PSYPIONEER

Founded by Leslie Price Editor Paul J. Gaunt

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Highlights of this issue:

Mrs. Hayden's visit to England in 1852-3.	**212**
Nobility and Folly.	**231**
Letters from Mr. J.J. Morse. VI	**232**
How to obtain this Newsletter by email.	**234**

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MRS. HAYDEN'S VISIT TO ENGLAND IN 1852-3 AND THE CONVERSION OF ROBERT OWEN

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A visit by Mr. and Mrs. W.R. Hayden in October 1852 is shown in published accounts of early Modern Spiritualism in England. Mrs. Hayden introduced the *American system of mediumship* to London, the form of communicating with the spirit world through the calling of the alphabet and rappings; that is *spirit telegraphy.*

The calling of the alphabet was first introduced at Hydesville by William Duesler, followed by David Fox to secure the peddler's name. This process then became dormant until it was resurrected later that year by Isaac Post. The process being famously used by the Fox sisters led them to be known as the 'Rochester Rappers' (1)

Mr. & Mrs. Hayden were accompanied on their visit to England by her business agent, an English mesmerist, Mr G.W. Stone, whose interests lay in Electrobiology (2). He was so impressed with Mrs. Hayden's mediumship as witnessed in America, that he brought the Haydens back to England on a professional tour. Stone was to undertake the management of Mrs. Hayden's séances which were held at Stone's house in Cavendish Square, London.

While Mrs. Hayden was in London, Stone edited, and republished with his own introduction, Adin Ballou's book (3) *'Spirit Manifestations'* published in London and Dublin, previously published by Bela Marsh: Boston of the same year 1852. (4)

Shortly after the Haydens visit another medium arrived in England from America, Miss. Emma Frances Jay. Emma Jay's mediumship was on a different level to that of Maria Hayden and would not have the immediate effect as Hayden's physical objective phenomena on the British public. Miss. Jay was a trance medium. Emma Hardinge Britten in *'Nineteenth Century Miracles'* published by her husband in 1884 says this about her on pages 137-8:

Miss Emma Frances Jay, a young lady who had quite recently become developed as a trance medium in America, in fact the first phenomena of this kind that had as yet appeared upon the public rostrum. Miss Jay's mediumship consisted of speaking with extraordinary eloquence on metaphysical subjects. She also concluded her address by singing; both words and music being improvisations of remarkable beauty and sweetness.

These exhibitions, although singularly interesting, did not furnish the indisputable proof of a Spiritual origin for which the sceptics of the time were seeking, the wonderful improvisations poured forth by this gifted young sybil, might have convinced any experienced psychologist, that she was controlled by some power far transcending her normal capacity.

Upon her return to America she married and became Mrs. Bullene, a well known speaker from the American rostrum.

One of Maria Hayden's achievements from her visit was the conversion of Robert Owen. He had called upon Mrs. Hayden only to purchase a book by his friend Adin Ballou. This was around February 1853. Although there are many references to his conversion, much of the material printed is snippeted. In fact the whole of Maria Hayden's visit is generally poorly represented in Spiritualist reference and general text books, considering its high impact on the British press and its implications.

Although there were no British Spiritualistic journals then, Spiritualism had made considerable progress in America. One of the major weekly periodicals *'Spiritual Telegraph'* was founded by S.B. Brittan and ran from 1852 until it merged in 1860 into the *'Herald of Progress'* founded by Andrew Jackson Davis. The publishers of the *'Spiritual Telegraph'* Partridge & Brittan felt that preservation of important and reliable records held in their weekly periodicals should be made into an indexed book of reference to be published quarterly. The first bound volume edited by Brittan, contained selections from May to August, 1853. These were entitled *'The Telegraph Papers'*.

In this 465 page first volume I found two valuable letters sent by Mr. W.R. Hayden to Samuel Byron Brittan (c1815-1883) reporting on their progress in England; one letter sent anonymously regarding the Haydens, and possibly the first testimony by Robert Owen, expressed in a letter to Brittan a few weeks after his first meeting with Mrs. Hayden in London.

These are printed below in full, in the order as printed in *'The Telegraph Papers'*:

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THE MANIFESTATIONS IN ENGLAND

AN intelligent gentleman, who was for some time connected with the Boston press, and whose lady is a spiritual medium, has been in London during the past winter, with the view of inviting the attention of the English public to the mystical phenomena so prevalent in this country. We extract a portion of a letter recently received, from which the reader will discover that a number of eminent persons, some distinguished for hereditary titles and honors, and others for intellectual powers and acquirements, are beginning to regard the subject with interest.

ED.

22 QUEEN ANNE STREET, CAVENDISH SQUARE,
LONDON, Feb. 4, 1853.

Dear Sir- I think I promised, before leaving New York, in September last, to write to you and let you know how we succeeded in England, and I should have done so long ere this, but for a press of business and perplexities in introducing the Spiritual phenomena to the people of this country, who I find much more material than spiritual. Yet there is sufficient good soil to admit of sowing the seed, which I trust will take root and grow in good time.

In regard to the manifestations, Mrs. H. has been very successful, even more so, if any thing, than she was at home. Thus far we have had much opposition to contend against, but have met with a remarkable few failures. The worst was that of two of Dickens' friends, who paid Mrs. H. a visit a few days after her arrival. They evidently came with the intention of having every thing wrong, and they nearly succeeded to their mind. You have probably seen the article in the "Household Words," giving an account of their visit to the "Rappers, or the Ghost of the Cock-lane Ghost," in which they say the whole thing has been exploded in the "States."

We shall try hard to overcome the prejudices of the people, and to awaken an interest in the subject; already have quite a number of the first families taken the trouble to investigate the phenomena; I will simply name a few of them: the Earl of Eglinton and the Countess, Lord and Lady Naars, the Marchioness of Stafford, Sir Edward Bulwer Lytton, Mrs. Crowe, Miss Anna Blackwell, Dr. Elliottson, Dr. Ashburner, and many others, who have expressed great satisfaction, and a full belief in its truth and reality.

Dr. Elliottson is the editor of the Zoist. He, as also Dr. Ashburner, are greatly interested, and have received extraordinary proofs. But a most distinguished man has at length consented to investigate, and to give the result of his labors to the world, without fear or favor. I am not at present at liberty to mention his name. He occupies a high professional position in Edinburgh; you probably understand who it is. I hope to be able to write something in a few weeks that will be of interest both to you and your readers.

Believe me, yours truly,
W. R. H.

PROGRESS OF SPIRITUALISM IN ENGLAND

An intelligent gentleman, who has recently arrived from England, has favored us with the following interesting account of affairs in that country.

EDITOR SPIRITUAL TELEGRAPH:

ALTHOUGH there is, perhaps, no country in the world where new theories are received with greater hesitation than in England, or where even truth itself makes slower progress, owing the sluggish and material character of the people, the results that have followed the introduction of the phenomena known under the title of "Spiritual Manifestations" have exceeded the most sanguine expectations that could have been formed of them. Having been an attentive and interested observer of the impression made on the English mind, as it passed through the different phases of incredulity, indignation, and, ultimately, of reluctant conviction, I can the more readily comply with the request that has been made me, that I should give a correct and unexaggerated account of the reception which the doctrine of Spiritualism has met with in English society. When I speak of English society, you must not understand the phrase as applied to that aggregate of popular prejudices and bigoted opinions which is reflected by the press. No. I allude to that more elevated and intellectual class which dares to think and inquire for itself, and which, in reality, gives the tone to the public mind.

It is among this class that all questions that have an important bearing upon the interests and happiness of society are thoroughly sifted and examined; and when it has pronounced its fiat, it is wonderful with what facility the press modifies or renounces its previously - formed convictions. It is by following, and not leading, as is erroneously supposed, the sentiments of this class, that the Times has acquired its enormous influence. It represents the mind of England, while the other journals only represent sectional interests too unimportant to establish their claim to direct public opinion.

It was necessary for me to preface my remarks by this explanation, in order that your readers may understand the silence observed by one portion of the English press, and the violently aggressive part taken by the other, with respect to the Spiritual Manifestations. When Mrs. Hayden, to whom the honor of leading what was considered a forlorn hope, first announced her arrival in England and the object of her mission, she was assailed by a storm of invective, than which nothing could have been coarser or more brutal. To the credit of the religious portion of the press, be it observed, that it took little or no part in this demonstration.

It was confined principally to a few journals that-hoped to make character out of this chivalrous onslaught upon the reputation and motives of a defenseless woman. As is usual in such cases, these unmanly attacks produced just the contrary effect to that which was intended. The very fury of the assault led candid minds to inquire whether this "puddle in a storm" had not been raised from interested motives. The love of fair play in some, the spirit of curiosity in others, soon directed the attention of the educated classes to an investigation of the facts. The result might have been easily foreseen. The objects which Mr. Dickens, and Mr. Lewes, of the Leader, proposed to

themselves, were completely defeated by the excess of their zeal. The house of the Medium became thronged with visitors, and some of the highest names in England, both in hereditary and acquired rank, were to be found inscribed in the call-book of the daughter of an humble American farmer.

And now, before I proceed further, let me say a few words respecting Mrs. Hayden herself. Young, intelligent, but at the same time simple and candid in her manners, no one could have been more admirably adapted than this lady for the difficult and invidious task which she had undertaken. She disarmed suspicion by the unaffected artlessness of her address, and many who came to amuse themselves at her expense, were shamed into respect and even cordiality by the patience and good temper which she displayed. The impression invariably left by an interview with her was, that if, as Mr. Dickens contended, the phenomena developed by her were attributable to art, she herself was the most perfect artist, as far as acting went, that had ever presented herself before the public.

In a work lately published in England by Mr. Henry Spicer, entitled "Sights and Sounds," and containing the fullest account that has as yet been published of the Spiritual Manifestations, the author, in alluding to Mrs. Hayden, does not render her that justice to which she is entitled. His book has, however, been composed under such an evident anxiety to compromise between his convictions and his fear of ridicule, that we even pardon him for not having sufficient strength of mind to give expression to the opinion which he really entertains of her excellence as a Medium. Had her success been as certain as it is now, when the paragraph to which I refer had been written, he would not, perhaps, have hesitated to support her more warmly. He might have staked the convictions of his book on the results produced by her. The woman who had convinced such men as Brougham, Ashburner, and Owen, deserved better treatment at his hands. Apropos of Robert Owen. It was the good fortune of the writer of this article to meet this interesting old man almost daily at the house of the Medium, during the period when his mind was progressing from absolute unbelief to the most perfect conviction. The man who had assailed and founded so many systems could with difficulty be brought to comprehend a but partially-developed theory, which went to upset all his preconceived notions. His mind was too logical and unprejudiced, however, not to admit the force of the evidence that was laid before him. During the first three sittings he could obtain no satisfactory result, but in the fourth he was overwhelmed with proofs. He became from that moment a firm believer in the doctrine of Spiritual consciousness after death.

Although, as I have already stated, the press, with a few exceptions, were afraid to approach the subject, lest it should affect their circulation, it did not prevent the members of it individually from investigating it. Robert Chambers, of Edinburgh, devoted several sittings to the inquiry, and, it is said, obtained some extraordinary results. The French and German press had also their representatives at the soirees of Mrs. Hayden, and some original and ingenious speculations were published in the Paris and Berlin papers on the reports which they forwarded. The subject suits the mystical tendency of the German mind, and has led to eager inquiry there.

There is a work in preparation on this subject which will exert a good deal of curiosity. It is from the pen of a Protestant Clergyman and a graduate of Cambridge.

This gentleman has been attentively investigating the phenomena, and writes with settled convictions as to their Spiritual origin.

In the mean time, Media are starting up in all directions. The Marchioness of H. and Dr. A. have become writing Media; and in a communication received a short time since from Sir Charles I., he announces that he has succeeded in establishing a Communication with the Spirit of a deceased friend.

I understand that several other American Media are expected in London. Mr. Cohen, of Boston, has already started.

Are you aware that during the latter years of the life of a celebrated literary countess, at whose charming residence, in the neighborhood of London, the present Emperor of France was in the habit of visiting, circles were occasionally formed at her evening receptions, for the purpose of investigating certain extraordinary phenomena of a Spiritual character, which had been developed through the medium of inanimate substances? Louis Napoleon was an eager attendant at those soirees, and is now almost the only one that survives of all that took part in them.

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TELEGRAPH PAPERS Page 110

ROBERT OWEN AND SPIRITUALISM

PEACE, CHARITY, LOVE, UNION, AND PROGRESS, TO ALL THE INHABITANTS OF THE EARTH

A GREAT moral revolution is about to be effected for the human race, and by an apparent miracle.

Strange and incredible as it will at first appear, communications, most important and gratifying, have been made to great numbers in America, and to many in this country, through manifestations by invisible but audible powers, purporting to be from departed spirits, and to me especially from President Jefferson, Benjamin Franklin, His Royal Highness the late Duke of Kent, Grace Fletcher, my first and most enlightened disciple, and many members of my own family, Welsh and Scotch. No one who knows me will attribute superstition to me, or want of moral courage to investigate truth, and to follow it wherever it may lead.

I have honestly and fearlessly applied my best faculties to examine the religions, laws, governments, institutions, and classifications of all nations and peoples, and I have found them all to be based upon a fundamental principle of error, which pervades the whole, and which, in consequence, produces in each of these divisions of society, evil instead of good. I have applied all my powers of mind as honestly and fearlessly to investigate these new manifestations, said to be made by departed spirits, from another advanced state of our existence.

Until the commencement of this investigation, a few weeks since, I believed that all things are eternal, but that there is a constant change in combinations and their results, and that there was no personal or conscious existence after death.

By investigating the history of these manifestations in America, and subsequently, as will be narrated, through the proceedings of an American medium, by whose peculiar organization manifestations are obtained, I have been compelled, contrary to my previous strong convictions, to believe in a future conscious state of life, existing in a refined material, or what is called a Spiritual state. And that, from the natural progress of creation, these departed spirits have attained the power to communicate their feelings and knowledge to us living upon the earth, by various means.

From the communications which have been made to me, through the aid of this American medium, from Jefferson, Franklin, Grace Fletcher, and the father of our present sovereign, I am informed that these new manifestations, or revelations, from the Spiritual, or, more truly, the refined material world, are made for the purpose of changing the present false, disunited, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education, or formation of character, from birth, to be based on truth, and conducted in accordance with the established laws of human nature.

A change which, with the concurrence of the existing authorities in Europe and America, disregarding all old prejudices, may now be easily effected, to the lasting benefit of all upon earth.

To delay the public announcement of these all-important truths, now that they are known to me, would be to delay unnecessarily the change from ignorance to knowledge, from poverty to wealth, from disunion to union, from falsehood to truth, from deception to honesty, from evil to good, and from general misery to universal happiness. The means to effect this change in all countries are known.

The means by which the evils enumerated are created have become obvious.

The means by which the good may be secured, can be now peacefully, and with wise foresight, introduced and gradually extended over the whole world.

The obstacles to be removed to prepare the way for these changes are the errors of all religions, and the uncharitable feelings which each necessarily creates against the members of all other religions.

And the error of all existing governments, respecting the fundamental principle which can alone cultivate and stimulate the natural faculties of man to unity, charity, truth, love, or real goodness among the human race, from the birth to the death of each.

These obstacles are to be now removed, not by violence, or abusive language, or in an unkind spirit, but with patience, forbearance, perseverance, and love for mankind, regardless of color, clime, country, class, sect, or party, or difference of race and condition.

All are to be made happy, or none can be made to be substantially and permanently so.

The means by which to effect this, the greatest of all changes in human existence, are, like all the operations of nature to attain general important results, simple in principle and easy in practice.

All that is requisite is, to supersede, without violence, the false fundamental principle on which alone human affairs have been until now constructed and governed, and the characters of all have been cultivated and formed from birth. And, in practice, to abandon the evil course of creating inferior and injurious conditions, now universal throughout all countries, necessarily making those within them inferior and injurious to themselves and others. And, instead of these evil proceedings, to commence the practice of creating good and superior conditions only, in which from birth to place all of the human race. And then, from necessity, all will become good and superior, and gradually, by this new education, very good and very superior.

Were it not for these new and most extraordinary manifestations, there would arise a conflict between the evil spirits of democracy and aristocracy, which would deluge the world with blood, and would create universal violence and slaughter among all nations. But these manifestations appear to be made at this period to prepare the world for universal peace, and to infuse into all the spirit of charity, forbearance, and love.

These new and extraordinary manifestations have not changed my confidence in the truth of the principles which I have so long advocated, nor my assurance of the benefits to be derived from their universal application to practice. On the contrary, the certainty of the immense permanent advantages to be insured by the adoption of this system by the human race, has been confirmed to me by the spirits of Jefferson, Benjamin Franklin, the Duke of Kent, and Grace Fletcher.

Those who are wise, and who are not opposed to the universal happiness of mankind, will mark, learn, and inwardly digest these things. ROBERT OWEN.

London, March 30, 1853.

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THE NARRATIVE

Many would-be-philosophers, and some who forget their own difficulties in their first attempts to introduce a knowledge of electricity, magnetism, mesmerism, and clairvoyance as well as those of others in introducing any new great improvements- who do not know what has been attained and proved in other countries, and who have not calmly and perseveringly investigated the facts long since ascertained as undeniable - will hastily decide that these new manifestations, although apparently mere extensions of animal magnetism, are cunningly devised deceptions.

Against any such crude and premature conclusions I strongly protest, knowing how long these same objectors have opposed the introduction of the system which I have for half a century advocated - a system based solely on self-evident facts, and

built up of self-evident deductions from those facts - a system having in view solely the permanent good of all from birth to death -a system, and the only system, calculated to compel all from their birth to become gradually as good, wise, and happy, as their organization, given to them by the Great Creating Power of the Universe, or God, will admit.

I protest against the conclusions of these would-be-thought wise philosophers, because I have patiently, with first impressions strongly against the truthfulness of these manifestations, investigated their history and the proceedings connected with them in the United States; have read the most authenticated works for and against them, with much desire to disbelieve those in their favor; and, although against strong evidence, I long continued to doubt, and thought the whole a delusion (but in many cases I was obliged to admit it must be an honest delusion). I have been compelled to come to a very different conclusion.

While in doubt upon this subject, I heard of the media in this country, and was casually introduced to Mrs. Hayden, an American medium, without having any intention to ask a question respecting the Spirits; my object being to purchase a book which Mrs. Hayden had for sale, written by a valued and most truthful friend of mine in America, Adin Ballou, who has written a plain, practical, common-sense history of this new revelation to the human race.

While conversing with Mrs. Hayden, and while we were both standing before the fire, and talking of our mutual friends suddenly raps were heard on a table at some distance from us, no one being near to it. I was surprised; and as the raps continued and appeared to indicate a strong desire to attract attention, I asked what was the meaning of the sounds. Mrs. Hayden said they were spirits anxious to communicate with some one, and she would inquire who they were. They replied to her, by the alphabet, that they were friends of mine who were desirous to communicate with me. Mrs. Hayden then gave me the alphabet and pencil, and I found, according to their own statements, that the spirits were those of my mother and father. I tested their truth by various questions, and their answers, all correct, surprised me exceedingly. I have since had twelve seances, some of long continuance, and during which, with one exception, I have had prompt and true answers so far as the past and, present, and very rational replies as to the future, but these last have to be tested by time. The exception was my own afterward-discovered error.

In mixed societies, with conflicting minds, I have seen very confused answers given, but I believe, in all these cases, the errors have arisen from the state of mind of the inquirer.

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Editorial comment on page 187:

ROBERT OWEN AND SPIRITUALISM.-Robert Owen is universally known as the author, and, for many years, the zealous propagator of a theory of Social Reform. Whatever of unphilosophical extravagance may have been incorporated with his views, it must be acknowledged that the productions of his pen have, in general, manifested a degree of practical common sense, and a power of observation and deduction, not likely to be imposed upon by any shallow system of fraud or delusive

trickery. Until lately, Mr. Owen was a confirmed disbeliever in the immortality of the soul; but, like hundreds of others of the skeptical class, he has experienced an entire revolution in his views in consequence of witnessing unmistakable manifestations of power and intelligence from the Spirits of the departed. The manifesto of his present convictions and hopes, together with the narrative of the experiences by which he attained them.

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Finally, there came a further report from Hayden.

TELEGRAPH PAPERS. Page 367

SPIRITUALISM IN ENGLAND

LONDON, June 10, 1853.

My DEAR BRITTAN:

Accept my warmest thanks for the first number of THE SPIRITUAL TELEGRAPH, Vol. II., which you were so very kind as to send me. It makes a very beautiful appearance, and is all that could be desired in every respect, and reflects much credit upon the taste and enterprise of its publishers. All who have seen it here speak in the highest terms of praise, both in regard to its contents and general appearance. Ere long you may look for quite an increase to your subscription list from this side of the Atlantic.

The Spiritual work has fairly begun here, and is quietly progressing among the higher classes, although at times since our arrival, the clouds have looked black and threatening; but in the darkest moments, when the heart was the saddest, a gleam of sunshine has suddenly burst upon us, and our hope and courage have been renewed, and we have pressed on with brighter prospects. How true the saying, "That which was against us to-day, may be for us to-morrow," and we have often found this to be the case since we came here.

When we first arrived in London, Dickens' Household Words (5) came to the fight against us, and, in its egotism, it flattered itself that it had entirely demolished the whole structure, foundation, and all of modern Spiritualism; that its humble instruments would be compelled at once to fly England; yet here we are hard at work, and doing better than ever, thanks for its advertisement.

Next came forth the valiant G. H. Lewes,(6) the literary hero of the Leader, who vainly flatters himself that he is the cleverest man in Great Britain (English clever), but his attempts to explain the phenomena disagreed with Dickens and Mrs. Oliver's "Toeology," showing very conclusively that there must be a decided error somewhere. He vainly endeavored to make the world believe that he had discovered, in a single hour, what his betters, and far more able men had failed to do after four or five years of patient and careful investigation. He asserted that he had devised and set a very cunning trap for the medium, by which he ascertained that "Hamlet's father had seventeen noses" (wonderful discovery!)-that "Mrs. Hayden was an impostor," and

we have no doubt if he had continued his inquiries they would have told him that they were in the habit of answering a "fool according to his folly." However, all that is left in that remarkable trap is the remains of Mr. G. H. Lewes. For a brief period after his expose there was great rejoicing in the ranks of the skeptics, and their giant champion was greatly extolled; but, in the very face and eyes of all this, the great work went steadily on increasing as though Mr. G. H. Lewes had never been. At this he was much amazed, and wondered exceedingly that people could not see with his eyes, or as he did. For a little time after this there was a calm upon the troubled sea-short, however, in its duration, and, to transpose the words of the great poet, "After every-calm comes a tempest;" for there were mighty influences at work gathering up all their forces to crush, with one tremendous blow, the "RAPPERS." At last the storm came, and burst upon us in all its relentless fury, and the Zoist poured forth its volumes of fire and smoke (more smoke than any thing else).

The hero of a thousand hard-fought battles in the cause of mesmerism and materialism - the redoubtable Dr. John Elliotson, whose organ of self-esteem, to use the words of a learned phrenologist, is twice seven, or larger than any other professional man in England -this person, evidently piqued that he had not been the first called upon in this country to investigate the phenomena, determined to be revenged for the fancied slight. Accordingly, Mrs. Hayden received an invitation to give a seance, for a party of eight persons, at the house of a gentleman in the vicinity of Hyde Park. Not one of the persons was she acquainted with, or had ever seen before. Among the rest was Dr. Elliotson, incog., and who remained so until near the close of the sitting, when, by an inadvertency, one member of the party addressed him by name. At the close of the seance, which was one of the most successful Mrs. Hayden has ever given in this country, the doctor expressed himself highly gratified and fully convinced of the phenomena, and the entire good faith of the medium. At parting, Mrs. Hayden politely invited him to call on her at her residence, and investigate still further, of which courtesy he availed himself, and also brought with him a friend, and so the matter rested until the appearance of the April number of the Zoist, in which she received, as a return for her kindness, the most outrageous abuse and falsehood.

Again were the skeptics in ecstasies, and, raising high their voices, they shouted with exceeding great joy. Several of the weekly journals copied the article. Among the rest the London Examiner, endorsing it with remarks of its own. Not one of the papers that did so would have considered the authority of the Zoist worth a single farthing on any other subject than the "Rappings." The article referred to was illustrated with woodcuts, showing how the thing might be done, or was done, and wound up by stigmatizing the whole thing as a transparent humbug. Many of the friends of Elliotson are exceedingly vexed at the foolish and absurd course which he has pursued, both in regard to the subject and to Mrs. Hayden, justly fearing that it will injure the usefulness of the Zoist in the cause of mesmerism.

At the present time the opposition seems a little paralyzed, and the skeptics are anxiously looking round for another champion to fight their battles with more success. The table-movings, which are now of daily occurrence in almost every family in Europe, has confounded the unbelievers for a time.

I presume that, long before this, you have read Robert Owen's manifesto in regard to the Spiritual manifestations. He is one of Nature's noblemen, who, when once convinced of a truth, fears not to speak out his convictions to the world, heedless alike of their opinion, and what they may say of him. It is, indeed, a pity that there were not many more such men.

Not least among the good friends of the cause is Dr. John Ashburner, a very talented and scientific man, translator of Baron Von Reichenbach's work, and author of the notes to the same. He takes the ground that the manifestations which are classed under the heads of rapping, writing, etc., are produced by a Spiritual agency. Dr. Ashburner has a large circle of influential friends to whom he has endeared himself by his universal kindness, great knowledge, and goodness of heart. It is well known that for a long time he has contributed to the columns of the Zoist, and, in fact, has been its life; but, his large, expansive, and liberal views were too much so for its present narrow-minded conductor, and so he has withdrawn from it altogether.

The Rev. Charles Beecher's pamphlet on Spirit-manifestations has reached here. From a hasty perusal of its contents I am inclined to say to him, as was said to Paul, "Much learning hath made thee mad." All that I have conversed with, who have read it, pronounce it a very insipid affair, as they were prepared to look for something of a higher order from his pen, but it is an undeniable fact, that all who have written against the Spiritual phenomena, however talented, have utterly failed to make out even a plausible argument; in fact, not one of the writers of any note who have done so, but would be quite ashamed to acknowledge their articles, if written half as stupidly on any other subject.

Do you possess any knowledge in regard to a man who styles himself the Rev. H. Mattison, and who professes to be the author of a slanderous book on what are denominated the Spiritualists of the present day, entitled, "Spirit Rappings Unvailed?" Having been shown a copy of his libelous trash and bombast, I thought I would just ask the question for information, never having heard of the great gun before.

He professes to be a Methodist clergyman, and I should judge him to be so from his insane rantings. I observe that you come in for a pretty liberal share of his abuse, and also the Rev. Adin Ballou, a man whose old shoes he is not worthy to wear - a man who is universally respected for his goodness and many virtues. However, I do not think you have any cause to fear being annihilated by a million of such fanatics. He plainly shows his willful ignorance of facts by denying the existence of the whole phenomenon, and his charity by denominating all the mediums as vile impostors, and the believers as dupes and cheats. In a note to his book he offers five hundred dollars to see a table moved without artificial or known agency. Now, if he will only step this way we will guarantee to introduce him to any number of as respectable families as any that belong to his Church (that is, if they do not at once object to making such a questionable acquaintance), where he can see the tables move to his heart's content, in the way he professes to desire.

It is only necessary to make allusion to a few passages in his book to show the inconsistency and hypocrisy of this individual. He calls loudly on all to avoid ghost papers and books as they would the "wrath to come." Yet he publishes a book partly

made up from extracts from these same ghost books and papers, as he is pleased to term them, and a compilation of all the libels against the Spiritualists that have ever appeared in print; and, what is far worse, and not to be found in any of the publications complained of, a number of revolting wood-cuts of a fanciful devil, with huge head, horns, tail, and a cloven foot, with which the sentinels of the Church have been in the habit for ages past of frightening silly old women, weak-minded men, and little children into a belief of their particular creed. But this scarecrow is getting to be altogether too old, and wont answer the purpose much longer, for the people are getting their eyes open to the light of truth and reason.

In his wailings about the rappings making people insane, he probably forgets the thousands who have been driven mad through the rantings of such as he is; for it is a well-known and established fact, that religion, as it is called, has been the cause of more insanity than any one other cause; and in the United States, the clergymen of no denomination have done so large a share of the work as the Methodists. To prove this assertion, it is only necessary to visit a Methodist camp meeting or church, during what is termed one of their revivals, and witness the mad antics and frightful ravings of this class of religionists.

How will the skeptics reconcile the two above-mentioned books. For a few weeks past they have been founding their salvation on Rogers' Book, but that will not last them long. The mediums are daily increasing here, and there are several very good ones in the families of some of the nobility, but I am not at liberty at present to mention names. I will endeavor to write you a more interesting letter soon, until which time, believe me, as ever.

Yours, etc.,
W. R. H.

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William Hayden's first letter to Samuel Britten does show the earlier interests of some well known people that I have not previously seen associated with Maria Hayden, for example, Edward Bulwer Lytton and Miss. Anna Blackwell. Bulwer Lytton (1803-1873) a novelist, playwright and politician who coined a number of popular phrases for example: "The pen is mightier than the sword." His private interest in psychical phenomena is usually shown in his associations and friendship with D.D. Home two years later; this is what Samuel B. Britten wrote in the Telegraph Papers on page 197:

Sir Edward's conversion to Spiritualism has been rumored for months past, and only a day or two since the London correspondent of the N. York Times, announced it as a settled fact. A writer in one of the British Reviews, says Bulwer has been for a long time engaged in writing a book in which his Spiritual ideas will be set forth. We have refrained from comment upon this intelligence, until doubt should be set at rest. The conversion of the distinguished novelist is not remarkable to those who have studied the deep veins of his utterance in "Zanoni,"(7) *and other of his popular works. It is, however, remarkable to those who can by no means be made to feel that there is any value in a persecuted Spiritual faith, equal to the social sacrifice such a man as Bulwer must make, to enjoy that faith, openly and undisguisedly.*

These must have been difficult times for public figures like Lytton, who was Conservative M.P., for Hertfordshire, (1852-1866). This New York weekly newspaper reported again on page 197:

ANOTHER CONVERT.-We may laugh as much as we please at what we fancy to be absurdity of the new doctrines of "Spiritual Manifestations," but there is a sufficient array of intelligence and learning on that side of the question, to make us pause and examine before we become too confident. We do not believe in it, but almost every day we hear of converts whose reputation, as men of knowledge and genius, has made their names familiar to us. The last distinguished conversion we have seen recorded, is that of Sir EDWARD BULWER LYTTON, the novelist. Niagara Democrat.

Anna Blackwell (1816-1900) was a journalist and translator, who wrote weekly columns for numerous newspapers under the pseudonym "Fidelitas". In 1869 Blackwell gave evidence to the committee of the London Dialectical Society, (Report on spiritualism), also submitting a paper explaining 'Spiritual Phenomena' dated July 7th 1870. Her work also includes the translation of Allan Kardec's., 'The spirits' book' (1875) and 'The mediums book' (1876).

In Mr. Hayden's first letter it seems asserted that Dr. John Elliotson (1791-1868) accepted the 'spirits' hypothesis e.g., D*r. Elliottson, Dr. Ashburner, and many others, who have expressed great satisfaction, and a full belief in its truth and reality.* In Hayden's second letter we note that this assertion was premature of Elliotson's views, (note the different spelling of the name). The skeptical article referred to by William Hayden in *Zoist (8)* was 'The Departed Spirits' attributing everything to Mrs. Hayden. Dr. Elliotson's views changed in favour of Spiritualism after his experiences with D.D. Home.

I conclude with an article by Dr. John Ashburner taken again from the Telegraph Papers of his experiences with Mrs. Hayden:

TELEGRAPH PAPERS Page 388

DR. ASHBURNER AND SPIRITUALISM

The following article from Dr. Ashburner recently appeared in an English journal, and has been republished by the Tribune and other papers in this country. We are happy to inform our readers that Dr. A. will, in future, correspond with the TELEGRAPH, and keep them informed respecting the progress of the cause in Europe.

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I HAD the misfortune to lose my father fifty-five years ago. Although I was but a child, I have a vivid remembrance of him. By the natives of Bombay he was more than respected. He was venerated for his high talents and for his great goodness. Is it nothing to feel that such an intelligence is able to make his ideas clear to his son? But you will ask, "What proof have you of the identities of these persons?" This brings me to narrate to you the events of the first evening I spent with the spirits in the presence of Mrs. Hayden.

I had always regarded the class of phenomena relating to ghosts and spirits as matter too occult for the present state of our knowledge. I had not facts enough for any hypothesis but that which engaged for them a place among optical phantoms, connected in some way with the poetical creations of our organs of ideality and wonder, and my hope and expectations always pointed to the direction of phrenology for the solution of all the difficulties connected with the subject. As to the rappings, I had witnessed enough to be aware that those who were not deceiving others were deceiving themselves; and there really exist on our planet a number of persons who are subject to the double failing of character. Having been invited by a friend to his house in Manchester Square, in order to witness the Spirit-manifestations in the presence of Mrs. Hayden, my good friend can testify that I went expecting to witness the same class of transparent absurdities I had previously witnessed with other persons described to me as media.

I went in any but a credulous frame of mind; and having, while a gentleman was receiving a long communication from his wife, whom he had lost under melancholy circumstances of childbed some years ago, watched Mrs. Hayden most attentively and with the severest scrutiny, and having finally satisfied himself that the raps were not produced by her, for the indicated letters of the alphabet, which, written down in succession, constituted words, forming a deeply interesting letter, couched in tender and touching terms, respecting the boy to which that eloquent mother had given birth when she departed from this world. If Mrs. Hayden could have had any share in the production of that charming and elegant epistle, she must be a most marvelous woman, for during a good part of the time that the raps were indicating to the gentleman the letters of the communication, I was purposely engaging her in conversation. The gentleman would not himself point to the letters of the alphabet, lest his mind should in any way interfere with the result; and therefore he requested the lady of the house to point to the letters for him, while her husband, seated at another part of the table, wrote down each letter indicated by the raps on a piece of paper.

I was now kindly requested to take my turn at the table, and having successively placed myself in various chairs, in order that I might narrowly watch Mrs. Hayden in all her proceedings, I at last seated myself, relatively to her, in such a position as to feel convinced that I could not be deceived; and, in fact, I was at last obliged to conclude that it was weakness or folly to suspect her of any fraud or trickery.

There are some people who think themselves uncommonly clever and astute when they suspect their neighbors of fraud and delinquency. As for Mrs. Hayden, I have so strong a conviction of her perfect honesty, that I marvel at any one who could deliberately accuse her of fraud.

In order to obtain an experience of the phenomena in the fairest manner, I asked Mrs. Hayden to inform me whether it was requisite to think of one particular spirit with whom I wished to converse. "Yes." "Well, I am now thinking of one." It was the spirit of my father whom I wished to enlighten me. No raps on the table. I had anticipated an immediate reply, but there was for a while none.

Mrs. Hayden asked if there was "any spirit who knows Dr. Ashburner?"

Immediately, close to my elbow, on the table, there were two distinct and separate successions of gentle rapping sounds.

The next question was, "Was the spirit he wished to converse with present?"

"No."

"Was there any one present who would endeavor to bring it?"

"Yes."

"Are the spirits who rap near Dr. Ashburner friends of whom he is thinking?"

"No. "

"Will they give their names?"

"Yes."

These replies were signified by rappings to questions put, some audibly, some mentally. Mrs. Hayden suggested that I should take up the alphabet, which was printed on a card. I took the card into my hand, and pointed at each individual letter with the end of a porcupine quill -my friend, Mr. Hoyland, the gentleman of the house, kindly undertaking to put down on paper for me the letters distinguished by the raps. When I arrived at a letter which the spirit desired to indicate, a rapping took place; but at all the other letters there was a complete silence. In this manner I obtained the letters successively, Ann Hurry, the name of one of the most beautiful and accomplished, as well as pious and excellent, persons I had ever known. I had not seen her since 1812. She married two years after, and died in 1815. My father, and most of the members of my family, had been on terms of the greatest intimacy with several branches of the Hurry family, and I had, in youth and childhood, known Ann and her cousins as companions and playfellows. By the aid of the telegraphic signals I have endeavored to describe, I conversed for some time with the charming companion of my early years, and learned very interesting particulars relating to her happy abode in the Spirit-world.

My curiosity had been excited by the different sounds produced by rappings that I heard close to those made by my friend Ann. I asked for the name of the spirit that they represented. The name which came out by the letters indicated on the alphabet was Elizabeth Maurice, another companion of the childhood of myself and my brother and sister- another almost angelic being while on earth, but now, with her cousin Ann, an inhabitant of the third sphere in Paradise. The authoress of the "Invalid's Book," and some other works testifying to a pure, gentle, and refined taste, conversed with me a while; and at last a louder and more decided signal was made to me from the middle of the table. The name I obtained by the telegraphic raps was that of my father. I asked him to communicate to me the date on which he quitted this world for the spirit-home, and the raps indicated "7th September, 1798." I asked where the event took place, and I obtained the answer, "At Bombay." I asked his age at the time, with many other questions, the replies to which were all quite correct. I kept up

mentally a long conversation with him on subjects deeply interesting, and it was productive of a communication from him, which I subjoin:

My dear Son-I am delighted to have this privilege of communicating with you, hoping to dispel some of those wrong impressions which now hover around you in regard to this Spiritual being. Allow a spirit who inhabits one of the higher circles to decide for you on a most important subject, to try to remove from your mind the doubts which perplex you, and to establish in their stead a firm faith in the Creator of heaven and earth. It is he who permits us to make these manifestations, through certain constituted persons, in order to impress mankind with the fact that the spirit shall live in a future state, in a more bright and blissful home. What proof can I give you of the truth of this? You have only to name it, and it shall be granted to you from your father, who has ever watched over you with the care of an angel. Do not doubt what I now say. Your affectionate father,

WILLIAM ASHBURNER.

I am giving you a short narrative of the first part of my course of experience of the Spirit Manifestations. It is important not to be too diffuse. I am desirous of showing that if the subject be investigated in a calm and bold state of mind, there is no danger of the bad tendencies which have been so fiercely deprecated. I may not be able to prove to you, and to such as yourself, that there is a sufficient amount of facts to satisfy you of the existence of intelligences absent from the immediate sphere of our own cognizances, but I have at all events been able to adduce to you a number of curious facts; and if these, and more such, be tied together in bundles, so placed as to effect the phrenological organs of a vast number of brains with the attractive force of agreeable conviction, many of the ideas advocated by the Reasoner will have a chance of being displaced and forced into the category of negative existence. To take up the impossibility of future existence is to deny that we are beings of limited capacities, and to arrogate to ourselves the power of finality. No weakness is so ridiculous as that of fancying that we are arbiters of events; that our will, exercised by organs that soon shall rot, is to determine the future fate of a holy truth. How ardently does the bigot fancy he is right! Sincerity may be his merit, if ignorance be the cause of pardon for a foolish sincerity. A new truth, a new event, which, established into a fact, is a new light, makes the antecedent idea pale, and it vanishes before the force of new conviction. I can not express to you the influence on my mind, produced by the facts rapped out by alphabetical signals, that my spirit-friends, Ann and Elizabeth, knew of their cousins Hannah and Isabella having called a few days before at my house, at twelve o'clock, and that they knew I was going from Mr. Hoyland's house to No. 17 Palace Gardens, Kensington. They knew the persons I should see there; and on being asked if they were acquainted with any other persons residing in Palace Gardens, Ann replied to me that her cousin, Henry Goodeve, lived at No. 2 - a house he had not long before purchased.

If these be not facts demonstrative of- a future existence, in which friends of former days are now cognizant of the events occurring here, I do not know what will be sufficient to force your mind to a conviction. But these are only a small part of the numerous proofs I have had of the identity of persons with whom I had been acquainted years ago. I have, in subsequent seances, had many opportunities of holding intercourse with a score of other persons now in the upper magnetic regions of space surrounding this earth- intelligences, some of whom were friends here, and

some of whom were individuals of whom I had been desired to learn facts that turned out to be marvelously true.

Had I been inclined, I could have made an equally absurd affair of this serious inquiry, as some have succeeded in doing. My taste does not lean in that direction. When I am convinced that I have a good grip of a bold and sacred truth, it is not an easy matter to shake me from it. 1 have tested the fact of the Spiritual Manifestations most minutely and carefully, and I grieve for those who have concluded against it from a touchy disposition not to accept a truth simply because it does not originate from self, or on account of any other weak and personal consideration. It is easy to go to simpletons and say, Your neighbor is a credulous fool, and the simpletons believe it; because, perhaps, they never saw a mesmerized somnambule, under the influence of a magnetic impulse, from the finger, on the organ of self-esteem, obliged to utter the same class of words. You, in your article on "Those Rapping Spirits," were influenced to trot in a groove on the point of dignity. Some infallible judges of dignity there are who can not perceive in mankind any other high qualities but those of cunning and acquisitiveness. Man is a strange compound, and to the philosopher it is a curious subject of reflection how very trifling in themselves are the motives which make the wisest rush into the most foolish and illiberal courses. It is unnecessary, after the notices of the Spirit Manifestations in subsequent numbers of your periodical, to dilate on the deficiencies of philosophical taste that have characterized some of the would-be-considered investigators of the subject. I may say that when I have been impelled by the lower feelings of our nature to feel desirous of attacking them, it has happened invariably of late that I have had affectionate warnings from the Spheres not to be guilty of the error of hurting unnecessarily the feelings of my friends. You will acknowledge that if the tendencies of Spiritualism are to make men more tender toward the feelings of their neighbors, and more mindful of the obligations they owe to kindness and friendship, those tendencies can not be very dangerous, or evil, or pernicious.

With every good wish, I remain, my dear Mr. Holyoake,

Yours, truly, *JOHN ASHBURNER.*

No. 40 YORK PLACE, May 20, 1853.

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1) What is known of the Hydesville peddler? Psypioneer Volume 1 No 9 January 2005. See:
http://www.woodlandway.org/PDF/Leslie_Price_PP9.pdf

2) Electrobiology: A mode of inducing hypnotism by the subject looking steadily at metallic discs. This would have been in some respects breaking away from the traditional mesmeric procedures. The subject would need to concentrate and was given verbal suggestion. Stone would have been an early demonstrator of this system that arrived in Britain in 1851-2 from America. See: 'A History of Hypnotism' by Alan Gauld. Cambridge University Press 1992, ISBN 0-521-30675-2. See page 231 Electrobiology and related matters.

3) The full title of Adin Ballou's book is: 'An Exposition of Views Respecting the Principle Facts, Causes and Peculiarities Involved in Spirit Manifestations', there is a reprint available at http://www.elibron.com at $15.99. Adin Ballou, (Universalist minister), was an early convert to the propagation of Christian Spiritualism through his Hopedale community, Massachusetts. See Adin Ballou article by Peter Hughes: http://www.uua.org/uuhs/duub/articles/adinballou.html See also: Spiritualism, an article by John Buescher. http://www.uua.org/uuhs/duub/articles/spiritualism.html

A fine book covering this period and growth of early Spiritualism, and its close associations in its history in the early converts of 'Universalist Ministers' like Adin Ballou, Samuel B. Brittan, James Peebles is *'The Other Side of Salvation'* by John B. Buescher. Skinner House Books, Boston ISBN 1-55896-448-7.

4) Psypioneer has republished the G.W. Stone introduction together with the séance costs and 'Rules to be observed at the Séances' while sitting with Mrs. Hayden: "Spiritualism reaches London", Psypioneer Volume 1 No 11 March 2005. See: http://www.woodlandway.org/PDF/Leslie_Price_PP11.pdf

5) *Household Worlds* was a weekly journal, established by Charles Dickens (1812-1870) this ran into 19 volumes and was in publication between 1850-59. See: http://www.victorianweb.org/periodicals/hw.html

6) George Henry Lewes (1817-78) with Thornton Leigh Hunt founded *'The Leader'* in 1850 a weekly left-wing newspaper which continued until 1854, Lewes a literary critic and author did participate in some experiments in 'Clairvoyance' through mesmerism prior to Mrs. Hayden's visit and was serialised in '*The Leader'*: http://www.deadline.demon.co.uk/wilkie/etext/magnetictext.htm There is a letter from Lewes in the correspondence section of the Report on Spiritualism of the London Dialectical Society dated December 21st 1869.

7) 'Zanoni' first published in 1842 was an occult story of love and Rosicrucians; A free download of the book is available: http://www.gutenberg.org/etext/2664

8) *The Zoist* founded by Elliotson in 1843 which was subtitled: *A Journal of Cerebral Physiology and Mesmerism, and their Applications to Human Welfare.* This journal was considered the most important single source of information about British mesmerism of its time. The journal was jointly edited by Dr. John Elliotson and Dr. W.C. Engledue (1813-1858) and continued until 1856

PJG

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NOBILITY AND FOLLY

In the study of the pioneers, the publication of a book with significant new data is a rare pleasure. But this was the case with John Buescher's 2004 study" The Other Side of Salvation" which explored the considerable Unitarian/Universalist role in the early days of Modern Spiritualism. Dr Buescher had already placed us all greatly in his debt with www.spirithistory.com, an unequalled on line resource about American Spiritualism.

Now John Buescher has produced an outstanding biography of one of those pioneers who featured briefly in his earlier work. "The Remarkable Life of John Murray Spear: Agitator for the Spirit Land "University of Notre Dame Press, 2006) has an importance beyond its accuracy, readability and use of rare sources. (Dr Buescher's books are available in the UK through Amazon.)

Though Spear (1804-1887).often appears in the literature of early Spiritualism, he is little known today. The most convenient short account is Dr Buescher's own contribution to the invaluable on line Dictionary of Unitarian and Universalist Biography at http://www.uua.org/uuhs/duub/articles/johnmurrayspear.html. This dictionary entry also gives a bibliographical note.(In the full length biography, there are 56 pages of notes, so it is well-referenced indeed, but unfortunately there is no bibliography.)

Let us recall why Spear is important. On the one hand he embodied the noble reformist impulse, often found in Spiritualist pioneers, which led many philanthropists to associate themselves with the Movement - though some left after a time. Spear was a campaigner for such causes as the abolition of slavery, the ending of capital punishment, and the rights of women. On the other hand, he was the medium for spirit communications which sent his colleagues on wild goose chases for buried treasure, the design of Heath Robinson machines, secret societies that dissolved in scandal, and Free Love.

Anyone interested in the work of Emma Hardinge Britten should study this biography, because she regarded him as a leading spokesperson for the Free Love agitation, which made such a big contribution to the collapse of American Spiritualism.

Despite persistent poverty, Spear and his second wife made several visits to England. These are well documented in Dr Buescher's biography, the couple were befriended by Georgiana Houghton, the spirit painter and for a time moved in the same circles as the Howitts, Garth Wilkinson and Alfred Russel Wallace. In 1869, the Spears set up a short lived Spirit Institute in London which sold books. In general, however, Spear was not seriously regarded in the Movement in England. Too many of his schemes had already come to naught.

Like John Wesley, John Spear had a brother Charles (1803-63) who also served for a time as a Universalist minister. Charles devoted his life to penal reform, and features often in this book. (Dr Buescher summarised his work at http://www.uua.org/uuhs/duub/articles/charlesspear.html.) The work of Charles was damaged by association with his brother John, who had so prodigally destroyed his

own reputation. The life of John Murray Spear is a cautionary tale, important to all students of mediumship, and showing what happens when the spirits are inadequately tested.

L.P

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[We continue with the letters of J. J. Morse's Australia / New Zealand trip between the periods of September 1902 to June 1903. This 6th letter is sent from Wellington, New Zealand as published in 'Light' May 16th 1903]

LETTERS FROM J.J. MORSE

VI

Further acquaintance with New Zealand serves to increase the first favourable impressions of the country. Politically and socially it is without doubt one of the most, if not the most, progressive of the British Colonies. The climate is agreeable; in the southern portion it is somewhat similar to the North of England, while the mid and northern portions of the islands are temperate and sub-tropical. But before entering into a statement of the material conditions which prevail, let me deal with those matters more nearly pertaining to my mission in the Southern seas.

My last letter was sent from Dunedin, on the South Island, and a very good city, too. It was originally intended that my labours should cover only four weeks, but the work was so successful that the time was, at the desire of the friends, extended to six weeks. Alike on Sundays and week nights the audiences were uniformly excellent, and the two local daily papers published long reports of the meetings. The lectures given by 'Tien' stirred up considerable interest, and awoke a theological Rip Van Winkle from a twenty-four years' sleep! That particular individual is one Matthew M. Green, who calls himself a 'Christian minister,' and is the head of a small sect, 'The Disciples of Christ.' He was a member of the House of Representatives, for one term, but was hopelessly beaten when offering himself for a second election. He is the man who 'debated' with Thomas Walker, in Melbourne, in about 1876, and who lectured against Mrs. Emma Hardinge Britten, when she was in Dunedin, in 1879, in which year he also gave a course of lectures against Spiritualism, and the title he used, 'The Devil's Sword Blunted,' will afford a fair idea of his calibre. He attended one of our Sunday night meetings, at which he behaved most offensively, and denounced Spiritualism as guilty of all the most dreadful things possible! He challenged me to debate with him, but, acting on the advice of the officers of the society, I took no notice, for he is known as a man who runs 'amok' at all creeds except his own.

The curious part of his challenge was that he did not specifically prefer it until he knew I was about to leave the city. He is now re-delivering his `Devil's Sword Blunted ' lectures, and rehashing his stale insinuations, under the amiable delusion that our people dare not meet him. He will presently, I expect, be undeceived on that point, for I have just completed a pamphlet traversing his grounds, and dealing with his charges against Spiritualism and its teachings. It is likely that the Dunedin

Psychological Society will issue it, as I have given them the rights and the MS. free of cost. When it appears a copy shall reach you in due course.

My stay in Dunedin was very enjoyable, and the local friends did all in their power to promote my comfort and pleasure, in which they thoroughly succeeded. Mr. J. W. Stables, the hon. secretary, drove me out to see all of the beautiful harbour and surrounding country that was possible, the members invited me to their homes, and my Masonic brethren extended many courtesies to me. Mr. A. W. Stables, the president, was equally kind, and on my departure he and his wife joined in presenting me with a handsome travelling rug made in Dunedin, from wool grown and worked in the Otago district, which is celebrated for its wools. I also saw the beautiful Taieri plains, at Mosgiel, which is one of the finest agricultural areas in the world, and where much wool is raised. My labours ended in Dunedin on Sunday, February 15th, and two days afterwards my pleasant stay terminated.

Sailing on the ss. `Mararoa' on February 17th, I reached Christchurch the next morning, spending the day with the local friends, one of whom, Mr. Edmonds, drove me in his carriage to see all the sights of the city and district. In the afternoon several of the leading Spiritualists met me, and a pleasant time was spent with them, the 'controls' giving them a few words. Our work is not in a very flourishing condition, though a small meeting is held on Sunday nights, with from forty to sixty present. Owing to the state of the society's finances it was not able to arrange with Mr. Terry for my services. In the evening the steamer again sailed, and at eight the next morning she moored at the wharf and I set foot in Wellington for the first time.

This city is the capital and the seat of Government for New Zealand. It is situated at the head of a truly splendid harbour, in which the entire British fleet could safely anchor with room to spare! So far I have visited the Parliament Houses, and the Government printing office. The first is a fine building; the Chambers are nicely fitted, and the arrangements for the convenience and comfort of the members are excellent. There is a splendid library, of which I have been made free. The printing office is also an extensive affair, and employs several thousands of operatives. My visit to this was due to the courtesy of Captain Hennah, brother-in-law to the Right Hon. H. J. Seddon, the Premier. Mrs. Hennah attends our meetings, as does Mr. J. W. Poynton, the public Trustee, and other public men also. Other Government officials and institutions I am yet to see.

Our meetings are held in `the New Century Hall,' which has been built and is owned by `The Wellington Association of Spiritualists' (registered). It is a very prettily decorated and well-appointed building, seating three hundred people. It is lighted by electricity, and in at good part of the city. Since the hall was built it, as a property, has trebled in value '. On Sunday nights my audiences have filled it, and as an admission fee of one shilling is charged, that fact can testify to the success of my visit. Indeed, my stay has again here been extended from four to six weeks. I have meetings on Wednesday nights, to which an admission fee of sixpence is charged, and we have an audience of from one hundred to one hundred and fifty. The leading speaker here has been Mrs. Harris, who is most pleasing in manner, interesting as a speaker, and greatly beloved by all who know her. Some day she anticipates visiting the United States and Great Britain, where, without doubt, she would make hosts of friends.

During my stay I am visiting Levin, Otaki, and Masterton, all pretty towns in picturesque localities, so I shall see some of the country, the bush, and, possibly, meet some of the natives, the Maories, who are very mediumistic, I am told. My departure on my return to Melbourne is fixed for April 3rd, and I expect to rejoin my family a week later. Miss Morse has been lecturing in Melbourne since January 11th, to large audiences, and, as Mr. Terry informs me, with gratifying success. It is likely she will revisit New Zealand before leaving Australasia, as Dunedin wishes her to go there, and the friends here desire her to pay there a return visit. Both Mrs. and Miss Morse are well, but they have found the excessive heat of Melbourne very trying, for the thermometer during the past two months has frequently stood at 164.1, which is a trying heat indeed, when lasting a week at a time.

I must leave over for another letter my impressions of New Zealand, and a fuller account of the work being done here; meanwhile I conclude with greetings to all friends at home, where, in due course, we all hope to meet them once again.

Wellington, New Zealand.
March 12th, 1903.

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How to obtain this Newsletter

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To contact Psypioneer please e-mail. psypioneer@aol.com

Paul J. Gaunt