

# PSYPIONEER

Founded by Leslie Price

Editor Paul J. Gaunt

Volume 3, No 1; January 2007

Available as an Electronic Newsletter

## Highlights of this issue:

Dead Men's Embers.	1
Mr. Mrs. Thomas Everitt. – Paul J. Gaunt	3
Emma Hardinge Britten and the Spiritualist Encyclopaedia	9
The Yorkshire Fairies	15
Letters from Mr. J.J. Morse, IX.	18
How to obtain this Newsletter by email.	22

---

## Book Review by Leslie Price:

### DEAD MEN'S EMBERS

*This new book, now available in the U.K., is authored by Gerald O'Hara B.Sc. and can be obtained direct from him at 62, Nunnery Lane, York, YO23 1AJ. U.K. The cost is £15.99 + £2.50 pp within the U.K. To contact Gerald, his e-mail address is: [cargillohara@talk21.com](mailto:cargillohara@talk21.com). (The book is also available via Amazon.)*

This is one of the most important books ever written by a Spiritualist on the Movement's history. Readers of Psypioneer have already seen (November 2006 issue) the foreword which explains its plan. The unusual title is adapted from a line in Robert Graves "The White Goddess" (Blow on a dead man's embers and a fire will start).

The book is original in several respects. It is still uncommon for scholars to follow Logie Barrow "Independent Spirits" in giving attention to plebeian Spiritualism in England. It is rare for a book on Spiritualist history to focus on one city (however, Vieda Skultans "Intimacy and Ritual" was an anthropological study of Spiritualists in a South Wales town.). Though Dr G.K. Nelson made a sociological analysis of the Movement in his book "Spiritualism and Society", O'Hara provides a detailed analysis of a local Spiritualist community. Many of the numerous photographs in the book are not found in the picture libraries used by other authors.

It is significant that the book begins with the mission of David Richmond, solidly placing the evolution of Spiritualism in Northern England, and calling attention to the Shaker heritage. O'Hara is able in an appendix to show from the Northern press of 1853 that Spiritualism was much discussed and practised as soon as professional mediums from the States were reported in London (and indeed the evidence is yet to be fully explored that it was already present in parts of the UK before that.)

The St Saviourgate Spiritualist Society was founded in York in 1899 next to a very poor area (p.192). Although many of the early leaders of Spiritualism in the city came from the lower middle class, they did tend to support progressive causes. Links between Spiritualism and Socialism have often been noted. The great challenge to such ideals was the First World War of 1918, in which Ernest Vickers, the national Lyceum leader, though opposed to War, died in Flanders shortly after visiting York. In July 1923, the church was temporarily closed so that members could attend an International Disarmament demonstration.

Through statistical analysis and pen portraits, O'Hara shows the equal role of women in the affairs of the York church and of the Movement. Two figures of particular note were Mary Morse and Frances Cotterill. Of the former it was said "Mrs Morse was one of the best known ladies in Metropolitan Spiritualist circles.... Her doors were always open to numerous receptions to visiting workers from abroad and from all over Britain, her genial nature and her hospitality made those meetings enjoyable." As we read of J.J. Morse in *Psypioneer*, it is good to be reminded of this empowering (p.162)

Miss F.E. Cotterill was the subject of a long obituary in *Two Worlds* September 12 1924, having been promoted on September 1. She was born on 11 September 1857. As a young woman she had moved on from distributing tracts in the Church of England to the Salvation Army, where she became an officer. The intensification of childhood sensitivity led to psychic development and a change of theological outlook, and some friction with former colleagues in the S.A. She became a Spiritualist platform worker in 1890, and travelled the kingdom.

What is of interest to psychical researchers is that she was ostensibly entranced by C.H. Spurgeon the preacher. Spurgeon, the subject of recent studies by A. Dallimore and I Murray, was perhaps the most influential Christian of Victorian London. Thousands owed their conversion to his sermons. He would be a suitable guide for an evangelical lady, except that he would have utterly condemned mediumship! O'Hara terms her "The Edwardian period's most popular Trance and Clairvoyant Medium" (p.170). He has rescued her from obscurity.

In a profusely illustrated work of over 300 pages, there is much to appreciate and follow up. It deserves a place in every psychic library. L. P.

# MR. MRS. THOMAS EVERITT

1824c-1905 ~~~~ 1825-1915

## AND THEIR WORKS IN THE EARLY SOCIETIES

~~~~~

The Everitts were on the Spiritualist scene as it started to blossom in England in the mid 1850s. They moved in distinguished and aristocratic circles of the metropolis, and by the mid 1860s, Mrs. Everitt was a well known non-professional medium, supported by her husband who was also to make a mark in the promotion of the Movement.

The Everitts were good friends with Edmund Dawson Rogers, through whose instrumentality was founded the '*British National Association of Spiritualists*' (B.N.A.S.) in 1873. Dawson Rogers makes a brief reference to Thomas Everitt's involvement, taken from: '*Life and Experiences of Edmund Dawson Rogers Spiritualist and Journalist*'. Reprinted from the office '*Light*' London, c1910 p. 43-4.

### *The Spiritualist Movement in London*

*"I think I told you that I took up business in London in January, 1873. Shortly after that time a conference of Spiritualists was held in Liverpool, at which Mr. Thomas Everitt was present. At that meeting a resolution was passed, asking Mr. Everitt to endeavour to form a National Association in London. In compliance with this expressed wish, Mr. Everitt called a meeting of a few friends, including myself, the outcome of which was the establishment of the British National Association of Spiritualists."*

(Incidentally it is usually reported that the *first* president of the B.N.A.S., was a Mr. Alexander Calder, (a city merchant), but Rogers states (p.44) the first president as Mr. Martin Ridley Smith, (a banker).

Thomas Everitt became vice president of the B.N.A.S., in 1874. Although the society was successful and became dominant in its promotion of Spiritualism in Britain with an impressive membership, it was soon to become crippled by quarrelsome members of the council, Rogers points out (p.44):

*"The fact was that a great mistake had been made in appointing so large a council; it numbered about fifty. The Association was broken up in consequence, and was merged into a society which was called 'The Central Association of Spiritualists' but the discouragement of the recent collapse was too great, and after a short time this society also was disbanded."*

After C.A.S. between 1882-83, we see the start of '*The London Spiritualist Alliance*' (L.S.A.) at the suggestion of Stainton Moses, whose first meeting was held on May 5<sup>th</sup> 1884. Thomas Everitt was for some time a member of the LSA council.

The L.S.A. supported Organisation in the spiritualist movement, and in September 1889 Thomas Everitt represented the L.S.A., in Paris at the '*Spiritist and Spiritualist International Congress.*' Firstly I will print the announcement of the Paris congress published in LIGHT on June 15<sup>th</sup>, page 282:

## **SPIRITIST AND SPIRITUALIST INTERNATIONAL CONGRESS TO BE HELD IN PARIS**

*We are requested to make the subjoined announcement, which we do in the form in which we receive it, reserving for the present all comment:-*

*On April 24th, 1889, eighty delegates representing over thirty-four groups or societies (Spiritist, Spiritualist, Theosophist, Kabbalist, Philosophic, Swedenborgian, Theophilanthropist, Magnetist), met together to constitute an Executive Commission to organise the Spiritist and Spiritualist Congress, which will take place in Paris on September 9th, 1889, and end on the 15th.*

*Fourteen Spiritist and Spiritualist reviews and papers have already lent their adhesion to the Executive Commission.*

*The Congress will affirm the two fundamental points:-*

*1st. The persistency of the conscious individual after death, or the immortality of the soul.*

*2nd. The rapports between the living and the dead. All questions that divide us will be set aside.*

*We wish to prove in the said Congress that we are progressive, friends of truth, of free research, who recognise in man an immortal element, absolutely contrary to the annihilation doctrines.*

*That element is the fundamental basis on which to establish the union of all Spiritists, Spiritualists, Philosophers, Theosophists, Swedenborgians, Theophilanthropist &c.*

*We make an urgent call to all Spiritists and Spiritualists, to all organisations, groups or societies, papers, reviews, devoted to our cause-to give the greatest publicity to this address, asking them to send us, as soon as possible, their adhesion, addressed to the office of the Commission, 1, Rue Chabanais, Paris.*

*We pray them also to transmit to the Executive Commission all documents and remarks relative to the questions which may interest the Congress, at a date prior to August 15th next, the final date for receiving.*

*All Managers and Editors of Spiritist or Spiritualist papers belong to the Executive Commission by right, also delegates from all groups, who will have given their names prior to the August 15th.*

*The Board named by the Commission consists of: Dr. Chazarin, President; Messrs. P. G. Leymarie and Arnould, Vice-Presidents; Messrs. Delanne, Papus, and Caminade, Secretaries; M. Mongin, Recording Secretary; M. C. Chaigneau, Treasurer; Messrs. Baissac, Warschawsky, J. Smyth, and Henry Lacroix, Translators and Interpreters,*

Mr. Everitt's report published in *Light* Saturday October 12<sup>th</sup> 1889 on page 490 was as follows:

## **THE PARIS CONGRESS OF SPIRITISTS AND SPIRITUALISTS**

~~~~~

*As I had the honour of attending the Congress of Spiritualists and Spiritists recently held in Paris as the delegate of the London Spiritualist Alliance, the readers of "LIGHT" may perhaps be interested in learning something of my experiences and of the impression which I gathered from the proceedings. I am unable to give any very exact report of what took place, for the simple reason that I am not familiar with the French language, into which alone the remarks of the various speakers-English, Dutch, Norwegians, Spanish, Italians, Swedes, Portuguese; Germans, Russians, &c.-were interpreted. And fortunately it is not necessary, as an official report will be published, from which the required information will be obtainable.*

*The Congress assembled on the morning of September 9th, in the large hall of the Grand Orient de France, Rue de Cadet, and the opening address was delivered by the President, M. Jules de Lermina, whose remarks evidently kindled a good deal of enthusiasm in the minds of his hearers. Though not a Spiritualist he was spoken of as a cultured and liberal-minded man, and as one who deservedly stands high in the estimation of the Parisians.*

*The delegates subsequently repaired to the several "Sections" according to the particular phase of subject in which they were chiefly interested. These Sections met every morning from nine till twelve; and every afternoon at three o'clock there was a general meeting in the Great Hall, when the secretaries of Sections gave a brief resumé of the morning's proceedings in the various rooms, and the topics which had been under discussion in the several Sections were freely ventilated by the general body. One of the "Sections" was devoted to "Spiritism and Spiritualism," and, naturally enough,*

*this was the one to which I confined myself, but, of course, I was present during the afternoon debates on all the other questions in the Great Hall.*

*The Congress evidently comprised men gifted with rare oratorical powers, the chief of these so far as I could judge being Senor Miguel Vives (one of the sixteen Spanish delegates), M. Leon Denis, M. Ch. Fauvety, and M. I' Abbe Roca, representative of L'Etoile d'Avignon. These all spoke with great earnestness and fluency, holding their listeners spell-bound. Of M. I' Abbe Roca I was told that he brought a strong indictment against the Church; declared his conviction that the time would come when the people would reign without the priests, described the priests as jugglers with the truth, who not only did not enter Heaven themselves but also prevented others from entering; and described pure Christianity as pure Socialism. These sentiments, I was informed, made him popular with the masses; but were doubtless regarded by some as out of place at a Spiritualist Congress.*

*On the third morning the President called upon me to address the meeting, and at his request I also occupied portions of the fourth and fifth mornings. I spoke of the various phases of phenomena with which I have been familiar during many years through the mediumship of Mrs. Everitt; referred to the numerous interesting questions to which these phenomena had given rise; and contended that they were explicable on the Spiritualist theory alone. My remarks excited an immense amount of interest, the plain statement of unquestionable facts coming as a great relief after the discussion of dry, speculative problems. Indeed, at the close of my first speech, Mrs. Everitt and myself were surrounded by an eager crowd, all anxious to shake us by the hand and to make us understand by words and signs how delighted they had been with what I had had to tell them.*

*In this connection it is my pleasure to acknowledge with gratitude the kindness of Madame Pognon, who not only interpreted my speeches, but generously insisted on our becoming the guests of herself and sister (both Spiritualists and both speaking English) at their charming and well-appointed private pension, 7, Rue Clement-Marot, Champs Elysees. Here we spent a very pleasant time, and in one of the very comfortable rooms placed at our disposal had the privilege of giving several seances to members of the Congress, at one of which were present the representatives of no fewer than five nationalities. It would occupy too much space to narrate what occurred at these seances; and it is sufficient to say that on each occasion there were abundant expressions of gratification and thankfulness. Just one word more in regard to my addresses to the Congress. A very brief summary of some of these appeared in the London Standard, but the reports were so ludicrously incorrect that I must suppose that the Standard's correspondent was not in the room when I spoke.*

*On the afternoon of the eighth and last day of the Congress, a large and final meeting was held in the Great Hall, followed by an elegant banquet, at which about 250 friends were present.*

*I should like to add a few words in conclusion as to my general impressions in regard to the Congress. Seeing that so many languages were spoken and that the addresses were interpreted into French only - and that but very summarily indeed-many of the delegates must necessarily have had a very imperfect conception of what was said. This was a serious drawback, but under the circumstances it could not be avoided. In every other respect the arrangements were admirable; and I understand that in the Official Report the proceedings will be given in full. One feature in the Congress which must have been apparent to all was especially gratifying. I refer to the universal feeling of kindness and good-will. There was much difference of opinion, of course; but there was also much evidence of brotherly love e- and no bitterness.*

THOMAS EVERITT.

This was mentioned by the L.S.A., president, Stainton Moses in his opening of the proceedings on the first LSA assembly of the season, on October 29<sup>th</sup> 1889; I quote from *Light* November 9<sup>th</sup> page 539:

*It would be within the knowledge of members that a congress of Spiritists and Spiritualists had recently been held in Paris, at which the council had requested Mr. Everitt to represent the Alliance. It was interesting to note the fact that this congress had arisen largely, if not wholly, in consequence of the question of organisation which the president had brought before the Alliance four years ago. The seed then sown had fructified, and if organisation were not yet an accomplished fact it was at any rate a step nearer it...*

It seems that much attention was given to Organisation as a result of the *London Spiritualist Alliance* manifesto on this matter. The above quotation is referring to the president's address on November 13<sup>th</sup>, 1885, whose central points I quote:

- 1) *That there is a life coincident with, and independent of, the physical life of the body.*
- 2) *That, as a necessary corollary, this life extends beyond the life of the body.*
- 3) *That there is communication between the denizens of that state of existence and those of the world in which we now live.*

*A spiritual life, the complement of physical existence, uninterrupted by physical death; and a communion between the world of spirit and the world of matter- this, in a nutshell, is my faith as a Spiritualist.*

These remarks quoted by Stainton Moses were in fact acted upon at the Paris Congress, when it was proposed to drop all points of difference and keep to those of agreement.

## Work in Dalston

At a session of council on 13<sup>th</sup> April 1879 at the '*Dalston Association of Enquirers into Spiritualism*' under the presidency of Amelia Corner, it was unanimously resolved to invite Mr. Thomas Everitt to accept the office of vice president. On April 17<sup>th</sup> Everitt accepted and was elected to that office the same day. The Dalston Association was closely allied with the '*British National Association of Spiritualists*'. The *Dalston Association* was founded in 1870 and became well known when its founder, and at this time its secretary, Thomas Blyton, became involved in the early mediumship of Florence Cook in 1871. It is interesting to note that the president Amelia Corner was Florence Cook's mother-in-law, Florence Cook became Mrs. Edward Elgie Corner in 1874. Pspioneer will be featuring the *Dalston Association* and Mr. Thomas Blyton in a future issue.

## Work in Marylebone

It is probable that Thomas Everitt would be best remembered as president of the '*Marylebone Spiritualist Association*' (M.S.A.) which became an organised body on July 10<sup>th</sup> 1872. The M.S.A., was one of the very early societies, though according to Roy Stemman in his '*One Hundred Years of Spiritualism*,' 1972 published by '*The Spiritualist Association of Great Britain*' the first London society was the '*Charing Cross Spiritual Circle*.' The Association was founded by Mr. C.I. Hunt who initially was treasurer of the new association; In 1873 Hunt became president until 1890. The post was then filled by Thomas Everitt until his death in 1905.

In last month's issue we reprinted Leigh Hunt's booklet which covered 1872-1928, who said of the Everitts:

*The transition to the higher life of MR. THOMAS EVERITT on August 5th, 1905 (aged 81), removed from the ranks of Spiritualism one of the greatest of its many supporters, and the Marylebone Association-then at Cavendish Rooms will ever remember his splendid work during the sixteen years he was President. Although well advanced in years, Mr. Everitt was active in every branch of the work. He not only presided at all meetings, carrying out in full the duties of his office, but, assisted by the remarkable mediumship of Mrs. Everitt, he was the means by which the Association was enabled to obtain the support of many people whose services in the social as well as the religious sections of the work were of the greatest benefit at the time, and the financial side correspondingly benefitted. Mrs. Everitt gave innumerable seances with Mr. Everitt as leader, and from these came very many converts to Spiritualism who became members of the Marylebone Association, and who from time to time augmented the funds by donations which 'saved the situation' when money was short and liabilities were many. [The present writer attended over a hundred seances with Mrs. Everitt, who always gave her services. without fee or recompense, and he can testify that in an experience extending over forty years, he has never witnessed more astounding and convincing phenomena than those which occurred in the presence of this lady.]*



More information about Mrs. Everitt's mediumship will be presented in future issues.  
.....

## EMMA HARDINGE BRITTEN

1823-1899

### THE SPIRITUALIST ENCYCLOPAEDIA

OR THE

### World's Pioneers of the New Spiritual Reformation

~~~~~

In our November issue <http://woodlandway.org/PDF/PP2.11November06.pdf> in an article on page 250, headed; 'EMMA HARDINGE BRITTEN 1823-1899, PROBLEMS WITH THE PUBLICATION OF NINETEENTH CENTURY MIRACLES', we asked for any feedback as to what seemed a variance, in the *first* editions which triggered a response from one of our subscribers as printed below:

*"I thought you might be interested to know that my copy of Nineteenth Century Miracles was printed, (and, I think, bound) in England by John Heywood of Manchester. But it was produced for sale in the U.S.A. having 'Published by William Britten, New York, Lovell & Co., 14 Yesey Street, 1884,' on the title-page. On the verso of the title-page 'Entered according to Act of Congress in the year 1884 by William Britten'. The book has 556 pages, but only 20 illustrations. All the illustrations are printed; there are no photographs. The book is of bright blue cloth impressed with an artificial leather-grain. Both the front cover and the spine bear a gilt embossed design of a serpent swallowing its tail, and a central sun design carrying the motto 'God Understands'. Both this motto, and the front cover title are embossed in black. The book is demy-octavo, (page size 8¾" x 5 5/8"). The book has been in my collection for quite a long time as evidenced by the price of 45/- ! I must have purchased it from a U.K. bookseller, but I do not now remember which. I wonder if it was re-imported from America, or whether it was some sort of 'remainder' which never left the U.K.? I hope this is of some interest".*

*Yours Sincerely,*

*M.H. Coleman.*

[It is interesting to note here that Mr. Coleman's edition varies on some aesthetic points to my own copies. Over the years I have owned three first edition copies, and my current copy is of a similar description to Mr. Coleman's but mine is bound in a red/brown artificial leather-grain cloth. As previously stated mine contains around 34 portrait photographs, plus 4 which can be termed illustrations some of which are actual portrait photographs affixed to the pages, others are prints, against the 20 illustrations held in Mr. Coleman's copy. Again my copy varies in size, measuring 9" x 5.3/4.]

However some eleven years later in 1894, we find that Emma Hardinge Britten uses a similar sales tactic. Unlike ‘*Nineteenth Century Miracles*’ 1883, which become an important definitive text book of the early history of the Spiritualist movement, her proposed book entitled, ‘*The Spiritualist Encyclopaedia or the World Pioneers of the New Reformation,*’ although completed, was never published and one can only wonder what valuable information it held, and if this manuscript is still waiting to be found!

Taken in full from the journal ‘*New Thought*’ volume II No.2 February 1894 edited by , Moses Hull (1) p.102.

**THE SPIRITUALIST ENCYCLOPAEDIA**  
OR THE  
**World’s Pioneers of the New Spiritual Reformation**

~~~~~

WRITTEN AND COMPILED BY

**EMMA HARDINGE BRITTEN**

---

*This great work-the outcome of years of counsel from the spirit World and eighteen months of indefatigable labour on the part of its author-is NOW FINISHED AND READY FOR PRESS; numerous portrait blocks received, and photographs paid, for engraving.,*

*As this grand and important undertaking has far exceeded in magnitude, as well as in interest, the expectations with which it was commenced, numerous present-day workers' biographical sketches having been added to those of the first noble promoters of the mighty Spiritual movement, the mass of literature thus collected has extended into two large volumes of several hundred pages each. The consequent enormous expense of publication, reners the attempt to meet it hopeless on the part of one individual, unless a wide and liberal response is given to this subscription notice.*

*To cover the amount of the lowest estimate yet furnished for the publication of this work, the price of sixteen shillings (English) or four dollars, (Foreign) is required for the two volumes. Thus one thousand subscribers at the above rates would barely compensate the author for the expenses of circulars, foreign postages, etc., already incurred, and cover the mere cost of producing in fitting shape, good type, and strong binding, this grand publication.*

*When it is remembered that these volumes are the only FULL RECORDS we can send down to posterity of the noble Pioneers who have borne the heat and burden (even to martyrdom) of the first inauguration of a world-wide movement, the like of which was never before known in history; when it is added that due honour is rendered also to the*

*most eminent workers of the present day; that there is not a dry or uninteresting line in either volume; that they constitute a complete library in themselves of wonderful, varied and thrilling matter, testified of in every case by full names and references; in a word, that these marvelous records possess all the fascinations of romance, yet all the stern exactitude of history, it seems impossible to believe that the millions of Spiritualists now in the world, will suffer this stupendous work to remain idly awaiting the one thousand subscribers ABSOLUTELY NECESSARY TO ITS IMMEDIATE PUBLICATION.*

*Should a sufficient number of subscriber's names be received, in accordance with the above statement to justify publication, the work will be produced within the shortest possible period.*

*EMMA HARDINGE BRITTEN.*

*Address-DR. WM. BRITTEN,  
The Lindens,  
Humphrey Street, Cheetham Hill,  
Manchester, England.*

.....•  
1) Moses Hull (1836c-1907c) was a supporter of the controversial Victoria Woodhull's 'Free Love' see: <http://www.spirithistory.com/freelov.html>. Printed below is an early biographical sketch of Moses Hull by Julia Schlesinger. , It is interesting to note the brief reference to his involvement with the 'Free Love Movement' that was so fiercely opposed by many Spiritualists in the early 1870's especially Emma Hardinge Britten.

Taken from 'Workers in the Vineyard' 1896, p. 55-58:

## **MOSES HULL**

*Like old Mother Partington, Moses Hull was born at a very early period of his career. In fact he came within one of not being born at all, and he has been heard to say, it would have been money in his pocket if he had not been. There were two of them, and he was born as No. 2, of a pair of twins that came to the residence of Dr. James and Mary Hull, near the village of Waldo, in Marion Co., Ohio, on Jan. 16, 1835. He is now, therefore well started in the sixties.*

*As children both of the twins were weakly; and Aaron the eldest of the two only lived a little over two years; Moses halted between life and death during the whole period of his childhood. With manhood carne vigor; and now, he is stouter, heartier and able to do more work than at any period of his younger days.*

*Mr. Hull is everywhere recognized as a natural born preacher. He says, people should not blame him for it. He cannot help it; it is a birth mark, and he has tried earnestly and faithfully to overcome it, but cannot. He is doomed to preach. He says with Paul, "Woe*

*abides me if I preach not the gospel." It is as natural for him to preach as it is for a bird to sing.*

*He commenced exhorting and preaching before he was sixteen years old; and at the age of seventeen was an ordained minister. As a "boy preacher" he had a wonderful reputation. As a revivalist he had few equals. Between the time he was seventeen and twenty-nine he immersed over 3,000 people.*

*He now recognizes that during the whole of that period he was a medium working under an irresistible psychic force. A peculiar trembling came on him always before the delivery of his more powerful sermons. On one occasion particularly, when he arose to preach, he thought before reading his text he would comment for a moment on a verse which occurred to his mind. He quoted: "And they all with one consent began to make excuse." The next he knew he found himself down by the "anxious seat" praying for and talking to twenty or more persons who were on their knees begging for salvation. He could hardly be made to believe that he had preached over an hour and a half, and had a half-dozen times had nearly the whole audience in tears. As a healer even while in church, his work was regarded by many as miraculous.*

*A strange train of circumstances led Mr. Hull out of the church, into Spiritualism. He now fully believes that it was his own mediumship and nothing else, that made a spiritualist of him.*

*He did not know what a doubt on the particular religion he preached was, until his doubts were suggested by impressions. He, to this day regards his, work as an Adventist minister, as a schooling, a college, a necessary work, to prepare him for the work he is now doing; a work, which by the way is unlike that done by anybody else in the world.*

*In a debate with Rev. Joseph Jones, in Charlotte, Mich., in 1862, in reply to Mr. Jones' remark that the righteous dead were in heaven praising God, he said "the dead do not praise God, for the dead know not anything." He then quoted, "They are extinct," "They are quenched as tow;" "they are not;" "they shall be as though they had not been," etc. He then said, "According to these texts the dead are out of existence. Now, will Mr. Jones tell us how the dead, who are out of existence, can praise the Lord." He paused a moment and heard a voice say, "How can these who are out of existence be raised from the dead."*

*He supposed Mr. Jones and the whole audience heard the voice; it happened however, that they did not. Mr. Hull never got over that voice. When he was alone he would undertake to reply to the question it asked, but, the more he replied the more persistently the question asked itself, "How can those who are not, be raised from the dead?"*

*This voice was heard no more for several months. He had a debate with W. F. Jamieson, who was at that time a Spiritualist. In that debate Mr. J. presented evidence of spiritual phenomena. Mr. Hull told him he would save him the trouble of presenting further evidence on that subject by admitting all his evidence in advance; he believed it; he*

had no doubt that there were genuine phenomena enough to build the theory of spiritualism on, but they were not produced by the dead, as "the dead know not anything." "They are the spirits of devils working miracles." Next Mr. Hull undertook to present an argument to prove the dead could not produce the phenomena. He stated that the mind was a function of the brain, depending upon the brain for its existence. Without brains there can be no thought. In death, the blood ceases to flow to the brain and the brain does not act, therefore the dead cannot think.

Then the voice spoke again and said, "please tell the people how the devil can think and perform these wonders without a physical brain; or, if devils can do this without physical brains, why the dead cannot." This voice seemed objective, and so positive that Mr. Hull supposed every one in the audience heard it, he was perfectly sure that, Mr. Jamison, being a medium, heard it, and would tell him of it in his next speech; but Mr. J. did not.

More than a hundred times Mr. Hull went off by himself to try to reply to what he then heard, but the more he replied the more firmly he became convinced that his theory was founded on nothing better than rolling sand. The result was he, after months of prayer, much study and many tears, announced himself as a Spiritualist.

His work in spiritualism since 1863 is well known. In all this time he was never known to be idle. In 1864 he founded the *Progressive Age*. This paper he sold to S. S. Jones, and it became a nucleus for the *Religio-Philosophical Journal* <sup>(1)</sup>.

Later Mr. Hull formed a publishing company, in Baltimore, which published *The Crucible*. He was superintendent of this company and editor of *The Crucible* for near a year, when an unfortunate circumstance induced the company to elect another superintendent, who, in six weeks squandered its funds and financially wrecked *The Crucible*. Mr. Hull then went to Boston, and revived the paper and run it six years under the name *Hull's Crucible*. Mr. Hull also founded and for two years published a large greenback paper called *The Commoner*.

*New Thought* was his last journalistic venture. This was started and run six years as the organ of the *Mississippi Valley Association of Spiritualists*, and of its camp-meeting held in Clinton, Iowa every year. When that camp meeting became an established affair, recognized in all the papers, and no longer needed an agent. Mr. Hull sold *New Thought* to *The Better Way*, now *The Light of Truth* to which he is now a regular contributor.

While Mr. Hull has always been known, understood, and loved by his friends, he has been a terribly misunderstood man by those who have not known him. Probably he has in part, been to blame for this himself. There has never been a time when he could not with a very few paragraphs of explanation, have stopped the mouths of his enemies; but he took the position at the start that no enemy, or even all of his enemies combined should not extort from him any explanations. He would make any sacrifice for friends but would say or do nothing merely to gratify those who had undertaken to write him down.

*In the heat of the Woodhull excitement, he took strong grounds with what he then believed and now believes to have been a terribly wronged, persecuted and suffering woman. He wrote a letter with the design that the letter should draw the enemies' fire from a sick woman to himself. It was a success.*

*While Mr. Hull, could hardly be induced today to write such a letter, he has never been known to express a regret for having written that one, He says he was led by a power higher and wiser than himself. While it has compelled him to stand comparatively alone for many years, it has taught him, that with the angels help he can stand alone. Mr. Hull has enemies, not a dozen of which he ever saw. He is glad to know that among all his enemies not one is acquainted with him, and not one can point to a man, woman or child on earth that he ever injured.*

*Mr. Hull's work is not done; today his calls to lecture extend from the Atlantic to the Pacific. He has several books in preparation and in press to be, brought out in the near future.*

*At last Mr. Hull's enemies, with probably one single exception, have voluntarily laid down their enmity. Many of them have confessed that they were moved in their enmity wholly by their prejudices. Many of them have asked his pardon, and, if there is a more popular man in the ranks of Spiritualism, the writer does not know who he is. His calls to preach extend not only all over this country, but throughout the civilized world.*

*Mr. Hull has written many books, the title of some of which are in part as follows:*

*"Encyclopedia of Biblical Spiritualism." This is one of the largest, and some say, by far the most entertaining book that ever came from his pen. It contains references to over five hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in an entire new light. Besides this it contains a brief sketch of what is known of the origin of the books of the Bible. Nearly two thousand copies of this book were sold before it came from the press. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over it.*

*"Two in One." A volume of nearly 500 pages, with excellent portrait of the author. There is more Scriptural, Scientific, Biblical and Historic argument in this book than in any other. Moses Hull ever wrote. It contains stores of argument which cannot be gainsayed.*

*"The Spiritual Alps and How We Ascend Them; or a few thoughts on how to reach that altitude where the spirit is supreme and all things are subject to it."*

*"Joan the Medium, or the Inspired Heroine of Orleans. Spiritualism as a Leader of Armies." This is at once a most truthful history of Joan of Arc and a convincing argument. No novel was ever more interesting, no history more true.*

*"The Real Issue." This book contains statistics, facts and documents, on the tendencies of the times.*

*"All About Devils," Or an inquiry as to whether Modern Spiritualism and other Great Reforms come from his Satanic Majesty and His Subordinates in the kingdom of darkness.*

*"Jesus and the Mediums, or Christ and Mediumship." A careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day. An argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require to-day; and that the coming of Christ is the return of mediumship to the world.*

*"The Spiritual Birth, or Death and Its To-morrow." The spiritual idea of death, heaven and hell. This pamphlet, besides giving the spiritualistic interpretation of many things in the Bible-interpretations never before given, explains the heavens and hells believed in by Spiritualists.*

*Mr. Hull's residence is now in Chicago, at 29 Chicago Terrace, where he has purchased a beautiful little house which bears the name "Valhalla."*

*Mr. Hull says he is now determined to labor the remainder of his days for the establishment of a school, where ladies and gentlemen can be so prepared for the platform that Spiritualism shall be able to boast of a ministry which shall be fully able to compete in talent and education with the ministers in the various pulpits in the land. He sees no reason why the spirit world cannot co-operate with people who are technically educated for their work as well as for ignoramuses. All intelligent Spiritualists hope Mr. Hull or somebody else will accomplish that work.*

1) *Religio-Philosophical Journal*, Chicago and its editors, Stevens. S. Jones, Col. John C. Bundy etc., will be looked at in a later issue of *Psypioneer*.

.....•

## **THE YORKSHIRE FAIRIES**

Note by LP. An important incident in the life of Arthur Conan Doyle was his involvement with the Cottingley fairies. This report of an LSA meeting (taken from *LIGHT* March 25 1922, p.186) shows how the impact was felt elsewhere in the psychic field. A landmark in the study of the case was Fred Gettings, *Ghosts in Photographs*. Montreal Optimum 1978, which identified the source of some imagery.

# THE COMING OF THE FAIRIES

## LANTERN LECTURE BY MR. E. L. GARDNER

Mr. E. L. Gardner, of the Theosophical Society, gave his well-known lecture on the Yorkshire Fairies to a deeply interested audience of members of the London Spiritualist Alliance at the hall at 6, Queen Square, on Thursday, March 16th. Mr. George .E. Wright presided.

MR. GARDNER said he wished to give a plain, unvarnished account of his investigations in connection with the fairy manifestations in Yorkshire, and then to consider the function of fairies in the economy of nature- their habits, mode of life, and so on. It was in the latter part of 1919 that a lecture was given in Yorkshire in which fairies were mentioned. At the close, a lady came forward and asked whether fairies really existed. She was assured that to the best of the lecturer's belief they did. She then said that if that was the case perhaps a photo of fairies taken by her daughter might be real.

She brought the photo, and it was submitted to him for his opinion. Mr. Gardner was not at first impressed by it, for it looked rather like a copy of a print than an original picture.. There were certain peculiarities about the pose of the figures which did not convince. They were too sharply cut. He wrote to the address given, asking for the negatives, and in two or three days time they came to hand. He took them to a friend, an expert photographer, who had been engaged in the study of "fake" photography for many years. On examining them he uttered exclamations of astonishment, asked Mr. Gardner where he had got them, and declared that they showed no sign of double exposure, but were genuine negatives.

Among others who became interested in the matter was Sir Arthur Conan Doyle. The negatives were submitted to close analysis, but no trace of any faking process known to photographers could be discovered. As a result Mr. Gardner decided to visit Yorkshire, and investigate for himself. The lecturer described his visit to the Carpenter family and his talks with the parents, and with the girls who took the photographs, as well as his examination of the locality. In the end he became thoroughly convinced of the entire genuineness of the story.

It appeared that in 1917 two girl cousins, Alice and Iris, aged sixteen and ten, living in a Yorkshire village situated close to meadow-land and a glen in which they had often seen fairies, borrowed a hand-camera from the elder girl's father, and went into the glen for the purpose of trying to get a photograph of the fairies. The father developed the single plate exposed, and was so astonished at the result that no further attempt was made for some time.

In a series of beautiful pictures on the screen, Mr. Gardner showed the different fairy photographs obtained. Many of the slides were coloured in accordance with the descriptions given by the girls. As a rule the wings of the fairies were green, pink, or



lavender. A gnome, said to be about ten inches high, was clad in black knee breeches, brown jersey and scarlet cap. He had butterfly wings, and carried a pair of pipes. Greatly enlarged pictures of the fairies were shown to bring out certain points more clearly.

It might be asked, the lecturer said why no fairies had been photographed before. The question assumed as a fact what was not quite true. But certain conditions were needed which were seldom present. It was not possible to photograph anything that was not in some degree material. A medium was, therefore, necessary. In this case it was the younger girl who provided the conditions which enabled the fairies to manifest their presence. Both children could see them quite plainly. In explanation of the fact that in one picture the younger girl, Alice, was looking over the heads of the fairies around her, and seemed to be unaware of their presence, Mr. Gardner explained that, strange as it might seem, she was more interested for the moment in the camera than in the fairies. She had seen fairies all her life, but she had never before seen a camera used.

The lecturer said that the function of the fairies in the economy of nature- they were nature spirits- was concerned with the colour, growth and shape of flowers. They had a definite task in the scheme of nature, and were subject to evolution. The matter composing their bodies was plastic to thought, and they could become partially materialised. That was how they were able to be photographed. When they came into human ken they were either hovering in the air without apparent effort, or swaying slowly as in a stately dance. Their wings were not for purposes of propulsion. In appearing they responded most readily to those who from their love of nature were most in sympathy with them. Ordinarily they were not visible, but when children who were nature-lovers were present they left their work and for a moment or two flashed out into the forms which the photographs showed. In remarking that these nature spirits could respond to loving thought, the lecturer said that cut flowers would live longer when tended with this feeling. He believed that the development of a fuller and finer understanding of this nature spirit life would result in the production of flowers and plants such as we could not conceive of at the present time. (Applause.)

At the close of his lecture Mr. Gardner replied to a number of questions.

Mr. H. Blackwell asked whether the covering of the fairies showed, when magnified, the apparently woven texture to be seen in photographs of materialised spirits and in psychic photography.-Yes, in the fairy fabric the texture seemed to be of the same nature as in the manifestations mentioned.

Mr. Macdonald Smith inquired if it was common experience to see fairies.-He believed it was, among children, to whom more was revealed than to the wise and prudent.

Mr. Eric J. Dingwall was informed that the original negatives might be inspected at Mr. Gardner's home. To the same gentleman's inquiry whether the fairies would have been visible to other people when the girls saw them, the lecturer thought not, but he considered that at the time when they were photographed anyone might have seen them.

On one occasion in Yorkshire he had with him a friend who was clairvoyant, and he was able to see the fairies and verify the description of them given by the girls.

In reply to further questions Mr. Gardner said that the form assumed by the fairies was largely due to human thinking. They conformed to our idea of them. The gnomes and brownies were a relic of the very ancient thinking of primitive man, the more aesthetic forms of to-day were the outcome of modern artistry. In a word, their appearance was the result of conventional thinking.

Mr. Wright, in moving a vote of thanks to the lecturer, said he was glad that Mr. Gardner had treated his subject from the evidential point of view. His lecture was deeply appreciated by all present. (Applause.)

Dr. Abraham Wallace, who seconded the motion, said that he had been associated with Mr. Gardner in the investigation of these remarkable supernormal pictures. He thought that all honest-minded people would agree that the photographs shown could not have been faked. (Hear, hear.)

.....

We continue with the letters of J. J. Morse's Australia / New Zealand trip between the periods of September 1902 to June 1903. This 9th letter is sent from Thames, New Zealand, as published in 'Light' August 22<sup>nd</sup> 1903.

-----

## LETTERS FROM MR. J.J. MORSE

### IX.

*My Australasian mission is now rapidly approaching its termination, and before this reaches the editorial hand and eye we shall have crossed the Pacific Ocean, and be some six thousand miles nearer home. The previous letter of these contributions was sent from sunny Queensland; the present one is written in New Zealand, to reach which country it has been necessary to travel via Sydney, and so traverse some 1,800 miles, down the Australian coast, and across the Tasman Sea. Prior to mentioning matters referring to our arrival in this colony, let me narrate our experiences in connection with my closing labours in the Commonwealth to which we have now bid adieu, and so preserve a chronological sequence.*

#### **Brisbane.**

*In company with Mrs. Morse I arrived in the pretty capital of the new State of Queensland, and found Brisbane charmingly situated on the river from which it takes its name; both city and river so named in honour of a former Governor of the one time colony. The spacious harbour, called Moreton Bay, is a magnificent sheet of water, and at its upper end opens the river which, with many bends and winds, flows up to and*

*through the city. As the crow flies the distance is barely fifteen miles, but as the river flows it must be double that distance. The scenery is pretty on both sides of the river, and as the State is situated in the sub-tropical regions, the verdure and foliage, with the numerous-handsome houses and small townships situated on both banks, constitute a panorama not soon to be forgotten for its beauty. Our arrival was early, five o'clock in the morning. About the first person to come on board the steamer was Mr. David Jones, the Customs officer in charge of the wharf. Usually these officials are very 'official,' not to say occasionally officious, but in this case we encountered an officer who was also a gentleman, and a friend who knew of us. He is also the vice-president of the Brisbane branch of the Theosophical Society, and from him we received the first welcome to the city and State. Shortly afterwards we were welcomed by the gentleman who had arranged my visit with the Society, and accompanying him was another friend, of whom a few words presently.*

### **The Brisbane Psychical Research Society.**

*My visit to Brisbane was the outcome of an interview in Melbourne, in December last, with Mr. Newham Waterworth, a most successful magnetic and mental healer, and the director of an investigation circle conducted by the above-named Society. He was the gentleman to whom reference is made above, while the friend with him was Mr. Alfred Buckles, a remarkable medical clairvoyant and trance medium. The Society has carried on the circle for a considerable time, and the services of Mr. Buckles have been of great value to it. His 'medical' control is known as 'Dr. Minette,' a one. time Parisian practitioner; and Mr. Buckles is also controlled by a spirit giving the name of 'George Fox' who claimed to be the noted 'Friend' of that name, and I am informed has given very satisfactory proofs of his identity. A medical examination with which 'Dr. Minette' favoured me was quite remarkable in its minute and satisfactory character. Mr. Buckley was developed by Mr. Waterworth, and both gentlemen have the sincerest esteem of all the members of the society. The correspondence with the hon. secretary, Mr. J. A. Justelius, was the most businesslike of any I had with my Australian friends; and that gentleman's assiduous attention and courtesy during my stay in Brisbane will be long remembered with pleasure. The president, Mr. A. Auslebrook, is the proprietor of the great cardboard box manufactory of the State, and he, with his good wife-an American lady -are veritable 'pillars' of the cause. The regular meetings of the Society are held in Mr. Waterworth's chambers, the utmost judiciousness is exercised in the admission of visitors, and in the acceptance of new members-which, undoubtedly, is a powerful reason for the success which the society has experienced. Spiritualism has been known in Brisbane for many years, but owing to many causes has not latterly occupied a very prominent place in the public mind. One result of this state of affairs was that the advent of a Spiritualist lecturer created considerable speculation within the Society as to the reception that would be accorded him by the Press and the public. In the result that anxiety was found to have been quite needless, as will presently appear.*

## **Twelve Lectures in Three Weeks.**

*The Society arranged for a course of twelve meetings, which, owing to the exigencies of prior arrangements, were compressed into the short space of three weeks. The evening prior to commencing the work, the Society tendered me a reception, for which nearly two hundred invitations had been issued, and at which quite one hundred and fifty persons were present. A very courteous and sympathetic letter was received from the Mayor of the city, expressing his regret at being absent, which letter is now in my possession. Many prominent people were present, and the enthusiasts was unbounded. Previously the Editor of 'The Courier,' the leading daily, had sent an interviewer to me, and the interview, and a full report of the reception, appeared in that journal on the following morning.*

*The meetings were held in the hall of the School of Arts, the most prominent institution in the city. Splendid audiences assembled on each occasion, the numbers present generally taxing the seating accommodation to the fullest extent, while on two of the three Sunday evenings scores were denied admission for lack of room. Had we not been deluged with a tropical rain storm, which continued for thirty-six hours without intermission, the second Sunday would also have seen the hall filled to overflowing; but on the night in question nearly & hundred eager and enthusiastic listeners attended. The labours of 'Tien' made a wonderful impression, elicited enthusiastic applause, and were eulogised in the Press as some of the finest utterances ever delivered in the city. At least the daily papers so said, and the reporters should be judges in the matter. One noticeable feature related to the financial results. Admission to the meetings was by a fee at the doors, and by single and double transferable course tickets, whereby a steady audience was maintained for the series. By the time the course was three parts completed all the heavy expenses had been recouped, and when the series was finished a very handsome surplus had accumulated.*

## **Some Pleasing Incidents.**

*During our stay in Brisbane, Mrs. Morse and myself were the recipients of unstinted hospitality and innumerable most kindly courtesies at the hands of the Society and the friends of the cause. We were entertained free of cost at the 'Netherway,' a fashionable boarding-house on the North Quay, overlooking the river and affording a perfectly lovely view of the hills and valleys around the city. An enjoyable afternoon picnic was arranged for us, on which occasion a large party drove out in a four-horse drag to the celebrated 'One Tree hill,' from which a view of forty miles in every direction was obtained. I was also invited to attend a leading Masonic Lodge, and was most cordially received. Numerous presents were showered upon us, among which were native skins, birds' plumes from the denizens of the bush, and a complete set of polished samples of the woods indigenous to Queensland, and some photographs of the Aborigines, which latter, while undeniably curious, cannot be correctly described as beautiful! Other presentations were made to us, to which reference will appear later in this letter.*

### **A Theosophical Lunch.**

*Not the least gratifying experience was the fact that the local bodies of Theosophists, Metaphysicians, and Mental Healers united with the Psychical Society in promoting the success of the visit. A body calling themselves 'Scientists' distinguished themselves by declining to co-operate in any way, pleasantly intimating that they occupied a higher plane of thought! Our theosophical friends showed their appreciation of my visit by inviting Mrs. Morse and myself to a luncheon in their rooms, where a fruit and vegetarian banquet had been provided, and at which were gathered Spiritualists, Theosophists, and Metaphysicians, in happy union. Short speeches were made by representatives of the schools of thought present, and it was my pleasure to respond for the cordial welcome accorded me. The affair was eminently successful, and was thoroughly enjoyed by all who were fortunate enough to be present.*

### **Farewell to Sunny Queensland.**

*The brightest and longest day must give place to night, while the pleasantest of pastures roust be left behind when the time to journey on comes round again! The final meeting came at last, and at its close a more than cordial vote of thanks was moved by Mr. Harry Burton, seconded by a friend, put by the chairman, and enthusiastically carried by the crowded audience; and thus, in an atmosphere of good feeling, the public work of my visit to Brisbane was closed. Without disparagement to any other city in Australia to which my mission has carried me, Brisbane will ever remain a most delightful memory of happy days, warm friendships, and the heartiest appreciation of the labour of those unseen friends at whose desire my visit to Australasia was undertaken.*

*On the evening following the incidents recorded above the Society tendered me a farewell in a semi-private assembly, at which some seventy friends were present. It must be confessed that a tinge of sadness pervaded the proceedings, for the regrets at parting were sincere and deep on each side. Vocal and instrumental music of a high order was provided, and exquisite refreshments loaded the prettily decorated tables. The speeches were made by the president, Mr. Auslebrook; the secretary, Mr. Justelius; the director of the circle, Mr. Waterworth; and Mr. Buckley, under control. I may well excuse myself from reporting the many kindly things that were said, but they are treasured on the pages of my memory in the hope that I may deserve such eulogiums in the future. A splendidly illuminated address, engrossed on vellum, and enclosed in a neat morocco leather case, was given me from the Society (it contains a well-deserved commendation of my wife, the faithful sharer in my life's work); a purse of gold was added to the above handsome gift; and also a large photograph of all the officers of the Society, in which picture Mrs. Morse and myself are surrounded by our ever-to-be-remembered friends. The ladies of the Society testified their appreciation of Mrs. Morse by asking her acceptance of a handsome gold brooch, set with a beautiful opal. Therefore, with all the kindness shown us during our brief stay, and these closing evidences of esteem and regard, we may well be pardoned for the emotions which arose in our hearts, and rendered speech almost impossible in reply.*

*On the following day, at noon, we boarded the ss. 'Leura' and sailed for our next point of duty, Sydney, the capital of New South Wales, where, forty-two hours later, we stepped ashore. What befel us there, and our subsequent travels and experiences during a brief stay in New Zealand, en route for the United States, must be left over until my next. I am now at Thames, a small town at the head of the Hauraki Gulf, an arm of the splendid bay of Auckland, and the guest of Mr. J. E. Hansen, an earnest Spiritualist, and an old subscriber to LIGHT ' to boot.*

Thames, New Zealand.  
June 30th, 1903.

=====

### **How to obtain this Newsletter**

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

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

Paul J. Gaunt