

# PSYPIONEER JOURNAL

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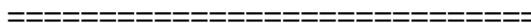


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## **DOUBLE ISSUE**



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**Introductory Note:** In the March issue of *Psypioneer* we published two articles by Maxine Meilleur: *A review of Voices in the Void by Hester (Dowden) Travers Smith*, and *Beyond the 'Ectoplasmic Humerus': The life and legacy of healer William Lilley*.<sup>1</sup> Below is published the first of two more articles<sup>2</sup> by Maxine, which offer a fresh perspective on the widely accepted model of spirit guides:<sup>3</sup>

**Archetypes, fragments of our collective unconscious, or other: Re-examining Eileen Garrett's struggle with spirit guides**  
by Maixine Meilleur

Eileen Garrett was one of the finest mediums of the 20th century who had an impeccable body of work and was whole heartedly committed to scientifically researching psychic phenomena. But she famously struggled with the notion that spiritual guides were entities separate from her. After much public pondering over this and submitting herself to test after test in pursuit of evidence one way or another on this matter, she continued to believe they were a part of her subconscious.

Although other great mediums had similar struggles<sup>4</sup> and researchers investigated and continue to



<sup>1</sup>.—Volume 9. No 03. March 2013:—<http://woodlandway.org/PDF/PP9.3March2013.pdf>

<sup>2</sup>.—The other upcoming article is titled, *Feda: The enigma behind Gladys Osborne Leonard's mediumship*.

<sup>3</sup>.—This article will use the term 'spirit guide' and not 'control'. For a complete explanation of these two, at times very different terms, refer to: *What the Great Mediums have taught us about Spirit Guides* by Maxine Meilleur as a downloadable, free eBook at:—<https://www.smashwords.com/books/view/284125>.

<sup>4</sup>.—Automatist Geraldine Cummins at first subscribed to the theory that all her mediumship was all coming from her subconscious by a means of what was then referred to as *cryptesthesia* and would now be called *superpsi*. "Proud of my agnosticism, I firmly believed that the subconsciousness, with its capacity for fantasy-weaving, accounted for all the communications. My slow, conscious mind could not have invented these impersonations. So [I] became all the more interested and conceitedly pleased with [my] subconscious powers." Cummins wrote in her autobiography, *Unseen Adventures* (1951: 27). At some point during the 1920s, Cummins came to abandon her subconscious theory. "...these investigations presented to me a vision of the latent powers of the individual self and also a belief in the immortality of the soul," she (1951: 39) wrote. "Better still, they gave me a philosophy with which to withstand the buffets of the world – best of all, an understanding of many of the mysterious sayings of Christ, and they cast for me a certain illumination on His recorded life...." In the conclusion of *Unseen Adventures* (1964), Cummins wrote: "I am inclined to accept with reservations the unrefined spiritualistic view – humdrum bodies as the outward expression of the soul, existence in a non-physical world, but in a world of substance. Why not? It seems that we human beings see each other because we are all travelling on the same wavelength; at the same rate of speed...Death may perhaps be defined as simply a change of speed. Our souls cast off our material bodies and occupy bodies of another more rapidly vibrating substance."

investigate the nature of spiritual guides,<sup>5</sup> Eileen Garrett was the only major medium who remained firm in her belief that spirit guides were merely another aspect of her. Despite this, her dilemma has wider implications for Spiritualism and demands a close re-examination.

As stated, Eileen believed her four spirit guides/controls<sup>6</sup> to be different aspects of her deeper self, a view also held by Dr. Ira Progoff, the Jungian analyst who worked with her. She wrote in her 1968 autobiography, *Many Voices: The Autobiography of a Medium*:

I definitely believe the entities are formed from spiritual and emotional needs of the person involved...The older conception of these personalities as evidence of schizophrenia would not seem to be true in my case, though there are many who still feel that this may be an answer. On the other hand, those who have known me intimately through the years know that I have continued to meet life on its many levels and that the psychic structure which may have begun very early has learned to deal with symbol and fantasy, thus giving me an appreciation of the meaning of life within and without; yet I have never lost sight of the spiritual goal toward which my whole nature strives.

The reference to schizophrenia reflected Eileen's one time doubt of her own sanity and ongoing belief that both mild and severe mental illness existed within some so-called mediums. Further, she knew that some so-called mediums were merely deluded individuals with abnormal psychological needs. This abnormal need may have played out in the identification of guides which went beyond a quiet, collective group of entities that meet the needs of a medium or any individual. To Eileen, focus on any particular guide or focus on their description was limiting.<sup>7</sup>

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<sup>5</sup>.—But these investigations of guides were considered less important than those verifying the phenomena itself. Hereward Carrington wrote that "Phinuit", the well-known control of medium Leonore Piper, claimed to be a Frenchman and a medical man, but when driven into a corner, he had to admit that he knew very little French and very little medicine (Carrington, 1957: 103 as reported in Smith 1964: 37). However, Carrington goes on to state that of the three hypotheses on the nature of a medium's control, "Phinuit" was least likely to be a separate being, but this was of secondary importance because it was through his instrumentality and presence that a vast mass of supernormal information and veridical messages was brought (Carrington, 1957: 103 as reported in Smith, 1964: 37). See Smith, S. 1964. *The Mediumship of Mrs. Leonard*. New York: University Books and Carrington, H. 1957. *The Case for Psychic Survival*. New York: Citadel Press. A contemporary researcher, Stephen Braude, in his book *Immortal Remains: The Evidence of Life after Death*, thoroughly examines the case of Patience Worth and concludes that medium Pearl Curran was probably a highly gifted child whose talent for writing was smothered by her mother, who wanted to force Pearl into a singing career. In the alter ego of Patience Worth, Pearl's subconscious could revive that talent. Patience also had a sharp tongue and was highly suspicious and critical of organized religion and formal education. Braude argues that these were in fact personality traits of Pearl that she couldn't let out at that time. However, this theory is rebutted by the speed, lack of hesitation and little need for editing Patience's communication flowed through Pearl.

<sup>6</sup>.—They were: Uvani, Abdul Latif, and to a lesser degree, Tahotah and Ramah, the latter two claimed no earthly incarnations and spoke very seldom. And when they did, they spoke on more philosophic and spiritual matters than Uvani or Abdul Latif.

<sup>7</sup>.—The teachings of many of the great mediums reveal that their spirit guides were not self-aggrandizing and generally choose an image of themselves that will be acceptable to us (i.e., their projected image more a reflection of our need than their spiritual image). They generally fell into the following categories: a life guide

Despite the wealth of convincing, detailed evidence of survival which came through Eileen Garrett and the fact that her secondary guide, Abdul Latif, was proved to have lived and she had had no previous knowledge of him,<sup>8</sup> she was never quite convinced that her mediumship stemmed from separate, discarnate entities. In the 2007 reprinting of *Awareness*, Garrett (133) continues:

I cannot explain or definitely understand them. I have never been able wholly to accept them as the spiritual dwellers on the threshold, which they seem to believe they are. I rather leaned away from accepting them as such, a fact which is known to them and troubles them not at all..... My own lack of a true belief in the identity of these controls troubles me, but I have maintained an impartial, but respectful, attitude toward them.

Researcher Hereward Carrington had a number of personality and psychological tests administered to both Mrs. Garrett and her primary control, Uvani,<sup>9</sup> believing that if Uvani were a fragmented personality of Garrett's subconscious the tests would pretty much be the same. As it turned out, they were quite different. For example, Garrett scored in only the 21st percentile on a measure of neurotic tendency, while Uvani scored in the 87th percentile. On a test designed to measure introversion-extraversion, Garrett scored 24, indicating a fair amount of extravertive tendency, while Uvani scored 80, very much on the introversion side. In a test giving an indication of the number of schizoid traits an individual possesses, Garrett had a normal 15 traits, but Uvani had 36, a score which was far beyond normal and psychotic individuals, suggesting a tendency to daydream and withdraw from reality. In a test asking them to list their four best and four worst traits, Garrett listed generous, honest, forgiving, and conscientious as her best traits. Uvani gave honesty, physique, vigour, and swordsmanship as his best. Garrett listed indifferent, too sensitive, unsocial, and over-critical as her worst traits, while Uvani gave desire to wander away from responsibility, desire for bloodshed, desire to rule his household, and inability to forgive and forget easily as his worst. Carrington also tested Abdul Latif and deceased entities who were allowed to take over Garrett's body and communicate. The conclusion as Carrington summed it up, was that Uvani and especially the other guides, represented independent entities, with no strong emotional or memory connections with the normal Mrs. Garrett, or with any portion of her subconscious. Carrington pointed out to them that even if Uvani is a secondary personality, it does not explain how others, known to have existed as humans, are able to do the same thing as Uvani,

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who accompanies everyone from birth (or birth) on their journey in this incarnation and those specialized helpers who assist with mediumship or other specific life tasks. For a broader discussion of guides, refer to *What the Great Mediums have taught us about Spirit Guides* by Maxine Meilleur as a downloadable, free eBook at <https://www.smashwords.com/books/view/284125>.

<sup>8</sup>.—Garrett's secondary control, Abdul Latif, a seventeenth century Persian physician, dealt primarily with healing.

<sup>9</sup>.—Garrett's primary control, Uvani managed her mediumship and claimed to have been a fourteenth century Arab soldier. His full name was said to be Yasuf ben Hafik ben Ali and he was an Arab who had lived in Basrah, Iraq during the early 1800s, dying at the age of 48 in a battle with the Turks. He said he had been a member of a noble merchant family. To Garrett, Uvani was almost always detached and acted like a Doorkeeper or Guardian.

nor does it explain how they obtain information clearly outside the scope of Garrett's knowledge and experience.

Despite this data, Eileen Garrett maintained extreme objectivity in her lifelong pursuit to understand parapsychological phenomena. She never really accepted the spiritualist thesis of survival after death, the central tenet of Spiritualism, but she nonetheless cooperated in experiments to gather data on this. Nor did she accept the belief of many who spoke with her controls that they were really separate, discarnate entities. And to get another perspective on this, Eileen Garrett sought a psychic reading from Edgar Cayce about the spirit guides who spoke through her. During that reading, Mr. Cayce suggested that since these guides were "in her experience," that she should do an investigation herself. So, she asked Dr. Ira Progoff, a Jungian psychotherapist, to investigate them. He presented his findings in his book, *Image of an Oracle*.<sup>10</sup>

Dr. Progoff concluded that Eileen's guides were not disincarnate entities or fragments of her personality. To him, they were dramatizations or personifications of levels of consciousness on the continuum from Man to God. Eileen's psyche attached names to the portrayals in order to better deal with them as many other mediums continue to do.

Dr. Progoff identified and labelled Eileen's guides as follows:

Uvani represented a doorkeeper to protect Mrs. Garrett's consciousness from damaging influences and to direct inquires to the appropriate levels. He was the guardian of the mind and his purpose was entirely personal.

Abdul Latif was more universally oriented to outer events than Uvani and so was more positive in his pronouncements and judgments.

Tahotah was a deeper symbolic representation of Eileen's relationship to all past human existence. He was less personal and defined her existence with eternity.

Ramah was the most fundamental of Mrs. Garrett's personifications and was the "life energy of the universe" or the "Breath" of God which enhanced Eileen's understanding of their relationship with the universe.

To Dr. Progoff, Eileen's guides represented way-points on the individual's spiritual pathway and were manifested through Eileen's intuitive quest for knowing. To him, Eileen's attempt to find meaning in human existence triggered the creation of her guides as the universe's attempt to provide that meaning to her.

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<sup>10</sup>.—Progoff, I. (1964). *Image of an Oracle: A report on research into the mediumship of Eileen Garrett*. New York: Garrett Publications.

As Dr. Progoff studied with Carl Jung, his analysis of Eileen Garrett had similarity to Jungian archetypes. The concept of archetypes originated with Carl Jung<sup>11</sup> who was struck by the importance of universal patterns found in the ideas and imagination of all people and believed that these archetypal structures were models of people, behaviours or personalities.

Jung identified four major archetypes, but also believed that there was no limit to the number that may exist. The four major archetypes include the Self, Shadow, Anima/Animus, and the Persona. Additional archetypes included the father, mother, child, wise old man, hero, maiden, and the trickster.

Mrs. Garrett was all too aware that these archetypes resemble commonly held images of spiritual guides. This may have influenced her hesitancy in accepting them as separate entities if they are so similar to archetypal models.

Jung emphasized that we cannot apprehend the archetypes directly and that all that we can know are the manifest archetypal images/ideas that arise in the symbolism of our own experience.<sup>12</sup> He believed that we know the archetypes, not by merely thinking about them, but by experiencing their myriad activities in the arena of our own consciousness and then reflecting upon them.<sup>13</sup> Indeed, there is no other way of coming to know the archetypes in any personally meaningful way.<sup>14</sup> Indeed today, archetypal images are common and have even become a tool in transpersonal psychology. Psychological typing, to include those using archetypes (i.e., the *Pearson-Marr Archetype Indicator*® (PMAI®), is big business helping individuals discover the archetypes they prefer, and those whose potential they leave untapped. This has only muddied the waters concerning spirit guides as common spirit guide images fall into the archetypal models. Yet, there is little questioning today as to whether guides are actually archetypes.

In Eileen's day, there was ample evidence, which was no doubt known to her, refuting her belief that spirit guides were a part of her or a part of the Jungian collective unconscious. One example of this was the verification of spirit guides by those with no connection to the medium. For example, the spirit guide to Ted Fricker, a British spiritual healer from the 1950's to the 1970's, was clearly and repeatedly seen by a patient in America who had never met Fricker (as described in Fricker's autobiography, *God is My Witness*, 1979: 136-7). Another example is the verification of a former doctor named William Lang who after his

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<sup>11</sup>.—Refer to Jung, C. 1951. "Phenomenology of the Self." *The Portable Jung*, and Jung, C. 1964. *Man and His Symbols*. New York; Doubleday and Company, Inc.

<sup>12</sup>.—Jung, C. 1968. Concerning the archetypes, with special reference to the anima concept. In *The Archetypes and the Collective Unconscious*. Pp. 56-57. Princeton, NJ: Princeton University Press. As cited in Laughlin, 1996: 378. Laughlin, C. 1996. Archetypes, Neurognosis and the Quantum Sea. *Journal of Scientific Exploration*, 10: 3, 375-400.

<sup>13</sup>.—Jung, C. 1968. Archetypes of the collective unconscious. In *The Archetypes and the Collective Unconscious*. Princeton, N.J.: Princeton University Press. pp. 30, as cited in Laughlin, 1996: 379.

<sup>14</sup>.—Laughlin, 1996: 379.

death was verified as a spirit doctor to spiritual healer George Chapman as outlined in Chapman's biography, *Surgeon from another World* (London: W. H. Allen, 1978). Still another example is the remarkable incidence of the appearance of Lilian Bailey's guide,<sup>15</sup> William Wootton in a William Hope spirit photograph and then his materialization in a Helen Duncan materialization séance as he was pictured on the spirit photograph. He gave his full name, William Hedley Wootton, and told Lilian that he was an ex-Grenadier Guards' captain, that he had been shot over one eye and killed instantly in France during the 1914-18 war. Anxious to acquaint his family with the news of his survival, Lilian asked him for their whereabouts. Warning her that it would serve no purpose, Wootton gave his mother's full address in Boston. All of this was verified to be true.

Eileen Garrett did not identify herself as a Spiritualist. She was therefore not bound to its suppositions on spirit guides. However, her constant questioning of the underlying assumptions of Spiritualism and mediumship reveal lines of discussion which Spiritualists are well served to consider. Today's Spiritualists and mediums are best not to dismiss Eileen's resistance to accept the separate nature of spirit guides, but to listen to her broader argument. At a time when books/workshops on knowing spirit guides reveal the demand among the public at large to identify to the superfluous detail the identity of our helpers in spirit. But the thoughtful Eileen Garrett reminds us not to rush to judgement (acceptance) on anything related to our guides. A critical approach, of them as well as ourselves, is arguably warranted. Spiritualists and Spiritualism owes a debt of gratitude to this complex woman with her highly analytical nature. She has shown us to never stop questioning.

[For further reading on Eileen Garrett see *Psypioneer: Remembering Eileen J. Garrett* – William V. Rauscher:—[http://woodlandway.org/PDF/Leslie\\_Price\\_PP10.pdf](http://woodlandway.org/PDF/Leslie_Price_PP10.pdf)]

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<sup>15</sup>—See *Psypioneer*: Volume 9 No 01. January 2013:—*Lilian (Née Airdrie) Bailey O.B.E. – Paul J. Gaunt*:—<http://woodlandway.org/PDF/PP9.1%20January%202013.pdf>

# ‘THE CORPUS’ GOES LIVE

Marc’s Demarest’s blog “Chasing Down Emma” has announced the appearance of a very important free online database of psychic literature, which we may call The Corpus. If readers will examine the list, arranged by date, of the books now available, they will have an unrivalled collection of primary texts. By searching, for example under the name Hyslop, one finds much of the work of the leading American survival researcher of the early twentieth century.

## **Release of the Standard Spiritualist and Occult Corpus (Release 1.1)**

The Standard Spiritualist and Occult Corpus has been released: 2300+ primary texts, in English, covering Spiritualism, the occult and allied parasciences, between 1790 and 1940. In released form, the entire corpus is accessible via any web browser, and can be downloaded in bulk via FTP. To get in, go to [the SSOC jump point at IAPSOP](#) and follow the instructions.

The last remaining release task -- getting Google to index the entire SSOC so that it is covered by [the IAPSOP search facility](#) -- will be resolved in the coming days.

The Standard Spiritualist and Occult Corpus (SSOC) is an open source text project, focused on book-length texts, in English, covering Spiritualism, the occult, New Thought and allied parasciences (mesmerism, magnetism, phrenology, alchemy, chiromancy and so forth) published between 1790 and 1940. Currently (Release 1.1) the SSOC consists of more than 2,200 book-length texts (more than 1 million pages) by over 300 authors, and includes many of the texts considered “classics” in Spiritualism and the occult. Every text in the SSOC is supplied, free of charge, in indexed PDF form, allowing it to be electronically stored, searched, printed and converted (to image, HTML or text). The outer, later bound of the corpus is limited by copyright law.

The intent behind this project is to provide, at low cost, a more or less complete document database of important primary book-length materials -- again, in English, at present -- to all academic and non-academic researchers, aficionados, and readers interested in Spiritualism, the occult and allied parasciences.

The SSOC is an IAPSOP-curated project, with regular releases of enhanced texts, and plans for the inclusion of fiction, music and other material related to Spiritualism, the occult and allied parasciences. Additionally, work has begun on collecting texts in national languages other than English.

The SSOC can be used as a library: texts can be drawn from it on an ad hoc basis. But, by design, the SSOC is a database, structured to sit underneath a full-text retrieval engine (like Windows Search, OS X Spotlight, Foxtrot, Copernic or X Search) to enable researchers, aficionados and readers to find all relevant materials on a particular topic at local search engine speeds, and draw materials from an owned local copy of the SSOC.

The SSOC is also suitable for use as the basis for text processing applications -- named-entity recognition tools, social network analysis tools, lexical analysis tools -- that can consumer either PDF files or the text or HTML files that PDFs can produce. Some text processing

projects -- named entity extraction and the production of high-fidelity machine-readable text versions of the SSOC documents -- are planned by the SSOC team; please coordinate your work with the team so that there's no duplication of effort.

Additionally, an online search engine that searches ONLY the SSOC corpus is under development, but is not yet available. This option may be suitable for occasional users who are interested in pinpointing a selection of texts to download, but is not intended as a substitute for an owned local copy of the entire SSOC.

Access to the SSOC has additional benefits, including the ability to check others' citations and re-establish the context lost through conventional citational apparatus easily, as well as the ability to fact-check and test assertions made about aspects of Spiritualist, occult and parascientific discourse between the end of the eighteenth century and the start of the Second World War.

There are two ways you can get a copy of the current version of the SSOC:

You can download the entire SSOC, at your leisure. To do this, you need to [access the SSOC via FTP](#) using the user name ssoc and the password ssoc. You can do this in a browser, but bulk download will be cumbersome. Any FTP client on any operating system will work for bulk download. Direct the client to ssoc.selfip.com and supply that user name and password. Both the number of connections, and the connection speed, are governed, to ensure that high-bandwidth users do not monopolize the server.

You can arrange, with IAPSOP, to have a USB hard drive populated with the current release of the SSOC. Typically, users who choose this option are bandwidth-constrained, and cannot afford the time or money associated with downloading the SSOC corpus -- currently, about 100 gigabytes (GB) in size -- to their machine. Instead, these users will arrange to have a 500 GB or 1 terabyte (TB) USB hard drive shipped to IAPSOP (often via Amazon) at the address at the top of this page, typical for a cost of roughly \$100, as a "gift", specifying on the "gift card" (a) what address the hard drive is to be shipped to after copying and (b) whether the drive is to be formatted for Windows, OS X or Linux. IAPSOP will, as time permits, copy the SSOC corpus to the hard drive, and then mail the drive to the address specified on the "gift card." To do this, send SSOC a note.

If you are looking for a particular text, and do not want to be bothered with the complexities of the corpus, you can find it and download it in the finding list which is organized by year of publication, author, and then title.

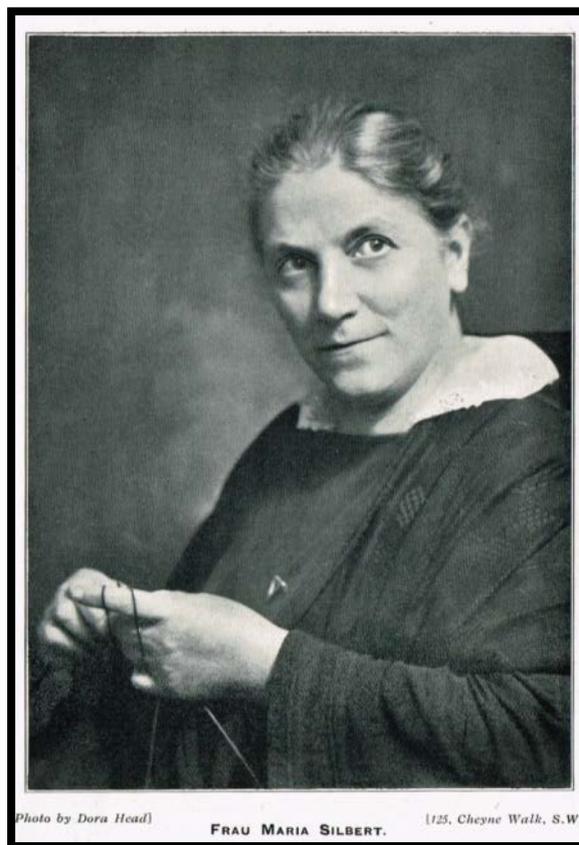
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# THE MEDIUMSHIP OF FRAU MARIA SILBERT

1866 – 1936

Hewat McKenzie and his wife undertook a short tour on the continent during the Easter of 1922. They visited Frau Silbert at Graz in Styria, Austria previously referred to in *Psypioneer* 2007.<sup>16</sup> Silbert's mediumship at this time was in its infancy, but her growing reputation of being able to produce physical phenomena in good light was becoming known and interested the McKenzies. Her chief guide/control was known as Professor Nell and is said to have been a University Professor of the nineteenth century.<sup>17</sup>

Silbert's husband had died on December 24th 1914, leaving her with seven children to support. Up until this time according to the McKenzies she had 'continuously refused to use her mediumship for financial gain,' her home was used freely for her mediumship. Maria, as she was called, was persuaded by the McKenzies, who had witnessed five of her séances on their trip, to accept a financial arrangement to visit his College in London. Just a few months later she arrived at the British College of Psychic Science (BCPS).<sup>18</sup> Again, we head this article with a portrait by Dora Head taken from *Psychic Science*.



During the visit twenty-five séances were held, two of them were conducted under the charge of the Society for Psychical Research (SPR) officials, and six of the séances were conducted by the College Research group. Although this is not a critical report and does not name the sitters/researchers it does give a good overview of her mediumship. In November 1922 to January 1923, and again in the autumn of 1925 Silbert returned to the College where more extensive details are given of her mediumship, including séance notes by the Rev. Charles Drayton Thomas. We will publish some of these reports, and some more critical material on her mediumship by other researchers in a later issue. Below is taken from *Psychic Science* Vol. 1.—No. 3 October 1922, pages 251-267:

<sup>16</sup>.—See *Psypioneer* Volume 3. No 8. August, 2007:—*A Knight Errant of Psychic Science James Hewat McKenzie*:—<http://woodlandway.org/PDF/PP3.8August07.pdf>

<sup>17</sup>.—Also referred to as “Dr. ‘Franciscus’ Nell”

<sup>18</sup>.—See *Psypioneer* Volume 7. No 2. February, 2011:—*Whatever happened to the British College? - Psychic Science & The International Institute for Psychic Investigation (IPI)*:—<http://woodlandway.org/PDF/PP7.2February2011.pdf>

# A Record of Frau Silbert's Work at the College in June and July, 1922

## GENERAL NOTES

AFTER three weeks of patient waiting in Berlin in May for passports, the British Home Office at length granted a special permit to the British College to bring Frau Silbert from Austria to Britain for the purpose of scientific study of her psychical gifts.

This permit; the first of its kind since the war for this unique study, required personal application to the Home Secretary, and may be regarded as establishing something of a precedent. The taking of Troy must have needed just about the same amount of patience and perseverance as was spent during these three weeks over so simple a request. Frau Silbert is to be commended for the patience she herself showed during a trying time. Sometimes she thought she would never see Britain, but time and again, her guide, "Professor Nell," assured her by means of his characteristic raps, that she would surely go, and as events proved, the information was right.

She was, however, of the opinion, and this she freely stated to me before leaving her home in Graz, that very little success would accompany her mediumship during this visit to England, as ever since the inception of her gift she had noticed a diminution of power in the months of June, July and August. I felt, however, that this diminution of power, sometimes amounting to complete cessation of phenomena, was probably due to the trying summer heat of an Austrian valley, and that the cooler weather in England would help matters. This opinion has been strengthened by the results obtained during the three weeks spent in Berlin, and the five weeks' experimental sittings in England.

These sittings varied in quantity and quality of phenomena and were far from reaching the maximum results recorded by Continental experimenters with the medium, but, excepting on four occasions, were of the deepest interest to all students. On two occasions in Berlin, owing to the extreme exhaustion of the medium from heat, the results were almost nil, and on two other occasions other causes than the weather contributed to non-success.

It is frequently claimed by experienced investigators that with a genuine medium, success very largely depends upon the sitters, and that this applies to results secured both in mental and physical phenomena.

The sceptic naturally scoffs at this, and a large section of psychical researchers also repudiate the claim. They hold the view—that it is sufficient to act politely outwardly to the medium to ensure success, but that their mental attitude of suspicion or incredulity, if carefully hidden, is their own affair and in no way can affect the results. My own experience has taught me very differently, and during my two years of active work at the College I have had this confirmed on numerous occasions by noticing the quality of results obtained from the same medium by different types of sitters, making all due allowance for other conditions. On two occasions with Frau Silbert, one of our own members, who is also a well-known member of the S.P.R. undertook the management of a circle and on both occasions failed to get any results beyond a few faint raps. This gentleman conducted the circle in a manner agreeable to all present and to the medium,

with whom he was able to converse in her own language. But it has been noted before on many occasions that wherever this member is present, there is a notable reduction of the phenomena, although he is a confirmed believer in the possibilities of psychical manifestations, his belief resting on his own and others' experiments with the best mediums over many years. Something, however, in his psychic atmosphere, seems to nullify and reduce the power of the medium to zero, the medium feeling at times almost a physical coldness pass from him and at other times comparing it to something which seems to cut off all power.

I have noticed a similar effect with other members, especially with over-cautious beginners, largely due, in their case, I consider, to a justifiable attitude of mental doubt and uncertainty as to the genuineness of the phenomena and of the medium.

Frau Silbert is able to produce her phenomena in a good red light and therefore during the sittings was continuously under close observation. In addition she took particular care to ask the sitters immediately upon her right and left, to keep both her feet in continuous contact with their own. Her hands throughout the sittings were well over the table, in view of all, or were controlled by the right and left sitters.

No opportunity was, therefore, given to the medium to move various objects about the room by means of her limbs as is often hinted by our critics as the general procedure in such cases.

In spite of this very thorough control, objects of various kinds were moved below the large table at which the medium and sitters sat, these being sometimes lifted as high as the knees of the sitters and even placed in their hands. The hands which held these objects were felt at various times while those of the medium were in full view. Sometimes these hands would appear at the edge of the table and grasp the arm of the sitter immediately to the right or left of the medium; sometimes they would appear from the curtains of the cabinet behind the medium, usually close to the floor. These hands varied considerably, some being natural in their proportions and colouring, while others had a very white and attenuated appearance somewhat resembling the toes of a large bird, but with a smooth surface. These hands usually remained for too short a time (usually some seconds) to be closely inspected.

They would dart out rapidly from below the table, grasp something and instantly dart back again. They appeared to find it difficult to withstand the effects of the strong red light and usually gripped the sitter's arm from below, as if seeking protection in the shadow. On other occasions, however, as recorded in the July issue of the *TRANSACTIONS*, at Frau Silbert's home in Graz, "in a full red light, my arm was seized." In my experience six seconds is the utmost length of time that these hands have remained. One would naturally think that hands such as these, so easily affected by the light, would be feeble and delicate in their touch, but this is not so. Below the table the phenomena varied from a touch almost like a gentle vibration approaching one, to the grip of a strong man's hand. The grasp above the table was in some cases almost painfully rough, and with a peculiar muscular contraction as if given under stress by a force out of control. When first experienced it creates a gentle shock to the receiver because of its unexpected rapidity of movement and powerful energetic touch.

Frequently the hand would shake the sitter's arm with some violence, as if to call attention to its presence, it would be seen for an instant, and immediately disappear under the table. Upon several occasions, while those sitting around the table were being touched upon the feet and ankles and lower limbs, I have remained at full length upon the floor, seeking to detect the movement of any psychic structure causing such touches, but have always failed to perceive them, though there was sufficient light to see all the feet of the sitters clearly. When hands appeared from below the curtains of the cabinet behind the medium, these seemed very white in appearance and slower in their movements, but they seldom rose more than a few inches above the floor or beyond the line of the curtain.

Various objects were usually placed below the table during séances, rings belonging to sitters, cigarette cases, a saucer of plastic clay, a pad of paper and pencil, a small bell and trumpet.<sup>19</sup> These were often moved, the bell being frequently rung, often in time to music or singing. On one occasion what appeared to be a finger print appeared in the clay, and rough writing or engraving was got upon several metal articles. Sometimes the articles disappeared entirely, being returned later to the sitters from above the table as if out of space. Particulars of some of these happenings will be found later in this report, and supply evidence of a very remarkable kind as to the possibility of instantaneous dematerialization or transformation of matter.

### CONDUCT OF SÉANCES AT THE COLLEGE

In her own home at Graz, Frau Silbert conducts her séances by sitting, at an ordinary table around which the sitters are placed. No cabinet is used, and from information received from regular sitters there, the full forms which have appeared from time to time are described as of solid ectoplasmic structure, while others seem to appear as a kind of etherialization. In the latter case they seem as if floating in space, the feet of the form sometimes appearing to be three feet above the floor. As the ectoplasmic structure is doubtless materialized in darkness, one must suppose that these are constructed, either below the folds of the medium's dress or at least under the table in the shadow cast by the table top, as the light usually burns directly above the table.

When I visited the medium in Graz no full-form materialization took place, either ectoplasmic or etherialized, but ectoplasmic hands were seen by me on several occasions—these suddenly appearing from below the table and in close proximity to the medium, while both her hands rested on the surface of the table in full view of all the sitters and in a good electric light. When the medium came to England I was curious to see what success might be obtained by the use of the cabinet, and I therefore placed her on an early occasion outside the cabinet but immediately in front of it, with the curtains closed, but without any table in front, the sitters forming a circle. After sitting for about an hour in this way no phenomena took place, and I therefore asked the medium to sit within the cabinet. To this she agreed, but rather reluctantly, as she seemed to have a fear of the darkness of the cabinet, separated from the sitters. A 60-candle power red lamp was burning in the séance room so that everything was easily seen. After sitting for about half an hour the medium drew the curtains aside and walked out into the circle in the trance condition and stood before us for five minutes. No other manifestation took place that evening, and no ectoplasmic matter was seen about her person or near her. This first sitting

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<sup>19</sup>.—Note the last issue of *Psypioneer* Mrs. St. Clair Stobart, with Harry Price's account of a sitting with Frau Silbert "Levitation of a Knife and Two Watches." See *Psypioneer* Volume 9. No 8. August, 2013:—  
<http://woodlandway.org/PDF/PP9.8August2013.pdf>

did not lead me to suppose that we were likely to get any improved phenomena from the use of the cabinet. Her chief “control,” “Professor Nell,” by means of raps, intimated, however, that he would like us to continue its use as he believed he could succeed in producing good phenomena by its aid.

Although the message was known to the medium, she seemed to show more and more a great fear of sitting in the cabinet. She informed us that she was able to perceive the movement of objects of an ectoplasmic nature, which somewhat disconcerted and frightened her, because of their unusual appearance. She referred to them as reminding her of decay or corruption, and doubtless this idea was due to the fact that she saw the construction or gradual formation of various flesh like objects in the form of human bodies and limbs, which no sooner appeared than they, as it were, disintegrated through the action of the red light which entered the cabinet from the room at the open top.

As this experience was new to her it was extremely disturbing, as it always is to those who see it for the first time, and the word “corruption,” which she applied to it, aptly described the appearances. Seeing that she was, however, anxious to follow the instruction of her guide, whom she thoroughly trusts, though fearful to comply with the request, I used hypnotic suggestion upon her some hours previous to the séances to see what effect suggestion would have in helping her to overcome this, fear. She was an extremely easy subject to hypnotize and readily responded to the suggestion that she should be brave and should look upon the building up and dematerialization of the psychic structures as only following a natural law, and startling to her simply because of its unusual appearance. (It is well here to remark that at Graz most of the phenomena take place while the medium is fully conscious, except on occasions when the full form materializes, and the length of her trance even in these cases only lasts, I understand, for ten minutes.)

Perceiving that the medium was extremely sensitive to sitting alone in the cabinet, although anxious to follow the suggestion of her “guide,” I continued to place her immediately in front of the cabinet, but outside of it—the table was then placed in front of her and the sitters surrounded it. This provided conditions very similar to that to which she had been accustomed, with the exception of the cabinet behind her, and as the séances continued from week to week the forces gradually improved, and the manifestations became more numerous from within the cabinet—such as the showing of hands, and the billowing out of the curtains into the room until they touched the table as if a full form was pushing from the interior of the cabinet outwards. While these manifestations took place, the medium always appeared startled at the objects and forms which she seemed to see within the cabinet when the curtain was extended, and upon many occasions she suddenly arose from her chair and walked away from the cabinet and the table. Whenever this disturbance took place a complete collapse of all the phenomena resulted. On resuming her chair the power seemed gradually to accumulate and a renewal of the phenomena took place only to be again disturbed by the medium continually seeking to leave the circle.

It would seem from the character of these manifestations that the ectoplasmic matter was drawn from the body of the medium, and taken through the division in the curtains into the cabinet. This aggregated matter seemed to bundle itself into a volume and pass again from the cabinet between the medium and the sitter on her immediate left, remaining below the table its transition being quite clearly felt by the sitter and by the

medium. The movement, as it passed, resembled that which a large dog might make in squeezing itself between the legs of two individuals standing close together, and although the disturbance was clearly felt again and again as it passed and repassed from cabinet to table and back again, no object could be seen by the eye. That this object was of a material character was obvious, however, since it pressed the curtains inwards as it passed in, and outwards as it came out, and roughly pressed the leg of the sitter as it squeezed through. The object seemed to be of a homogeneous nature and must not be confused with anything like a liquid, which would have the tendency to allow the limb to pass through it. If one can imagine this substance to have an elastic and living quality, which resisted the separative action of a limb to divide it, one may realize something of its constitution. I experienced this double movement on many occasions and always recorded the same impression.

When this structure was in motion, the medium would sometimes put her hand down as if to seize it, with the result that the phenomenon instantly ceased. Sometimes the phenomenon within the cabinet showed its presence by an outward pressure of the curtain into the room, as if a strong wind were blowing upon it from within. It gave one the impression that an object of five or six feet in height was standing within the curtain. Upon several occasions I and others placed a hand upon the curtain to see if there was any resistance of pressure. I found upon such occasions that the pressure from the interior was a very slight one, such as might be made by a half inflated balloon resting on the inner side of the curtains. Pressing my hand slowly on this inflated curtain it would yield, and on the withdrawal of the hand would immediately resume its extended balloon-like appearance, but there was nothing to suggest that a solid object within the cabinet produced this effect.

After experimenting in this way I made the request that if any solid object could be built up within the cabinet and could press my hand, I should be glad if this could be done. Almost immediately an object that had all the feeling of being a hand was pressed upon mine from behind the curtain. I immediately opened the curtain to see what the object was, but nothing was visible, although the light was good and the whole interior of the cabinet could be clearly seen. It may be necessary here to say that the medium was sitting during all these experiments with her back to the cabinet and her hands in front of her in full view of the sitters, and with both feet controlled by sitters on right and left in the light above mentioned—only myself and members of the College being present, and the door of the seance room locked, so that no suggestion of an accomplice need be entertained by the sceptical reader.

During these manifestations the medium often appeared only semi-conscious, as she seemed to forget all that had taken place when spoken to at the close of the séance. Many striking phenomena also took place while she was quite normal and conversing freely with the sitters, but as a rule the more striking results such as ectoplasmic forms in motion, seemed to necessitate a full or semi-controlled condition. The “control” was seldom of a peaceful or quiet character, as one would expect from one in a trance condition, the medium on these occasions being talkative and quick in following all that was going on. She was peculiarly clairvoyant during these occasions, seeing objects moving about at her feet, under the table, or in the cabinet, which others could not perceive, although they could feel the results of such movement. Some peculiar extrusion of the psychic body of the medium was doubtless the cause of her semi-trance condition, and was in all probability the vehicle of the energy which manipulated the ectoplasm and enabled its

movement to be felt, although in itself transparent and invisible to our eyes. Here it is necessary to realize that ectoplasm of itself has no vital energy and may be held more or less inert in a plastic form in the hollow of one's hand. It has a peculiarly volatile nature and rapidly gravitates to, and is reabsorbed in, the body of the medium, by a seemingly magnetic force. This ectoplasm in its early stages may be of a nebulous nature before condensing into the plastic state, and in this condition is not visible to the eye. It may, however, in this vaporous state be controlled by the formative energies inherent in the extruded 'soul' of the medium, since this 'soul' would be the vehicle of energy to shape and vitalize the ectoplasm both in its vaporous state and also in its later dense and plastic condition.

Dr. Schrenck Notzing has coined a word in place of ectoplasm, calling it for preference "Teleplasm."<sup>20</sup> This term "Teleplasm" might be used in cases where the extended "soul" is manifested in the ectoplasm, as it is when in this latter stage that objects may be moved, or living features moulded, by the vital energies acting upon it, as has so often been seen with the medium "Eva C." It is well for readers to get a clear understanding of these various stages of manifestation, otherwise the whole matter will remain obscure and puzzling to them.

It is time that Science had standardized words to define these various grades of psychic matter so that students could recognize the various stages without confusion.

I made no attempt with Frau Silbert to photograph any of the materialized hands, as we anticipated that the shock to the medium might be somewhat severe, and until I had her own permission and that of her "guide" to this, deemed it wise to leave this experiment to a later date.<sup>21</sup>

Upon several occasions I have observed the lower portion of the medium's rather full skirt rising and falling while this matter was moving about her limbs, and touches were felt, although the substance moving the fabric was quite invisible. The rapidity of action of this extrusion from the medium, working through a transparent ectoplasm, is very startling. I have watched it move like a flash of light, detach the medium's brooch from her breast, and carry it below the table in a second of time, such movement being seen by a streak of ectoplasm like a thin line of smoke, its visible length being only about three inches. On another occasion the brooch which had been on the floor was with lightning rapidity lifted and placed upon her breast.

Frau Silbert is, in my estimation, one of the finest mediums I have known for providing the conditions essential for careful scientific research. She is extremely obliging and readily accepts any suggestion from investigators anxious to examine the phenomena produced in their presence.

I am looking forward to a return visit to the College in October and November, and all students who have not previously had an opportunity of examining her phenomena would do well to make application to the Hon. Secretary at an early date if they wish to avoid

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<sup>20</sup>.—See *Psychopioneer* Volume 9. No 3. March, 2013:—*Spirits of the Trade: Teleplasm, Ectoplasm, Psychoplasm, Ideoplasm – Marc Demarest*:—<http://woodlandway.org/PDF/PP9.3March2013.pdf>

<sup>21</sup>.—This was accomplished on her return visit and will be covered in a later issue.

disappointment, as there are many anxious to renew their acquaintance with this valuable medium.

### RECORDS OF INTERESTING HAPPENINGS DURING THE SÉANCES

Frau Silbert's mediumship, while in London, did not provide personal evidence of continuity of life, and hence may not have been deeply interesting to some. I understand, however, that such evidence is often received at Graz, and has been of the greatest comfort to many bereaved. It is quite possible that the difficulty found by her "guide" in getting communications through, owing to language difficulties, may have imposed a real barrier.

It seemed as if sometimes questions addressed in English were understood and replied to immediately by definite raps. On other occasions it seemed impossible to get an answer, until the question was worded in German. Whether this was owing to the consciousness of the medium being more receptive, or that she had somehow grasped the import of the English question, I am unable to state, but I should infer the latter. Sometimes when in the trance condition Frau Silbert would speak, but such utterances were often in the nature of oratory, sometimes described a vision appearing before her. The definite instructions from "Professor Nell" came solely by means of the raps, which were often most remarkable—though never of the sledgehammer variety reported from other mediums. By repetition of the alphabet, the raps upon the table or upon the medium's chair, or the pillars of the cabinet behind her, would spell out messages in German, sometimes quite lengthy, and with the greatest speed and accuracy, and the College is much indebted to Mrs. Ford for her help on these occasions, and in the general valuable help given by her in the whole series of sittings,<sup>22</sup> owing to her proficiency in the language, thereby making the medium feel much at home. We are indebted to other members who also greatly assisted in this way.

The medium, at every séance, sat with her back to the two front curtains of the cabinet and close to them, with her hands upon the table in full view of all the sitters in the light

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<sup>22</sup>.—Mrs. Ford, was the assistant organizer, who had numerous conversations with Silbert in her own language, and gathered some information regarding her childhood mediumistic experiences. These took the form of sudden spontaneous visions, often preceding tragic happenings. The first instance took place when she was between six and seven years of age:

"She with other children were sent to a farm, half an hour distant from her home, to get butter once a week. Next door to this farm was a beekeeper who used to collect the children together and give them a taste of honey. About five minutes' walk from these two farms there was a small wooded hill, with a short cut through the wood, which the children used to follow. On this particular occasion a girl of fourteen accompanied little Maria. As they rested on a large stone before mounting this small hill, the child of six suddenly saw in front of her this bee keeper with staring eyes, wide open mouth, his chest bleeding and his hands covered with blood. She ran to him and spoke aloud "Herr — —what has happened??" Her companion said, "Why, who on earth are you talking to?" "But don't you see," said the child, "Herr— —standing dripping with blood?" Of course her companion became frightened, and said she would tell her mother that she was lying. In a short while they went up to the farm, and found a crowd of labourers and members of the family standing about in great distress. They said to the children "This is the end of your honey expeditions," and taking them aside, they saw the bee keeper exactly as the child had seen him, even to the hands in the same position, and streaming with blood, eyes staring, etc. It appears that some persons had been felling an old tree and, through interested curiosity he got too near, and when the tree collapsed, a branch felled him and pierced his chest in exactly the spot she had seen, presumably at or near the time of the accident." Taken from *Psychic Science* Vol. 1.—No. 3 October 1922 p248.

mentioned in plan. Whenever, phenomena were about to take place she asked the sitters on either side to control her hands and her feet. This was her invariable rule throughout the séances. The sitters varied a great deal during the twenty-five séances held during her visit, from S.P.R. members to ardent Spiritualists; and not one complaint was received during the whole course, that the excellent “control” permitted had not been perfect of its kind.

Two of the séances were given by the College to members of the S.P.R., who knew of Frau Silbert’s work from Continental investigators, and wished to have some experience of her phenomena. These were held at the College, and were conducted entirely under the charge of the S.P.R. officials, though Mrs. McKenzie or myself were present as independent observers outside the circle. The leaders expressed themselves, particularly at the second séance, as being highly satisfied with the conditions and results.

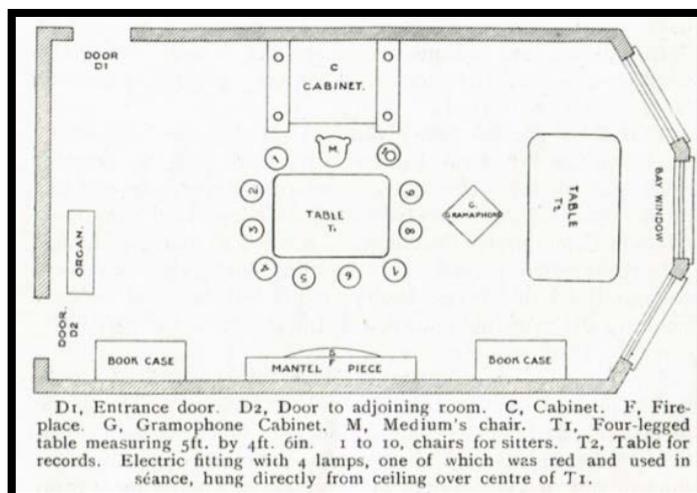
Six séances were conducted by the College Research group, which is to be congratulated on the excellent attendance record. Frau Silbert began to feel very much at home with this group, and as several members spoke her own language, she probably felt easier than with the general groups meeting on one occasion only. In fact she has expressed a wish that when she again returns, each sitter shall be present at three séances, to enable them to get a fair idea of her work, and to provide easier conditions.

The following record of two research groups, and some details of interesting results in other groups will be of interest to my readers.

RESEARCH GROUP.—Friday, July 14, 8—10 p.m. Nine sitters. No. 1 at medium’s right and No. 9 on her left. Usual red light.

Weather rather dull, but dry—temperature normal. Note.—(I have always found with Frau Silbert that if the room becomes overheated, or the weather is very hot, results are not so good).

A pail of molten wax was placed in the cabinet, but no attempt was made to use it in the production of any moulds of hands. Various small articles, bell, trumpet, pad, pencil and cigarette case, were carefully placed under the table by two of the men sitters. The control of the medium was as before stated.



The phenomena began within about five minutes of the start of the séance, and sitters No. 2 and 9, and later No. 1, reported touchings on ankles, lower limbs, edges of trousers and skirts. Half way through the séance there appeared for a second, just above the ledge of the table, something like a small white stump. This was seen by four of the sitters and may have been the formation used in making the touches just recorded.

The curtains of the cabinet were pushed out vigorously several times, one of the curtains quite enveloping one half of the medium. Mr. McKenzie shone a red light upon the side of the curtain as it was extended, which immediately caused a collapse of the curtain, but the medium did not seem in the least disturbed. As Frau Silbert's phenomena have always taken place in the light, the injurious effect of light so often noticed in physical mediums developed in darkness, does not operate in her case. No. 8 sitter had his shoe untied and taken off and thrown between the medium and sitter No. 1. This was verified by examination under the table, and a little later the shoe was again moved, and was found under the centre of the table with the small trumpet resting upon the toe. A little later the shoe was replaced upon the foot of No. 8 sitter, but not tied. The medium's boot was also unlaced, the boot with drawn from her foot and placed upon her knee. Those who know Frau Silbert are aware that she is heavily built in the lower part of her body, and it is not very easy for her to lace or unlace her boots. The white light was put on for a few minutes in order to examine the position of some articles, and while still on, the small bell was rung vigorously for a few seconds.

The medium said that she could see a hand on various occasions, but no sitter could verify this. There were various rappings of different strengths. The lights were all turned out for a little to see if this would strengthen the phenomena, but the medium became nervous, and asked that the red light should be put on. She went under "control" for a short time, but very little happened, and the séance closed.

ON JULY 19 a private group of seven persons sat with, Frau Silbert. No. 1 on medium's right. Weather rather dull and heavy.

There was placed under the table the usual bell, trumpet, pad, pencil, a light round silver brooch, the size of a crown, and a silver and ebony cross, 2½ in. in length and crossbar 1¼ in. and ¼in. thickness, the two latter articles belonging to two sitters. The position of these was carefully noticed, and the usual red light and control was exercised. From the beginning of the séance the medium seemed to, be in a state of semi-trance. In about ten minutes she suddenly rose and stood in front of the right curtain of the cabinet, and stretching up her hands quite slowly so that the sitters could see every movement, suddenly seized something from the curtain and threw it upon the table looking considerably pleased and still semi-controlled. To the astonishment of the sitters it proved to be the light silver brooch. Sitter No. 7, who had an excellent view of the whole proceedings and carefully watched the slow movements of the medium, described the brooch as appearing in her empty hands as they were stretched to the curtains a foot above her head. The articles under the table were examined, but nothing else had been touched, and again the brooch was placed on the floor, three sitters verifying the position.

The séance was resumed and shortly the bell was rung, keeping time to a tune played on the gramophone. In another few minutes the medium rose again and went through the same movements and again appeared triumphantly to receive something from the curtains, which she placed on the table. This again proved to be the same brooch, and on turning up the light and examining it, we found that it had been engraved on the inside with the triangular sign and the word "Nell," which the guide of the medium has so often written on metal articles. On looking under the table it was found that the bell and trumpet and pad had been moved and lay not far apart, but in different spots from their original place. Two sitters noticed particularly that the pad now half concealed the cross, and lay quite near the feet of the sitters opposite the medium. The owner of the cross

expressed himself desirous of having it engraved with the word "Nell" if possible, but as one article had already been dealt with little hope of this was entertained. The sitting was resumed, but nothing further of importance happened, and as the medium seemed to be tired, it was agreed to discontinue the sitting after two hours. Immediately the white light was put on, and everyone still at the table, the articles were looked for, and were all in their place except the cross, which had disappeared. The table and chairs of the sitters were moved and the floor space thoroughly examined. The medium's dress was examined and the cabinet, but no trace of it could be found. The pad of paper which previously had been noted as half covering it, seemed to be in the same position close to the feet of the sitters opposite the medium, a distance of 3½ feet from her.

The sitting was resumed in order to make enquiries of "Nell" about the cross. The medium, I have always noticed, is slightly disturbed when articles disappear, although she has told me that "Nell" has always returned them speedily, sometimes at the same séance, although on some occasions some months have elapsed. (It may be noted here that the ring mentioned in Mrs. McKenzie's account of Frau Silbert's phenomena, in Graz, in July PSYCHIC SCIENCE, as disappearing in our presence was brought back at a séance which the medium gave in Graz to the owner of the ring and some friends from the West, in the beginning of August on her return from England. This gentleman, a Doctor of Laws and Philosophy, writes me a long account of the séance, stating that a materialized hand seen by the four sitters present gave him back his ring, which had been removed for three months).

To resume: Inquiries were made of "Nell" as to where the cross was, and he replied by raps that it had been taken and would be returned at the séance next day. Nothing further could be got about it, and the séance terminated.

RESEARCH GROUP.—July 20, 8 p.m. Weather dull and cool. Eight sitters present. Usual conditions.

The incidents of the séance of July 19, when the cross had disappeared, were given carefully to the Research Group, which met the following evening, and in expectation of the return of the cross, as promised by "Nell," Mr. McKenzie asked two of the women members to examine the medium. She wore a one piece dress with wide sleeves. This was carefully examined, her boots taken off, and her plentiful hair taken down. She was herself much interested in anticipation of the event. The other sitters made a thorough examination of the séance room and its contents, the carpet, the bottoms of chairs and table, the cabinet above and below and at sides, Mr. and Mrs. McKenzie also submitted themselves to search, to make sure that nowhere in the room or on persons could the cross have been placed.

The owner of the cross was not present on this occasion. At 8.25 p.m. the séance began, with the white light on. A number of articles were laid on the floor and placed in a special formation by two sitters. After a quarter of an hour the medium seemed to become semi-controlled, and the white light was turned out, leaving the good red light. I quote now from notes made at the time:—"The medium goes more deeply into trance, stands up, holds out her empty hands, pulls her sleeves up above her elbows, takes her hair down, tugs at her clothing as if to say 'nothing is here,' and drags her chair into the cabinet with the curtains wide open and in full view of the sitters, and sits down. After a brief space—a few minutes, she says in German 'I give you a sign that we live in your

presence, observe.’ This is obviously ‘Nell’ speaking through her. In a few minutes more she rises, and comes forward to the table, and with slow movements of her hands, empty to everyone’s view – her sleeves still rolled up she holds them for a moment under the table about one foot below, and half a foot under. The whole movement at this point could be seen perfectly clearly by sitters Nos. 1 and 2 on her right, and No. 8 on her left. She appears to clutch something as if it has been placed or thrown in her hands, she raises them quickly and throws the cross upon the table. Still in trance, she goes into the cabinet, brings out her chair, and sits down in her usual place.” (In all my experiences of mediumship I cannot say that I have ever seen anything so clearly and carefully done, with the obvious intention that every movement should be watched. Given the fact that materialized hands have, on many other occasions at Frau Silbert’s séances, handed articles placed on the floor to sitters, from under the table, it is quite possible to imagine that this happened with the cross; the fact we cannot verify is where the cross was in the interval—how it disappeared on July 19 and reappeared on July 20). “This process of slow movement of the widely opened hands and holding them for an instant under the table, is four times repeated by the medium, and each time she appears to receive an object and closes her hand upon it, and turning slightly into the cabinet holds up her closed hands and seems to throw this object into the air and then returns to the group.

A fifth time this is repeated, but on this occasion there is no suggestion of anything being thrown away. She again gets up, and pushing past sitter No. 8, wanders outside the circle towards the window, evidently searching for something, and is carefully observed. She does not find what she wishes apparently, and seems dissatisfied, and comes back to the table and into the cabinet, holding up her hands again as before. All the sitters except one, hear a tinkle, twice, as if some objects were being thrown into her hands. She then returns to the table and with partially closed hands appears to throw something under the table, and two sitters, both of very keen hearing report that they hear a slight thud, the others hear nothing. At 9.30 p.m. all hear three of the loudest raps that have been heard during her sojourn in England. This is a request for more light, and when this is given the articles under the table are examined and found to be exactly in the carefully placed positions selected at the beginning of the séance. The sitters are exceedingly non-plussed, for the dumb show following the return of the cross has been of the most realistic order to sight, and even to hearing, of some sitters. No explanation is forthcoming from ‘Nell’ and the articles are replaced in a new form. The medium becomes passive and goes again into trance, but nothing further happens. She complains of fatigue before and during trance, and as she is to proceed on her home journey next day she may be somewhat excited.” I have no explanation to offer as to the meaning of this dumb show, unless it was a repetition in trance of that which had been upon her mind as to the return of the cross.

On examination the cross, which had lain before the sitters upon the table after its reappearance, was found to be very definitely inscribed along one narrow side with the word “Nell,” and three rough crosses. On the other side three letters were roughly scratched which could not at first be deciphered, but were afterwards read as a German capital G, small z, and small g, being the initial letters of the words of greeting, “Gott zum gruss,” with which the medium and her sitters always greet the announcement of the presence of the “control” in the séance. The upper and lower portions of the small “g” are incomplete, as if there was no room to make the upper round and the lower loop in the narrow  $\frac{1}{4}$  in. available. Frau Silbert states that while “Nell” has, on dozens of occasions written his name and made the form of a triangle, she has never once seen crosses added, or letters of this description.

The owner of the cross and some of those who saw it on the previous day, affirm that no markings were upon it when it was placed under the table on the 19th, but no one is in a position to state whether the markings were placed upon it on July 19th or 20th. What is the explanation of these appearances and disappearances of articles? The conjurer can explain them easily enough, but true mediums are no conjurers, and this phenomenon which has received the name of “dematerialization” has been observed with many mediums, besides Frau Silbert, although very seldom in a degree of light.

PRIVATE SITTING. – June 30, at 8 p.m. Weather good. Seven sitters. Red light.

Among other articles placed under the table as usual were two rings, one of these a very valuable one, belonging to a sitter. Raps were frequent though not loud, and twice behind the medium and apparently at the back of the cabinet vivid flashes of light were seen by several sitters. Rather feeble touches were felt on the feet of Nos. 1 and 7. After an hour, during which time the medium’s hands and feet had been controlled, the white light was put on and the articles under the table were examined. The valuable ring was gone, although twice before during the evening, by the light of a match, it was seen on the floor beside the other ring by several sitters. The table was pulled aside, the other articles lifted, the medium’s dress shaken, but not a trace of the ring was to be found. The articles were replaced and the sitting resumed.

Questions were put to the “control,” and by means of very distinct raps, which seemed to be on the pillars of the cabinet behind the medium, information was given that the ring would be brought back in a few minutes, and put on the fifth finger of the hand of sitter No. 7 on the medium’s left. This sitter was a well-known public man, and he was deeply interested in watching how the promise would be kept. The other sitters kept their eyes carefully on the medium’s hands, which lay spread out on the table within a foot of the right hand of sitter No. 7. He held his hands up a little way from the table, palms downwards with the fingers spreading. After a few seconds of waiting he elected to turn the palms upwards, and as he did so the ring was heard by all the sitters to drop, and was seen lying on the table just between the fourth and fifth finger of his right hand, while his hands were still above the table, and the medium’s immovable. If he had not moved his hands at that moment, I believe the promise given would have been kept and the ring placed on his fifth finger. The medium was not entranced at all during this sitting.

IN “LIGHT,” OF JULY 29, Sir Arthur Conan Doyle reports on a séance at the College with Frau Silbert, which is of interest to mention here. [This report is quoted but we publish the full report below].

#### SPONTANEOUS PHENOMENA

The luminous phenomena, so often reported at séances with physical mediums who sit in darkness, were only seen in Frau Silbert’s mediumship in the vivid flashes of light above reported. These were often noticed by the research group, but it was difficult to locate their origin. On quite a number of occasions in private life, apart from her séances, when no phenomena were expected, these sudden flashes would be seen in good white light, by all present,

always giving an impression such as a bright flash of sheet lightning seen in the daytime would produce. I have not seen the same thing with any other medium. Another kind of phenomenon, "Flammen Schrift," or flame writing, by which "Nell" was reported to communicate often in the medium's séances in her own home we were not privileged to see in England. According to the medium's report, words conveying messages appear to be written before her in letters of fire, and are often also seen by others, but this I hope to verify some day for myself.

Rarely a meal passed at the College, where the medium was in residence, but spontaneous phenomena occurred quite unrequested. A volley of raps would announce "Nell's" presence—and sometimes a long scraping sound would be heard proceeding apparently from just under the table top. At other times the familiar touch or grip on the knee known at the séances would be given to one or another, but this was rarer. Frau Silbert placidly ate her food and seemed quite unmoved. On one occasion seven persons were present, and the heavy mahogany dinner table, capable of seating ten persons, laden with dishes, was lifted several inches completely off the floor, at the end where I sat alone with Frau Silbert on my left. I noticed a curious swaying and turning motion during the second or two that it was off the floor. The table resumed its place gently on the floor without any noise.

Mrs. McKenzie records that soon after Frau Silbert arrived in England, a pair of pince-nez which she remembered had been left in her bedroom one day previous to going out with Frau Silbert, who had no access to Mrs. McKenzie's room, could not be found on her return. Enquiry was made of everyone, and a thorough search was made in all rooms she might have used, but no trace of the glasses could be found. This seriously incommoded her, and a careful look-out was kept for some days. Three days after she was in a public restaurant with Frau Silbert, sitting close by several other persons. In an interval of the meal, and while she and Frau Silbert were turned slightly towards each other, conversing, they both, and the two persons opposite, were startled by a sharp click. Frau Silbert's dress is rather long, and looking down, Mrs. McKenzie saw one glass of a pair of eyeglasses protruding from under the skirt. Mrs. McKenzie thought these must belong to the medium and that they would certainly be broken, so sharp was the noise of the fall on the stone floor. On giving a second look she saw they were her own lost rimless pince-nez, and the person opposite picked them up unbroken. We have no explanation to offer, but record the facts along with other happenings of the same kind. The critic can pick many holes in this. It is not offered as complete evidence, but is recorded in good faith.

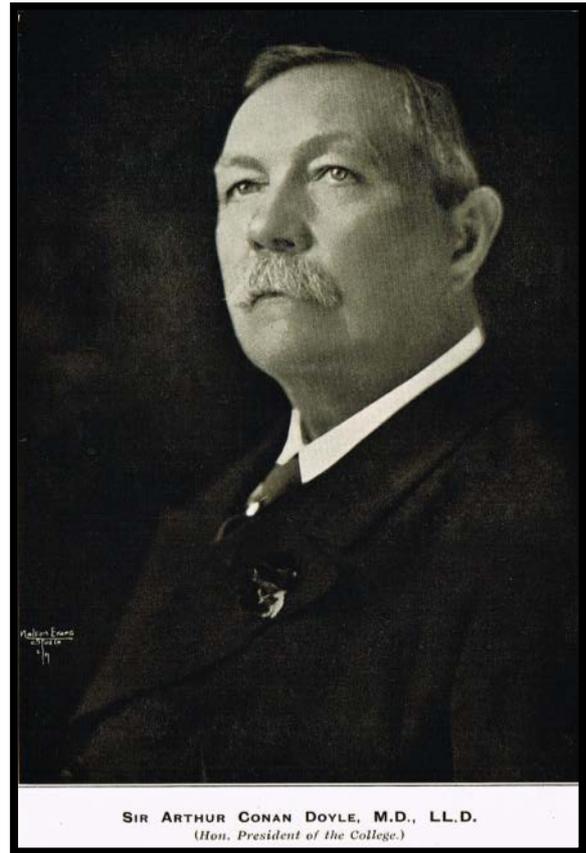
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James Hewat McKenzie's conclusion is footnoted;<sup>23</sup> Arthur Conan Doyle was closely associated with the College from the beginning, later becoming its Hon. President.<sup>24</sup> Below is ACD's letter to LIGHT regarding the séance referred to by McKenzie held at the College on July 18th 1922:

## FRAU SILBERT AND ECTOPLASM

*To the Editor of LIGHT*

Sir,—As the four professors of the Sorbonne have been unable to see Eva's ectoplasm,<sup>25</sup> and as some London papers have in consequence stultified themselves to the extent of doubting the existence of ectoplasm at all, it is of importance to set down accurately any experience with this elusive and singular substance which may come our way.



<sup>23</sup>.—"The reader of these notes may find the question arising in his mind as to the value and importance of these psychic manifestations. Dr. Geley in the "Revue Metapsychique" for March—April of this year, has made the following statement as to the value of such manifestations. "For everyone really, ectoplasm is the chief metapsychical phenomenon. It will resolve the problem of matter, of form, of individual and collective evolution, and is destined to throw light upon the great mystery of Life itself."

"In this opinion I heartily concur. It is only by a study of these subtle forces as manifested by physical mediums that new laws governing the physical and spiritual life of man will be made manifest, and new and important lessons be, learned of immense value to the human race.

"The study of these profoundly mysterious manifestations requires the greatest patience and perseverance, and a deep understanding of the principles of life, rightly to interpret them. Earnest students must be prepared for many set-backs, and frequent discouragement, but not more so than attends pioneering in any other embryo science. Those who are seeking lofty and inspiring messages through the instrumentality of physical mediums may, however, be often sadly disappointed. They must look elsewhere for advanced philosophic instruction, which is much more likely to be secured through the gift of a developed trance medium who can provide mental phenomena rather than physical.

"Experimental investigations in physical mediumship are most important in this materialistic age, to demonstrate the existence of a world outside the ordinary physical consciousness, and until such a realization becomes general, this study through special mediums will be necessary.

"I shall hope to continue my study of Frau Silbert's work at an early date, and will continue to place the results before the readers of PSYCHIC SCIENCE."

<sup>24</sup>.—See *Psypioneer* Volume 6. No 7. August, 2007:—A.C.D. as I knew him – Barbara McKenzie, *Psychic Science*, 1930 & A.C.D. as I knew him – Stanley De Brath, *Psychic Science*, 1930:—<http://woodlandway.org/PDF/PP6.7.July2010.pdf>

<sup>25</sup>.—Doyle is referring to Marthe Béraud – better known as Eva C. See Eva Carrière:—[http://en.wikipedia.org/wiki/Eva\\_Carri%C3%A8re](http://en.wikipedia.org/wiki/Eva_Carri%C3%A8re)

Re "professors of the Sorbonne," in 1922 experimental sittings with Eva C. took place at Sorbonne.

Yesterday, July 18th, I was one of six who sat with Frau Silbert, the Austrian medium, at the British College of Psychic Science. Frau Silbert has the appearance of a woman of the lower middle classes, gentle, weary, with a patient resigned expression upon her homely face. She speaks no English, but my German is sufficient to enable me to get into human touch with her. She told me that she comes from Graz in Styria, that the population is Roman Catholic and regard her as a witch, but that none the less she is much consulted by them, even by the priests.

I was seated on the left of the medium. Behind her was the “cabinet,” a curtained enclosure, partially open in front. This I examined and found empty. The red light was kept fairly high—so high that we could easily see every movement of the medium or of each other. We laid our watches upon the ground under the table, as it was said that the medium’s control was able sometimes to scratch his name, Ivel, upon them. I may say at once that this phenomenon did not take place. A small bell was also placed under the table. I put my foot firmly against that of the medium, while Mrs. Ford did the same upon the other side.

We were misled into thinking that we saw a light upon the medium’s breast, but closer examination showed that her glasses had dropped and that it was the occasional reflection of the red light which we saw.

Presently the medium sank into trance, and made curious movements with her hands as if she were drawing some substance from her mouth and nose. If anyone were choking with cobwebs and was trying to clear oneself, it is the movement they would have made. She then stood up, gave a sharp cry, and picked apparently out of the air behind her one of the watches which had been on the ground. We were all agreed that neither she nor any member of the company had stooped down from the moment that the watches had been placed there. It was a clear case of movement without contact or telekinesis.

The trance now deepened and the woman gave little whining cries, exactly like those which are the prelude to childbirth. Eva gives the same cries when she is about to emit ectoplasm. The actual emission is, I fancy, a relief. Presently I saw on the floor, about a foot behind the medium, and between her chair and mine, a luminous ball, like a phosphorescent sponge, rather larger than my fist. It was quite clear but it vanished in a few seconds. Further luminous patches then appeared protruding from under the curtains. The ball was exactly such as has been described by Miss Scatcherd in her observations upon Eva.<sup>26</sup>

There was a long pause then, and afterwards some scattered manifestations of this whitish growth, which never became solid, as I have seen it in Paris, but always gave an impression of glutinous vapour. It bobbed up in little knobs several times, as if some small white animal had peered over the edge of the table. Once it came like a long mushroom with a rounded head, swaying up from the floor. The medium, in trance, clutched at this head and I saw her hand clearly grasp some solid. Then it vanished away. From first to last we saw nearly a dozen of these ectoplasmic appearances.

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<sup>26</sup>—Felicia Rudolphina Scatcherd (1862–1927) see *Psypioneer* Volume 8. No 4. April 2012:—The Passing of Miss F. R. Scatcherd – The Two Worlds, & The Cremation of Miss Scatcherd – Horace Leaf F.R.C.S.:—<http://woodlandway.org/PDF/PP8.4April2012.pdf>

A running accompaniment of raps went on during the whole sitting. Sometimes they were low clicks and came from the cabinet. Sometimes they were loud taps on the table. They answered Yes or No, but broke down on a larger conversation. Once the bell upon the floor rang several times.

None of these results were very sensational, but they were marked and honest, in good evidential light. We were all of opinion that the medium could in no way have produced them physically, and it is certain that the ectoplasmic appearances were quite detached from her and out of her reach. Several times the curtain of the cabinet was blown out as in a high wind, and twice I was touched by some solid body when I was quite clear of the medium. The sensation was that of a dog rubbing against my leg.

Yours faithfully,

ARTHUR CONAN DOYLE.

July 19th, 1922.

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# EMMA'S EDITORIAL WORK REMEMBERED



Emma Hardinge Britten is well known as the first editor of the newspaper *Two Worlds* – in 1887.<sup>27</sup> But a recent lecture at a conference in Manchester highlighted her editorial work on the monthly magazine “*The Unseen Universe*” which Emma launched in 1892. The Research Society for Victorian Periodicals held its annual conference at the University of Salford, in Manchester, on 12-13 July 2013. This year's theme was “Tradition and the New in the Nineteenth-century Press,” and it included a paper by Molly Youngkin about Emma.

Dr Youngkin is Associate Chair and Associate Professor in the Department of English, Loyola Marymount University in Los Angeles. She is already known for her paper “Mrs. Schlesinger wields a facile pen:

Articulations of Spiritualist Feminism in Julia Schlesinger's *Carrier Dove*.” *Victorian Periodicals Review* 43.3 (2010): 262-95. This argued not merely that the leading American West Coast Spiritualist journal of the 1880s was edited by a woman, but by one who used the paper deliberately to advance the interests of women in general!

In 1892, Emma had lost her position at the weekly “*Two Worlds*” following a row about share ownership, according to the directors of the newspaper. In her new magazine, Dr Youngkin notes, Emma's prominent attention to historical material, noting that “Britten was primarily concerned with recording past events in the movement, as a way to validate the current activities of spiritualists.” Thus Emma interpreted the psychic stream of past centuries as a struggle against orthodox religion. She ran a whole series of articles on Historical Spiritualism, and frequently returned to history in other material.

And of course Emma wanted to be considered the leading historian of Spiritualism. This seems to be true. She had travelled so widely (though not much on the Continent) and had been involved for so long, that there was no one to rival her.

But “*The Unseen Universe*” could not itself survive. Why was that? Emma explained in the final March 1893 issue that she wanted to concentrate on her Autobiography, which was eventually published after her death. She had also found that running a monthly magazine

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<sup>27</sup>.—Photograph taken from the frontispiece to *Modern American Spiritualism* – 1872 edition, New York: Published by the author.

largely single handed was taxing in money and energy, especially as she and her husband were getting on in years. (William Britten passed in 1894).

Incidentally, there were signs of the changing of the guard in the many obituaries in “Unseen Universe”. 1892-3 was a notable year for sad losses in the Movement, often of people Emma had known - Stainton Moses editor of LIGHT, Col. Bundy editor of the Religio-Philosophical Journal in Chicago for example (at whose house she had stayed), and the once noble Kate Fox. Emma’s era seemed to be passing; she was not to know that her teachings distilled as the Seven Principles of Spiritualism were to flower in the next century.

Leslie Price



## DOUBT ABOUT MADAME D'ESPERANCE'S EARLY LIFE



The genealogical information about the original name of the materialisation Madame D'Esperance reported in the last *Psypioneer*,<sup>28</sup> has led to doubt about the account of her early life in her book *Shadow Land*. Lis Warwood notes:<sup>29</sup>

Early on in her biographical record D'Esperance describes how during her “earliest childhood” she and her family had lived in “a gloomy old house situated at the east end of London – a large house that had at one time had been an imposing mansion . . . [but by then] “was fast falling into decay and ruin.”<sup>30</sup> This “large, ponderous, gloomy” property, D'Esperance related, had “an air of superiority and dignity” that contrasted starkly with other more modern houses around it, and was approached by a flight of marble steps leading to a “ponderous carven oak [door] studded with iron bolts, and guarded on each side by great griffins” that somebody had painted “bright green, giving them red eyes and tongues.”<sup>31</sup>

On entering the house, was found:

“a gloomy oak-panelled hall, from which opened several disused empty rooms, also a staircase leading to the upper part of the house. Most of the rooms were oak-panelled and dark, the small windows never admitting enough light . . . though at the back of the house . . . the rooms were of a more cheerful aspect . . . These latter were the rooms we lived in; the **rest of the house was unoccupied** and the rooms kept closed, except the lower part or kitchens, in which lived an old couple supposed to be caretakers.”<sup>32</sup>

<sup>28</sup>.—Photograph taken from *Borderland* Volume IV 1897 page 48.

<sup>29</sup>.—Certain remarks quoted have been emphasised in bold to highlight significant inconsistencies.

<sup>30</sup>.—Elisabeth d'Esperance, ‘*Shadow Land or Light from the Other Side*’, George Redway, 1897 p. 10.

<sup>31</sup>.—*Ibid.*

<sup>32</sup>.—*Ibid.*, pp. 10-11.

D'Esperance relates her fondness of wandering about from one empty room to another where she would be:

“fetched with an exclamation of horror and wonder by **our servant**, who considered my liking for the haunted rooms as ‘uncanny’ and unnatural, threatening me with the ghosts and their vengeance if I persisted in invading their domains by myself. I could never quite understand **nurse’s** remarks about the loneliness of the rooms, though her threats about the ghosts frightened me.”<sup>33</sup>

There are a number of other references in *Shadow Land* to servants being part of the household. After certain renovations had taken place in the house D'Esperance claims: “a **nurse girl** related a series of ghost stories” to her, causing her to become so frightened she did not dare enter a room alone when it was dark, and even in daylight was “terrified lest some uneasy ghost should be visible.”<sup>34</sup> By the time she was 14, when she felt the need “to talk with someone about these strange people whom no one but [herself] seemed to see”, her confidants “**were usually an old servant**” or her grandmother who came sometimes for a few weeks to stay with the family.<sup>35</sup> When she spoke of seeing these shadow people, her mother treated her unkindly and brought in a doctor, calling her mad or at risk of going mad, and in this time of trouble she had no one to help or advise her, although their “**old nurse** was there”, but, D'Esperance declared: “somehow I disliked to confide in her, for if I were really mad, then the fewer who knew it the better, and I must talk to no one of the illusions to which I was a victim.”<sup>36</sup>

D'Esperance also makes much of how it was that she:

“just a little child should have been left so much alone to wander about the great house, with no other companion than a rag doll, but as my **mother was an invalid** and for a long time confined to her bed, I suppose there was sufficient occupation for **our servant**. **There were no other children to keep me company**; the little brother and sister who had been born only lived a few weeks, so that my earliest years were lonely ones ...”<sup>37</sup>

The tale that D'Esperance weaves about her lonely early childhood and teenage years, with various servants to care for her and her mother, conveys a life of a modest, but certain middle class gentility. Setting aside, for the moment the description of the house (which appears a rather unlikely building in the St George in the East area where D'Esperance was living), the Census records show a rather different picture.

In 1851 Elizabeth, then 2 years old, her mother and her young brother George (born 1850, d. 1852 not, please note, “after having lived only a few weeks”) were residing at 5 Calvert

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<sup>33</sup>.—Ibid., p. 11.

<sup>34</sup>.—Ibid. p. 15.

<sup>35</sup>.—Ibid., p. 18.

<sup>36</sup>.—Ibid., p. 24.

<sup>37</sup>.—Ibid. p. 12.

Street, St George in the East.<sup>38</sup> This was in fact a multiple occupied property. Living in the same house was Joseph Mullet, a Mariner and his wife and three children. Also John Humphries, a Tallow Chandler, his wife and two children. There was no couple living in the basement as caretakers. The Puttock family had no servants in the house.

By 1861 the family are residing 2 Johnston Street St George in the East.<sup>39</sup> Again, it is a house occupied by a number of families, and again there are no servants in the Puttock household, and no caretaker couple living in the basement. In addition to Elizabeth, now 12 years old, her mother and siblings Arthur 8, Amy 3 and George William 1, as a separate household, but in the same building, are Joseph Forrester, Chapel Keeper and his wife and a foster son, and George Case, a Dock Labourer and his wife and son.

It is unclear when exactly the family moved to the Johnson Street address, but it is evident they were still living there when Elizabeth Puttock 'D'Esperance' was 14, which would suggest that her description of the house refers to the Johnson Street property. Yet, the census record again fails to accord with her story.

Even in 1871, by which time Elizabeth Jane Puttock is married to Thomas Jackson Reed, her parents, George and Elizabeth Puttock, along with sons Arthur 18, George 11, and Percy 7, and daughter Amy 13, residing at 27 Aston Street, Limehouse, are again sharing a house, though as separate households, with a Mariner's wife and a Traveller's wife. No servants.

Elizabeth Jane Puttock, later Madame D'Esperance, was the first of 9 children born to George Puttock and his wife Elizabeth Tovey. While her first brother died in 1852 at the age of two, and a sister Emily born 1854, and two other brothers, born 1856 and 1862 died after just a few weeks, Elizabeth Puttock was hardly alone with no other children to keep her company in her childhood years. Her brother Arthur born 1852 and sister Amy born 1857 survived to adulthood as did two other brothers born in 1860 and 1863.

There are other difficulties with Madame D'Esperances story:

She describes meeting with a fortune teller who told her she would "be married in two years or less,"<sup>40</sup> and notes:

"The prediction as to my marriage came also to pass, for in **two years from the date of the visit** to the white-haired woman I was a wife."<sup>41</sup>

If this is the case, she was certainly 18 or 19 at the time, given she was 21, and almost 22, when she married Thomas Jackson Reed two years later, not 19 as so many articles about her suggest.

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<sup>38</sup>.—1851 Census: HO107 Piece 1549 Folio 116 Page 2 Enumeration District 5 Household Schedule Number 8.

<sup>39</sup>.—1861 Census: RG 9 Piece 281 Folio 77 Page 21 Enumeration District 4 Household Schedule Number 127.

<sup>40</sup>.—Ibid., p. 45.

<sup>41</sup>.—Ibid., p. 48.

There is also some mystery about how D'Esperance may have met her future husband. It was, she relates, during the early days of her married life that she was once again haunted by ghostly presences, after having been:

“Transplanted from the midst of my small noisy brothers and sister, from the busy life of elder sister, nurse, and governess to four obstreperous, mischievous young ones, to the solitude of my new home, alone for the greater part of the day with very little to occupy my time.”<sup>42</sup>

Quite apart from conveying her siblings were much younger than in reality in 1870 (for, example, her brother Arthur was 17 and an apprentice engineer, and her sister Amy was 12, though brothers George and Percy were 10 and 8), this quote conveys that D'Esperance has been living at home with her family until her marriage, yet Thompson Jackson Reed was Durham born and bred and in the late 1860s was living in Newcastle, far from London.

How did she meet him if she was residing in St George in the East or Limehouse? D'Esperance must have moved to Newcastle at some stage prior to 1870, although she makes no reference to having done so in her autobiography. While it is possible that she met Reed in Newcastle when visiting friends or relatives, given her socio-economic background, it is equally likely she had found employment there, perhaps as a domestic servant.

It was also at this this time she first heard of Spiritualism as a result of a friend who was concerned about her husband attending séances. D'Esperance claims that the woman's husband was her friend, whom

“from **the time we first met at Sunday school** I had always had a sincere respect for his genuine uprightness, his honourable and truth-loving character and his calm cool judgment and reasoning powers, which made his opinion in general matters sought for and valued.”<sup>43</sup>

It seems that this man, who she apparently knew from Sunday school in St Georges in the East, was also now living in Newcastle. Later she has the same couple living in Sweden. But when she returns to live in England and starts a new circle, this man is again present in England and records the séances.

There are other issues, but I think those above are sufficient to begin questioning the veracity of her tale regarding her early life.”

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<sup>42</sup>.—Ibid., p. 49.

<sup>43</sup>.—Ibid., p. 51.

# ADA EMMA (nee MARRIOTT) DEANE

## Note by LP:

Psypioneer has previously reprinted a biographical account of the lady spirit photographer Mrs Deane collated by F.W. Warrick.<sup>44</sup> Earlier this year we were among agencies who provided research material for a forthcoming item in the BBC TV “The One Show”, which may be shown around Remembrance Day. Also Genealogist Lis Warwood established the true family background, and Marc Demarest examined probate records.

## Lis commented:

Ada Emma Marriott was definitely born in 1863 not 1862, and was baptised in Maidstone, the place of her birth, on 27 Jan 1864. She was the daughter of Charles Marriott and Emma Harriet Oliver.

Ada’s parents married 19 September 1862 at St Mary’s Church Chatham Kent (GRO Marriages Sep Q Medway 2a 562) when Charles Marriott was 29 and Emma Harriet Oliver was 19. Charles Marriott had been a soldier but subsequently became, for a time at least, a Prison Warder.

Ada was not, however, from the look of it one of 9 children. I can find only 7 children born to Emma H and Charles Marriott:

Ada was employed when young as a domestic servant. She married Albert (H)edley Deane in 1898.

As for the children of Ada and Albert – the 1911 census clearly records the son Hedley Charles Deane (age 1 year 11 months) as “Adopted son.”

Marc Demarest also found that she was born 1863, died 19 December 1956 and that the National Probate Calendar reported:

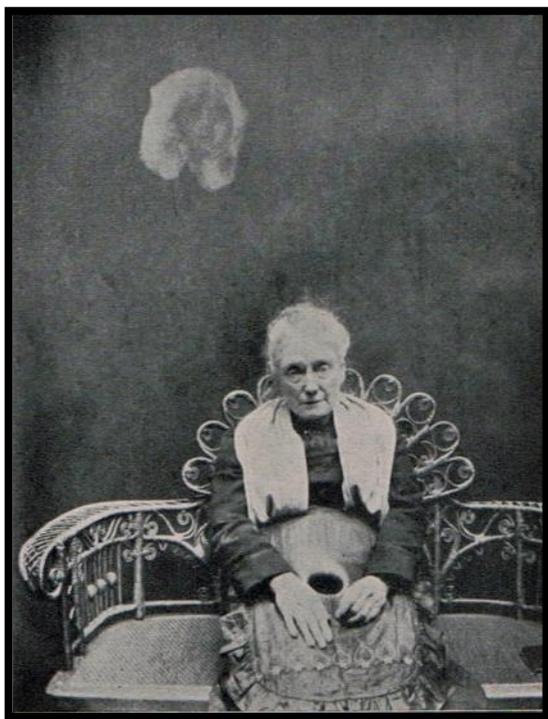
DEANE Ada Emma of 151 Balls Pond-road London N.1 widow died 19 December 1956 at 118 London Caravan Company’s site Barnet Hertfordshire. Probate London 14 February 1957 to Violet Helen Deane spinster. Effects £507 18s. 6d. (That is about £11,000 in today’s money - LP.).

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<sup>44</sup>.—Psypioneer Vol. 2. No 2. February 2006:—  
<http://woodlandway.org/PDF/2.2%20PSYPIONEERFoundedbyLesliePrice.pdf>

Ada weathered the setback reported below. Taken from the: *Quarterly Transactions of the British College of Psychic Science* Vol. I.—No. 3. October, 1922, pages 244-247:

## MRS. DEANE'S WORK DISCONTINUED AT THE BRITISH COLLEGE



MANY of our members and others have enquired as to the reason of Mrs Deane's work ceasing at the College,<sup>45</sup> and the following correspondence will make the matter plain to interested students of Psychic Science. After a personal interview with Mrs Deane, on 22nd August, the following letter was addressed to her by the Principal.

*4th September, 1922*

DEAR MRS. DEANE,

No doubt you have had time now to consider very carefully the proposal which I made to you recently in a personal conversation, that all further experiments conducted by you at the College should be carried out with plates specially marked by the photographic people.

The matter is one of very serious importance to our work, and is entirely in the best interests of yourself and your mediumship. This method will enable everyone to know without any shadow of doubt exactly what is being done, and will avoid any complication which may arise from substitution of plates by any tricky sitters who may feel disposed to resort to such unhappy practices, which you have claimed has taken place.

To refuse this very reasonable suggestion is to lay yourself open to serious criticism by your best friends, as well as by the foes of the subject.

As the College will open for the Autumn term in a fortnight's time we should like to have your definite, considered decision on this matter at an early date, either accepting or refusing the proposal, so that we may know exactly where we stand regarding your future services at the College.

In your own highest interests and as one who has been deeply interested in your work, I should strongly recommend you to agree to this proposal. Your gift is a valuable one, and you must realize that it will be a great pity if we lose your services at the College, where many persons have confidence in carrying out experiments. You must see that it would be a most unwise proceeding for you to continue experiments with your own plates, as it will certainly leave you open to constant attacks by your enemies.

<sup>45</sup>—Photograph of Mrs Deane taken at the British College of Psychic Science – no date given. Taken from the frontispiece of – *Experiments in Psychics* by F. W. Warrick, published by Rider & Co., London, 1938.

Why the use of our own private plates should create difficulties or poor results, I fail to see.

We are not paying you by results, and if you fail to get psychic “extras” with such marked plates, we are prepared to take full responsibility. We are also quite prepared to allow you to have our plates in your possession for a week at least before the experiments are conducted, so that you may have them thoroughly magnetized, and you may trust Mrs. McKenzie and myself to see that no one else has access to these plates previous to your receiving them. You have always been willing to deal in this way in the past with sitters, plates, and in the case of plates supplied by us. The advantage is entirely in your own favour and this should go far to give greater satisfaction to all concerned, and remove any fear on your part that you are being tricked.

As you know we have appreciated your work and the comfort it has given to many, and in every way have endeavoured to fight for you. You must see that our sympathetic co-operation will be of great value to you and help to establish your gift in a way which can never be done under promiscuous conditions.

Hoping that you will give this your most careful consideration and take the advice of your helpers in the matter.

(Signed) J. HEWAT MCKENZIE.

Mrs. Deane replied to this at length, and the essential portion is as follows:

*September 8th, 1922.*

DEAR MR. MCKENZIE,

In answer to your letter of the 4th September. I have quite made up my mind not to give tests again as I told you when I was last at the College, but so that you shall know that I am not doing this for any unkind reason I am willing to give you one day a month for the satisfaction of those interested in *science*, and then I will use the marked plates. I will take no fee for those sittings but my expenses.

I am sorry for many things that I cannot do as you ask, as I like both you and Mrs. McKenzie very much, but I *cannot* do what you ask. If you knew all I have in my mind, you would understand it better.

(Signed) A. E. DEANE.

(The plates referred to are marked by a Photographic Company with the College mark, and sealed and stamped by them. The College does not handle them otherwise).

I asked College members and others who appreciated Mrs. Deane’s work to write to her asking her to reconsider her decision, and to one member Mrs. Deane replies:

“I regret to say that I shall not be able to grant your request and give you a sitting at the College with marked plates. I am tired of tests, I have given them for over two years and have now given them up entirely.

“I am very busy with people who come to my own house in the hope of getting some loved one who had passed on, and that kind of people don’t require tests.

“Should you care to come to my home on these terms, I should be glad to give you a sitting.”

My reply to the above follows, and this closes the correspondence:

14th September, 1922.

DEAR MRS. DEANE,

I am in receipt of your letter of September 8th, in answer to mine of 4th inst., and I wish to say that your reply is most unsatisfactory in view of the serious charges which have been made of substitution of plates by you in several experiments with different sitters at the College.

By your refusal to use the College plates your accusers will interpret this as acknowledgment of guilt, which will leave both yourself and the College under a great cloud of suspicion.

Your suggestion to give one day a month is quite valueless to meet the difficulty—as such could only be made with a group of College members, whereas the difficulties have arisen with promiscuous sitters.

I do not think you have any reasonable grounds for refusal to undertake work as suggested; work which would keep your name above suspicion and uphold the credit of the College. The domestic reasons for refusal are aside from the main issue.

I take it, however, that your answer received on September 8th is your ultimate decision and that there is nothing more to be said. It only remains for me to add that I would not be willing to pursue any further experiments at the College along the lines conducted in the past, as it only seems to lead to complications.

(Signed) J. HEWAT MCKENZIE.

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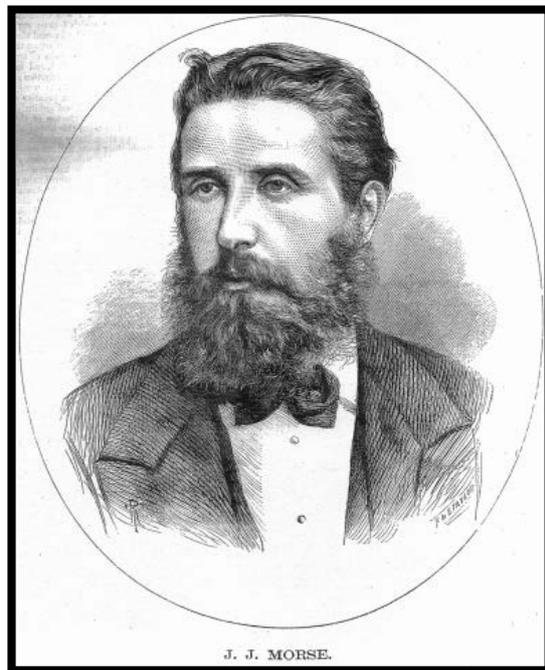
Below is the third part of a series of articles by James Johnson Morse,<sup>46</sup> taken from the *Two Worlds* Friday September 10th 1915, front page + 450/51:

# A BRIEF HISTORY OF SPIRIT PHOTOGRAPHY

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

**By J. J. MORSE**

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IF THERE is one man who has been more painstaking and persevering in his investigations into spirit-photography, that man was undoubtedly that veteran Spiritualist, Andrew Glendinning,<sup>47</sup> of London, whose book, “The Veil Lifted,” is a text book of valuable records. Knowing this to be the case, Mr. Glendinning was asked to contribute some, at least, of his experiences, and he very kindly complied with the request. What he writes will be received with the respect due to one so transparently sincere in all he has done or said on behalf of this still misunderstood aspect of “mediumship,” one, too, who has spared neither time, labour, nor expense in his effort to establish the truth he is so deeply interested in. Without further preface we present the account of

## MR. ANDREW GLENDINNING'S EXPERIENCES.<sup>48</sup>

During the period 1864 to 1908 I have had a number of opportunities for experiments in psychic-photography with various friends who are mediumistic. Sometimes I have had interesting results without the presence of a medium. Of the latter class a specimen was

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<sup>46</sup>.—James Johnson Morse, October 1st 1848 – February 19th 1919: Morse features in numerous issues of *Psypioneer*, for a general overview see: —<http://www.woodlandway.org/PDF/PP8.10October2012.pdf> *James Johnson Morse* – Paul J. Gaunt, and, *J. J. Morse* – Julia Schlesinger. Also, use our online search engine at [www.woodlandway.org](http://www.woodlandway.org)– *Psypioneer Journals*.

<sup>47</sup>.—The names Andrew Glendinning, James (Jas) Robertson, and David Duguid can be found in *Psypioneer*: Vol. 7. No 10. October 2011:—*The Glasgow Association of Spiritualists* – Paul J. Gaunt & *Historical Notes (Glasgow Association of Spiritualists)* – *The Two Worlds*:—<http://woodlandway.org/PDF/PP7.10October2011.pdf> and also Vol. 8. No 8. August 2012:—*Mr. J. B. Conklin and the Founding of Glasgow Association of Spiritualists* – Paul J. Gaunt & *Early Glasgow Spiritualism* – *The Medium and Daybreak*:—<http://woodlandway.org/PDF/PP8.8August2012.pdf>

<sup>48</sup>.—Mr. Glendinning passed to spirit-life October 25th, 1910. (J. J. Morse)

reproduced on page 161 of "The Veil Lifted." Opponents of Spiritualism amuse me by their explanations that I must have procured a statue of "Clytie," dressed it with muslin, and photographed it to represent a spirit form.

In 1892 I got that form twice on my own plates during the absence of the medium, and there were some differences between the two in the folds of the spirit-drapery. A few days later the same form, with a still different arrangement of drapery, was got on my stereoscopic plates by Mr. Jas. Robertson and myself. On this occasion the medium, Mr. David Duguid, was present.

Another psychic-photograph which I obtained, without the help or presence of a medium, was that of a foreign-looking lady on the same plate as myself. I was on a visit to one of my married daughters. Having a half-plate camera with me I put a plate in the slide, sat at a suitable distance from the lens, told my daughter to expose the plate and then put on the cap. The development and fixing was done by myself.

The best proofs of genuineness seldom come before public notice. A gentleman sits for his portrait, and gets on the same plate the portrait of his deceased wife. When he calls for the prints he is requested by the spirits—through the medium—to sit again. He does so, and gets another portrait of his wife in a different dress—her marriage dress—both dresses well known to the husband. Pictures of that kind are held sacred by those who get them; neither the owners of them nor the medium-photographer would care to have their feelings wounded by Submitting such pictures to the criticisms of scientists, nor to theosophical or newspaper "commissions"—so-called.

Then, again, while trying experiments with my friend, the late Mr. James N. Anderson, of Durban, formerly of Glasgow, in the presence of Mr. David Duguid, and occasionally with his assistant, we got several remarkable pictures. One of these was a portrait of Mr. Anderson's child, his little boy, who had passed on two years previously. There he was in the night gown which he had worn on his death-bed, and which had been buried with his lifeless body. Yes, there he was, but with this difference, that his pleasant eyes were now seen open, and instead of the pallor of death, a happy smile was on his face, as he was apparently being held up by spirit-friends between his mother and my wife.

Take another case. Mr. John Dewar, junior, went to Mr. Bournnell's hoping to get a picture of his mother. He received instead a good portrait of his deceased sister "Jeannie." This was recognised at once by relatives and friends. Last month "Jeannie" materialised at my family seance, stood beside me, and kissed me. I went twice with Mr. Dewar to Mr. Bournnell's, Mr. Dewar taking his own plates with him. Mr. Bournnell invited Mr. Dewar to examine the camera, and also invited us both into the dark room and requested Mr. Dewar to put the plates in the slides. After exposure of the plates in the camera, Mr. Bournnell asked Mr. Dewar to take the slides to the dark room, to remove the plates, and to develop them. I was with them in the dark room during the process of development and fixing. Others have been privileged in the same way when Mr. Bournnell felt certain that they were honest and earnest. But yet some unfriendly, untruthful critics say: "Oh, Mr. Bournnell does not allow anyone to go in the dark room."



In Volume IV of "Borderland" I see that I had sent to Mr. Stead a series of twenty-six prints of pictures obtained on photographic plates without the use of a camera.<sup>49</sup> One of these was a portrait of William Haxby, obtained on a dry plate wrapped in ruby cloth, instead of, as usual, in a black envelope.<sup>50</sup> Another interesting portrait of the series was that of old Bishop William, of Wykeham, known as the Architect Bishop. This portrait I obtained several times, both with and without the camera, and always exactly the same. This effectually proves that the duplication of the same form with different sitters which sometimes occurs is not by any means a proof of double printing, as has been frequently alleged.

ANDREW GLENDINNING.

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<sup>49</sup>.—These were called Dorchagraph's a name given by given by Andrew Glendinning to distinguish them from photographs (thought photography), later these would be better known as Skotographs the term is said to have been proposed by Felicia Scatcherd (see footnote 26) – Spirit writing, images, or thought photography – impressed on photographic plates in unopened packets etc one medium for this was Madge Donohoe, who produced the well-known image of Estelle Roberts "Red Cloud". See link for an early Dorchagraph made by Glendinning and Duguid, probably in Glasgow, circa 1896:—  
<http://www.otherimages.com/resultsframe.asp?inline=true&image=0343133451&wwwflag=3&imagepos=8>

<sup>50</sup>.—Portrait (as shown) of William Haxby from Borderland Vol. IV. January 1897:—"Two of the pictures deserve special notice. The first of the two, No. 15 on sheet, is unfortunately so "fogged" that it is hardly suitable for reproduction in BORDERLAND. The plate was, taken by me [Glendinning] from a new packet, and wrapped in a long strip of ruby cloth to exclude actinic rays. No one was with me when I did this, and no one except myself saw the plate till after I removed it from the fixing; bath. It remained in its wrapper of ruby cloth in my pocket till I found an opportunity for the experiment. My object was to find out whether an abnormal image could be obtained on a plate enveloped in ruby cloth as easily as on a plate in a black envelope. The experiment was quite successful, the image obtained being a facsimile of a photograph of my friend, William Haxby, who died about eleven years ago; it has been readily recognised as such by a number of his friends and acquaintances who have seen it.

"In a well-lighted room, in presence of A., B., and C., I took the plate from my pocket, held it between my hands in the usual way, and requested A. to place his hands, one above, the other below mine; but he only touched one corner with his thumb and forefinger, for about five seconds, he then said, "You may now go and develop the plate, there is something on it, I saw it come." I entreated him to come into the dark room with me, as I did not think the "something" could be developed by me unless he were present; he replied that, in his opinion, his presence during development would make no difference, and that he must hurry off to the city. The "fogging" of the plate was caused by the flame, of the candle shining directly on the plate while in the developing-tray, through an accident to the small ruby lamp."

PORTRAIT RECOGNISED: —"Mr. Glendinning sent the portrait of No. 15 to two intimate friends of Mr. Haxby, one of them, Mr. Joseph Freeman, of Cape Town, without saying anything as to who Mr. Glendinning regarded as to the original of the likeness. Joseph Freeman writes on the 22nd December, "A glance at it was quite sufficient for me. I have not the slightest hesitation in naming Willie Haxby as being the original of that portrait. I do not think anybody who knew the young man at all intimately would fail to recognise it." The wife of Mr. Fred Freeman writes: "Mr. Freeman wished me to write to say that the enclosed photograph was recognised at once by each member of his family as being the likeness of the late Mr. Haxby, the great medium, who was a great friend during the latter part of his life."

## THE WYLLIE PICTURE.

Without adhering to any strict chronological order, the next evidential photograph to be considered is one obtained through the mediumship of Mr. Edward Wyllie, of Los Angeles, California. The particular photograph is named the Wyllie picture. It presents three faces and a pocket handkerchief. The face on the photograph is that of the lady who sent the picture to Mr. Wyllie. She resides at Rock Island, in the State of Illinois, which, as the crow flies, would be all of 2,000 miles distant from Los Angeles. She was unable to attend in person, so sent her photograph and the handkerchief as a means of establishing rapport between her and the medium and spirit. The spirit-faces come out quite clearly. The original was sent by an esteemed correspondent, Mr. A. K. Venning, of Los Angeles, and in response to an inquiry for detailed particulars he writes as follows:—

DEAR MR. MORSE,—Since writing you on the 17th ult., I have heard from my friend Mrs. Reynolds, of Rock Island, Illinois. and she says, regarding the photo I sent you, that the young white man—whose face appears thereon—and she were friends and lovers in their schooldays; that during the gold boom of '39 he and a brother went to California and stayed there three years, he then wrote her that he had sold out and was returning home, the last letter she received from him. About six weeks before the receipt of this letter she was sitting one moonlight night on the verandah of her home and he appeared to her quite distinctly, and took her hand in his, which was quite cold, but he did not speak. About two months thereafter the brother arrived with the news of her friend's death. She says the portrait is a perfect likeness of him.

As to the Indian, she writes that when she was a little girl the country where she lived was quite new, and there was a tribe of Indians near them, whose chief often came to her mother's house. This chief took such a great fancy to her that he tried many times to buy her off her mother, offering many ponies, jewels, gold, and furs. She adds that this picture is also a capital likeness of him, and that Mr. Wyllie could have known nothing of either of these people who passed out over fifty years ago.

A. K. VENNING.

Client and medium are quite unknown to each other. It is most improbable that the Indian was ever photographed, whilst the incidents connected with the passing away of the lady's friend, and the circumstances of his later years, are also against any photograph of him having been taken. Photography was not exactly a profession in California in 1839!<sup>51</sup>

“MABEL WARREN.”

Returning to the Mumler case, previously referred to, the facts were stated by Mr. Dow as follows in his letter to Mr. W. Stainton Moses, so widely known to Spiritualists in former years as “M.A. (Oxon.)” Mr. Dow wrote from Boston, U.S., under date of September 28th, 1874. The letter, while somewhat lengthy, is so striking in evidential value that it is here reproduced in full:

DEAR SIR,—Your note of the 17th inst. reached me this morning, and I will try to give you an outline of my experience in spirit-photography. There is no more important subject before the public than that of Spiritualism. I employ in my publishing office of the “Waverley

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<sup>51</sup>.—Mr. Wyllie passed away on April 10th, 1911. (J. J. Morse)

Magazine” some fifteen young ladies, some setting types, some laying paper on the presses, some laying paper on the folding machines, and some are employed in mailing papers, and others in reading and preparing MSS, for the compositors. Among the latter class was a girl who came to my office in 1861, and remained with me till 1870, when she was suddenly taken sick and died, aged about 27 years. The latter years of her stay in my office developed her into a very intellectual, amiable, and beautiful lady. Her long continuance with me, and her unselfish interest in my welfare, created in my mind a deep interest in her, and that interest was reciprocated and several times expressed by her. I enclose her picture, showing how she looked only two weeks before she died.

I will not dwell on her death and the grief that I felt at her loss to me. In just seven days after she died I happened to be in the presence of a medium, and the controlling spirit (an Indian girl) says, “You have got a beautiful lady to see you, and she has roses in her hand, and they are for you, as she loved you the best of anyone because you was so good to her.” I was surprised, for I did not suppose that an earthly affection could ever be expressed by our friends after they had left the body, though spirits might tap tables, etc. Well, for a month’s tour I went to Saratoga, about 150 miles from Boston, and while there met Dr. Heale, the renowned medium. I had a séance with him (a perfect stranger), and he placed a common school slate under the table, which he held with his right hand, while the left one rested on the table in contact with my own. Immediately the pencil was heard to write, and on taking it out the words, “I AM ALWAYS WITH YOU,” and signed with her true name, was written on it.

I left Saratoga and came home to Boston, and, as I was advised in Saratoga, I called on Mrs. Mary M. Harley, the most popular trance medium in Boston, and she instantly came to me and told me she had given me positive demonstration in Saratoga, through Dr. Heale, on a slate. She said she was ever present with me to guide and guard me, as she loved me the best of anyone that she knew in her earth life. She had several times told me so, but I could see no reason for her doing so, unless it was because I had some wealth. She said that had no influence at all with her. At a subsequent sitting she voluntarily said that she was going to give me a spirit picture. I was so excited by the fact that she was really there, one whom I had loved so well while on the earth, that I did not continue the subject of the picture, yet supposed it would be done by the brush by someone in town.

I had sittings with Mrs. Harley every week for three months, saying nothing about the picture; at the end of that time I asked her if she was going to give me her spirit-picture, when she replied that she was ready to do so. I asked her how it would be taken. “By photography,” said she. “Will the same artist take it who took your earth-picture?” “No; it must be done by a medium artist.” “When will you have it taken?” “I will tell you when you call next week.” At the end of another week I was at Mrs. Harley’s. After she was under control my friend said. “I am ready, I am with the spirit of Rufus Choate (an eminent lawyer, who died in Boston several years before), and asked him where I could get my picture taken for a friend. He told me to go to Wm. H. Mumler, 170 W. Springfield street, and I went to see how they did it, and got so near the instrument that I was taken on the plate partially, and so they rubbed it off as they did not know who it was. Now you go down there and make an engagement for us to call for a picture a week from to day, at one o’clock; and I want you to come here at twelve (my usual hour) so we can have a talk before we go.” I left her, and walked down to Mr. Mumler’s house, and no one was there but Mrs. H. M. I told her I had called to get a spirit-picture. She asked me when I would call, and I told her “a week from to day—at one o’clock.” “What more?” “I don’t care about giving you my real name, but you may say Mr. Johnson.” She said

they asked all strangers to pay in advance, which was five dollars. I paid it, and returned to my office.

A week from that day I again called at Mrs. Harley's, according to promise, and she was soon in a trance; and my friend was present, and immediately said, "How do you do, Mr. Johnson?" and smiled, and continued, "Mr. Dow, I did not know that you were ashamed of your name before." I told her I thought I should see my picture, but I did not feel sure of seeing hers. "Oh, you sceptic!" said she. After a few moments of lively conversation, as we used to have in her earth-life, she said, "What dress do you wish me to show in my picture?" I said I should like to have her wear her light striped muslin dress, as it would be different from other spirit-pictures. "I will try," said she. I bade her good-bye, and walked down to Mr. Mumler's, and arrived there about a quarter to one, and he said as no one was waiting I could sit right down. I took a seat in a common chair, and he put me in a position to suit himself (or the spirit, I might say, for I have no doubt that she influenced him), and placed his camera from me about seven feet. He put in a plate, and pointed when he wished me to fix my gaze. I sat perhaps two or three minutes, when he took the plate to another room. When he came back with it he said he had got nothing. He put in another, and I sat about the same length of time, and he returned, and said there was an impression of something, but nothing distinct.

I told him I had the promise of a picture, and he said he must keep trying, and sometimes he tried five or six times before he got a picture. He placed a third plate in, and I sat just five minutes by his watch, which he held in his hand, and his back towards me, and his hand resting on the camera. He took it out and went out of the room. After he had gone, Mrs. M., a medium, came into the room, and seemed to be under some influence. I asked her if she saw any spirit, and she said she saw a beautiful young lady standing near me, and instantly was in a trance; and my first spirit friend said to me, "Now, I shall give you my picture; the dress will not be positively striped, but the lights and shades will imitate stripes. I shall stand by your side, with my head resting on your shoulder, and shall have a wreath of flowers on my head. I put in all the magnetism I possessed." Then Mr. M. came in with the plate, and said he had got a picture. I looked at the negative, and saw evidence of there being my picture, and a lady's face by the side of mine, Mr. M. said he would send me a proof of it the next day. I told him to send it to my box in the P.O., directed to Mr. Johnson. I did not get it till the third day.

I was on my way home at night, and called at the P.O., and found an envelope for Mr. Johnson; and on opening it I found the proof. I took it home, and, having a good microscope, I used it, which made it look as large as life, and I saw a correct picture of my lost friend. The thought was very exciting to my feelings. I wrote a note to Mr. M., and told him who I was, and that I considered him commissioned by the angels to do this work, and that I was perfectly satisfied with the picture. My friend asked me to have it taken large, while she was in a condition to influence the medium. I urged Mr. M. to throw it up, and I have it in a frame, 2½ feet square, in a cabinet in my office. I consider it an honest and true picture; and she has often assured me that it was a truthful picture. The pictures enclosed will enable you to see if there is a likeness.—Yours for the truth,

MOSES A. DOW.

*To be continued...*

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## BOOKS WE HAVE REVIEWED

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

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

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

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

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

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

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

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

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

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

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Paul J. Gaunt

