

PSYPIONEER JOURNAL

Founded by Leslie Price

Edited by
Paul J. Gaunt

Archived by
Garth Willey



EST 2004

Volume 7, No 11: November 2011

Discontinued; a Forgotten Spiritualist Tragedy – Leslie Price	338
<u>Includes:</u>	
A New Attack by Father Thurston – <i>Psychic News</i>	
Spiritualism and Suicide - <i>The Tablet</i>	
All of them are Evil Spirits! – <i>Psychic News</i>	
The Physical Phenomena of the Past, An Historical Survey – Leslie Curnow	349
Mrs. Mary Marshall – Paul J. Gaunt	355
Anti-Spiritualist Studies – Leslie Price	363
The Beginnings of Full Form Materialisations in England	
Catherine (Kate) Elizabeth Wood 1854-1884 – continued	366
Some books we have reviewed	374
How to obtain this Journal by email	375

=====

DISCONTINUED; A FORGOTTEN SPIRITUALIST TRAGEDY

Serious students of the pioneers know that the on-line catalogues of major libraries are a treasure trove of information, often revealing unknown material. Sometimes, however, there is a dramatic story behind the catalogue card. So it is with an item in the subsidiary catalogue of British Library newspapers. One of them *Spiritual Truth* is marked “discontinued”.

Behind this word “discontinued” is a tragedy, into which the American medium Arthur Ford, the editor of the then recently launched (1932) *Psychic News* Maurice Barbanell, and the Jesuit researcher Herbert Thurston were to be drawn.

Spiritual Truth was edited by Percival Beddow, a prominent figure in Christian Spiritualism. He was, for example, one of the first to attend a Zodiac circle, and was addressed by Zodiac.¹

Beddow also published a script from Philip the Evangelist, on which Sir Arthur Conan Doyle commented in his *History of Spiritualism*:

“Two long scripts have recently appeared which have been written by the hand of the semi-conscious medium, Miss Cummins, the writing coming through at the extraordinary pace of 2,000 words per hour. The first purports to be an account of Christ’s mission from Philip the Evangelist, and the second is a supplement to the Acts of the Apostles, which claims to be from Cleophas, who supped with the risen Christ at Emmaus. The first of these has now been published,² and the second will soon be available for the public.

So far as the author is aware, no critical examination has been made of the Philip script, but a careful reading of it has convinced him that in dignity and power it is worthy to be that which it claims, and that it explains in a clear, adequate way many points which have puzzled the commentators.”

However, Geraldine Cummins shortly took legal action against Bligh Bond to prevent unauthorised publication of her Cleophas scripts. In 1927, she brought out her own edition through Rider.

Despite the financial depression, Spiritualism in London continued to thrive in the early 1930s with new organisations such as the Greater World, the International Institute and the Seekers. The news in *LIGHT* 25 October 1934 must therefore have come as a terrible shock:

¹ The Zodiac Messages:—<http://christianspiritualism.org/messages/Godswillonearth.htm>

² “*The Gospel of Philip the Evangelist*”, Beddow, 46 Anerley Station Road, S.E.

MR. & MRS. P. B. BEDDOW

It was reported in the *Daily Telegraph* on Monday (October 22nd) that Mr. Percival B. Beddow, Editor of the monthly *Spiritual Truth*, his wife and sister in-law, were found dead from gas poisoning in the sewing-room of their home at Anerley Park, Upper Norwood, S. E., on Sunday morning. One of the letters they left behind asked that their bodies might be cremated and that the funeral might take place to-day (Thursday). According to Mr. Basil Beddow, the son, the tragedy was the sequel to various financial difficulties.

A candid friend of Spiritualism at this time was the Jesuit Herbert Thurston, whose work we have often featured in *Psypioneer*. Writing in the weekly journal *The Tablet*, Thurston noted in vol.164, 3rd November 1934:³

SPIRITUALISM AND SUICIDE

The doctrine of Purgatory, which is every year brought home to Catholics by All Souls' Day and our November devotions, is a useful reminder of man's normal sinfulness. Those who take it to heart will find little to attract them in the alluring pictures of the experience of "passing over" which are apt to appeal so strongly to Spiritualists. Most of these descriptions are based upon the supposed communications of discarnate spirits, who profess to have awakened in a world exactly like that which they have quitted, except for the fact that they now find themselves in an atmosphere of brightness, charity and peace. Money troubles, illnesses, animosities, anxieties about the welfare of children and friends, fears for their own future, the disappointments of failure, and so forth—all these things, we are told, have been left behind for ever.

Writing on this subject some few years back, I ventured to express my apprehension that messages expatiating on the happiness of the newly departed were less likely, to bring substantial comfort to desolate survivors than to result in a considerable increase in the statistics of suicide. If a man, I urged, were really persuaded that by taking an overdose of laudanum he would wake up, restored to youth and vigour, in a world very like this, but free from all troubles, the temptation to put an end to present existence would, for many people, prove irresistible.

A tragedy, which seems to be a practical illustration in point, was reported in the newspapers in the course of last week. To avoid any suspicion of taking the facts from a prejudiced source, I quote the account furnished in *Psychic News* for October 27. Here it is:

Spiritualists have been shocked by the tragic passing of Percival B. Beddow, editor of *Spiritual Truth*, a Christian Spiritualist journal. Beddow's body, together with those of his wife and her sister, Miss Emma Mawby, were found in a gas-filled room in their house in Anerley Park, on Sunday (October 21). Miss Mawby was the medium at Beddow's home circle, and also acted as his

³ Pages 559-560

secretary. In the room was found a note which read: "Due to financial worries; we have decided to pass from this world." All three had signed this.

It appears that the coroner's jury brought in a verdict of suicide while of unsound mind; but, on the other hand, it is stated in *Psychic News* that, some weeks earlier, Basil Beddow, the son of the deceased, had an inkling of what was likely to happen. His mother had told him "that they were all contemplating taking their lives, as his father was in such desperate straits." Beddow had been sued for the return of £900, which was said to have been lent him by a Mrs. Kirwan.

No doubt it would be unfair to press the conclusions which are suggested by one particular incident, however deliberate the procedure, and however cold blooded the unanimity of such a pact. We must recognize, in any case, that the statistics of suicide are mounting higher and higher. The proportion of such tragedies per ten thousand of population is almost double the figure at which it stood in the middle of the reign of Queen Victoria. We are continually bewailing the alarming danger to life which results from reckless motor-driving, but few people advert to the fact that the number of fatal road accidents *per annum* is only slightly greater than the number of suicides. In 1931 the suicides (not counting, of course attempted suicides) were 5,092, the fatal road accidents 5,855. Moreover, it must be admitted that suicides are not confined to people of no religion, or to non-Catholics, and there are always a considerable proportion of cases in which the qualification "while of unsound mind" corresponds with facts established by reliable medical evidence. On the other hand, undoubtedly many people who do away with themselves take such precautions as result in a verdict of "found drowned" or "accidental death."

But there is also, I submit, good reason to feel anxious about the part which Spiritualistic communications are playing in this increased prevalence of self destruction. On the front page of this very same number of *Psychic News* an account is printed, with sensational headlines, of the clairvoyance demonstrations given at the Queen's Hall by the famous American medium and lecturer, Arthur Ford. The proofs furnished of the medium's weird knowledge of intimate details connected with deceased friends of members of the audience are said to have been marvellous. These spirits of the dead were represented as actually present in the hall, while Ford interpreted their messages. *Psychic News* recounts one of the incidents thus:

Then came a message of real comfort.

"Someone here wants me to correct the idea in your mind that he might not be happy," said Ford, speaking to the same woman. "He gives the name of Herbert Cohen."

"Yes," said the woman.

"He says, 'Tell my people and my friends that my suicide was not a selfish one in which I left a mess for others to clear up. It was the only possible way out

for me and for those I loved. Therefore, I am not miserable, but happy. I am not bound, but free.’ ”

Again, a little further on, we have another instance in which the medium, addressing one of the audience, said:

I have a feeling of suicide or something like that. He was a brilliant chap, and that is why he committed suicide. He must have been a medical student, or something similar. If you check it, you will find that it was on December 19 that he took his life. He says, “Tell my sister that I am happy.”

Is it too much to say that communications of this kind are a danger to social order? Here is one who professes to speak in the name of what nine-tenths of his auditors believe to be the spirits of the departed dwelling upon another and more enlightened plane. They openly declare that suicide leads to happiness. They imply that the man who died by his own hand did the right thing. It was “the only possible way out.” I do not know whether Mr. Beddow, his wife and his sister-in-law, who were found dead on the morning of October 21, had been present at Mr. Arthur Ford’s demonstration, which took place on October 19. There is, as mentioned above, some evidence that the idea of suicide had been in their minds for two or three weeks previously. But I do maintain that harassed debtors, with ruin staring them in the face, who are assured by what seems to them a marvellous intimation from the other world that suicides are happy there, will all be tempted to think that “the only possible way out” is to take their own lives.

I am far from suggesting that this view of the lawfulness of such counsels of despair is shared by all Spiritualists. On the contrary, I know of many purporting communicators from the beyond who speak strongly of the miserable fate of suicides when they pass over. But the crowds who flock to such a meeting as that of Mr. Arthur Ford are not critical or widely read. They are intent only on the impressions of the moment, and are convinced that they are in contact with good spirits, who will not deceive them. The emotional surroundings, the expression of wonder and relief often heard from those who believe they have received a message, go far to extinguish doubt. In that atmosphere the diametrically opposite teachings imparted elsewhere by other controls to other mediums count for nothing, even if they are known or remembered.

—§—

Maurice Barbanell, who then used to read Catholic newspapers more diligently than many Catholics, made a characteristically pugnacious response to this:

A NEW ATTACK BY FATHER THURSTON

HE SUGGESTS WE ENCOURAGE SUICIDES!

By THE EDITOR⁴

FATHER Herbert Thurston returned to the attack on Spiritualism in *The Tablet* last week.

He started by saying, "The doctrine of Purgatory, which is every year brought home to Catholics by All Souls' Day and our November devotions, is a useful reminder of man's normal sinfulness."

Then he went on to say: "Those who take it to heart will find little to attract them in the alluring pictures of the experience of 'passing over' which are apt to appeal so strongly to Spiritualists."

His article, headed "Spiritualism and Suicide," was an attempt to suggest that spirit messages, which stress a more equitable condition on the Other Side, might be an incentive to suicide.

He quoted from *Psychic News* the case of three suicides, Percival B. Beddow, the editor of *Spiritual Truth*, his wife and her sister.

"IT WOULD BE UNFAIR"

He is good enough to say, "No doubt it would be unfair to press the conclusions which are suggested by one particular incident, however deliberate the procedure, and however cold blooded the unanimity of such a pact."

Then came the indictment, "But there is also, I submit, good reason to feel anxious about the part which Spiritualistic communications are playing in this increased prevalence of self-destruction."

To "prove" his contention, he quoted from the front page of *Psychic News* the account of our Queen's Hall meeting at which Arthur Ford gave clairvoyance.

The Jesuit priest is very ingenuous in describing Ford's clairvoyance. He speaks of it as "The proofs furnished of the medium's weird knowledge of intimate details connected with deceased friends of members of the audience are said to have been marvellous."

⁴ *Psychic News* November 17, 1934

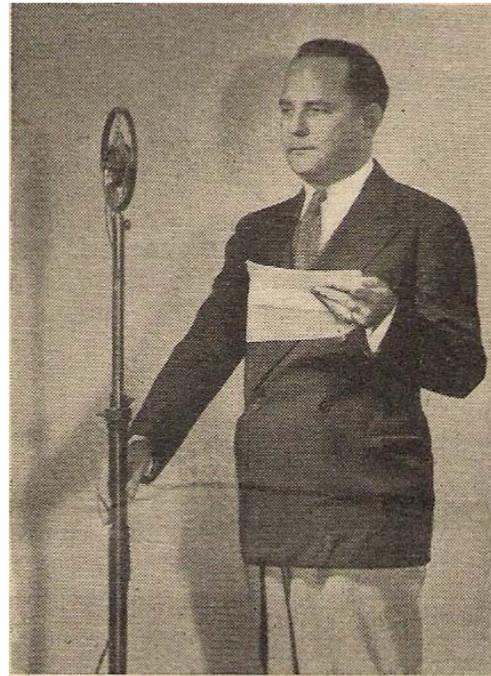
THE SPIRIT MESSAGES

Then Father Thurston quotes two of the messages from suicides, one of whom said, "My suicide was not a selfish one in which I left a mess for others to clear up. It was the only possible way out for me and for those I loved."

The other message was from another suicide who said, "Tell my sister that I am happy."

"Is it too much to say that communications of this kind are a danger to social order?" asks the priest.

Now Arthur Ford as a medium could only tell the hearers what he heard the spirits say. His "weird knowledge" is merely repeating what his psychic faculty enables him to register. He is able to give spirit messages because he is a medium.



Arthur Ford at the microphone.

It is ridiculous to suggest that the spirit world encourages suicides. Its teaching, based upon experience of what happens in the other world – incidentally the only people who know what happens after "death" are the people who live there - is that no human being has the right to take life. For that reason, Spiritualism is opposed to war and to capital punishment.

It cannot be said that all suicides are selfish. We learn from the Other Side that the punishment which automatically follows suicide is not rigorous in the case of people who take their lives for selfless motives. Obviously, the soldier who fights for country cannot be put in the same category as the coward who takes his life to avoid responsibility.

MOTIVE COUNTS

Motive is the predominant factor the spirit world's attitude towards suicide.

Father Thurston does not mention the scores of cases where spirit messages have saved people from taking their lives.

Father Thurston is good enough say, "I am far from suggesting that this view of the lawfulness of such counsels of despair is shared by Spiritualists. On the contrary, I know of many purporting to communicate from beyond who speak strongly of the miserable fate of suicides when they pass over. But the crowds who flock to such a meeting as that of Arthur Ford are not critical or widely read."

THE “DEAD” PRIESTS

I notice that the Jesuit makes reference to the “dead” priests who returned and proved their survival this same meeting. They demonstrated what their Church denies. What has he to say to that?

Besides, why should Spiritualism be blamed because Spiritualists commit suicide? Not so long ago, Father W. Boumans, a Roman Catholic priest fell from a hotel window.

“He seems to have gone violently mad,” said the coroner, “and start running amok, having delusions persecution and fright and pursuit people who had no real existence.”

I would not dream of suggesting that the man went mad because he was a priest.

The other day, a Benedictine monk was cited as co-respondent in the Divorce Court. No one would dream of blaming Rome for this fact.

Besides, isn't the Jesuit priest aware of the healing directed by spirit agency which seeks to save human life?

HIS OWN DOORSTEP

Seeing that Father Thurston talks about our audiences as being “not critical or widely read,” I suggest to him, as I have suggested before, that he turns a little of his attention to his own flock.

How would he explain the following notice, quoted by Dr. Horton, which appeared in a Roman Catholic Church in Mexico?

“Raffle for souls. At the last raffle for souls, the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are for ever released from purgatory.”

Then follow numbers and names. A further notice reads: “Another raffle for souls will be held at this blessed Church of the Redeemer on January 1, at which four bleeding and tortured souls will be rescued from purgatory...Tickets, one dollar. Will you, for the poor sum of one dollar, leave your loved ones to burn in purgatory for ages?”

—§—

There was a further exchange on this subject in *Psychic News*:⁵

ALL OF THEM ARE EVIL SPIRITS!

JESUIT PRIEST'S CURIOUS VIEW OF GOD

BY FATHER THURSTON

I AM reluctant to prolong this correspondence, but when questions are put to me, I have no wish to run away from them.

You ask what I have to say about the dead priests who are stated to have manifested at Mr. Ford's Queen's Hall demonstration. I answer, as I have answered elsewhere in other cases, that they are impersonations. Canon Walsh, according to your report, claimed to have "confirmed and baptised" a woman in the audience. That, as it stands, is nonsense. No one but a bishop can confirm.

On the other hand, those familiar with the literature of Spiritualism will be aware that impersonations and deceptive messages are of constant occurrence. Without going back to Stainton Moses, I appeal to so recent a book as *Death's Door Ajar*, (1934), highly eulogised by Mr. De Brath.

We are told there (pp. 67-68) of "playful spirits" who "can read the secret thoughts of the sitters as easily as an open book," and who "use this clandestine knowledge to pretend that they are relatives or friends, giving proofs which seem to be absolutely convincing."

THE SUICIDES

I do not doubt that Ford's "happy" suicides were impersonations of this class. At any rate, when I study the chapter on the fate of suicides in Dr. Hegy's *Witness Thro' the Centuries*, (1934), I have to conclude that either Ford's spirit informants or those of Hegy must be grievously deceived.

Further, it is interesting to note from Dr. Hegy (p. 143) that it may take a spirit "scores, hundreds or thousands of years" to get out of hell. Let me note, incidentally, that Dr. Hegy is a Jew who has been "brought up strictly in accord with orthodox Judaism" (p.11).

Lastly, the Catholic priest who threw himself out of the window was admittedly out of his mind, and had previously shown many symptoms of his mental state. But I submit that it is absurd to suppose that three people in one family went out of their minds together.

My suggestion is that Beddow was present when the messages from the "happy" suicides were delivered twenty-four hours earlier at the Queen's Hall, or at least that he had heard all account of what had taken place there.

⁵ *Psychic News*, November 24, 1934

BY MAURICE BARBANELL

You can always depend on Father Thurston for a reply. His reply, as reprinted above, is not as vigorous as usual.

He does not deal with the “dead” Roman Catholic priests who were described by Arthur Ford at the Queen’s Hall, and identified by the people to whom the spirit messages were given.

This proved either that the “dead” survive or that the medium had confederates in the audience, a suggestion that Father Thurston would not make.

It is ridiculous to suggest that only impersonating spirits can get through. This would mean that God, Who is the Father of love and wisdom, withholds the spirits who could comfort mourners and allows them to be impersonated. If Father Thurston believes that God would be so callous, no Spiritualist does.

His suggestion that Beddow heard about the Queen’s Hall messages and then committed suicide is ridiculous. I venture to assert that Father Thurston could not offer one shred of proof in support of his statement. Until he can, he has no right to make such statements.

I think Father Thurston will admit that we have treated him very generously. I doubt whether one Roman Catholic journal would have permitted us to reply in their columns to the extent of the hospitality that we have given him in *Psychic News*.

The quotations without the context of one or two extracts from Stanley de Brath or Dr. Hegy does not help Father Thurston. He quotes them to suggest that they are in agreement with him.

They are both Spiritualists who became convinced of survival through their own inquiries, an attitude which I am sure Father Thurston does not support.

In the current issue of *The Month*, Father Thurston returns to the attack and devotes quite a lot of space to myself. He mentions my quotation of “a long extract from the more lurid pages of *Hell Opened to Christians*, an Italian work of the seventeenth century, which was translated into English a great number of years ago.”

I would like to tell Father Thurston that I have now a 1933 edition of this booklet.

Of course, he will reply, as he has already told us, that it is circulated in Ireland and not in England. I am sure they would not dare to try and frighten English people with these lurid pictures and ridiculous stories.

QUOTING TEXTS

The priest then goes on to quote texts from the New Testament, which refer to Hell, and asks this question, “Does Mr. Barbanell then consider that the words of the Gospels prove Our Lord Himself to have been ‘uncritical and uneducated’?”

As this is a direct question to me, I must answer it. My answer is quite simple. If Father Thurston can prove that Jesus uttered these words, I will express an opinion on them.

He also deals with the advertisements I cited from Roman Catholic journals. In one case, he regrets that terms are used “which are liable to ... misconception.”

I notice, however, he omits to refer to one of the most glaring advertisements, the one that says: “Our Lord revealed to St. Teresa that ‘anyone asking any favour in the name of St. Peter of Alcantara would be immediately heard.’ The truth of this wonderful revelation, recorded in the Roman Breviary, is confirmed by the innumerable favours of all kinds obtained by the clients of this Great Saint.”

Anyway, this long controversy has proved one point. The only criterion that interests Spiritualists is that of fact. Rome cites her “authority.”

Our whole case rests on the operation of natural laws which enable us to receive evidence from our beloved “dead” proving that they are still alive.

These communications all stress that each one of us must strive to live the best life we can. Father Thurston says that these messages come from impersonating spirits. If evil spirits tell you to live the highest life that you can, Spiritualism must have converted the Devil!

—§—

Thurston did not forget this case, and it was one of those he mentioned in his later series of four articles about knotty points in Spiritualism in *The Month*, 1938.

Whether anyone else remembered the Beddow tragedy, further research (e.g. in GWCSL archives) may show.

Was *Psychic News* inadvertently a cause of these deaths? On arrival in 1932, PN became the brand leader of Spiritualist weekly newspapers. Very possibly it had an adverse affect on the circulation and advertising revenue of *Spiritual Truth*, exacerbating its losses. In 1935, another paper, the *International Psychic Gazette* (founded 1912) also perished.

Appendix

Arthur Ford

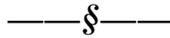
We have several times already touched on the work of Arthur Ford,⁶ which has been especially illuminated by his friend and biographer Canon Rauscher. Just to recap, there is the biography by Spraggett and Rauscher *Arthur Ford, the man who talked with the dead*; and some additional disclosures in Rauscher *The Spiritual Frontier*.

Rauscher has also written an indispensable monograph: *The Houdini Code Mystery. A Spirit Secret Solved*, (2000).

The last days of Ford are covered in Rauscher's wide-ranging autobiographical work *Religion, Magic and the Supernatural*.⁷

For the relationship between Ford and his guide Fletcher, see also A. Robert Smith's biography of Edgar Cayce's son *Hugh Lynn Cayce: About My Father's Business*.

Leslie Price



⁶ Arthur Ford 1897c – 1971:—There is uncertainty about his date of birth. Canon Rauscher, who knew him well, prefers on balance 1897, with January 8 as the date. The death certificate gives 1896, but those who completed it may not have been fully informed. Ford made history in Australia in 1937, with the first broadcast of spirit messages' (the photograph inserted above is taken from this broadcast), see: *Psypioneer* Vol. 3, No.10:—*Arthur Ford makes Psychic History in Australia – Psychic News*, pages 234-239:—<http://www.woodlandway.org/PDF/PP3.10October07.pdf>

⁷ See *Psypioneer* Vol.3, No.2:—*On the Spiritual Frontier in America – Book Review Leslie Price*, pages 32-34:—<http://www.woodlandway.org/PDF/PP3.2February07.pdf> - See also:—*Knowing Arthur Ford by W.V. Rauscher*, pages 68-73, Vol.1, No.8:—http://www.woodlandway.org/PDF/Leslie_Price_PP8.pdf

The Physical Phenomena of the Past

An Historical Survey

The Two Worlds:—⁸

The Rap—“God’s Telegraph”

By W. Leslie Curnow, B.A.—⁹

[**Introductory Note by Psypioneer**:—Leslie Curnow wrote *An Historical Survey* especially for *The Two Worlds*, which was serialised weekly. Some of this material will cover well-trodden ground for readers, but on the whole brings forth much long lost material. The full serialisation will continue in Psypioneer. Curnow has already been featured in the August 2009 issue of Psypioneer; *Conan Doyle’s Australian Helper- Leslie Curnow*.¹⁰]

~~~~~

A RAP that sounded in the year 1848 at Hydesville, an American village, has gone on ever since reverberating round the world. Its coming was predicted ten years previously, as well as the fact—how grotesque it seemed!—that it was to echo down the corridors of time, and was destined to effect a mighty revolution.

The simple folk who first took an interest in this phenomenon—sturdy pioneers, though they knew it not—were called Rappers, just as at an earlier stage another band of noble pioneers who experienced psychic manifestations were known as Quakers, and yet another band as Shakers.

What a rich field for psychic investigation a study of the Shakers reveals! In 1830 they were familiar with spiritual manifestations occurring amongst themselves that were not known to the world until many years later. It was about 1838 that the Shakers received from a spirit source the definite prediction of a world manifestation of spiritual activity that was to start ten years later. As we know, it duly happened at Hydesville in 1848. All should read that remarkable book, *The Autobiography of a Shaker*, by Elder Frederick W. Evans, published in Glasgow in 1888. He says that the spirits declared again and again that when they had completed their work among the Shakers “they would do a work in the world of such magnitude that not a palace nor a hamlet upon earth should remain unvisited by them.” True enough to-day surely.

---

<sup>8</sup> *The Two Worlds*, Friday October 10, 1924 Front page, continued on pages 562-563.

<sup>9</sup> Member of the Society for Psychical Research, and late Assistant Editor of “Light.” (*Two Worlds* reference)

<sup>10</sup> Volume 5. No. 8, pages 270-279:—<http://www.woodlandway.org/PDF/PP5.8August09.pdf>

Then, soon after the manifestations started with the Fox girls, these mediums were told by the spirits, “You must proclaim these truths to the world. This is the dawning of a new era.”<sup>11</sup> Are we not now in the full flush of that dawn?

And the “new era” started with a Rap!

How mean and paltry a method of rending the veil, of getting in touch with the Great Beyond! How petty and puerile a way of communicating with “our sacred dead”!

Yes, as mean and paltry as watching the twitching of a frog’s leg or the steam forcing up the lid of a boiling kettle. Yet the first gave us electricity, and the second the railway and the steamship.

The Rap has done far more. It has brought us in close touch with another grand and mysterious world, or, to express it better (after Sir Oliver Lodge), it has revealed to us the momentous fact of the daily intermingling of the two parts of one great world. It is all a matter of how one views it. The Fox girls, in their simple trust, and with wonderful prophetic vision called the Rap “God’s Telegraph”—a beautiful description.

How, in a single article, can one expect to cover the field of Rapping phenomena? Frankly, it cannot be done. A whole book could be written on the single experiences of the Fox sisters. In the series of articles, of which this is the first, devoted to a survey of some of the chief Physical Phenomena of Spiritualism, an effort will be made to indicate as far as possible what has occurred in each branch of the subject. In this way we hope to treat, among other things, Lights (or Luminous Phenomena), Automatic Drawing and Panting, Scents, Levitation, Fire Tests, Apports, Music, Movements of objects, Voices, and Materialisation.

## EARLY RAPS

A chapter could be filled with a mere list of instances of Rappings that happened before the Hydesville incident in 1848. One that is a favourite case of mine, because of its dramatic character, its law suit that extended over two years and its abundance of witnesses, is the famous Molesworth Case in Edinburgh in 1835. Those interested will find full particulars in Mrs. Crowe’s *Night Side of Nature*, vol. ii., pages 292-4, and Rogers’ *Philosophy of Mysterious Rappings*, pages 48-49. Briefly, Captain Molesworth, the occupant of the house, tore up flooring boards and fired his gun at the walls in his efforts to discover who or what was causing the raps and noises with which he was troubled; and the owner sued him for damages.

The Senior Partners (as some students love to call them) or the “unseen operators,” as Dr. W. J. Crawford named them, have had a plaguey time with us poor, stupid humans, and they have shown inexhaustible patience. Let us take three illustrations. In each there is the

---

<sup>11</sup> This quote can be found in Leah Underhill’s book, *The Missing Link*, 1885, pages 48-49, and is quoted in:—*The Failure of Spiritualism in the Past* - Herbert Thurston, pages 49-56 - see *Psypioneer* Vol. 3. No. 3:—<http://www.woodlandway.org/PDF/PP3.3March07.pdf>

same method (by Raps), and in each the same apparent failure to achieve the end they had in view.

(1) 1661-1663.—At the home of Mr. John Mompesson, of Tedworth (Wilts), where drumming and noises occurred over a period of two years the unseen intelligences were asked to give “three knocks and no more,” which was done: then “five knocks” which was also done.

(2) 1716.—At the Wesley home at Epworth Parsonage, Samuel Wesley knocked with his stick against the joists of the kitchen, and “It answered me as often as and loud as I knocked.”

(3) 1835.—At Captain Molesworth’s house, near Edinburgh, correct answers were supplied by Raps to questions that could be expressed numerically, as, “How many people are there in this room?”

Many more cases of the same kind might be cited, but these are sufficiently illustrative. Confining ourselves to these cases, we see that the unseen operators had achieved an exactly similar result in nearly 200 years. But the only result was a nine days’ wonder. Then they tried again in 1848 with the Fox family. In the previous instances they had experimented with people of position in the world. Now they came to the very lowly and obscure, and here at last they GOT THROUGH. They had tried among millions before they found the right vessels. The “weak things of the world” were chosen to “put to shame those that are wise.”

Many might say with Fenimore Cooper, the novelist, on his death-bed, “Tell the Fox Family I bless them . . . They have prepared me for this hour.”

## RAPPING MEDIUMS

After Hydesville a furore was created, and many in America who were led to experiment found themselves possessed of mediumistic powers. The first of these Rapping mediums were Mrs. Sarah A. Tamlin and Mrs. Benedict,<sup>12</sup> both highly endowed psychically, particulars of whom will be found in Capron’s *Modern Spiritualism: Its Facts and Fanaticisms*, Boston, 1855.

---

<sup>12</sup> After the Rochester investigations (Capron inputs the incorrect year for Corinthian Hall as 1848 rather than 1849) Catharine Fox went to stay with the Caprons at Auburn for further investigations. It was here Mrs. Sarah A. Tamlin witnessed Kate’s mediumship, and after Kate’s visit Tamlin, a lady about thirty-six, a member of the Methodist Episcopal church, became a new rapping medium, which soon expanded to other physical manifestations. Capron declared she was the first medium; “... *the guitar, or other musical instrument, was ever played, without contact, so as to recognise tunes.*” Just after Tamlin, sounds started at the family of Mr. D.D.T. Bededict; this connection would bring about the *Auburn Circle*, later called *The Apostolic Circle*. Soon after its formation it was claimed they received communications directly from the spirits of the first Christian Apostles. This can be read in Emma Hardinge’s, *Modern American Spiritualism*, Chapter V, pages 55-60 available on line:—

<http://www.google.com/search?tbo=p&tbm=bks&q=inauthor:emma+inauthor:hardinge+inauthor:britten&num=10>

The first medium for the Raps in England was Mrs. Maria B. Hayden,<sup>13</sup> though there is a single mention (*British Spiritual Telegraph*, vol. iii., pages 55-6) of Mrs. Mary Marshall, afterwards well known as a wonderful Rapping medium, in 1835<sup>14</sup> [see end of article]. Mrs. Hayden arrived in London from the United States in 1852, and the story of her brief visit of a year is a fascinating one. We can only mention here the two very notable converts she made—Professor Augustus De Morgan, the eminent mathematician and author, and Robert Owen, Socialist and reformer, the former to the facts, and the latter to both the facts and the philosophy of Spiritualism. De Morgan, in the clever and striking preface he wrote to his wife's book, *From Matter to Spirit*, 1863, tells how he obtained, through Mrs. Hayden, correct answers by Raps to mental questions. He sent a distinguished man friend, who, on obtaining a similar result, confessed that he was "awe-struck."

Next comes Daniel Douglas Home. Raps were only an incident in his wonderful mediumship, but they occurred almost continuously in his presence. As the books written by Home and his widow, in which full particulars are given, are obtainable, we forgo description, and pass to less accessible data.

Catherine (or Kate) Fox, the youngest of the three Fox sisters, was pre-eminent in producing Raps. She came to London in 1871.

Mrs. Everitt was another fine medium (private) for Raps.<sup>15</sup> My friend Mr. David Gow (Editor of "Light"),<sup>16</sup> who knew her well, has described to me many of the phenomena he witnessed, and there are published accounts of raps in her presence in such odd places as in a church, in a theatre, in a railway train, and when riding in a cab through London streets. I have also heard Mr. Henry Withall<sup>17</sup> tell similar stories about her, Edmund Dawson Rogers, in his *Life and Experiences*, gives a good account of Mrs. Everitt.<sup>18</sup>

---

<sup>13</sup> We have published the original reports as given at the time, see *Psypioneer* Vol. 2, No. 10:—*Mrs. Hayden's visit to England in 1852-3 and the Conversion of Robert Owen* – PJG, pages 212-230. Also, use our on line search engine, key word Hayden:—<http://www.woodlandway.org/PDF/PP2.10October06.pdf>

<sup>14</sup> This date would be incorrect, see article on Mrs. Marshall which follows.

<sup>15</sup> See *Psypioneer* Vol. 3. No. 3:—*Early Spiritualism in England Continued: - Mediumship of Mrs. Everitt*, pages 61-64:—<http://www.woodlandway.org/PDF/PP3.3March07.pdf>

<sup>16</sup> David Gow was editor of *Light* January 1914-April 1931, when he took up the position as advisory editor which he held for 18 months, retiring due to poor health (Gow died November 2nd, 1939 age 73). Gow's replacement was found by Ernest Oaten, editor of the *Two Worlds*: George Henderson Lethem, who took over on April 20th, 1931.

<sup>17</sup> *Psypioneer* Vol. 7. No. 8:—The late Mr. Henry Withall – Dawson Rogers, pages 246-250:—<http://www.woodlandway.org/PDF/PP7.8August2011.pdf>

<sup>18</sup> *Psypioneer* Vol. 5. No. 2:—*Reminiscences of a remarkable medium* – H. A. Dallas, pages 59-63:—<http://www.woodlandway.org/PDF/PP5.2February09.pdf>

## A PERSONAL EXPERIENCE

How vivid are the personal experiences, and how convincing! Though what happens to us may be insignificant compared with something of the same kind that has occurred elsewhere, yet our tiny blade of grass is more to us than a whole forest of giant trees. So I am tempted to related how Raps came to me when all alone.

In my study at the Hampden Club last year late at night, when all was still, I was writing at my desk when I thought I detected a wee sound on the table in front of me. I am always on my guard against letting myself imagine the presence of “spirits” in every crack of furniture or rattle of a window, so I dismissed this sound as probably due to a rustling of papers with which my table is usually covered. As I went on writing the sound became more definite—a succession of little taps. In front of me lay an empty cardboard box that had held fifty cigarettes, and a tiny fusillade appearing to come from that direction, I place the box to my ear. Quite distinct came a rain of light blows, such as the point of a lead pencil would make. I mentally asked, “Rap three times,” and three raps were given in response. I repeated this several times, asking for different numbers, and each time received the number I asked for. I replaced the cigarette box in the original position and went on writing, and from time to time I could hear the fairy tattoo, which seemed to say, “We are here! All is well.” As I was engaged in “their” work, it is possible that spirit presences sought in this way to make themselves known. At other times I have heard loud raps on the chair alongside my bed after retiring, but the little incident of the cardboard box remains my most convincing experience of this kind.

## CHARACTER OF RAPS

It is clear that in the phenomenon of Raps we are seeing the operation of some higher physics or chemistry, at present beyond our ken. Here are some of the descriptions.

“As if a heavy piece of artillery had been discharged in the vicinity” (Leah Underhill).

“Not unlike distant thunder or the discharge of artillery” (*Spiritual Magazine*)

“Some delicate as the ticking of a watch, others as loud as if made by kicks of horses” (*Spiritual Magazine*)

“A succession of raps all over the table, like a pelting shower of rain” (Mrs. Hayden).

“I was received with a chorus of raps such as fifty hammers, all striking rapidly, could hardly produce” (Cromwell Varley, with Kate Fox).

But the best account of all comes from Sir William Crookes. He writes (*Researches in the Phenomena of Spiritualism*, 1874, pages 86-87):—

“The popular name of “Raps conveys a very erroneous impression of this class of phenomena. At different times during my experiments I have heard delicate ticks, as with

the point of a pin, a cascade of sharp sounds as from an induction coil in full work; a cracking like that heard when a frictional machine is at work, sounds like scratching, the twittering as of a bird, etc.

“These sounds are noticed with almost every medium, each having a special peculiarity; they are more varied with Mr Home, but for power and certainty I have met with no one who at all approached Miss Kate Fox. . . It only seems necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off.

“In this manner I have heard them in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane, a tambourine, on a roof of a cab, and on the floor of a theatre. Moreover, actual contact is not always necessary. I have had these sounds proceeding from the floor, walls, etc., when the medium’s hands and feet were held, when she was standing on a chair, when she was suspended in a swing from the ceiling, when she was enclosed in a wire cage, and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon, I have felt them on my own shoulder and under my own hands. I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner.

“With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that they were true objective occurrences, not produced by trickery or mechanical means.”

## HOW PRODUCED

Ectoplasm is probably the material used in the production of Raps. Dr. Eugene Crowell (*The Spirit World*, Page 186) says they are done by the action of materialised hands. Dale Owen (*Debateable Land*, page 270), under the intriguing caption of “Seeing Raps,” describes how he saw them produced by “spirit lights,” striking the floor or the table. These lights, we now know, are probably of ectoplasmic formation. He says of such a light: “It rose and fell, as a hammer would, with which one was striking against the floor.” At each stroke a loud rap was heard. “It was exactly as if an invisible hand held an illuminated hammer and pounded with it.” Similar testimony is given by Signor, a well-known investigator of the early days. Speaking of a seance with Mrs. Jencken (Kate Fox), he says (*Light*, 1883, page 570) “A beautiful spirit light was also brought into the room by the materialised hand of a spirit dear to the host. With that light the spirit touched the sitters, rapping with it answers to questions.” Another case of just the same kind is related by Benjamin Coleman, another early investigator.

## THE WEDDING RAPS

My way sometimes takes me along Marylebone-road, and I never pass the Parish Church, where the marriage of Catharine Fox and Mr. H. D. Jencken (barrister-at-law) was celebrated, without recalling with emotion the scene at the subsequent wedding breakfast when the unseen spirit guests rapped merrily all about the room, and tipped the festal board.<sup>19</sup>

(TO BE CONTINUED)

[This will be continued next year - Ed. Psypioneer]

—§—

## Mrs. Mary Marshall

### First English public medium

Leslie Curnow states above that Mrs. Mary Marshall, was a well known Rapping medium, and we can clearly note, by flicking through old journals and reference books that Mrs. Marshall appears regularly as a physical medium and is quoted as the first professional English public medium.

### DEATH AND FUNERAL OF MRS. MARSHALL

*The Medium and Daybreak*:—<sup>20</sup>

A few days ago we were informed by Mrs. Tebb, a lady who is so active in every good work, that Mrs. Marshall was very ill, and almost destitute. Some needful help was immediately afforded, and a private subscription for her relief was set on foot, to which Mrs. Berry and others subscribed as soon as it was introduced to them. In the midst of this work it was reported that Mrs. Marshall passed away on Friday evening last, but the effort to obtain funds was continued with the view of meeting the funeral expenses.

The interment took place at Paddington Cemetery on Wednesday. The coffin was conveyed in a hearse, and in the mourning coach which followed were Mr. Thomas Sherratt, Mr. W. Wallace, missionary medium,<sup>21</sup> and Mr. J. Burns, of

---

<sup>19</sup> Psypioneer Vol. 5. No. 9:—*Marriage of Miss Kate Fox – The Spiritualist*, pages 292-293:—  
<http://www.woodlandway.org/PDF/PP5.9September09.pdf>

<sup>20</sup> *The Medium and Daybreak*, February 19, 1875 page 124.

<sup>21</sup> William Wallace (1815-1900), who was usually referred to as the “Pioneer Missionary Medium,” was the longest serving English medium, becoming involved in Spiritualism in 1853 (started in Mesmerism in 1840), until his death 1900. He was the uncle of Edward W. Wallis: “*although his name is spelt differently—a difference I cannot account for*” stated Wallis in *The Story of my Life*, published in the *Medium and Daybreak* June 5th, 1885.

the Spiritual Institution. There was no opportunity for giving the funeral publicity, or no doubt a number of friends would have assembled at the grave. The dissenters service was read by the clergyman attached to the cemetery, and as the sun shone out brightly in the bitterly cold afternoon the coffin was lowered into grave No. 4,004 of the unconsecrated ground. All ceremony, except that of the most routine kind, was dispensed with, which rendered the act as much in accordance with the spiritualistic idea as possible, for it was no use to make an oration to the bleak winds.

Thus the faithful servant of the spirit, deserted by all that the world could bestow, was buried by her brethren in a faith better than the gilding and trappings of earth, and the wreath of immortelles which Mr. Sherratt kindly placed on the coffin will be supplemented by the sympathetic regrets of thousands of Spiritualists in various parts of the world.

The released spirit was described as standing behind Mr. Burns at a seance on Tuesday evening. She held in her hand a peach as a test. Many years ago Mr. and Mrs. Burns attended a dark seance at Mrs. Marshall's, when a peach was placed in Mrs. Burns's hand by the spirit. Mr. Wallace was also controlled by Mrs. Marshall before the funeral started. The spirit spoke cheerfully of the occasion as her wedding-day, and made the little party stand up and join hands with those of the medium. Next week we hope to give some particulars of Mrs. Marshall's career as a medium.

The next issue of *Medium and Daybreak* continues:

### **THE LATE MRS. MARSHALL**

*The Medium and Daybreak:—*<sup>22</sup>

A lady who was an old friend of Mrs. Marshall, and who desires to be known by the name of "Ruth," sends through a friend some particulars of the early history of the deceased medium, who was seventy-five years of age when she died. "Ruth" prefaces her notes by a few remarks on the state of England at the advent of the present century, when war, taxes, idiotic ruler, and dissolute court nearly distracted the population, and gave rise to a form of mental excitement, which presented not a few spiritual features. "Ruth" says, "A few years before the entrance of this century many individuals were famous for spiritual powers, and were much resorted to by the nobility and professionals, &c., &c., wondering what these spirit-dictation could be, and wherewithal they would lead.

---

<sup>22</sup> *The Medium and Daybreak*, February 26, 1875 page 133.

Thousands flocked as to fortune-tellers, profusely giving their money to hear a prophecy concerning themselves, &c., &c., so that the sensations upon spiritual visitations in England, and especially in London, was a great feature of that period. Spirit-drawings, prophecies, voices, raps, and clairvoyance were well known, and multitudes sought instruction in this way.”

The hilarious, social, and sometimes bibulous characteristics of these mediumistic groups are then dwelt upon, and “Ruth” proceeds to give some particulars respecting the old lady who has recently passed away:—

“Mrs. Marshall’s parents lived in the East End of London. Her father was connected with the merchant shipping, and brought much that way at that time highly interesting from foreign parts to his family. The mother, a careful, devoted creature, became much astonished and often bewildered with the conduct of her infant daughter Mary Anne.

“When at an age to talk this child often predicted her fathers voyages, and often made astonishing declarations of events she said she saw, heard, or knew, when no one around her could understand the source from which all this was derived. Her sister also constantly saw spirit-forms, and spoke from spirit-control respecting various events. Mr. Marshall was by trade a cooper, and lived in the city, near Thames Street. His house was a centre for conviviality. Many of our public journalists were frequently to be found there. Hospitality and most extraordinary information went hand in hand there, and no reserve or holding back was the practice. Whoever chanced to drop in was welcome; strangers went away informed; and those who were regular visitors always found a round table with creaturely supports, and all heartily welcomed.

“This went on up to the year 1856, when Mr. Marshall passed away after a few days’ illness, during which I visited him, and also attended the funeral at Bethnal Green. He was with us in spirit.

“From that date Mrs. Marshall’s career has been well known, and able pens can testify to her labours in her mission.

“One feature of her when a girl, I should like to mention. Mrs. Marshall was a very industrious and ingenious needlewoman. She supported herself in very early life at embroidery. Fashion then required muslin dresses to be worked with sprigs. She had spirit-guidance to many a tasty pattern, which sold well and secured to her West End employers, so that she was always famous among business people, being always active and never at a loss, never hiding the spirit - directions she received.”

—§—

Biographical information on this celebrated medium is greatly lacking and she is usually referred to just as Mrs. Marshall. Mary Marshall died on 12th, February 1875; according to her obituary her husband died in 1856 at this time Mary Marshall started her career as a public physical medium. She was highly praised at the first Spiritualist Convention at Darlington in 1865, later at the Liverpool Conference in 1873<sup>23</sup>. A story was referred to by Mr. Benjamin Coleman—"he once entered a police-court and by technical objections rescued Mrs. Marshall, the medium, from the clutches of law, and from people who were persecuting her because of their ignorance of Spiritualism."<sup>24</sup>

Sir Arthur Conan Doyle in his *The History of Spiritualism* notes:—<sup>25</sup>

Mrs. Mary Marshall (died 1875), who was the first English public medium, was the channel for voices coming from John King and others. In London in 1869 Mr. W. H. Harrison, editor of *The Spiritualist*, conducted exhaustive tests with her. As the early Spiritualists were supposed to be people who were easily imposed upon, it is interesting to note his careful scrutiny. He says,<sup>26</sup> speaking of Mrs. Mary Marshall:

"Tables and chairs moved about in daylight, and sometimes rose from the ground, whilst at the dark seances voices were heard, and luminous manifestations seen; all these things purported to come from spirits. I therefore resolved to be a constant visitor at the séances and to stick at the work till I either discovered the assertions to be true, or detected the imposture with sufficient accuracy and certainty to expose it in the presence of witnesses, and to be able to publish the facts with complete sectional drawings of the apparatus used.

The voice calling itself "John King" is backed by an intelligence apparently entirely different in kind from that of Mr. or Mrs. Marshall. However, I privately assumed that Mr. Marshall did the voice, and by attending a few séances found that it was a common thing for Mr. Marshall and John King to speak at the same time, so I was obliged to throw over that theory.

Next I assumed that Mrs. Marshall did it, till one evening I sat next her; she was on my right-hand side, I had hold of her hand and arm, and John King came and talked into my left ear, Mrs. Marshall being perfectly motionless all the time, so over went the other theory. Next, I assumed that a confederate among

---

<sup>23</sup> This resulted in the formation of a National Association, later called the British National Association of Spiritualists (BNAS)

<sup>24</sup> If Marshall was detained under the Vagrancy Act, this would be the first known *tentative* case. At present the first to be arrested and charged under this act, is Henry Slade in 1876.

<sup>25</sup> *The History of Spiritualism*, by Sir Arthur Conan Doyle (originally published in 1926), Psychic Press Ltd, London 1989, pages 153-154, Vol 2.

<sup>26</sup> *The Spiritualist*, Vol 1, p. 38.

the visitors to the circle did John King's voice, so had a séance with Mr. and Mrs. Marshall alone; John was there, and talked for an hour.

Lastly, I assumed that a concealed confederate did the voice, so attended two séances where Mrs. Marshall was present among strangers to her, in a strange house, and again John King was as lively as ever.

Finally, on Thursday evening December 30th, 1869, John King came and talked to eleven persons at Mrs. C. Berry's circle, in the absence of Mr. and Mrs. Marshall, the medium being Mrs. Perrin.<sup>27</sup> ”

While Mr. Harrison satisfied himself in this way that no human being present produced the voices, he does not mention—what was the case—that the voices often gave internal proofs of identity such as neither the medium nor a confederate could have supplied.

—§—

### **It all appears on the surface easy sailing and straight forward, but to which Mrs. Marshall are they referring?**

In *Psypioneer* 2008<sup>28</sup> we published “Biographical Sketch – Robert Cooper.” Cooper stated: “*Mr. Home, Mrs. Marshall, and her niece Mary, were the best known mediums at the time, but Mr. Home was only accessible to the select few*”.

Taking up this lead we can in fact find that her niece is also called Mrs. Mary Marshall, Catherine Berry in her book *Experiences in Spiritualism*,<sup>29</sup> helps the reader by mentioning in the seance reports, the celebrated medium Mary Marshall, and Mary Marshall the younger - i.e., her niece - and her husband. I have come across other references also to this effect. The Marshalls' held seances singularly and jointly, which can be referenced back to at least the mid 1860's - which then reveals another stumbling block!

---

<sup>27</sup> Mrs Perrin, formerly Miss Price.

<sup>28</sup> See Volume 4. No. 12:—*Mr. Robert Cooper – Paul J. Gaunt*, pages 278-301:—  
<http://www.woodlandway.org/PDF/PP4.12December08.pdf>

<sup>29</sup> *Experiences in Spiritualism: A Record of Extraordinary Phenomena Witnessed Through the Most Powerful Mediums* by Catherine Berry. James Burns, London 1876 (second edition enlarged). Available by Kessinger Publishing Legacy Reprints

*The Spiritual Magazine*, 1866:—<sup>30</sup>

The well-known mediums, Mrs. Marshall and her daughter-in-law, Mrs. Mary Marshall, reside at 7, Bristol-gardens, Maida-hill.

I [Benjamin Coleman] have known these persons, mother and daughter, for more than ten years: they are not educated women, but they are respectable in their conduct, unobtrusive in their manners, kindly in their dispositions, and, before they were so much sought after by persons in search of spiritual evidence, extremely industrious; obtaining their livelihood as workers in hair, which trade they have abandoned only, since the younger Mrs. Marshall became fully developed as a spiritual test-medium for physical manifestations. Many hundreds of visitors of the higher classes of London society, who have become familiar, through the Marshalls' mediumship, with spiritual phenomena, will, I am sure, attest all that I say of them.

—§—

We can note that Coleman also refers to the younger Mary as her daughter, other reports also state this. They also resided together, that is Marshall senior, Mary Marshall and husband. None of this would have come about if I had found Mrs. Marshall senior's obituary first, which would fit into Doyle's report. However, the obituary I first found was for 1884 conflicting with Doyle's date of 1875!

## OBITUARY

*The Medium and Daybreak*:—<sup>31</sup>

MRS. MARY MARSHALL.

This first of all English physical mediums passed away on January 25, 1884. While still young and living with the elder Mrs. Marshall (whose son she married, and who passed away less than a year before his wife), she developed great powers of physical mediumship, and being most attractive in appearance, she was greatly respected by many of the early investigators. At her seance at Bristol Gardens, we first heard the spirit voice, and our companion, a clairvoyant, saw the spirit well. "John King"<sup>32</sup> asked our friend to hold out her

---

<sup>30</sup> *The Spiritual Magazine*, February 1866, under the heading:—*Mr. Sothern in a Farce at the Maida-hill Circle*, page 55 - key word; Mary Marshall:—[http://books.google.co.uk/books?id=JvkDAAAQAAJ&oe=UTF-8&redir\\_esc=y](http://books.google.co.uk/books?id=JvkDAAAQAAJ&oe=UTF-8&redir_esc=y) .We can note in this report the Marshalls' fee at this time was 5s. each; also Mr. Marshall was present.

<sup>31</sup> *The Medium and Daybreak*, February 22nd, 1884, page 120.

<sup>32</sup> We can note in Catherine Berry book, *Experiences in Spiritualism* (see footnote 29) page 187-189, **Mrs. Mary Marshall the younger**: SPIRIT PHOTOGRAPHY. My first experience in spirit photography was on the 19th April, 1872. I went to the studio of Mr. Hudson, 177 Holloway Road, accompanied by Mrs. Mary Marshall. She called for me early one morning, and we agreed that we would not give our names to the photographer, but wait the result. He was engaged when we arrived, but, after waiting half-an-hour, his

hand. Though it was a dark seance, she saw a luminous spirit-hand extended towards her, and it gave her a peach, which we carried home. The remarkable manifestations were without doubt genuine, as circumstances proved them to be. Many could tell similar tales of her remarkable powers; and many an earnest mind has been and is filled with grateful recollections of the work of the Spirit done through this pioneer medium. May the Father extend to her who has left us, a haven of blissful rest, which the turmoil of physical existence so frequently renders impossible in this outer sphere.

—§—

## What can we conclude?

It would appear that the two Mary Marshalls have not been correctly accounted for; both mediums have sometimes been rolled into one! General references like the *Encyclopedia of Occultism and Parapsychology*,<sup>33</sup> state:

### Marshall, Mrs. Mary (1842-1884)

The first British professional medium [...].

... From 1867 she held sittings for direct voice in which “John King” manifested. In her first seances she was assisted by her niece and occasionally by her young son. Her husband developed drawing mediumship.

It would be correct to state that Mrs. Mary Marshall senior was the celebrated rapping medium, and declared the first public medium who died in 1875. It would appear according to the obituary, and the 1866 *Spiritual Magazine* (as quoted earlier), that the younger Mrs. Mary Marshall was married to the elder’s son and as references state the younger was the senior’s niece, perhaps being the daughter of one of Mr. Marshall senior’s siblings. The relationship between Mrs Marshall senior and her niece is further illustrated in T.P. Barkas’ 1862 book:—<sup>34</sup>

---

daughter asked us to go to his studio, situated in the middle of the garden. I proposed that Mrs. Marshall should sit first. She did so, taking her seat where she liked, and I posing her. The first plate came out blank, *i.e.*, no spirit form appeared on it. She sat again with a similar result, and was about taking her seat for the third and last time, as she said, when the spirit “John King” told her not to sit against the studio, but to invite Hudson to her own house and then she would get a good photograph. Of course, this made Mr. Hudson open his eyes, and look as only a man can look when he hears a spirit voice for the first time. “John” talked with us for some time, and then took my seat, Mrs. Marshall sitting behind the screen as medium. A spirit appeared on the first plate standing by my side. The face was well developed, and particularly handsome, but the eyes were shut.

<sup>33</sup> *Encyclopedia of Occultism and Parapsychology*, third edition edited by Leslie S. Shepard. Gale Research Inc, 1991, page 1031. See:—

<sup>34</sup> *Outlines of Investigations into Modern Spiritualism*, by T.P. [Thomas Pallister] Barkas, 1862. The quote is taken from page 6 re: - his first séance on Tuesday 18th, September 1860, the next séance he attended the day after, Mr. Benjamin Coleman was in attendance.

I went to the residence of the mediums, in company with a gentleman who lodged at the same boarding house with myself. We reached their place of abode about eight o'clock. The house is located in a poor neighbourhood, and the mediums—who are poor—occupied two rooms on the second floor. On entering the room, we found assembled the two mediums, one a stout and unintellectual-looking lady, about sixty years of age, and the other her niece, a married lady, apparently about twenty-one years of age, but neither very quick nor intelligent. I remarked, on entering the room, that we were come to observe spiritual manifestations, and would be glad to be allowed to remain as spectators. The older medium, whom I shall for the future notice as Mrs. M., said, "You are quite welcome."

—§—

The result of this confusion would mean that some historic works are incorrect, inasmuch as the two mediums are not distinguished; the article cited by Doyle, would in all probability be about Mrs Mary Marshall the daughter-in law, and not the elder as the article implies by the death date.

This conclusion is by no means definitive. But unless other material comes to light with a more detailed account of the two Mrs. Marshall's relationship, informed speculation must suffice.

Paul J. Gaunt.

—§—

# Anti-Spiritualist Studies

Anti-Spiritualist articles, pamphlets and books are as old as the Spiritualist Movement; indeed the first repudiations of A.J. Davis and his revelations predate Hydesville in 1848. Some were written by religious adherents, of many varieties - others by militant Rationalists. Two features of this literature are:

1. the willingness of the critics to quote approvingly from other anti-Spiritualist writers whose views they would normally avoid. Thus Protestants will quote Catholics, theists will quote atheists;
2. the longevity of the stories told. Some anecdotes are now well over a century old, and have been given renewed life by the Net (see our earlier report on Forbes Winslow - *Psypioneer* November 2005)<sup>35</sup>

We will illustrate the challenge and difficulty of this side of pioneer research by following up one particular story.

## The Pollock Version

In his pamphlet "Modern Spiritism briefly tested by Scripture" A. J. Pollock recalls:

Mr Home was a very leading medium, who is said to have done very wonderful things. Yet the late Mr Reader Harris K.C., narrates how he went with his father who was summoned to Dr Cully's house in Malvern where Home lay dying, in order to make his will. He testifies that the rapping of spirits and general turmoil among the furniture rendered the task impossible. The demons were already claiming their victim with noisy exultation" (p.24)

This is a reference to Richard Reader Harris (1847-1909) a Methodist minister and barrister. Dr Cully was of course Dr Gully. When could this will-making visit have been? 1865 perhaps.

"The winter of 1865 brought Home back from Russia to England, and while on a visit to Dr. Gully at Malvern, he received a letter written by Mr. Ruskin by way of New Year's greeting"<sup>36</sup>

Again, Lord Dunraven met Home for the first time at Malvern in November 1867. But Home was not to die (from TB) until 1886.<sup>37</sup> Gully died in 1883, but had left Malvern in 1873.

---

<sup>35</sup> *Notes by the Way*, page 249:—<http://www.woodlandway.org/PDF/19.PSYPIONEERFoundedbyLesliePrice.pdf>

<sup>36</sup> *D. D. Home his Life and Mission* by Mme. Dunglas Home: Edited, with an Introduction, by Sir Arthur Conan Doyle. Published by: Kegan Paul, Trench, Trubner & Co, Ltd, London, - The Two Worlds Publishing Co., Ltd, Manchester, - E. P. Dutton & Co, New York. 1921, page 118.

Let us divert for a moment to consider Algernon James Pollock (1864-1957). He was a fervent Brethren exponent, who wrote many pamphlets against false teachings. (See the online Brethren Writers Hall of Fame for his entry.)<sup>38</sup>

My copy of the pamphlet “Modern Spiritism” carries no date and may be a still later reprint, but the publisher name is “The Central Bible Truth Depot”. This places him among the Glanton Brethren, according to the list of Exclusive Brethren publishers and their affiliations.<sup>39</sup>

The publisher was located at 11 Little Britain, London EC1 but only from 1940-67. Internally the text refers to events around 1910 and before, apart from a concluding two paragraphs which speak of “the first great European War.” Conan Doyle does not feature, a strong hint that the text was written before he came out as a Spiritualist, nor are Lodge and his book “Raymond” mentioned. Both were standbys of interwar anti-Spiritualist polemic.

The British Library has what is called a 6<sup>th</sup> edition of *Modern Spiritism* 1953. There is also a more substantial work *Spiritualism: its meaning, menace and condemnation by Scripture* (London, CBTD, 1920). This does give attention to Lodge and Conan Doyle, but there are signs of haste in the composition. Thus we read:

*“The Rev. Moses Stainton, a well-known spiritualistic author, writing under the nom de plume “Oxford M.A. says”..... (p. 29)”. There are also repeated references to “Sir Conan” and his iniquities. Nevertheless, Pollock was sufficiently eminent to be chosen as author of the essay on Spiritism in volume 4 of the influential series “The Fundamentals”.*

## The Panton version

There is another account of the Reader Harris visit to Home in a long pamphlet “Spiritualism its origin and character” by D.M. Panton (4<sup>th</sup> edition, Chas. J. Thynne & Jarvis, 1923). Panton writes:

*“Mr Reader Harris, K.C., accompanied his father (a lawyer) to the deathbed of D.D. Home, England’s greatest medium, to draw up his will: but, Mr Harris says, “it was impossible to proceed, because of the rapping of spirits, and general turmoil among the furniture of the room. Demons were already there in all their power to claim their victim, who had long yielded to them.”(p.40)*

---

<sup>37</sup> See *Psypioneer* Vol. 6 No.9:—*The Late D. D. Home, Medium - Medium & Daybreak & Mr. D. D. Home his last years, last illness, and burial – Mrs Home*, pages 239-251:—  
<http://www.woodlandway.org/PDF/PP6.9.September2010.pdf>

<sup>38</sup> [www.newble.co.uk/writers](http://www.newble.co.uk/writers)

<sup>39</sup> [www.scripture-truth.org.uk/our\\_history.htm](http://www.scripture-truth.org.uk/our_history.htm)

Who was David Morrieson Panton (1870-1955)? He was the godly minister of the Surrey Chapel, Norwich, which still flourishes, and like Pollock, a prolific pamphleteer against heresies, though some suspected that Panton's own views on the last things were heretical. As early as 1892, he penned "Modern Spiritism the world of demons"; other titles on Spiritualism followed. He showed some respectful acquaintance with psychical research, being (like Myers) a Cambridge man, and a member of the SPR in the 1890s. Two of his pamphlets, "An appeal to Spiritualists" (1897) and "Spiritualism: Its origin and true character" (1895) were in the SPR library.

It is clearly desirable to locate the original account by Richard Reader Harris (which is not revealed in the pamphlets quoted), which appears to have misled Pollock and Panton. . Meanwhile we can note that Richard had been a pupil at Malvern College, and his father who lived in Worcester once had a country home at Malvern. The nucleus of truth in the story may be that Home fell ill while staying at Malvern about 1867, and that a lawyer was sent for to prepare a will in case he died; but he recovered.

Just as the names of supposed communicators are hard to transmit through mediums, so too the names and dates of mediums are sometimes distorted by pamphleteers. Thus W.J. McK. McCormick *Out of the Devil's Parlour* (circa 1980, Belfast, Great Joy Publications, comments:

"Douglas Home, a noted post-World War I medium, while in trance, floated out of a window five storeys above the streets of London ( details in *The Dark Arts in Bible Light*: Great Joy Publications.)"

Actually Home, as noted, had died in 1886.

L.P.

—§—

# The Beginnings of Full Form Materialisations in England

Catherine (Kate) Elizabeth Wood 1854-1884

Continued from PP7.9:—<sup>40</sup>

After spending a week at Derby, Kate agreed to return to Belper and accept some new challenges: (1)—for the spirit to materialise inside the cabinet and come out whilst the medium sat in circle; (2)—for the spirit to materialise outside the cabinet while the medium sat inside; (3)—to obtain moulds of spirit hands or feet while the medium was detained inside the screwed up cage.



MRS. FORD (NOW MRS. A. SMEDLEY), BELPER.

During her visit in Derby, seances were first held at the residence of Mrs. Ford, starting on February 6th, 1877. Incidentally, Mrs. Ford would later marry Alfred Smedley.

“Before the friends assembled, Mrs. Ford, aforesaid an exceedingly sceptical lady, and still a severely critical investigator, said, “As we cannot have your cage test here, I am most anxious to apply one that would be to me, and I think, to other friends also almost as satisfactory, and, that is, that Miss Wood go up stairs with me, and allow me to undress and redress her, so that in the event of a form or forms walking out of the cabinet robed in white, we may feel quite assured that the medium took nothing into the cabinet with her,

which would account for such an appearance.” Miss Wood, when asked by Mrs. Ford if she would submit to such a test, replied: “I have not yet done so, but I am quite willing to do so to-night.”

“On coming down stairs dressed in Mrs. Ford’s dark clothes, she at once entered the cabinet, and was secured to the easy-chair by having tapes stitched round her wrists, which were in turn stitched to the chair, and then nailed to the skirting-board, the stitches on chair and nail being sealed.” (p93)

<sup>40</sup> Pages 291-298:—<http://www.woodlandway.org/PDF/PP7.9September2011.pdf>

After ninety minutes of singing and conversation, the lights were lowered and the sitters joined hands:

“In a minute or two afterwards, at the extreme end of the cabinet, there came forth from behind the curtains a form robed in white. It was “Maggie,” the beautiful and gentle spirit who had before manifested at Belper. She lingered near the fireplace, leaning on the mantelpiece. The skirt of her snowy white dress fell in ample folds on the floor, while her head, arms, and shoulders were covered with a garment of the same material, which reached to her knees. Seating herself on the ground, she took a musical album which lay near at hand, and, without winding it up, by a method peculiar to those who have dwelt, even for a brief time, amid the higher and diviner harmonies, drew from it strains which its mechanism had certainly not been arranged to give forth. Rising to her feet, as far as her strength would permit, she went from one to another, complying with very earnest requests to be touched.

“Having asked her if she would write a few lines for Mrs. Ford, she approached and took from me the paper and pencil which had been provided, and, sitting down near a footstool, wrote a short note, which, on rising, she presented to Mrs. Ford—a souvenir, in my opinion, quite as precious as the autograph of a queen. With a manifestly faltering step, the spirit slowly retired into the cabinet, when “Pocka” informed us that, for lack of power, nothing more could be done then, adding that dematerialisation had commenced, and “Maggie” had lost a portion of her body before she had got fairly behind the curtains. Thus the gate, which for a moment had stood ajar to permit the enfranchised spirit to bring us greeting from the other side, was closed, and from this, the vestibule of heaven's audience—chamber, we had to find our way back to the ordinary haunts of human life, where still, for how long we know not, in many forms, the results of a misapprehension of the divine economy are destined to strew our path.” (p94)

On the following Sunday, Kate agreed to another séance at the Ford residence as a few sitters had been unable to attend the séance the previous Tuesday evening. The conditions and restraints were as before, with an additional examination of removing her stockings and boots for examination. As Wood was being fasten to the chair two sceptical men approached the cabinet asking for an additional test to be applied:

They then informed him they had brought with them a velvet collar, which they wished to fasten round the medium's neck with a padlock, the collar having a piece of string through it, which they wished to have nailed to the floor and sealed.

This incident occasioned a temporary excitement and inharmony, which caused “Pocka,” who held control of the medium, to say she was afraid they could not manifest that evening, and the meeting had better be broken up.

Two or three of the friends left the house ...

In about half an hour the friends were informed that if they chose to re-arrange themselves in circle, and would preserve harmony, the guides of the medium would try what could be done, adding that they had decided the medium should submit to the additional test which had been suggested. The collar was then placed round the medium's neck and locked, the string being nailed to the floor and sealed.

In a short time my brother was asked to enter the cabinet, when he found the medium's neck so swollen that the collar had to be removed at once. Instead of the lock being again affixed, the collar was stitched round the neck, leaving freedom enough, but still so tight as to make it impossible to pass it over the head. The part stitched was sealed, after which the collar was sewn to the medium's dress, and the string again nailed and sealed.

After waiting a little longer than the usual time, "Maggie," the spirit who had manifested at the former seance, again walked slowly out of the cabinet. As before, she was robed from head to foot in long, flowing white garments.

Herein lay a triumph greater than had ever been achieved by czar or king when they had brought nations to their feet, for, as one from out the serried ranks of the immortals who are contending for the truth, "Maggie" came, the friends saw, and she conquered, no room being left for doubt as to the genuineness of the manifestation.

The details of the seance need not be dwelt upon; suffice it to say she "showed herself alive by many infallible proofs." ...

Therefore, when the cabinet was entered, and the medium found dressed in the dark clothes, and bound to the floor by the collar stitched and sealed, all were compelled to admit it was *impossible* the medium could have done what had been done ..."

It should be noted that no indication is given, whether the medium was kept within the cabinet during the break, or re-searched prior to continuing. Following her week at Derby, Kate returned to Belper on Tuesday 13<sup>th</sup> February, to attempt the tests as previously outlined. After a number of seances following her return, her attempt of the three stated tests were carried out on Friday, Saturday and Sunday of this week. In this issue I record below the second test as reported by Mr. W. P. Adshead, originally serialised in the *Medium and Daybreak*, March 23rd, 1877, and later published in *Some Reminiscences*, by Alfred Smedley in 1900. All the reports are quoted from this book unless stated, with page numbers added; please refer back for book details:

## The second test:

On Saturday evening, February 17th, with interest unabated, a large circle assembled, hoping to witness what is, perhaps, all things considered, the most astounding phase of spiritual phenomena—that of the spirit-form being built up and dematerialised in the presence of the lookers-on.

As the second series of seances drew to a close, the testimony in favour of man's immortality became cumulative to a degree exceeding far our utmost expectations; for those who were then present were privileged to look upon a sight surpassing in all that makes a thing marvellous, that upon which Manoah looked when, "as the flame went up from off the altar, the angel of the Lord, with whom he had been conversing, ascended in the flame of the altar," for not only did our heavenly visitant vanish from our sight, gradually disappearing until there was no trace of his presence left, but from a spot of white there grew within the sphere of our actual observation a form, the solidity and structural perfection of whose parts were testified to by our senses of sight, feeling, hearing, and, I may add, taste. Although it might seem unnecessary, in view of this special manifestation, the medium was secured by being stitched and sealed in the chair and to the floor as before.

The cabinet with its immediate surroundings was subjected to a thorough examination, and everything pronounced quite satisfactory, one of the examiners being a gentleman who had not been present at any previous seance.

I occupied my old position in front of the cage door, and close to the cabinet, Mr. A. Smedley being my *vis-à-vis*, that is to say that he sat close to the cabinet at the other end, indeed so close he could at any moment, if so disposed, observe all that occurred on either side of the curtains; so that it was quite impossible for a form, either human or extemporised, to pass from or into the cabinet without his knowledge.

He made careful notes of all that occurred, and I am happy to find from their perusal that his observations are entirely confirmatory of my own experience, and I am sure of that of all present.

When "Pocks" took control she was not long in opening one of her favourite batteries. To puzzle those supposed to be knowing ones, by asking questions which they failed to answer correctly, appeared to afford her great pleasure. The experiment was tried to-night on a good old Wesleyan friend, on a subject connected with New Testament history, when it was found he had either forgotten his catechism or been caught napping. The result was all the same, "Pocks" fairly roared with delight.

Thus pleasantly sped the time for more than an hour, when, as might be expected, we were delighted to hear "Pocks" say " 'Benny' peaks, him tink him able to 'terialise outside cabinet, sing for your lives"; which we did with a will, and continued to do for about twenty minutes, when several of the friends together said, "There is something white lying on the floor outside the curtains." It appeared to Mr. Smedley, myself, and others about the size of a shilling. It so remained for a minute or two, then the bulk increased, but so

indefinite was it in shape, it was difficult to think of anything with which to compare it. When it had attained about eighteen inches in height, its development stopped for a minute or two, then its proportions again steadily increased. Dividing lines appeared, shading off into what might be the rudiments of a robe. A minute or two more, and the change was such as to lead a lady sitting near me to say, "I believe it is Pocks." I replied, "We must wait a little longer, as the form is not yet developed." And I was right, for it continued to rise and broaden, like nothing so much (except that the process was quicker) as a flower opening its petals to the sun, until "Benny" stood before us, so perfect and complete as to justify us in saying, in the language of two of our finest representative poets—

"And the grave is not the goal."

"A man's a man for a' that."

"Benny" was soon at work. Having bowed to the company, he laid his hand on Mr. Smedley's head, pressing it rather heavily, and then stroked his face.

Mr. Smedley took his hand, which he says was much larger than his own and double the size of the medium's. He appeared to be more thoroughly en rapport with the circle than on any previous occasion, doing his best to reach circumference as well as centre, to convince all that he was something more substantial than the ghost which is for ever dogging a murderer's steps.

In consequence, I presume, of having acquired either more confidence or power, he did not wrap himself in his robe so closely as usual; it was well thrown back from his face and off his hands.

Producing a pair of scissors, I asked "Benny" if he would oblige me by giving me a portion of his whisker. Instead of either bowing or shaking his head, I was delighted to hear him answer, in good honest Scotch, "Aye." He took the scissors, and I saw him cut from his face a portion of his whisker, which he gave to me, and which is now in my possession.

["Benny, did you learn your catechism when a boy?" I asked.

"Yes, I did," he answered. "Why do you ask?"

"Well I would like to ask you one of the questions, viz.: Who made you?"

"If you mean this material body," he replied, pointing to his chest, "I made myself."

"Where did you get the material from to make it?" I asked. "I got some from you and other members of the circle, some from the atmosphere, and some from the medium, but it all came through the medium," he answered.

"Can any spirit materialise a body if conditions are provided?" I asked.

“No; not till they’ve learned to do so. We have all to learn on this side, just the same as you have,” he replied.

“When in London, at one of Mr. Williams’ seances, ‘John King’ appeared, with only the upper portion of his body materialised. I should have thought that, given the knowledge and power to materialise, the whole body must have been equally developed?” I remarked.

“No; that’s not so. When a spirit has learned the art of materialisation, and conditions are good, he can materialise any part of a body that he wishes, just as the hand was made that wrote the hand-writing on the wall at Belshazzar’s feast,” he replied.—A.S.]

This was the first occasion on which he had spoken to us when materialised, and very much we enjoyed the northern twang. He chatted with us about ten minutes, during which time he busied himself in dividing, as before, certain apples and oranges which were given to him for that purpose.

Then the time of his departure drew near, and his exit was certainly in all respects as wonderful as his advent.

To liken his going to the sun dipping below the horizon would not be correct. A better idea of the phenomenon might be obtained by having a figure made of wax placed near a good fire, so that every part of the figure might be brought within the action of the increased temperature. But there would be this essential difference between the two things—that, whereas when the figure of wax was completely dissolved, the material might be gathered up and remodelled, in the case of “Benny” the dematerialisation was so complete as not to leave a vestige of anything to tell either of what he was made or where he had gone. Measuring his full height against the curtains of the cabinet, he stood before us a man of as fine proportions as any in the room.

As his white robes stood out, strongly relieved by the dark background, we were able to note distinctly, inch by inch, the lessening of the form, until there lay on the floor what appeared to be a piece of white material about as large as a pocket handkerchief, and eventually even that gradually disappeared; but in that form it certainly did not pass into the cabinet, for Mr. Smedley, who had charged himself with the special duty of observing whether or not dematerialisation was completely effected outside the cabinet, affirms that not a single particle of the white substance he had been looking at passed behind the curtains in that form.

Then “Pocks” paid her farewell visit. Her appearance, contrasting strongly, as it did, with that of “Benny,” placed the phenomenon of materialisation before two or three persons who had not witnessed it before in a stronger light. She was very lively, her movements free and unconstrained, so that we could better judge of her appearance and build than ever before.

At my request, she came and kissed my hand; and Mr. Smedley, in his notes, says:—

“I asked her if she would give me a piece of her robe. She answered, ‘No.’ I asked if she would lay hold of my finger. She said ‘Es,’ and took it in her little hand, holding it for a few seconds. I then said, “You must have a tongue, Pocks; you can talk. I wonder if you have any teeth? She at once took hold of my hand and put one of my fingers in her mouth and pressed it between her teeth, which, to the touch, were as perfect as teeth could be, her warm breath being also felt by me whilst my finger was in her mouth.” Mr. Smedley then adds, not without reason: “Of course, Mr. Edlin, the assistant-judge, knows that spirits cannot come back from the other world, because prejudice says they cannot. But we say they can, because we have seen, felt, and conversed with them. Many of our children have done the same, and are, therefore, wiser in this respect than many of our professors and judges.” So ended this memorable seance, and at the conclusion the medium was found in the cabinet entranced, and as firmly secured as when we left her. (Pages: 112-118)

—§—

It is difficult to find documented accounts of her mediumship away from the Spiritualist press and Association reports etc, which she served as their medium. In the early 1870’s a group of psychical researchers emerged whom we call the “Sidgwick Group”.<sup>41</sup> Catherine Wood would become the focus of some of their researches, in the mid-late 1870’s.

Below is an early report from two members of the group, F.W.H. Myers and Edmund Gurney<sup>42</sup> which would lead to Miss Wood being more fully investigated by this group:

### **February 17th, 1875:**

“Just returned from seance of 8 PM Feb 17, at Dr. Barkas’ Dentistry. Present: Myers; Gurney, Mr. Mould & 4 other members of the Newcastle Association.

Mediums: Miss Fairlamb<sup>43</sup>  
“ Wood.

Mediums tied as follows: silk round neck: knot sealed: other end of piece nailed into wooden partition: seal made over nail and silk. Silk round wrist very tight: knot sealed: other end of piece nailed to partition or floor: seal made over nail and silk.

They lie down in cabinet: Low Light.

‘Pocky’ after many promises to appear comes faintly from door of cabinet not wholly disengaging herself from it. Her form is indistinct. She moves her arms much as on

---

<sup>41</sup> Some of these members would later become the founder members of the ‘Society for Psychical Research’ (SPR). See *Psypioneer* Vol. 4, No.10:—*The Society for Psychical Research Officers and Council for 1882* – Paul J. Gaunt, pages 234-238:—<http://www.woodlandway.org/PDF/PP4.10October08.pdf>

<sup>42</sup> Taken from pages 109-110:—*The Founders of Psychical Research*, by Alan Gauld - Published by Schocken Books, New York: & Routledge and Kegan Paul, London, 1968.

<sup>43</sup> Annie Fairlamb, better known as Mrs. Mellon will follow Kate Wood in this series.

Monday. [i.e. to and fro beneath her veil.] She stands nearly disengaged from cabinet and blows kisses which are distinctly heard. She retires into the cabinet and speaks through the medium, saying she will appear more strongly soon.

After a long pause she comes out again: embraces Mould repeatedly: then kisses Gurney two or three times: pauses to materialise her lips: at last succeeds; so that whereas her first kisses to G. were given through drapery, her last kiss is with uncovered lips. She lets me feel her hand and places her hand on the back of mine. She tears down some baize from the partition. She stands at the corner of the cabinet conversing by raps on the cabinet. I ask if she is making these raps with her hand? No. With any part of the body? No. By some force? No. Is another spirit doing it? Yes. It was 'Benny'. Then at our request all the spirits present (as subsequently explained by Pocky) began to rap: viz. Benny, Geordie and Cissy. We heard three distinct simultaneous rappings or systems of raps, 2 within the cabinet, one outside, near or (as stated by Pocky) upon the door into the passage—these raps become loud and wandering. They cease. Mould had remarked that when Pocky leant over him to kiss Gurney he felt no body; nothing but drapery. Asked whether her trunk is materialised she replies that it is not—only head hands and some kind of legs—not regular feet.

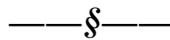
She retires to a point near the cabinet but quite outside it, so that wall of room is plainly visible between her and cabinet. She then dematerialises herself—sinking away into a slight white mark on the ground in about half a minute. This mark soon disappears.

When the mediums have recovered we enter and examine seals and knots. We do this carefully. All is unbroken, though the nails had been driven so thoroughly through the substance of the silk that a slight push severed the silk from nails and seals.

(F. W. H. Myers  
Edmund Gurney).<sup>44</sup>

*To be continued in the New Year.*

Paul J. Gaunt.



---

<sup>44</sup> This document, obviously a copy, is in the Library of Trinity College, Cambridge. It is illustrated by a plan showing that the 'cabinet' had been set up in a corner of the room, with the sitters in a line facing it. [Alan Gauld].

# SOME BOOKS WE HAVE REVIEWED

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

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

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

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

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

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

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

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

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

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

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

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

Paul J. Gaunt

