

PSYPIONEER

Founded by Leslie Price

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Psypioneer would like to extend its best wishes to all its readers and contributors for the festive season and the coming New Year.
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## EARLY SPIRITUALISM IN ENGLAND CONTINUED....

After the Haydens' returned to America in 1853, as featured in the last newsletter, this article was to show the early introduction of Modern Spiritualism in England. I quote: "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 spiritualist 'scene' was quite uneventful as regards to *Spiritualistic Phenomena* as demonstrated by Maria Hayden, until the entrance of Daniel Dunglas Home (1833-1886) in London, spring 1855. Like Hayden, Home 'performed' for the esteemed gentry, this could be argued that they would have the far greater influence and means to promote the Modern Spiritual Manifestations, as was shown with Robert Owen, Dr. John Ashburner and later by Anna Blackwell (1816-1900) in her evidence (1869) and report on spiritualism, '*Spiritual Phenomena*' dated July 7<sup>th</sup> 1870 to the London Dialectical Society.

However, there was earnest preparation of public awareness in progress to describe the truth and expose the errors contained in the physical, physiological, and psychological phenomena designated "Modern Spiritual Manifestations". One such early pioneer in the North of England was Thomas Pallister Barkas <sup>(1)</sup> in his book 'Modern Spiritualism' <sup>(2)</sup> 1862; Barkas introduces us to his early works. I quote:

Taken from pages 1-4

## EARLY HISTORY AND LETTERS

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*The subject of Modern Spiritualism was first brought prominently before the public in the North of England by the publication in January, 1854, of two letters in the columns of the Newcastle Chronicle. The letters were headed "Supposed Conversation with Inhabitants of the Spiritual World," and excited considerable attention. No further steps were taken for openly bringing the question before the northern public until October and November, 1855, when I addressed six letters to the Editor of the North of England News and Advertiser. These letters called forth a large amount of criticism, and had the effect of directing general attention to the subject of spiritualism. They consisted for the most part of records of proceedings which took place in the presence of a personal friend in a distant part of the country. The concluding remark in this series of letters was, "If asked what produces these phenomena, I reply, I do not know any MATERIAL LAWS which will account for them."*

*With the exception of three or four lectures by myself in and near Newcastle, and an occasional negative article in the pages of the newspapers, no special excitement on the subject of modern spiritualism existed in the northern counties until November, 1860, when I commenced a series of twenty letters to the Editor of the North of England News and Advertiser. These letters appeared weekly; they drew forth eight leading articles from the editor of the paper, forty-three letters from correspondents, the majority being on the negative side, and five poetical effusions, burlesquing the enquiry, and ridiculing the enquirers. I shall best bring before my readers the course of enquiry I pursued, the nature of the defence I set up, and the conclusions to which I had arrived at the time of writing the letters referred to, by quoting the principal parts of the communications, only omitting such portions as had special reference to letters of opponents, which were mere interruptions to the stream of communications I forwarded, and which would not be understood unless the opposition letters were also published.*

### LETTER I

To the Editor of the North of England Advertiser

SIRS,

*Deliberately, in the face of sneering, contempt, risk of reputation, dogmatism, and prejudice, and supported by a small number of candid inquirers, sincere believers, and conviction of truth, I profess myself a believer in the phenomena and facts of spiritualism.*

*In other words, I believe that the phenomena, commonly called spiritual manifestations, occur; that they are produced in a great majority of cases without trick, collusion, or mechanical contrivance, that the higher phenomena cannot be produced by mechanical contrivance; and that such phenomena are produced by some uncorporeal, intelligent, and invisible agent or agents.*

*Let it not be understood that I assert all manifestations, palmed off as spiritual, are genuine, nor, that all the teachings by means of table-tipping, mysterious knockings, automatic or spirit writings, are reliable; I believe no such thing, and have no wish to defend such a position. I am only responsible for, and prepared to defend, what I personally assert to be true in relation to physical manifestations, and in reference to the personality and teachings of spirits.*

*With these preliminary remarks let us proceed to the explanation of the subject.*

*In the Old and New Testament records we have frequent reference to, and illustrations of, spiritual appearances and teachings. To all, therefore, who believe the scriptures, the possibility of spiritual manifestations, and of direct and indirect spirit teaching, is indisputable. I may refer to Adam, Abraham, Belshazzar, Hagar, Isaac, Lot, Moses, Saul, Mary, Christ, Peter, and John; angel at sepulchre, apostle liberated from prison, &c., &c. Indeed from the first chapter in Genesis to the last in Revelations, the Bible is almost one continuous record of spiritual manifestations. To those who do not believe the Bible, or who do not believe the miracles in the Bible, these recent spiritual phenomena come as demonstrative evidence of the possibility of spiritual interference, and, in numerous instances, persons who for years have been sceptical as to the truthfulness of the miracles, and of the spiritual visitations recorded in the Bible, have become sincere believers in both.*

*In almost every century since the introduction of Christianity into the world, there have been remarkable, and apparently well authenticated, cases of spiritual visitations, and apparitional appearances. I need scarcely inform your readers that so materialistic had the philosophy of the world become, that none but the most credulous, or those who had personally observed apparitions, believed in their existence; and so strong is the prejudice now, that thousands of persons who have seen apparitions, and could bear testimony to the reality and truthfulness of these spiritual appearances, dare not, because of their fear of ridicule.*

*A few years ago everything was ascribed to natural, material laws, and no forces but mechanical and muscular forces were supposed to be possible in our present state of existence. Hence the blind unreasoning prejudice with which modern spiritual manifestations have been met, and the absence of that candour and severe love of truth and fair play which characterise the majority of intelligent men when anything is testified to, which does not come across their strong prejudices. I am far from asserting that we ought to devote ourselves to the investigation of every scheme and supposed discovery propounded by every hair-brained fanatic; but when we have remarkable, and apparently impossible phenomena, testified to by hundreds of respectable men and women, many of*

*whom occupy high educational positions, and none of whom have anything but scorn and contempt to gain if their testimony prove false, it then becomes our duty to investigate, or, at least, to refrain from expressing an opinion, until we have investigated. Confident of the result, a fair and open inquiry is all spiritualists solicit.*

Psypioneer will continue in *Early Spiritualism in England...* in the New Year, 2007.

1) Barkas will be looked at in the New Year; he became a significant investigator with two of the best-known materialisation mediums out side London.

2) The full title of Thomas P. Barkas book is: *Outlines of Ten Years' Investigations into the Phenomena of Modern spiritualism, Embracing Letters, lectures, &c.*  
London: Frederick Pitman, Paternoster Row. Newcastle: T.P. Barkas, 1862.

PJG

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## **DEAD MEN'S EMBERS**

[A new book is now available in the U.K., authored by Gerald O'Hara B.Sc. '*Dead Men's Embers*'. This is available direct from Gerald O'Hara 62, Nunnery Lane, York, YO23 1AJ. U.K. The cost of this book is £15.99 + £2.50 pp within the U.K.]

To contact Gerald, his e-mail address is: [cargillohara@talk21.com](mailto:cargillohara@talk21.com)

Below is printed the introduction of '*Dead Men's Embers*', Psypioneer will be reviewing this new contribution to early spiritualistic history in the January issue:

### **An Introduction**

*As serendipity would have it, in the mid-1990's, into my hands came three rather tatty Minute books for the St. Saviourgate Spiritualist Society of Spen Lane, York. These books which have ten years of records in each, from 1899-1929 were in the legible handwriting of the secretary, William Frank. I have some background in the history of Spiritualism, having for sometime been a journalist on psychic matters and as I have a deep love of history it quickly became apparent to me, in reading the minute books, that these dusty tomes were a gold mine of social and religious history.*

*Also, there came with them an album of 90 psychic or 'spirit' photographs by William (Billy) Hope that provided a gallery of images of the people about whom I was reading. It was as if the minute books came to life and from out of the faded pages their faces took on a familiar aspect and much of their lives were replayed before me. From these*

*coincidences the idea of a portrait of the community, as a book, was born. The title of this book is adapted from Robert Graves who wrote, "Blow on a dead man's ember and a fire will start" From looking over the embers of their lives, those embers became this book.*

*Having been educated in Sociology to degree level, the trusted "compare and contrast" approach to studying and research naturally created a formula whereby the national and the local experience could complement and reflect one another. In my approach the local becomes the model for the illustration of the national picture, this book is as much a national history of Spiritualism as it a local history. My research took three years and produced a wealth of previously unpublished items from a seam of history that is still relatively new and under explored. Given the richness of the material the end result is, I hope, a genuine contribution to the understanding of religious experience and social history.*

*If, as L. P Hartley said, "The Past is a foreign country: they do things differently there," it is nevertheless a country to which we have access. Through our efforts understanding the values, motives and experiences of another age we gain entry to that world. With each age that passes the effort at understanding the past needs to renewed according to the precepts of the day. The study of the past is then not a static thing it is rather a stream of meaning that is passed from age to age and reinterpreted in each new age.*

*Of central concern to me in writing this book is what meaning and values did `players' of this book give to their life experiences? I interpret those meanings in to which were familiar to the characters themselves. Therefore this book is written with an eye to being a biography, albeit a biography of a group of people whom together formed and ran a society. As a biography / social history this book is about people and the lives that they lived.*

*I have taken this approach, as the people of these pages were involved with a range of phenomena, which the non-Spiritualist world would have considered to be paranormal. In order to appreciate the value of their lives, I have adopted the view that what they said occurred, and was to them evidence of what they experienced. The object then is to understand the subjects of this biography in their own terms. I believe that this approach is fundamental to the biographical process.*

*My challenge is to interpret the past, in terms that were familiar to the chief Players and I hope thereby to enlarge our experience by appreciating what they considered were the salient events and experiences of their lives.*

*Where I am able to present a balanced view by demonstrating contrary or complementary witness statements, I do present that testimony, as such contributions enhance and enrich our understanding. What I do not do is follow some that argue that "paranormal" events cannot occur and therefore do not occur, and any that say supernatural events do happen are fools. Such scepticism on my part would devalue the biographical process. The Spiritualists of these pages would have argued after Sir William Crookes "I do not say that these things are possible, I say that these occur". In*

saying that supernatural events did occur, the Spiritualists were making statements of what the fundamental value of that experience was to them.

By extension, the Spiritualists would also have argued after Carl Jung, "I know that God exists", in that their experience of the supernatural was of paramount importance in generating the conviction of God's and the Spirit World's existence. What they believed to be causing the occurrences at a séance was of secondary importance to what they were experiencing and the various explanations of phenomena were widely debated. Metaphorically the Spiritualists of York would have argued that faith may indeed move mountains but they were witness to having seen the mountains move. Faith was then second hand and the Spiritualists held no doctrines, taught no dogmas and espoused no creeds.

The local society of Spiritualists were demonstrating the ancient maxim of St. Paul "try the spirits to see if they be of God". In so doing they were reviled; physically and verbally abused by the faith-based religions. This book is centrally concerned to understand what the meaning of that experience was to the local Spiritualists. In so doing I hope to illumine a little further the value of human experience.

The people of these pages were highly sociable with numerous activities devoted wholly to the provision of food and entertainment. Their private seance activities and what they were saying amongst themselves as to what they experienced proved to be a rich vein in religious history that had never before been tapped. There are many extant accounts of mediumship but here over a thirty year period was an in depth look at what could be experienced on a regular basis by a dedicated group of people.

I hope that this work will further broaden the area of debate about what constitutes the Spiritualist's past. Traditionally writers on Spiritualist history have focused upon national histories of the movement as a whole. My contribution to that debate is to present much new material, in Chapter One, on the early history of British Spiritualism. There is new evidence for the craze of Mesmerism, which created the climate for the acceptance of the later Spiritualist movement and this has been added in Appendix 2. Modern researchers have developed newer areas of research that debate specific topics within Spiritualist history. These newer writers have considerably broadened the debate of what constitutes Spiritualist history. I believe an important area of research has almost entirely been missed from the narratives, that is the experience of local Spiritualism. As a new area of research, its capacity to reflect the National experience has previously not been appreciated.

With regard to the specific researchers I am, as are others, indebted to Logie Barrow in his book 'Independent Spirits' for developing the conceptual model of 'Plebeian at Spiritualism'. This proposes as a tool of study, that Spiritualist supporters were drawn from those classes of society who could be independent of thought enough to support, what was widely regarded as a disreputable movement and a movement that was seen as being in defiance of authority. The model suggests that the earliest supporters were drawn from amongst the ranks of the politically radical, socially progressive and from

*the supporters of dissenting religious groups. This model has been used before by other researchers and throughout this book I will use this model as a tool to assess the material that I have assembled through my own research.*

*Chapter One is slightly at variance with the rest of the book in that it is concerned with the origins of British Spiritualism in the north of England. Its link to York is in that the origins of the movement in the North of England influenced some of the people of York to start their own society. It is especially biographical in that it looks at the life of David Richmond, who is rightly regarded as the pioneer of Spiritualism in the Great Britain of the 1850's. Richmond's life fulfils the terms of Logie Barrow's model that the earliest supporters were self-educated, self-reliant in matters of religion and politics. This chapter is concerned with origins and beginnings and we have conclusive evidence that the first Spiritualist "church" at Keighley was not established as a church at all but as a "Brotherhood" that met in a "Temple" and remained so until at least 1907.*

*It is in Chapter Two that York enters the story and we deal with the origins of the local society. Chapter Two assesses the impact of the seance upon the witnesses and looks at the variety of mediumship they experienced, how they organised such events and assessed the suitability of the mediums to give private seances at York. It takes an in-depth look at the mediumship of a hither-to forgotten Physical Medium, Michael Chambers, with whom the York Society was to have an association of over ten years.*

*Alex Owen in her landmark book, 'The Darkened Room' pinpointed another important area of research, that of the extent to which Spiritualism, as a movement, empowered women, in a society that politically, socially and in religion, disenfranchised women. Chapter Three of this book is devoted to addressing many of the issues raised by Alex Owen et al. as to what extent women were empowered as religious speakers, mediums, and as members of the local and national societies. Here I present a number of short biographies of the women mediums, whose lives are illustrative of some of the problems faced by women at the turn of the 19th century. I address the issue of did women give up the development of Physical Mediumship after 1879 (as has been suggested). The issue of women's roles in local and national Spiritualism is central to this book as a whole and here we take time to analyse women's participation in the society and look at new material on the role of women as speakers and mediums. Such analysis has never before been conducted.*

*A local society can be seen as a model for the development of grass roots Spiritualism as a national movement. The national psychic press conducted a wide ranging debate on social issues throughout this whole period and issues that affected the movement nationally can be judged by how they impacted (or not) on the local society so Chapter Four looks at the impact that World War I had on the local Society and addresses the issue of involvement in socially progressive causes.*

*In presenting the "Portraits of the Community" in Chapter Five we look at what is known of the lives of the leading players whose photographs are presented throughout the book. The capacity of local experience to act as a mirror for the national issues and*

*concerns is also balanced by research showing the manner in which the local society operated. The affiliated society existed within a national union and we assess the participation the local society could make to the debates of their day. What services were offered to the Spiritualist public is also looked at in Chapter Five and can be seen as a model of what was occurring throughout the Spiritualist movement as a whole.*

*Finally, in the last chapter we look at some of the male physical mediums who visited York; with special regard to the relations of William (Billy) Hope to the York church, and examine in detail the work that he did and the legacy of testimony to it left behind by the York Spiritualists.*

*Some of the illustrations I have included have no direct link to the text but they are there to indicate the breadth of participation in the phenomena about which so much has been forgotten. I make no apology for using those of Florence Cook and Katie King who are not part of our story. Because so few photographs of materialised spirits were taken, or have survived, I have used those well known ones, taken by one of our most eminent scientists of the time, to portray what our players in this portion of the drama of life may have experienced at their seances.*

*You will find in this book that as E.M. Forster said, "Death is nothing, if one can approach it as such"; I believe that was the approach taken by the people of these pages.*

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## **EDWARD WILLIAM COX**

**Sergeant-at-Law  
(1809-1879)**

### **WAS SERJEANT COX A SPIRITUALIST?**

Sergeant Cox was a critical observer of physical phenomena in the days preceding the formation of the SPR. He accepted that some spiritualistic phenomena were genuine as in the case of D.D. Home. He did not however, *publicly* accept the ‘Spirit Hypothesis’ as an explanation for the phenomena he witnessed.

While working and assisting William Crookes in his 1871 experiments with D.D. Home, Cox introduced the term ‘Psychic Force,’ (i.e., nervous atmosphere enveloping the human structure).

In 1875 he founded the Psychological Society for Great Britain. After his death however, it was promptly dissolved on the 31<sup>st</sup> December 1879.

In the notes and letter pages of the December edition of ‘Spiritual Notes’ Vol.1. No. XVIII 1879, I noted his obituary, and a question raised of the British psychical researcher



Sergeant-at-Law Edward William Cox: The question was, 'did Sergeant Cox in the last few years of his life accept the Spiritualist Hypothesis, which during his investigations he strongly did not accept'? 'Was Sergeant Cox a Spiritualist?'

Printed below is from Spiritual Notes.  
December, 1879. Page 235:-

*MR. SERJEANT COX passed from earth-life very suddenly on Monday night, November 24th, at his residence at Mill Hill, Hendon, in his 71st year, having been busily at work and apparently in excellent health to the very last. As our readers know, the learned Serjeant was the author of several works on mental and psychological subjects, and was the founder and president of the Psychological Society. Now that he is gone, the question is being asked, with more emphasis than ever - Was he a Spiritualist? If we judged from his public utterances, we should say No. In place of spirit he put psychic force. He would not "give in" to spirit, as Sir David Brewster said. But in his private experiences we have strong reasons for believing he was a Spiritualist of Spiritualists. We do not for one moment accuse the late Serjeant of insincerity; but we do think that, for reasons which might be wise, and which no doubt satisfied his own conscience, he understated his belief in public.*

*His theory would not cover all the facts with which he himself was familiar; and now that he is gone - not to the realm of psychic force - but to the spiritual world, the psychic theory will not long survive.*

January 1880, edition of Spiritual Notes on page 242 brings a letter from the physical medium William Eglinton. (1857-1933):-

## WAS SERJEANT COX A SPIRITUALIST?

*To the Editor*

*SIR,-In your issue of the 1st December, in referring to the lamented death of the late Mr. Serjeant Cox, you ask the question, Was he a Spiritualist? I am in a position to say, from words which fell from his own lips, at the house of Mrs. Macdougall Gregory, (1) that he was. It was after a dinner there; and when he was closely pressed by Mrs. Gregory, in the presence of Sir Jocelyn Coyghill and others, he remarked, "If I am not a Spiritualist now, I never shall be;" and when asked for his definition of Spiritualism, he replied, "I mean I believe most fully that my daughter Florence has returned to me this evening as a spirit." As a medium, I am glad to be able to pay my tribute to the kindness, courtesy, and friendship which characterised him in his connection with me and others in his investigations.*

*Yours truly,  
W. EGLINTON.*

*32, Fopstone-road, Earl's Court, S.W.,  
Nov. 30th.*

In the same January issue page 244 of Spiritual Notes an editorial article featuring Mr. Munton. (It fell upon Mr. F.K. Munton the former hon. secretary of 'The Psychological Society', which was founded and presided by Sergeant Cox until his death; to collect the assets and discharge the obligations of the said society):-

## **“DOUBTING DOUBT”**

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*WITH the death of Serjeant Cox and the consequent disruption of the Psychological Society, a somewhat irrelevant question has been raised as to whether the late serjeant was a Spiritualist or not. Mr. Munton is anxious to put it on record that he was not. That he did not wish the Psychological Society to become a Spiritualistic society is quite another matter; but that Mr. Serjeant Cox was some time before his departure a Spiritualistic in the most complete and exhaustive sense of the term is capable of being proved from his own words.*

*We have the testimony of Mr. Eglinton to the fact that the late serjeant expressed his firm belief that he had seen and conversed with his departed daughter at a seance held in the house of Mrs. Makdougall Gregory; and if that does not constitute him a Spiritualist, we should like to know what evidence would be deemed sufficient. That he held his judgment in abeyance, and coquetted with psychic force until he found it insufficient to cover the facts he had accumulated, only proves that, in Tennyson's words, "he forgot his doubts and gathered strength." Such tardily convinced converts are always better in the end than those who jump to conclusions, and sometimes leap back from them again just as nimbly.*

*There was an interesting letter in the Spectator of December 20th, which, though not alluding in the least to Spiritualism, bore very clearly on the subject. It was written by Julia Wedgwood, and headed "Doubting Doubt." Its object was to point out the wide distinction between doubt and denial. Your hard-headed Atheist and dogmatic Evangelical does not doubt. He denies. The bugbear of one is theism in general; of the other Catholicism in particular. The doubter, as we have said, holds his judgment in suspense, waiting for fresh evidence. To revert to Serjeant Cox's case, such a mind may rest in such a theory as psychic force for a time; but when it is proved incommensurate with new experiences, it is quietly abandoned, or, rather, expanded into something else more adequate to the explanation. Such men do not feel it necessary to sound a trumpet or to proclaim their convictions from the housetop. Hence an imperfect observer is apt to gauge them unfairly. And it is something of the same kind to which the really able letter in the Spectator refers. The writer says (and no Spiritualist can read her remarks without interest):-*

*"I am struck continually by seeing how men of really powerful minds, trained thoroughly to doubt on their own field of observation, when they come to a region with which they are unfamiliar, think that if they do not believe any statement, they must perforce disbelieve it. These seem the intellectual alternatives even to men who give evi-*

*dence of a capacity for that rare and arduous intellectual attitude,-a continued attention, and a suspended judgment. It is a dangerous error to assume that men have reached this arduous position, when they have simply slipped into that blank negation which is testified, not only by the words of such outspoken men as Professor Clifford, but quite as effectually by many of his fellows, who show in all their words that they account for the beliefs which they cannot share by assuming hallucination in believers, and not allowing for the possibility of blindness in unbelievers. I think we thus run the danger of confusing a condition which every observer of this mysterious world must acknowledge to be a part of the discipline appointed for us by its ruler, with one which seems, to me, a flat defiance to our trust in that which is noblest in human beings,-a want of reverence for the thoughts of men who have profoundly influenced the world, and to whom, in some measure, we all owe it that we are what we are."*

*Those words appeared, opportunely enough, on the eve of the day which the Church of England dedicates to the memory of St. Thomas, the first doubter. As the Church of Free Thought she treats such doubt as being allowed "for the mere confirmation of the faith;" and we cannot help thinking that the honestly expressed doubt of men like Serjeant Cox (and of others we could name) followed in due course by equally honest and outspoken avowal of convictions, does more for the propagation of right views than the hasty or otiose assent of persons who are too apt to confound faith with credulity.*

In conclusion:

Psychical Researcher and Spiritualist? Edward William Cox made a substantially significant impact on the annuals of Psychological Research.

Sergeant Cox was quoted recently in Vol. 2 No.8 of Psypioneer-Newsletter in two articles: The seizure of Mrs. Elgie Corner and; Second Thoughts on the First Psychic.  
<http://www.woodlandway.org/PDF/PP2.8August06..pdf>

Sergeant Cox was not a debunker of spiritualistic phenomena, but a critical observer who had, perhaps become trapped in his own theories as to the causes of Physical Mediumship which he witnessed on many occasion. Fritz, (2) in his book: 'Where are the Dead? Or, Spiritualism Explained' 3<sup>rd</sup> edition 1875, recounts on page 58 a speech given by James Burns.

Burns speech was delivered in a public debate with Mr. Charles Bradlaugh; Burns described a séance that was attended by Serjeant Cox and the editor of *The spiritualist*, Mr. W.H. Harrison, together with a gentleman who was a master of arts, and was referred to as M.A., on the 14<sup>th</sup> December 1872, at 16, Old Quebec-Street, London. The mediums were Mr. and Mrs. Holmes and Miss. Cook; I shall record the full report due to its rarity:

*The following is a description of a dark séance, followed by the more wonderful phenomena of the visible materialisation of the spirit faces under gaslight. Fritz*

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*"The mediums were Mr. and Mrs. Holmes and Miss Cook. There were a number of ladies and gentlemen present; one of whom was a master of arts, who signs himself M.A., and who has given an account of certain manifestations in the Liverpool Mercury a few months ago. Another gentleman was Mr. Serjeant Cox; and another the editor of The Spiritualist, Mr. Harrison; besides Mr. Cook's family. The first thing done was for a stranger and a sceptical observer - this master of arts investigating the subject - to thoroughly tie the medium in such a way that all the knots were recognised; they were test knots, and were examined by those present. The next thing was for those present to hold hands, the persons at the ends of the circle passing both hands into the hand of the person next to them. After the doors were locked and the room was searched the lights were put out. Then the musical instruments that were upon the table were lifted up and carried about the room, and were played four or five at once. Then immediately you heard the medium (who was tied, and sitting two or three yards away) speaking and breathing.*

*Then there was a person speaking to you close to your face, touching your hands and your brow, slapping you, laying instruments upon your head and various parts of the body. Then another person came. One was a male and the other a female. One called himself "Richard," and the other called her self "Rosie." Rosie was a little girl, who went round and kissed everybody. I will tell you what she did to me. She took hold of my ear with her hand, put her little, soft, moist mouth upon my cheek, and kissed me with an audible intonation. After these instruments went round, something took the ropes off and threw them at the man that tied them. Sometimes the lady is tied up by the same power much more tightly than her visitors can tie her, A visitor was asked to go and hold the lady's hands. In the first place he was told to be careful to feel all down the arms to see that there was nothing upon them, and having done so to hold the hands. Well, there were hoops-a tambourine hoop (with cymbals, so that it could be easily heard when moved), a wooden hoop with a iron hoop upon it. The visitor felt that those objects were there; then, holding the medium's hands tightly, that tambourine hoop with an iron hoop upon it came upon his arm, without his hand being disengaged from hers."*

After this, proceeds Mr. Burns:

*"We had a light seance, which was arranged in this way: There were two rooms, with a door leading from one into the other. A temporary door was placed therein, with an aperture in it. The inner room was thoroughly searched, and then the door was locked. One candle was allowed to be burning in the room where the company was sitting; a hat was placed before it to prevent the rays falling upon the aperture. Mr. and Mrs. Holmes sat at each side of a little table just under the aperture. Miss Cook sat at the table facing the aperture. We all sat round in a semicircle; Mr. Serjeant Cox immediately behind Miss Cook and opposite the aperture, and M. A. beside Mr. Sergeant Cox. In a little while a*

*face came to the aperture; M. A. recognised it as the likeness of a departed friend. He said, 'Are you A. W.?' and the face nodded affirmatively. It went away and came again. Another face then came - a masculine face with strong features. I recognised it at once; I had seen it shown in a similar way at two previous seances. After this face went away, two others were seen imperfectly. Then came another face, with grey hair, and a fine intelligent expression of countenance. It showed itself with a great deal of clearness. Mr. Serjeant Cox recognised it as the likeness of his deceased uncle. I do not say it was his deceased uncle; I say it was his likeness. He said, 'Do you represent Robert Cox?' The face bowed. It showed itself five or six times, twenty or thirty seconds each time. Then the door was opened, and Miss Cook and Mr. Holmes went inside beyond the aperture, and sat for another development of the faces. Then the same head came again, not from below but from the ceiling, and showed itself a number of times in various positions, so that Mr. Serjeant Cox was absolutely certain that it represented his deceased uncle. Then in a short time the hat was taken away so as to allow the light of the candle to fall full upon the aperture, and there was seen in drapery, able to speak-so that we could talk to it-the face of a lady, said to be the spirit 'Katey' - so she calls herself-manifested through the mediumship of Miss Cook. The spirit had to apologise for the fact that because of certain conditions it could only represent itself in the peculiar features of the lady who was sitting in trance in a chair at some distance from the opening."*

Edward Cox investigated Mrs. Samuel Guppy *nee* Agnes Nichol and later known after a second marriage as Guppy-Volckman. Guppy, who I believe was discovered by British Naturalist and Spiritualist Dr. Alfred Wallace (1823-1913) in around 1866, she was well known as an apport medium as well as other manifestations.

Emma Hardinge Britten in her '*Nineteenth Century Miracles*', 1883 on pages 160-161, records this séance with Cox:

*The first whose testimony we cite, is the late eminent jurist, Serjeant Cox, who, in a paper read before the Psychological Society of Great Britain, relates in very minute detail, how he one day called at Mrs. Guppy's residence at Highbury, and solicited the favour of her company at a Spiritual circle, to be held that evening at his own residence. Serjeant Cox candidly states, that he desired to take Mrs. Guppy unaware of his invitation, and the lady in her own simple and amiable way, immediately complied with the request preferred.*

*It was winter time, and the ground was covered with snow. Mrs. Guppy having arranged her dress, entered the hired cab which Serjeant Cox had brought, and drove with him some four miles to his residence. From the time of her arrival at his house, till the period of the seance, about five hours later, Serjeant Cox or the ladies of his family never for one moment lost sight of Mrs. Guppy, and yet within three minutes of the time that the circle had assembled, in a room which had been thoroughly searched, the one door locked, and the key deposited in Serjeant Cox's pocket, when the light was extinguished, heavy thuds were heard on the table, the lights were called for by signal, and the table was found to be covered with heaps of pure white snow. When this unwelcome freight of matter had been removed, the party re-formed, and the gas*

*extinguished, more deposits were heard falling, fresh signals were made for lights, and the table was found literally piled up with lovely hothouse flowers, arranged with exquisite' taste into divers fanciful groups.*

Finally, I finish *WAS SERJEANT COX A SPIRITUALIST?* with a short quote, however significant in its content from a fellow Barrister-at-Law, Samuel Cater Hall (1800-1889). Hall, with his wife were well-known authors Mr. Hall founded, (commenced from 15<sup>th</sup> February 1839), and edited *The Art Journal*.

Mr. and Mrs. S.C. Hall were respected spiritualists, Mr. Hall wrote a book on Spiritualism, *The Use of Spiritualism*. In 1883, with is wife now deceased he published '*Retrospect of a Long Life; from 1815-1883*' under the heading of "*Recollections of Mrs. S.C. Hall*" as published in *The Medium and Daybreak* Volume XIV No.668 on June 8<sup>th</sup> 1883 we find these two quotes:

*Mr. Hall regards the late Serjeant Cox as "a Spiritualist in all senses of the term," but who, in his published books guarded the expression of his options somewhat, that prejudice might not "weaken his decisions delivered in a court of justice".*

Hall continued: *Moral courage he lacked, or he would have boldly and bravely resigned his office as junior Judge of Sessions (the salary being no object to him), and have avowed the options he was known to hold, which in private he did not disavow." He left a fortune "of probably £400,000 - gained without wrong-doing certainly"*

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1) The correct spelling of this name is: Makdougall Gregory. Mrs. Gregory was one of the Vice Presidents of the '*British National Association of Spiritualists*' established 1873.

2) Fritz was the pseudonym for Mr. F.A. Binney

PJG

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Dr. Carlos S. Alvarado, Chairman of Domestic and International Programs for the Parapsychology Foundation (<http://www.parapsychology.org/>) has kindly sent this for the Psypioneer-Newsletter:

## **On the Use of the Term Parapsychology in 1887**

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**Carlos S. Alvarado**

When Max Dessoir's (1867-1947) creation and use of the term parapsychology to designate the study of a particular set of phenomena is discussed, writers place his first published use of the term in 1889 (e.g., Hövelmann, 1987; Thalbourne & Rosenbaum,

1986). However, the term was used with a different meaning in 1887 in an unsigned article in the journal *Science* (Mental Science, 1887).

In its early years *Science* carried news and reviews about psychological topics. The note in question, concerned with psychopathology, appeared in a regular section about psychological topics called “Mental Science”.

The anonymous author of the note stated that “the term ‘para-psychology’ may be invented to apply to those weirdly imaginative systems of thought by which some intellects strive to satisfy their inner longings, and to make the world seem rational” (p. 511). An example of this mental delusion was a case of an architect who went to India to study “internal truth” and developed a system of symbols, presented in a series of drawings. There were five stages of evolution in his system, the fifth of which was described as so ideally spiritual as to entirely surpass our finite conceptions, and only glimpsed perhaps now and then by a supersensitive clairvoyant” (p. 511). This fifth stage was said to “require a fourth dimension to do it justice . . .” (p. 511).

This “para-psychological system” was accompanied by “a fanciful application of arithmetical, geometrical and harmonic progression . . .” (p. 511). The whole project was described as a “sad spectacle of misused talent (and that can be seen in any insane-asylum) . . . [that] illustrates the great danger of mono-ideism, and of that unchecked imagination which has prepared so many victims to the snares of a mad symbolism” (p. 511).

Such early use of “parapsychology” was clearly not meant to designate the field of study to which the word refers today. Instead it was invented as a label for a delusional system of thought, something “beside” normal psychology. The frequent use of “parapsychology” to refer to the systematic study of psychic phenomena had to wait till later German authors popularized the term (e.g., Oesterreich, 1921), as can be seen in the title of the *Zeitschrift für Parapsychologie* (since 1926). Later on the term was used in the United States to designate the experimental approach to the field. But that is another story (Alvarado, 2006).

#### References:

Hovelmann, G.H. (1987). Max Dessoir and the origins of the word "parapsychology." *Journal of the Society for Psychical Research*, 54, 61-63.

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Oesterreich, T.T. (1921). *Grundbegriffe der Parapsychologie*. Pfullingen: J. Baum.

Thalbourne, M.A., & Rosenbaum, R.D. (1986) The origin of the word "parapsychology." *Journal of the Society for Psychical Research*, 53, 225-229.

**Carlos Alvarado discusses the topic here:** <http://www.pflyceum.org/111.html>

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# EMMA HARDINGE BRITTEN

1823-1899

## PROBLEMS WITH THE PUBLICATION OF

*NINETEENTH CENTURY MIRACLES*

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It is hard to believe that this famous Spiritualist; pioneering propagandist of early Modern Spiritualism, medium, author of numerous books, publications, leaflets and one of the finest inspirational speakers, as well as being accredited with recording many of the historic events of modern spiritualism; would in fact have some financial difficulty with the publication of what was to become one of the major reference books on the history of spiritualism! '*Nineteenth Century Miracles*'

In James Burns '*Medium and Daybreak*' Emma Hardinge Britten has a somewhat desperate, full page public appeal to help publish '*Nineteenth Century Miracles*' in her country of origin, this appeal and its fulfilment is printed below:

Taken from '*Medium and Daybreak*' Volume. XIV. No. 691 June 29, 1883 page 407.

## IMPORTANT ANNOUNCEMENT

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MRS. EMMA HARDINGE-BRITTEN'S GREAT NEW WORK - THE HISTORY OF THE MODERN SPIRITUAL MOVEMENT ALL OVER THE EARTH - is completed and ready for Publication. It will be entitled:-

SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH:  
OR,  
NINETEENTH CENTURY MIRACLES.

A COMPLETE HISTORICAL COMPENDIUM OF THE GREAT MOVEMENT  
KNOWN AS "MODERN SPIRITUALISM."

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*This Work forms a full and exhaustive account of all the MAIN INCIDENTS OF A SPIRITUALISTIC CHARACTER, which have transpired in EVERY COUNTRY OF THE EARTH, from the beginning of the nineteenth century to the present time.*

*The subject matter has been collated from the most authentic printed, written, and oral sources. The contributors include some of the most learned, scientific, and honoured personages of the age. Testimony has been gathered up (in many instances by the Author in person, during her world-wide travels) from every country, and includes the Spiritualism of all peoples whether savage or civilised. The scenes are world-wide, but the period of action is strictly limited to THE PRESENT CENTURY.*



*No attempt has been made to touch upon the Spiritualism of ancient and mediaeval times, so many treatises having already been written on these subjects that they are worn threadbare; the present Work, therefore, will be devoted exclusively to the spiritual facts and revelations of the WONDERFUL AGE WE LIVE IN.*

*Spontaneous manifestations of spirit power dating from the year 1800, and the development of the SPIRITUAL TELEGRAPH, from Mesmerism, Psychology, Clairvoyance, and Somnambulism, up to Spirit Mediumship, will be traced out step by step.*

*THE SPIRITUALIST will find in this work a complete manual of every phenomenon he wishes to read of, refer to, or describe to others.*

*THE INVESTIGATOR will obtain a compendium of every work of value he needs to study.*

*THE SCEPTIC will be herein answered, and THE OPPONENT refuted at every point.*

*The Author has spent nearly a quarter of a century in collecting her materials, and has spared no expense in verifying and strictly authenticating her facts.*

*To every student of Psychology, Spiritual Science, Religious Reform, Mesmerism, Spiritualism, and Occultism, the Author - in deep earnestness of purpose, and in the name of the wise controlling spirits, who have commanded her work and assisted unceasingly to aid in its execution - ventures to affirm that, both for this and many succeeding generations, this volume will prove a COMPLETE LIBRARY of the subjects dealt with, and a manual of incalculable value.*

#### **FOR ALL TIME: PUBLISHED IN ENGLAND**

*It now only remains for the author to question whether this most important work shall be carried hence to distant lands, or wait for the enterprise of future generations to redeem from neglect and obscurity. A glance at the Table of Contents will afford but a faint idea of the astounding matter with which this work abounds.*

*It must be added with deep regret and some sense of humiliation, that whilst the itinerant trickster and pretended exposé of the GREAT SPIRITUAL OUTPOURING, or the charlatan who makes capital by exhibiting the most trivial and insignificant items of psychical power, can command the "moral support" of the highest in the land, and reap overflowing financial rewards by reviling the most sacred of truths, the toiling labourers of the Spiritual Vineyard are crippled and fettered in their efforts to put forth the sublime facts and philosophy of the Movement for lack of the smallest need of adequate support.*

*Shall THIS DISGRACE continue to attach to the ranks of those who have been blessed with the glorious light of Spiritual Life and Communion?*

*Shall the Spiritual journalist continue to beg, and the Authors to plead, for the petty sums necessary to give this grand Cause publicity, or retreat into ignoble silence and obscurity, leaving the light of the age to die out for want of the fuel to sustain it?*

*The Author of this vast record being merely "a working woman," CANNOT, and therefore does not propose to attempt its publication in Europe, unless there is some guarantee of a fund adequate to cover the cost of the first 1,000 volumes.*

*The Work will consist of from 500 to 700 pages. To present it in any manner worthy of its deep importance, the lowest price at which it can be issued is 12s. 6d. per copy: a sum which will only meet the inevitable outlay, without leaving any present prospect of remuneration for the Author.*

*To ascertain how far this volume can be published in England, Mrs. Hardinge-Britten appeals to those who may sympathise with her undertaking to aid her by PROMISES OF SUBSCRIPTIONS OR DONATIONS, to the amount of a certain number of copies, - responses to this proposition being earnestly solicited during THE ENSUING MONTH.*

*If at the end of that time a sufficient number of subscriptions are guaranteed to warrant the Author in sending her Work to press, it will be ISSUED IMMEDIATELY.*

*Should this appeal prove unsuccessful in the above named respect, Mrs. Hardinge-Britten must in duty to the large interests involved in her undertaking seek in other lands for more cordial but necessary support.*

*The earliest possible response is kindly solicited, addressed to:-  
MRS. HARDINGE-BRITTEN, THE LIMES, HUMPHREY STREET, CHEETHAM HILL,  
MANCHESTER.*

Recorded in the same journal on the August 24<sup>th</sup> edition, page 543:

*NINETEENTH CENTURY MIRACLES;  
OR,  
SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.  
BY  
EMMA HARDINGE BRITTEN.*

*To the few Friends - whose promised Subscriptions to the above-named Work, and kind cheering letters have already been received - the Author begs to tender her sincere and heartfelt thanks. At present, however, the Subscriptions do not reach more than one half the necessary expenses of publication.*

*At the urgent request of a few interested parties, especially from the wholesouled Spiritualist Societies of the North, the period open to Subscribers has been extended to September: before which time, those who desire that a complete and exhaustive*

*HISTORY OF MODERN SPIRITUALISM shall be issued from an European Press, are earnestly solicited to aid the work by speedy and liberal promises of support.*

*The Work will consist of from 500-600 pages, royal 8vo., and to*  
**SUBSCRIBERS ONLY**

We will note that the title has been reversed, and the maximum pages have dropped from 700, to 600. By October 5<sup>th</sup> the paper's editor James Burns informs us that the book is at the press.

The reader is also advised, that since the first announcement of its publication, 'a fine collection of portraits of illustrious spiritualists has been added. For subscribers *only* single copies 12s. 6d.,. Five copies £2.10'.

Then in the *Medium and Daybreak* December 28<sup>th</sup> 1883, on page 827 an advertisement announces that the book is 'now ready'; is published by William Britten, Manchester; E.W. Allen, Ave Maria Lane, London, E.C., and states, that this volume contains nearly 600 pages, royal octavo, fine thinned paper, handsomely bound in cloth. A limited number will be issued, splendidly illustrated with fac-similes of Spirit Writing, Art, &c., &c., and over Forty Portraits of Illustrious and Celebrated Spiritualists and Mediums.

The price is again recorded giving perhaps some confusion as previously quoted: "*a fine collection of portraits of illustrious spiritualists has been added. For subscribers only single copies 12s. 6d.,. Five copies £2.10.,*" as the eventual published price was 15s for illustrated copies and 12s. 6d. for a non-illustrated copy.

I myself have two *first edition?* copies and they each contain 556 pages, with around 34 photographs some of which are actual photographs affixed to the pages, others are prints. I would be interested to know if there are different early editions so far as the plates are concerned, if any readers have a copy of this book with more than 556 pages or *over Forty Portraits of Illustrious and Celebrated Spiritualists and Mediums* as was announced I would be most interested to hear from you.

PJG

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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 7th letter is sent from Melbourne, Australia, as published in 'Light' June 6<sup>th</sup> 1903.

## LETTERS FROM MR. J. J. MORSE

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### VII

*Ten months have sped since last my feet trod English soil, and leave was taken of the dear friends in the Homeland, now so many leagues away. Two months hence we shall start to climb up the world on our homeward way across the broad Pacific to the Golden Gate, and thence across the Rockies and many a broad plain and prairie down to the Atlantic shores, on reaching which we shall feel that England is but just across the way, for the final three thousand miles of our nearly thirty thousand miles of journeyings will seem a mere bagatelle, Australasia has treated us most kindly; we have made hosts of friends, and had a pleasant time while under the Southern Cross; yet our hearts remain true to those we love in our island home up in the Northern seas.*

*When my previous letter was written I was in New Zealand, since which time my labours in that colony have ended, and once more I am in 'marvellous Melbourne,' as Victorians delight to describe the capital of this State. My experiences in Wellington, New Zealand, were more than pleasant; indeed my experience of New Zealand will long remain bright in my recollection. In the first place our cause there occupies about the best position in any place so far visited. The Wellington Spiritualists' Association is a legally incorporated body, and is registered by the State. The law is quite strict, and compels the officers to subject their accounts to the Government auditor for examination and certification, and should any malfeasance occur stringent penalties are imposed, some years since the association purchased a plot of ground in an excellent part of the city, and thereon erected a substantial hall capable of seating nearly five hundred people. The main hall is well-arranged, handsomely decorated, and the entire building is lighted by electricity. In addition there is a commodious social hall, which is used for suppers, small assemblies, and circles. The appliances are ample for providing refreshments; the retiring rooms are commodious and furnished with all the necessary accommodations. So popular is the building that it is in constant request for wedding breakfasts, private receptions, balls, and other public functions. It is the only hall in all Australasia that is owned by our brethren, and is a monument to the energy and determination of the Spiritualists of the capital city of New Zealand.*

*The business of the association is conducted by a capable committee under the able presidency of Mr. William McLean, J.P., a former member of the New Zealand Parliament. This gentleman negotiated the purchase of the land, drew the plans of the building, and supervised its erection, and for over twenty years has been the mainspring of the local work. I am under many obligations to Mr. McLean for innumerable courtesies during my stay, for in every possible manner he contributed to my personal pleasure, and the great success attending my public labours.*

*My stay was originally arranged to cover four weeks, but 'Tien's' abilities proved so satisfactory that the period was extended to six weeks, during which fifteen meetings were held. The audiences on all occasions were most satisfactory in number and character, and, as an admission fee of one shilling was charged on Sunday nights, that fact, of itself, is sufficient testimony to the popularity of the work done. On two week evenings I gave lantern lectures illustrating the growth of the cause in America and in Great Britain; the various views of our English halls, and the portraits of our home workers, being enthusiastically greeted by the crowded audiences present on each occasion. The pictures referring to our Lyceums, and various phases of spirit phenomena, elicited the utmost interest.*

*My labours in Wellington were preceded by a magnificent welcome meeting, and they terminated with an equally pleasing farewell assembly. To my surprise and gratification, the members of the association made me several handsome presentations in testimony of their appreciation and esteem, consisting of a magnificent travelling rug, made of the skin of the Tasmanian opossum, a beautiful fountain pen, and a pretty solid silver toilet pin case for Mrs. Morse. Other friends presented me with some Maori curios, and various views of the Wonderland of the Maoris. Many complimentary speeches were delivered, and the hope was expressed that at some time in the no distant future I might be induced to visit New Zealand again. The day following I sailed from my warm-hearted friends, and on the ss. 'Victoria' voyaged across the Tasman sea to Sydney, New South Wales.*

*My stay in Wellington was varied by a short trip 'up country' to a typical new 'Bush' town, called Levin, fifty-nine miles north of the capital. The ride is over the Wellington and Manawatu Railway, through a pretty country, the ocean on one side. The town of Levin is only some nine years old, but there is an air of prosperity and progress about it which augurs well for its future success. A very large and comfortable hotel, numerous excellent stores, many well-built residences, and broad streets, are striking features, showing the determination of the citizens to make their city all that can be desired. There is also a fine sheet of water, called Lake Horowhenua, which is the possession of the local Maori tribe, and on the shores of which, and upon two artificial islands in the midst of the water, many sanguinary battles were fought in former times, a particularly bloodthirsty massacre occurring on the islands. But islands and shore have long since been deserted, though many sensitives have seen the ghostly forms of former Maori warriors who still appear to lurk near the scene of their former strife. Kevin possess an up-to-date weekly newspaper, 'The Manawatu Farmer,' owned, published, and edited by Mr. W. C. Nation, who is also a J.P., a councillor, and holds other official positions, and is the leading Spiritualist of the city and district. In the evening, Mr. Nation assembled the local friends in his drawing room and we held an impromptu meeting, 'Tien' and 'The Strolling Player' contributing to the instruction and enjoyment of the occasion. Early the next morning, my good friend, Mr. T. J. O. Volkman (to whom I was indebted for this most enjoyable little holiday, and of whom mention has previously been made), and myself, with a local spiritual medium, and started on a twenty miles drive down to Otaki, through a lovely stretch of country. On our way we saw numbers of Maori men,*

women, and children, and passing some Maori meeting houses my camera was brought into operation, for native buildings are rapidly becoming things of the past. The visit to Otaki was undertaken for the purpose of inspecting the Maori Church there, but to our disappointment we found that the original edifice had given place to an ordinary church building, and only the interior presented the Maori form of decoration. The lighting not being suitable, a photograph could not be taken of the interior, so I had to be content with a 'shot ' at the exterior, but was fortunate in securing a good picture of a beautiful tomb of a departed native, with a long inscription in Maori upon it. We reached Wellington the same evening, travelling the rest of the journey by train. Last November, Miss Morse also visited Levin, and held two very successful meetings in the Court House.

My impressions of New Zealand are decidedly favourable. The laws are advanced in character. Universal suffrage prevails, and men and women have the franchise equally. Old age pensions and Government life assurances are in operation; a Government public trustee provides a safe means for administering wills, estates, and trust money. The Temperance party has local option, and prohibition has been in operation for some time in various places. There is a low crime rate, comparatively little drunkenness or vice, and capital crimes are very few in numbers. Early closing is compulsory by law; all shops must close one half-day in each week, and, excepting restaurants and one or two other trades, must close at 6 p.m., save on Saturdays, when the hour is 10 p.m. If paid assistants are kept working after hours a fine is imposed, but the proprietor and his family may themselves run the business every day up to 10 p.m., providing it is not a factory within the meaning of the Act. Factory legislation regulates the hours of work, and wages boards are empowered to fix a minimum wage; but while that appears an advantage to the workers, it is not so in reality, for the artificial maintaining of wages raises the cost of production, so that if more is earned, more is expended for the necessaries of life. Later, and in another form, it is my intention to deal more fully with the conditions of life in New Zealand, and as I have in my possession a large amount of official statistics, it will be possible to say something really useful to many at home who pay think that the colony in question is really a workers' paradise.

During my stay in Wellington it was a pleasure to meet and take lunch with Sir Robert Stout, K.C.M.G., the Chief Justice of the colony. He is a fine man in every respect, keenly interested in freethought matters, and well acquainted with all the prominent writers on that side in Europe and the United States. Having heard that he was also a Spiritualist, I put the question to him, and his reply was in the negative; he had seen much, he added, but not sufficient to convince him that the evidence for communication between the two worlds had been established.

I reached Melbourne again on Good Friday, and on Sunday last commenced my final month's work in the city. A large and enthusiastic audience was in attendance to welcome me back. On the 12th prox. Mrs. Morse and myself will bid adieu to the State of Victoria and sail for Brisbane, Queensland, where I am to give a course of twelve lectures, and from there on to Auckland for a flying visit, en route to San Francisco, which will be reached during July.

*During the past three months Miss Morse has been lecturing here for the Victorian Association of Spiritualists, to large audiences and with pronounced success. Last night the association tendered her a farewell, many nice things being said of her personally and regarding her work, and a handsome gold and opal brooch being presented to her as a souvenir of her visit. To-morrow she sails for New Zealand, where she lectures in Dunedin during May, and then on to Auckland for several lectures, and at that port we shall pick her up for the trip across the Pacific Ocean. My next letter will be from Brisbane, where my Australasian tour will end.*

*Melbourne, Australia,  
April 21st, 1903.*

J.J. Morse gives mention to W.C. Nation, his work for Spiritualism continued for another 27 years.

Taken from 'The Two Worlds' July 11, 1930

## **PASSING OF MR. W. C. NATION**

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### **NEW ZEALAND'S TORCHBEARER.**

.....

#### **A MEMOIR.**

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*SPIRITUALISTS throughout the world will hear with regret of the transition of Mr. William Charles Nation the torchbearer of Spiritualism in New Zealand, whose promotion to the higher life we have to announce this week. Mr. Nation, who passed away on May 29th last, was truly a veteran. He was in his 91st year.*

*From a very early age, Mr. Nation felt the call of the spirit world upon his services. He was born in Sydney, New South Wales, in 1840, where he received a high school education. When 17 he moved with his family to New Zealand, where his father had commenced publishing a newspaper, printed in Nelson. He was prominently connected then with the Sunday school, Band of Hope and other juvenile movements, and it was, indeed, whilst attending the local Sunday school that he first met the daughter of an English cloth manufacturer, a Miss Webley, whom he was later destined to marry and to enjoy the comradeship of for 59 years. Mr. Nation has described this period of his life as "one long courtship."*

*Mr. Nation had a large heart and an ever-open hand, and it was this disposition which probably led him to commence rescue work amongst the destitute. He and his wife were*

*the means of obtaining the admittance of fifteen young women into the Anglican Rescue Home. Mr. Nation was then still connected with the Orthodox Church.*

*Some years afterwards, however, he and his family began to amuse themselves with table-tilting, and the surprising phenomena which subsequently took place upset all Mr. Nation's orthodoxy. Night after night they obtained trance speaking, automatic writing, raps and even a type of slate writing. On one occasion several influential native Maori chiefs paid a visit to his home, and were considerably startled when one of their number suddenly assumed control and gave evidence of the presence and identity of another chief's "dead" grandfather.*

*The Nation family were soon to learn what religious persecution was, however. In business Mr. Nation began to be looked upon as one who was "in league with the devil." One evening he asked a spirit friend why he was to be the butt of so much censure. The reply was that the phenomena would not always continue in the family; that after a time the children would not be used so much, but that he himself would have to carry on the work, a prophecy which has since been fulfilled.*

*Since that time Mr. Nation travelled extensively in his country, proclaiming the truths of Spiritualism. He became a fearless and vigorous champion, and it was not long before he astonished the locality by publishing a local Spiritualistic newspaper. It numbered eight pages and was called "More Light." In days to come he sold the publication, and planted another in a town where no such paper existed. The new journal, "The Messenger of Life," is now in its twenty-sixth year of publication, and may be described as the organ of New Zealand Spiritualism. Year after year Mr. Nation has both edited the paper and set the type for each publication, whilst his wife folded up the copies when printed, and got them ready for posting. Her death in 1923 was a great blow to the old Spiritualist, but his convictions stood him in good stead, and up to the time of his passing he had his hand to the plough.*

*The paper, "More Light," ran only for three years after Mr. Nation had relinquished the Editorship, and ceased publication in 1890.*

*For eleven consecutive years Mr. Nation was President of the National Association of New Zealand Spiritualists, and only resigned the post because of his great age. He did not, however, sever his distinguished connection with the organisation and remained a member of the Executive Committee. In 1927 he and his daughter-in-law toured the whole of the South Island, lecturing on Spiritualism.*

*Mr. Nation celebrated his 90th birthday on March 1<sup>st</sup>, 1930. We often overhear the statement that Spiritualism and mediumship do not promote good health and old age. "I've not an ache nor a pain, nor a corn on my feet," said Mr. Nation on this anniversary. "My eyesight and general health are good, though I feel that I am near the end of my journey." So confident was he, indeed, of this, that he had already made arrangements for the future of his paper, "The Messenger of Life," and the book depot, which he had established for the sale and spread of Spiritualistic literature.*



*Mr. Nation might be described as a "model Spiritualist". His life has been one of effort and service, and constitutes a noble testimonial to the cause. Spiritualism in New Zealand will lose much by his passing, but from the other side of life he will no doubt continue his mission, and be a source or inspiration to the workers who fall into his place.-J.L.*

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

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

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Paul J. Gaunt