian land, not even Livingstone, Baker, Gould, Cumming, Hue, Bird, or Tytler had even ventured to distantly approach.”

Returning with this strange lore, learnt among the Druses and the Nusaireh of Syria, the Guebres of Persia, the Arabs of the Desert, the Turk in Stamboul, and the swart sages of sweltering Negroland, we find him moving next among the highest literary, philosophical, scientific and even royal circles²² in Europe.

The life record of this remarkable being is in itself a romance, far exceeding any ever put on paper by ambitious novelist.

“Alex. Dumas²³ père declared that his friend, Randolph's life and adventures in a dozen directions would afford the groundwork of a score of ‘Monte Cristos’ and ‘Admirable Crichtons’ in all save wealth.”

Born in New York, of conglomerate parentage, he combined in himself the blood of seven races, white, brown and red.

“His Mother is said to have been a woman of extraordinary mental activity and physical beauty; nervous, high-strung and wilful; a native of Vermont, of mingled French, Indian, English, German, and Madagascar blood.

“The tawny complexion of both mother and son came from her grandmother, a born queen of the Island of Madagascar.

“The father of Randolph was one, William Beverley Randolph, of Virginia.”

Practically destitute and alone in the world at an early age, Randolph's strange life and career seem almost stranger than fiction.

An orphan, who begged his bread from door to door; newsboy and sailor, who never had more than some two years schooling at any time; self-taught, self-helped, trodden on, robbed, traduced with more kicks than pence, becomes the friend of Lincoln, who personally desired that one of his (Randolph's) works, “Pre-Adamite Man” should be dedicated to him; so much did he approve of the knowledge contained in that extraordinary volume.

²² For an account of his experiences in Paris, and with Napoleon III., see his “Ravalette”

²³ Incidentally, Alexandre Dumas was Daniel Home's best man (or marriage witness depending which report is correct) at St Petersburg in August 1858 when Home married Sacha (Alexandrina de Kroll). Home's first marriage to Sacha ended on July 3rd 1862 when she died of tuberculosis which would later also be the cause of Daniel's death. Duma was also a friend of the musical medium Jesse Shepard, who will be featured in *Psypioneer* at a later date, Ed.

The subject of our memoir was not merely an enthusiast and dreamer, but essentially practical in his efforts to make the world the better by having lived in it.

“He took the deepest interest in human society, and all the branches which treat of men as social beings.

“He never fell into the grievous error of considering matter, space, force and time of higher importance mind, society, right, and goodness.”

During the first two years of the war for slavery, Randolph was away making his wonderful journey before mentioned

“Returning at the hour of the nation’s greatest peril, he offered his services to the Government, raised and sent into the field a great many coloured soldiers.”

During these labours he published his world-renowned work on human antiquity, “Pre-Adamite Man,” and ran it through three rapid editions; after which, at President Lincoln’s personal request, he went to Louisiana, and nearly three years did noble duty as an educator of freed people.

Then came the ever-memorable Philadelphia Convention, of which body Mr. Randolph was a constituent.

He made a speech at the National Convention which, according to the *Chicago Times*, was the most able address delivered before that body.

Some press cuttings, which Randolph has given us in his “Life,” teem with congratulatory remarks upon his wonderful speaking powers, before refined and critical audiences.

The London *Times* speaks of him as a thin, spare man, physically weak, but continues: -

“Wait awhile till he warms up, rouses, precisely as he did last night; then it was that we found out the mistake, for the energy he displayed was wonderful, as, steeped to the lips in magic thought, poured forth a stream of eloquence in one mighty, resistless torrent that swept all before it, and took all who heal willing captives.”

Douglas Jerrold also had a congratulatory remark in *Lloyd's News*, and not a few of the leading American papers we find claiming him to be one of the first of their country’s orators.²⁴

Some of Mr. Randolph's best-known works are upon the affections, and as a Rosicrucian doctor he declares that majority of ills flesh is heir to have their origin in affectional matters, and proceeds to discuss and treat them from this novel standpoint,

²⁴ I am indebted to Randolph’s “Curious Life” for many of the quotations and facts transcribed herein.—A.F.C.

giving much valuable advice, and enlarging upon the subject in a philosophical manner, which becomes at once a charming study, and bears with it force and conviction.

These works I believe, are calculated to do an untold amount of good, and to bring home to the minds of many, natural laws of social life which few but dimly comprehend.

The best known of these is "Love, Woman, Marriage," a wonderful and exhaustive volume of some 400 pages. A very useful book for inquirers into the rationale of psychometry and clairvoyance is entitled, "Seership," and contains very simple rules for the practice and attainment of these faculties.

Another useful little brochure, by the same author, is, "The New Mola," a guide to the production of some remarkable Spiritualistic phenomena. Investigators and students will find it a very able guide in their enquiries.

Mr. Randolph, in seeking to extend the publication of these and other works, chanced to fall among thieves, who indirectly robbed him of all he possessed.

The *Banner of Light* stepped forward at a critical time, and by the payment of a heavy sum prevented the sacrifice of his copyrights, and then gave him the privilege of using them to best advantage.

"This seer was no better able to see through the plots and rascalities hatched against his own peace and pocket than any one else; yet, turning his soul's gaze from himself to others, the grand sweep of his inner sight has astounded living thousands."

"Beethoven, King of Music, begged his bread of Himmel; Poe died neglected, staved, frozen; Randolph lived in a garret." Such is life; so goes the world.

Speaking of genius, he himself said: -

"Every one of such is ticketed for misery in this life; for theirs is but an angular, one-sided, painful development. A few advantages are purchased at an enormous cost. A short, brilliant, erratic career, more kicks than praises; more flattering leeches than fast friends; rich and joyous to-day, and suffering the pangs of hell to-morrow; understood by God alone; seldom loved till dead; the victims of bad men, and constant dupes even of themselves! Genius is a bright bauble, but a dangerous possession. Invariably open to two worlds, they are assaulted, coaxed, flattered, led captive on all sides, and the only rest comes with death.

"It is a blessing to tell all such, and all the other tearful, unknown, sad-hearted, weary souls; the unpitied, unappreciated wives; the struggling honest man who goes to the wall because he cannot pollute his soul by chicanery and low knavery, whereby coarser men find thrift,-I repeat, it is joy to me this night to be able to pen these lines of assurance, that in very truth there's rest, and peace, and sweet sleep, and comfort, and sympathy, appreciation and warmly yearning loving hearts for them up there.

How some of us will rest, when our year of jubilee shall come, and death shall set us free!"

One curious trait in Randolph was the fact that when reduced to the utmost penury and destitution, he was known to refuse to speak for fees, ranging from twenty-five to one hundred and fifty dollars.

"This made foes for the 'Learned Pundit,' for he would not lend himself to speculators."

"When I wrote my works," said he, "I meant everyword I penned."

"If greatness consists partly in doing, and producing much with means which in the hands of others would have been insufficient, then Randolph possesses that constituent of greatness; if greatness means power and ingeniousness to concentrate the gifts and talents of many on one point, to inspire them with sympathy and enthusiasm to the same end, then he was great; if it is great to see from earliest manhood the main end of one's individual life, and steadily pursue it to the very end with the highest gifts of nature, than he was great; if it pertains to greatness to soar high in the one selected sphere, but to be trivial or puerile in none, on the contrary, to retain a vivid sympathy with all that is noble, beautiful, true and just,-then he was great."

Such then is one of the many scattered and warm opinions of this life-long toiler, humble yet proud, clever yet erratic, cosmopolitan in his instinct and the versatility of his gifts.

The man is gone, but his works remain to testify to all that was frail and troublous, great and good, in the life of B. Randolph.

Over his tomb gathers the halo of his triumphs, the sadness of his end. The path of his genius to the grave was one of suffering, privation, and toil. Thus, when existence proved so hard a trial, heartbroken and despairing, Randolph saw peace, hope and happier possibilities only beyond the grave. From its darkness came alluring visions, and in a mistaken moment, crushed with despondency, he sought its dim portals by his own hand-the last sad act of erratic career.

Commenting lately on the sketch above, Pat Deveney noted: -

"This is an impressionistic view of Randolph's career derived almost exclusively from R's *Curious Life* (1872), which the author of the article must have come across in his readings after he moved, as a note in *The Two Worlds* says, "from Orthodoxy through Secularism into Agnosticism" and then to spiritualism. The *Life* is not so much history or accurate biography as it is R's apologia and plea for support and money, and most of its claims should not be taken at face value, though Colborne appears to do so. The most interesting thing about the piece is its total silence about sex and sex magic, though it has

a few references to "affections," which may mask some deeper reference. By the 1890s R's work had already been passed through the filter of the H.B. of L. and his really secret manuscripts were being sold in England by Robert Fryar. It certainly seems that the author of the piece knew nothing of this and saw in R only a tragic hero of earlier spiritualism. It is worthwhile as a period piece, at least."

Randolph continued.....

Introductory Note by Pspioneer: -

[Just how early Randolph was known to the public in London²⁵ can be seen from the report below, taken from the: - *Illustrated Times*, No 96-Vol. 4. London Saturday, February 21, 1857 page126]

A PUBLIC RAPPING "SEANCE" IN LONDON

A MR. RANDOLPH, described in his advertisements as "a distinguished American speaker," issued, a few days ago, a prospectus of a course of lectures, at the Marylebone Institution, on Spiritualism. He was heralded by a curious little pamphlet, containing criticisms by a portion of the American press on his previous performances. "Stephen Abro's Paper, Buffalo, N. Y.," kindly informed the world that "Townsend Hall was a perfect jam last night. Everybody seemed bent on listening to the new Chilo, Mr. Randolph." The "Buffalo Age of Progress" intimated that it would be a folly to attempt to describe Mr. R.'s lecture, and did so immediately, describing the "Age of Progress" as "concerned for the physical and intellectual safety of the speaker, for both seemed to be stretched beyond mortal powers of tension, and *as ready to burst* as the sails of a ship when distended by the breath of a tornado." The "American Banner" hailed him "as a new Chilo," the peculiar properties of which article appear to be highly appreciated in the States. The "Bingham Courier" pronounced him "a Psychometer, and the best reader of the human mind now living, Jackson Davis not excepted;" while the "Percy Herald" declared him to be, "in view of his antecedents, an extraordinary young man;" and the "Cleveland Plain Dealer," a "Concrete Man."

Upon these recommendations we attended the first lecture. It was a discourse upon the immortality of the soul, and the lecturer was certainly loud and voluble, and energetic. But the connection between his harangue and his arguments thereon, in favour of the supernatural causes

²⁵ This would have taken place at Randolph's second visit to England in 1857; his first visit was in 1855. Date information taken from Pat Deveney's, "*Pascal Beverly Randolph, a Nineteenth-Century Black American Spiritualist, Rosicrucian, and Sex Magician*" page 32.

of table-turning, appeared to us rather slight. An elderly gentleman of venerable appearance, informed the orator in the politest possible manner, that he would probably find the English people but slightly inclined to favour mere fine speaking, as we already had sufficient, not to say a superabundance, of that gift already on hand; but that any new facts in science or philosophy, would, if exhibited, meet with due and earnest attention. With a promise on the part of Mr. Randolph, of a “rapping and tipping *séance*” on the 14th inst., and a feeble attempt at table-turning by some volunteers, the first lecture came to a conclusion.

The second, like the first, was but moderately attended, but the audience as before exhibited generally a very fair aspect of education and intelligence. Their purpose was evidently that of unprejudiced investigation. When Mr. Randolph, accelerated by a hint from the chairman, cut short his platonic monologue by the announcement that on such a subject he could go on until—(the sentence here broke down), the “mediums” arranged them-selves round the table, and the business of the evening began. After a few minutes, a medium, evidently of nervous temperament, began to exhibit convulsive movements in one arm. These, Mr. Randolph assured the audience, were perfectly involuntary. He evidently did not perceive how much this statement bore against his own theory, and in favour of that of Faraday respecting involuntary muscular action. Presently, the table “tipped,” i. e. elevated the side farthest from our convulsive friend. Some one proposed that as this person was seated on the heaviest side of the table (for its one flap was immediately in front of him), this position should be reversed. This was done, and the “tipping” at once ceased. Mr. Randolph appealed in vain to “the spirits” to continue their operations; they would now perform nothing beyond ordinary table moving.

In this pastime, which was only indulged in at intervals, the time passed drearily enough until about ten o’clock, when the chairman announced that a musical spirit was present calling for a song, and that on a medium singing “God save the Queen,” the table would beat time. The way in which the anthem *was* sung, and the way in which the table beat what *was not* time, must have been a caution to that musical spirit to all eternity. We should mention that a pretty young lady of decidedly mirthful tendencies occupied the “dipping” side of the table during the performance of the later feats. And here we may remark upon one peculiar fact which struck us. When the table “tipped,” the parties on whose side *it rose* made a great show of only touching it lightly, and of removing one hand, as much as to say, “You perceive we do not lift it!” On the other hand, those on the side where the force would be applied to exert the lever power, invariably pressed their fingers flat when the table rose.

At last, at about half-past ten, the table, under the influence of the merry young lady, tipped again. It would answer to the alphabet by tipping, three tips being affirmative and one negative; and by calling slowly over the letters, the audience gained the fact that the table was controlled by the spirit of Henry Simpson brother of John. Inquiry was made as to where Henry had “passed away,” and the answer was “nothere.” “Spirit” was asked whether he had relations present, but had not. Another question was demanded from the audience; and a gentleman proposed to ask whether Henry Simpson thought it worth while to come from the spirit world into that room to give information that he had died somewhere else; but as a direct answer either way would have involved some difficulty, the lecturer, instead of asking, attempted to explain. The chairman came to his rescue; and the table made such a violent and noisy demonstration by banging its

flap, that the proceedings came to a termination, certainly not premature, but evidently highly unsatisfactory.

NETTIE COLBURN MAYNARD

ALSO KNOWN AS
Henrietta Sturdevant Maynard



1841 = 1892

Photo from "Was Abraham Lincoln a Spiritualist?" first edition

PART ONE: -

The name Nettie Colburn Maynard is well known in Spiritualistic circles, this however is normally only in relationship to her book *Was Abraham Lincoln a Spiritualist?*, first published towards the end of 1891 by: Rufus C. Hartranft, Philadelphia. A later edition followed in 1917 by Progressive Thinker Pub House.

Then in 1956 a revised edition was published with a foreword by Maurice Barbanell by *Psychic Book Club*, London; which incorrectly stated that the first publication was 1917. On some websites this has caused confusion, making *Psychic Book Club* the second edition! ²⁶ Barbanell re-published what he called the "Preface to the First Edition" which was actually from the second edition and stated: - "...the only clue to the writer being the initials R.C.H." This stands for Rufus C. Hartranft publisher of the first 1891 edition.

²⁶ See: - http://www.novelguide.com/a/discover/eop_02/eop_02_02998.html

The original edition ²⁷ and the 1917 second edition, were subtitled: - *Curious Revelations from the life of a Trance Medium*. These editions also contained Letters, Portraits and Poems, which the later *Psychic Book Club* ²⁸ does not. Kessinger Publishing has republished this work bringing it back to the original title complete with letters etc.

Apart from Maynard's autobiographical recollections that she published in her book, there seems to be very little other information anywhere on her *professional* mediumistic life; she died within a year of the publication of her book.

Below is taken from: - *New Thought. A Journal of Spiritualism in its Higher Aspects*. Volume 1. (1892=3) Moses Hull & Company, 29 Chicago Terrace, Cor. Crawford Ave. Chicago pages 19 = 23 July, 1892: -

Nettie Colburn Maynard

BY ALLIE LINDSAY LYNCH

There are reasons why it is a great pleasure to the writer to speak in praise of this woman and her recent, but already widely known book, "WAS ABRAHAM LINCOLN A SPIRITUALIST?"

I regret that I have never met this woman, of whom my personal friends and many writers speak so eloquently. Moses Hull said of her:

"She is one of the oldest and truest, and was once one of the best known and most deservedly popular mediums in the world. And," said he, "to spend an hour in her presence and drink of the sweet influence which continually flows to and from her is to be convinced that she is one of the purest women as well as one of the grandest mediums that lives."

Could such words be said of me, when, like Mrs. Maynard, I am nearing the portals heavenly, I should feel the eulogy sufficed for all unjust censure and bodily pain endured. To be "one of the grandest mediums that ever lived," is to have made hundreds of sorrowing hearts to rejoice, and to have given many more the glorious truth of immortality - no greater gift can man receive than the answer, in the affirmative, to the ever recurring question of the ages: If a man die shall he live again?

²⁷ Available on line or free download: - <http://www.archive.org/details/wasabrahamlincol00mayn>

²⁸ This is available as a free download at the Spiritualists' National Union website: - <http://www.snu.org.uk/Images/pdfs/Abraham%20Lincoln.pdf> . We doubt that the Psychic Book Club edition is the primary edition of 1956. The British Library has listed a revised edition published by the Spiritualist Press 1956.

It must indeed be these cheering thoughts that sustain so bravely this woman who for many years has been a helpless, and, so far as physical health in this world is concerned a hopeless invalid. I am told by her personal friends that the resistless power of pain has ripened her so that she seems to live more in the spiritual than in the physical world. That some of her sweetest songs seem to come almost as a direct result of suffering. A friend, in speaking of this medium and author, said impressively: "When I visited her and she lay there suffering, looking so pure and white, bearing pain so smilingly, I did indeed feel that I was in the presence of an angel." The erudite Hudson Tuttle has said:

"A vindication of the truthfulness of Mrs. Maynard is entirely unnecessary to those who have had the good fortune to know her, or to receive messages through her entrancement: Her life has been an eventful one, and from over exhaustion of a constitution intensely sensitive, for the past three years she has been not only confined to her couch, but to one position, by the contraction of her limbs, arms and body, she has, and does suffer constantly the tortures of martyrdom, aggravated by the knowledge that her case is hopeless. She is able only to move her head from side to side, and every change of position must be made for her by an attendant. Yet, after this long suffering and the certainty that there can be no relief except by death, which shall free the spirit from its bondage, her face has an angelic expression, and when in trance glows with a light that is divine.

"In the early days of her mediumship she was brought in contact with Lincoln, and her recollections form the most important chapters of her book, "Was Abraham Lincoln a Spiritualist?" was dictated by her with a conscientiousness and regard for the truthfulness and accuracy in the slightest detail, which no one can appreciate without a personal knowledge of the lady. The style is direct, unpretentious, and carries conviction with it."

Mrs. Maynard, formerly Nettie Colburn, began to manifest signs of mediumship as early as 1845, that is three years before the Rochester rappings. As a little girl, strange phenomena accompanied her - phenomena which neither her parents nor their neighbors knew how to explain; yet it was phenomena which always came on errands of mercy. In the preface of her book, she says:

"Looking back over my life, it is a source of undying joy to recall the scenes where I have been the instrument in the hands of the Spirit world to carry health to the sick and peace to the sorrowing, and to kindle the light of hope where reigned the darkness of despair. It brings me that peace that passeth understanding, to remember that by the aid of this precious gift I have brought comfort to the bedside of the dying, and more than once have staid the suicidal hand; while many souls wandering in the paths of sinfulness have been reclaimed and brought back to a life of virtue and honor. It is also gratifying that the ties of friendship formed in many

households, twenty-five or thirty years ago, are still unbroken. That the memory of my work as a spirit medium is tenderly cherished, is proven by the letters of kind sympathy that I so frequently receive; but sweeter far than all these memories is the ministry of angels unto me in my helplessness and suffering as I now lie upon a bed from which *I may not hope to rise in this life*. The spirit of my dear mother comes and goes before my spiritual vision as plainly as she appeared to my mortal eyes when living. And I find strength and comfort from the dear ones who wait unseen by my side until I can in truth say, 'Death' has lost its 'sting' and 'grave' its 'victory'."

To this she adds words that are proof of her unenvious, generous nature. She says:

"I thank God that this spirit knowledge is spreading broad-cast through all lands; that mediums with more perfect gifts than mine are developing each day, to carry to all who will receive the glad tidings of a *demonstrated* immortality."

As early as the winter of 1845-6 the manifestations began through her mediumship. At first these were sounds of loud raps on the door and articles of furniture. Though these noises were repeated from time to time, and an old clock, not wound for a year, *struck one*- a premonition of Nettie's grandfather's death- it was not until in 1855 that she learned to know of her gift and began sitting for development. Her sittings were soon rewarded, for she began to give tests of power and intelligence, which brought skeptics, and among them her own father, to a knowledge of the power of an endless life.

Nettie Colburn soon became a fine writing and trance medium, and while yet a young girl was induced to leave home and, under spirit power, deliver fine lectures; and though spiritualism was unpopular and the public prejudiced, she yet retains pleasant memories of those first public years of her great work.

We hasten on in our review, and touch upon that important and now historical event when Nettie became the mouth-piece of those unseen workers still interested in our country's welfare. She was lecturing in Albany, N. Y., in April 1861, so she says, when the war of the Rebellion broke out. We all know, as she says, that:

"The Northern people expected that the President's first call for troops to the number of 75,000 men would quickly end the 'little fuss' down South, and that, taken all in all, the war would soon be over. The first battle of Bull Run made the Northern people acquainted with the fact that no easy victory awaited them. At the close of my evening lecture, the Sunday following this disastrous battle to the North, a gentleman asked the question: 'How long will this conflict continue?' Our spirit friends made the reply, *'That it would continue four years, and that it would require five practically to end it.'*"

Living witnesses testify to this statement, which history now records as the duration. Something more than a year after this Nettie assisted at a *seance* at Mr. Laurie's, in Georgetown, where she was introduced to Mrs. Lincoln, wife of the President; also the Rev. John Pierpont, the President's warm friend, and Mr. Newton, Secretary of the Interior Department. She learned that it was Mrs. Lincoln who had sent her carriage to bring "the children," herself and friend Parnie. It seems that Mrs. Lincoln was so pleased that she remarked: "This young lady must not leave Washington; Mr. Lincoln must hear her."

Thereafter she was invited to give a *seance* at the White House, and at this seance, President Lincoln was advised upon the Emancipation Proclamation. Stating that pressure was being brought to bear upon him to suppress the enforcement of this, the President, as Nettie says:

"Turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: 'My child, you possess a very singular gift; but that it is of God, I have no doubt. I thank you for coming here to-night. It is more important than perhaps any one present can understand'"

I must curtail my remarks, but let me advise those who would know of immortal life, and those who revere that mighty man who has joined his forces to those unseen ones who once, through this medium, advised him in the most momentous period of our country, to purchase and read her book, and learn if our martyred President was a believer in the Spiritual Philosophy. Where he went, who should fear to follow.

This has been a pleasure to the daughter of one of Abraham Lincoln's friends, a friendship extending over a number of years, when each were active business men at Springfield, Ill. I recall that as a child I many times saw "Old Abe" enter my father's private office for a social chat. Morris Lindsay was Post Master, but being a Democrat, Mr. Lincoln, expressing much regret, with a jest for father to "turn over," wrote him from Washington, that: "The people say they must have a Republican P. M." Thus, with pleasure, I pay tribute to two who figure as our country's saviors: Abraham Lincoln and the medium he so trusted as to follow the advice and accept the truths of her spirit guides- Nettie Colburn Maynard.

MEMPHIS, TENN.

Nettie Colburn Maynard died on Monday June 27th 1892; rather surprisingly this was not recorded by *Light.*, Below is her obituary as published by *The New York Times* June 29, 1892: -

MRS. NETTIE COLBURN MAYNARD

Mrs. Nettie Colburn Maynard, wife of William P. Maynard, Postmaster of White Plains, died at her home there on Monday night. She had for fifteen years been an invalid from rheumatism, and for the past five years confined to her bed.

Mrs. Maynard had a national reputation as a Spiritualistic medium and was the author of the book entitled "Was. Abraham Lincoln a Spiritualist?" which attracted wide attention. The statements made in it were surprising to the public, but they were all vouched for as truth. Mrs. Maynard lived in Washington for several years during the war of the rebellion, and had often given séances for the President of the United States, his wife, and friends.

In the language of her family physician, Mrs. Maynard was of a peculiarly sensitive organization, and possessed of some peculiar power or magnetism, which seemed inexplicable by the science of medicine

Her book was indorsed by men of standing. Mrs. Maynard was regarded as a medium of remarkable ability.

Col. Simon P. Kase of Philadelphia testified that he was present at a séance with Mr. Lincoln, and that he with several other gentlemen, the President included, sat upon the piano, while it was lifted bodily from the floor by spirit power and that Mr. Lincoln was not only interested in this psychical phenomenon, but was intensely interested in the statements which the medium made to him while in a trance condition.

Mrs. Maynard was born in Bolton, Conn., fifty-two Years ago. On May 14 last she and her husband celebrated the twenty-fifth anniversary of their wedding. She had been failing of late, and on Monday her husband noticed a change. She was conscious to the last.

Maynard's funeral service is referenced as below, although there was a 32 page published account entitled: - *Funeral services of Mrs. Nettie C. Maynard: White Plains, N.Y., June 30, 1892.*²⁹

Cora L.V. Richmond was according to H.D. Barrett, "...the close friend of Miss Nettie Colburn, now known as Nettie Colburn Maynard, whose able work, "Was Abraham Lincoln a

²⁹

http://books.google.com/books?id=ZudLHAAACAAJ&dq=intitle:Funeral+intitle:services+intitle:of+intitle:Mrs+intitle:Nettie+intitle:C+intitle:Maynard+intitle:White+intitle:Plains+intitle:N.Y.+intitle:June+intitle:30+intitle:1892&lr=&as_drrb_is=q&as_minm_is=0&as_miny_is=&as_maxm_is=0&as_maxy_is=&as_brr=0&ei=DbSSSoX-IKfuygTLkuHCBw&ie=ISO-8859-1&output=html - An obituary notice also appeared in the *Unseen Universe*, page 304 (EHB).

Spiritualist?" attracted so much attention in the literary world some three years ago. It was at the funeral services of Mrs. Maynard where Mrs. Richmond, in fulfillment of the friendship of over thirty years and a long existing pledge, was called upon to officiate June 30, 1892, that she said that Mrs. Maynard has understated rather than over-stated the facts in that remarkable book concerning the interviews that President Lincoln had with the Spirit World through Nettie Colburn.....”

Paul J. Gaunt

In part two of this article next month, we present further information on Lincoln and Spiritualism beyond that reported in *Psypioneer* August 2004.³⁰

Spiritual Telegraph

In last month's issue we noted a discrepancy see page 304³¹ I quote: -

“..... ‘*Spiritual Telegraph*’ was founded by S.B. Brittan and ran from 1852 until it merged in 1860 into the ‘*Herald of Progress*’ founded by Andrew Jackson Davis”. In the above Buescher Quote: - “*The Spiritual Telegraph* six years of existence, from 1852 to 1857 ...”

As to the actual date the *Spiritual Telegraph* ran to, we cannot be sure, except to say that it was absorbed into A.J. Davis' *Herald of Progress* in 1860. Below I have added some information that more or less points to this: -

Hartman's Who's Who, second edition, 1927 page 311: - *The Spiritual Telegraph* May 8, 1852 – April 23, 1859.

Encyclopedia of Occultism & Parapsychology (3rd edition 1991) edited by Leslie A Shepard, page 1582: - *Spiritual Telegraph* 1852 – 1860....., merged into the *Herald of Progress*.

National Library of Australia see -Australian Library Collections³²: - Start May 8, 1852 – ceased in 1860? Later title *Herald of Progress*, 1860.

Andrew Jackson Davis Biography³³ In 1860 he [Davis] started the *Herald of Progress*, a weekly that absorbed the *Spiritual Telegraph*.

Ed.

³⁰ Abraham Lincoln, *Spiritualism and Emancipation*, Volume 1. No 4, page 25: - http://woodlandway.org/PDF/Leslie_Price_PP4.pdf

³¹ Volume 5. No 9. - <http://woodlandway.org/PDF/PP5.9September08..pdf>

³² See: - <http://nla.gov.au/anbd.bib-an10312510>

³³ See (Buescher): - <http://www.spiritwritings.com/andrewjacksondavis.html>

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<http://www.woodlandway.org/PDF/PP3.11November07..pdf>

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

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

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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).

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Paul J. Gaunt

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