

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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## A FUTURE FOR PSYCHIC STUDIES

Everyone who studies the pioneers is grateful to the College of Psychic Studies. It publishes LIGHT, the oldest psychic journal founded in 1881, still has books from the original British National Association of Spiritualists in its library, and preserves records of such luminaries as Sir Arthur Conan Doyle and Helen Duncan. The College is a major resource in survival investigations. When the Psypioneer Project was first launched in 1999, the College made a small grant, and the research assistance to us continues to this day.

CPS however is changing. The impetus goes back to Paul Beard, who was in a sense “The Last Spiritualist” – that is to say in his writings, he summed up the potential and problems of a century of Modern Spiritualism. (No comparable thinker, with such wide experience, has since arisen in Spiritualism.) But Paul also put the College firmly in the New Age Movement. His colleague and successor Brenda Marshall continued this wider path, keeping in touch with the SPR and CFPSS, and expanding the healing and counselling side of the work.

Gradually the human potential side of the programme has become as influential as the intellectual and psychic. The latter is still very much there – mediums are available daily, some of the healers have psychic backgrounds, and leading research figures such as David Fontana and Serena Roney-Dougal were in the late 2007 programme.

In the Spring 2008 programme ([www.collegeofpsychicstudies.co.uk](http://www.collegeofpsychicstudies.co.uk)), the first page notes that “the nature of our work has evolved to incorporate the study of the wider areas of human consciousness, but still focuses on the development and understanding of mediumship, psychic ability, healing and the growing capacity of science to explain and explore these phenomena.” The flagship Tuesday and Friday evening meetings reflect this and are, incidentally, very modestly priced. Like any similar charitable body, CPS is caught in financial and legal pressures. The overheads of running a central London centre are enormous; this necessitates a vast programme of fee-earning activity. Many staff are required, whose maintenance is in turn expensive, despite an invaluable team of volunteers. Intellectual resources such as archives, a library or a journal become a problem, taking up space that might be used more productively.

Recently these pressures have become noticeable. After the last part-time College archivist retired, the archives were closed, and the recent biography of Conan Doyle by Andrew Lycett had to be written without reference to them. Members cannot get access at present to old volumes of LIGHT. Earlier this year, the post of librarian, was reconfigured. Library, book sales and archives were added to membership, and beneath a new management structure, an amenities services coordinator was appointed.

During the summer, a short cull of borrowable books from the library took place. All lending libraries have to do this if they are not to be buried with new titles. The choices reflected the change of interest among members, including “This World and That” by Payne and Bendit (once one of three books by them on the CPS reading list); “Conjuring Up Philip”, about the Canadian attempt to create a fictitious communicator in a physical circle; and “A Religious Outlook for Modern Man” by Raynor Johnson, an inspiring figure in the 1960-70s College.

Although London has always had a floating population, there was in the old days a core of long-serving CPS members, often sharing personal bereavement, with experience in mediumship, whose expertise was reflected on the CPS Council. They would agree that the kind of problems with the phenomena, discussed in such authors as Payne and Bendit, had not been solved, and still face newer students for psychic development (on which CPS offers more in depth classes than anywhere else in the country, indeed possibly the world). These members are diminished by death, and only a handful of members joined staff and the council for the AGM on 10 October. At the AGM the president, Max Eames, as well as noting the extra attention the College is giving the healing field (which faces new regulatory challenges) signalled an intention to reactivate the archival side as soon as the necessary admin support is in place, including security. For all who want to relate the present and future to the past of psychic studies, that would be welcome news. LP

## HEAVY BLOW TO SPR

With the passing of Wyllys Poynton on 20 November 2007, the SPR lost not only its librarian and its JSPR review editor, but a much-loved member of the small headquarters team which includes her husband Dr John Poynton the SPR hon. Secretary. Wyllys was also consistently helpful to the Psypioneer Project, facilitating our access to material in the SPR library, and answering numerous queries. One of her last impacts was in the field of theosophical history. A long review of Ernest Pelletier's magnum opus "The Judge Case" in JSPR October 2007 was possible because Wyllys was receptive to the review idea.

A moving humanist funeral was held at Mortlake on 30 November, and tributes were read from many friends and colleagues in Britain and South Africa.

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### JAMES STANLEY GRIMES 1807 – 1903

*"Modern spiritualism originated at my lectures in Poughkeepsie, N. Y., in 1843"*

The name Grimes mostly prefixes the name of Andrew Jackson Davis<sup>1</sup>, a typical example of this: -*"In the autumn of 1843, a Mr. Grimes delivered in Poughkeepsie a number of lectures on Animal Magnetism, performing during his course a number of illustrative experiments. Among the persons on whom Mr. Grimes essayed to operate was young Davis; but in this instance his most powerful efforts failed to produce any apparent effect."*<sup>2</sup>

However, Grimes' lectures and experiments were generally successful and considerable excitement was created at this time with his psychological science.<sup>3</sup> Among others inducing the power to producing the magnetic phenomena was William Levingston. In *'The Principles of Nature, Her Divine Revelations and a Voice to Mankind'* William Fishbough, in his introduction July 1847 gives credit to Grimes: - *"...the first magnetic experiment performed on Mr. Davis by Mr. Levingston*

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<sup>1</sup> Andrew Jackson Davis, first published work "Lectures in Clairmativeness" (New York, 1845) See: - <http://www.woodlandway.org/PDF/2.1%20PSYPIONEERFoundedbyLesliePrice.pdf>

<sup>2</sup> 'The Principles of Nature, Her Divine Revelations and a Voice to Mankind' By and Through Andrew Jackson Davis. Published by John Chapman, London 1847 Introduction page X.

<sup>3</sup> Historically Grimes is an important figure because of, for example., Electrobiolgy 1850c (a method inducing hypnosis). Mr. G.W. Stone was a practicing electrobiologist in America, and later gave performances in England; he may be best remembered as bringing with him Mrs. W. R. Hayden to England in October 1852: - See <http://www.woodlandway.org/PDF/PP2.10October06.pdf>

was manifestly suggested by the prevailing excitement out of Mr. Grimes's lectures and experiments.....<sup>4</sup> .

Grimes' role ends here in most literature about the early development of Modern Spiritualism. But in fact he was one of its early investigators. He claimed he was the first to publish an expose of the Fox Sisters, claiming that Mr Greeley requested him to give the expose to the Tribune <sup>5</sup> for publication in 1850.

J. Stanley Grimes ( formerly Professor of Medical Jurisprudence in the Castleton Medical College) published '*The Mysteries of Human Nature explained by a New System of Nervous Physiology,*' to which is added, *A Review of the Errors of Spiritualism, and Instructions for Developing or Resisting the Influence by which Subjects and Mediums are Made.* Published by R. M. Wanzer, Buffalo 1857. The extract below is taken from pages 346 – 362: -

## Origin of Modern Spiritualism

Modern spiritualism is not only a delusion, but a fraud. It originated in a selfish attempt to impose upon the public, in order to make money, by palming off the promptings of a few designing biologists, uttered through their own mesmerized subjects, under the pretence that they were the inspirations of disembodied spirits. It is important that this should be known to those who are honestly credulous concerning the spiritual origin of the new dispensation. If I show that the head of the animal is a serpent, I expect that my readers will infer, that those parts of the reptile which follow behind his head, partake of the same character.

Modern spiritualism originated at my lectures in Poughkeepsie, N.Y., in 1843, in the following manner:

I gave a course of lectures on phrenology and the physiology of the nervous organism, illustrating each lecture with experiments in mesmerism. I had just discovered the principle of credence dreaming, and the wonderful power of language upon the nervous organism; and, here, for the first time, I attempted to reduce my new theory to practice, in public.

I found no one in Poughkeepsie who professed to believe in mesmerism, and, at first, my lectures were very poorly attended; but, after I had succeeded in operating upon a number of well known citizens, my lecture room was crowded by the best people of the place, and a high degree of interest manifested.

One evening I attempted to mesmerize a number who had never been tried before, by merely talking to them, without any exercise of the will, and without

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<sup>4</sup> Introduction page Xi. ibid reference 1

<sup>5</sup> Horace Greeley (1811 – 1872) founded the New York *Tribune* which first appeared 3<sup>rd</sup> April, 1841, and which he was to edit for over 30 years. Use the new search engine for Horace Greeley: - Pyspioneer News <http://www.woodlandway.org/>

making the usual mesmeric “passes.” Before this time, mesmeric experiments had only been performed according to the method taught by *De Leuze*, in his work on mesmerism, which may be briefly described as follows: the subject and operator sat directly face to face, and stared in each other's eyes, the operator holding the subject by the thumbs. As soon as the subject became a little exhausted, he closed his eyes, and then the operator drew the ends of his fingers over them several times, and made a succession of passes, by moving his hand from the centre of the subject's forehead, to his extremities. After wearying himself by these passes, the operator resumed his former position, by taking, again, hold of the thumbs; during all this time, the operator kept his mind intently engaged upon his subject, and exercised his determined “will,” that the subject should go to sleep. If the subject began to nod, or in any other way show signs of somnolence, the operator asked, “Are you asleep?” and, if the reply was “Yes,” then he was supposed to be in the mesmeric sleep. This process of mesmerizing generally consumed at least one hour at each sitting; and sometimes not less than thirty sittings were found necessary before the operator triumphed, and the subject was thrown into the mesmeric state.

The theory' of this operation was, that a fluid - a species of animal magnetism - proceeded from the operator, which could be directed, by his will and his hands, to the mind and body of the subject. When I first essayed my own skill in the mesmeric art, I humbly imitated my predecessors, and contented myself with learning what they professed to know of the philosophy of the matter, which I ultimately found to be just enough to show that they were in almost total darkness.

It was not until the mesmerizers professed to excite the phreno-organs, that I considered myself as competent as any one to form an independent opinion. When they pretended to discover and excite social organs in the very centre of the ipseal class, and ipseal organs in the midst of the social class, I felt confident that they were mistaken; though, of course, I could not, at first, point out the manner in which they committed their errors. In order to do this, it was necessary to discover what was not then known to any one - namely, the real nature of the agent by which the manifestations were produced, and, also, the nature of the susceptibility which made some persons such remarkable subjects, while so many others were proof against all the attempts made to mesmerize them.

I did, at length, succeed in discovering, first, that the principal, if not the only, active agent, in almost all cases, is the language of the operator; second, that the susceptibility of the subject is of such a nature that it may properly be classed among diseases; third, that the principal effect is upon the conforming social organs, Submissiveness, Kindness, Imitativeness, and Credenciveness, upon the upper part of the head, (see Fig. 67... *Not shown*) I was busily engaged in preparing a work on the subject, which I afterwards published, when I gave the course of lectures and experiments in Poughkeepsie.

After having tried various experiments with electricity and magnetism, I found that they had no perceptible effect; and, having noticed that the caprice and imagination of the subject evidently was the source of *some* of the strange phenomena, I resolved to try what effect could be produced by operating, by

words only, upon the minds of susceptible persons, and soon came to the conclusion, that nearly all the phenomena are produced in this way.

In Poughkeepsie, I first tested the principle publicly, by calling for volunteers from the audience to come forward, and allow me to ascertain, by an experiment, whether any of them were susceptible or not. Nearly twenty came forward, and seated themselves upon a designated bench, when I requested them to take hold of a cord which I gave them, and to close their eyes. The cord, though originally prepared for electric experiments, was now unprepared, so that it produced no effect whatever, except upon the imagination of the subjects. As for myself, I did nothing but talk to the audience, to keep them from laughing, or otherwise interrupting the experiment. In less than five minutes, several of the persons who had hold of the cord, seemed to be deeply affected, though in different ways. One shook as if under the influence of an ague; another broke out into a profuse perspiration, grew deathly pale, and seemed nearly ready to faint away; a third sat rigid and stiff, as if frozen, while his eyes rolled up, and his breathing was loud and stertorous, as though suffering with apoplexy; several others were affected, but no two alike. I called several of them before the audience, and controlled their minds, and through their minds controlled their bodies, merely by making various assertions. It made no difference how absurd the assertions were, the subjects instantly assumed them to be true, and proceeded to act consistently with them. I found that my silent will was powerless against my language. It was evident that the conforming faculties of the subjects were in a state of excitement, and that, if the subjects learned my wishes, by any means, they were ready to act conformably to them.

It appeared to me that this was the commencement of a new era in the history of mesmerism. Hereafter, in order to understand the philosophy of mesmerism, phrenology must be studied, that the relation of the conforming social powers, to the other powers of the mind and to the body, may be understood.

Among the persons who were operated upon, I noticed two who manifested slight symptoms of clairvoyance, by shrinking from the approach of my hand, when it was obvious that they could not see it. This is a rare phenomenon - so rare that I blame no one for doubting it or disbelieving it altogether. But I am bound in candor to say, that there is some truth in clairvoyance; though it is much less practicable and less provable, than it is commonly supposed to be by its believers. I mentioned to the audience the fact which I observed, but told them, that I did not propose to exhibit clairvoyance, and advised them to try experiments for themselves, as they could do so quite as well as I could, if they would proceed in the proper manner. I then described to them the usual method of proceeding, to ascertain whether any one is clairvoyant or not. The next day a large number tried the experiment, and several reported that they had succeeded.

*Andrew Jackson Davis*, one of the persons affected on this occasion, was an apprentice boy. He had never previously made his appearance in public, and, although I noticed that he manifested some slight indications of clairvoyance, he was not otherwise as good a subject for experiments, as several others whom I selected for that purpose.

Another individual who attended the lectures, and became interested in the subject, was *Mr. Wm. Levingston*, a merchant tailor. One day, during the time that the course of lectures were proceeding, *Davis* went into *Levingston's* shop, and proposed to try the experiment which I had described. *Levingston* consented, and proceeded to the trial. In a few minutes, *Davis* declared, that he could see through the back of his head, and *Mr. Levingston* has assured me, that *Davis* actually read a newspaper which was held up behind him, while his eyes were closed, as readily as if he had been looking at it with his eyes. The rumor, that young *Davis* was an extraordinary clairvoyant, soon spread through the town, and naturally created a great sensation. Hundreds flocked to *Levingston's* store, to test the wonderful powers of the clairvoyant, and *Levingston* soon learned to make medical prescriptions, and to charge a fee for each.

At the conclusion of one of my lectures, a gentleman (I believe that he was a physician), arose in the lecture room, and asked, if I sanctioned the clairvoyant practice of medicine, and whether it is a fact that clairvoyant subjects can perceive the internal organs, and describe their healthful or diseased condition; and, also, whether they can, in the mesmeric state, prescribe for diseases, as they pretend, with more accuracy than a regular scientific physician can. In reply, I took occasion to speak, in strong terms of condemnation, of the clairvoyant practice. I stated then, what I still teach, that clairvoyance is a fact; that it is occasionally exhibited as a phenomenon of disease, but that it is not, at present, of any practical value; for though, sometimes, we may be surprised by the accuracy of the perceptions of clairvoyants, we are much oftener disappointed, and, on the whole, no reliance can be placed upon them. I consider clairvoyant medical practice as a miserable species of quackery. If it apparently produces cures, it does so through the influence of the credence principle of the mind operating upon the body, as all other quackery does.

Of course, there could be no sympathy between the clairvoyant practitioners and myself, after a public declaration of such sentiments; and, though my lectures in Poughkeepsie gave birth to modern spiritualism, and first caused *A. J. Davis* to come into notice, I distinctly protested at the time, and always since, against the principles and the practices which grew thus illegitimately out of my labors, and finally resulted in producing a motley brood of pretended spirit mediums.

When the clairvoyant business grew dull in Poughkeepsie, *Levingston* took *Davis* with him on a tour through Connecticut, curing diseases wherever he went. At length, they arrived in the city of Bridgeport, where they made the acquaintance of a universalist clergyman, the *Rev. S. B. Brittain*, who has, from that time to the present, been the principal manager of the spirit-medium business, and is now one of the editors of the "Spiritual Telegraph." *Davis* and *Levingston* were both universalists; the *Rev. Mr. Smith*, of Poughkeepsie was their pastor, and visited Bridgeport with them. It was therefore natural that they should make the acquaintance of the universalist clergyman of Bridgeport, and that he should become interested in their proceedings. Living in the same house with *Mr. Brittain*, was his brother-in-law, *Dr. Lyon*, a botanic physician, who took a still deeper interest in the clairvoyant; for when *Levingston* and *Davis* prescribed medicines, *Dr. Lyon* was employed to put up the prescriptions, for

which he, of course, received a small share of the sum paid by the patient. *Levingston* was the magnetizer, *Davis* was the clairvoyant, or instrument of perception, and *Lyon* enacted the subordinate part of apothecary, and received the smallest share of the profits. Why could not *Dr. Lyon* unite the functions of magnetizer and apothecary, and thus dispense with the services of *Mr. Levingston*, and send him home to attend to his other avocations? Could not the business be better managed, in more skillful hands? These were the suggestions which were frequently made to *Davis*, by his Bridgeport friend. To these delicate hints, were added promises of large profits - of going to New York, opening an office, and doing the clairvoyant business on a large scale; of getting out a wonderful book, becoming famous, and making a fortune for the whole clique.

*Dr. Lyons* solicited and obtained permission, occasionally, to mesmerize *Davis*, and used him as a kind of pathoscope, by means of which to ascertain the condition of his patients, and the best remedies with which to cure them; and thus, he soon succeeded in obtaining a decided ascendancy over his mind.

Poor *Levingston* began to perceive, that his magnetic sceptre was passing from his feeble hands into the more powerful grasp of *Lyon, Brittain & Co.* At length, *Levingston* found himself under the necessity of making a formal abdication, and *A. J. Davis* passed under the dominion, and became the special subject, of *Dr. Lyon*. I happened to be on board of the steamboat, with *Levingston*, when he was on his way home, and received from him a particular account of his misfortune, accompanied with bitter complaints against the conduct of *Messrs. Lyon and Brittain*.

When *Davis* became the subject of *Dr. Lyon*, he, for the first time, learned, that he was specially inspired by spiritual beings for a great work; that he was a prophet and a seer; that his soul could leave his body, and go into the spirit world, and get information of any description which he desired, and return again to earth, enter his body, and make use of his corporeal organs of speech, to impart the knowledge, thus obtained, to his fellow mortals. *Davis* did not, himself, make the discovery of his own spiritual powers; nor did *Levingston* discover that *Davis* was more than an ordinary medical clairvoyant. I freely confess that I had no idea that he was remarkable for any but negative qualities. Not so with *Dr. Lyon*; as soon as he had fairly obtained possession of *Davis*, his eyes were suddenly opened, to perceive the miraculous powers of the young man. It was announced, that he was "going to have a revelation;" and that he was preparing to issue a book that would throw the Bible and all other books into the shade. It was calculated, and boasted, that not less than fifty thousand dollars would be realized out of its sale.

But *Davis* was notoriously ignorant and illiterate; he could not pronounce his words as correctly as ordinary young men of his age; nor could he converse, without grossly violating the rules of grammar. How, then, was he to write a superior book? Would the spirits, who were to utter, through him, such wonderful ideas, assist him also to clothe those ideas in good language? It was, certainly, natural to expect that they would do this; nor can any reason be perceived, why they might not inspire his mind with good notions of grammar, as easily as of philosophy, chemistry, or astronomy. But, alas! the spirits proved



capricious, and uttered their great thoughts, through *Davis*, in mean language and bad grammar; mispronounced most of the technical terms and unusual words, and manifested the utmost contempt for the rules of English composition. Those who heard *Davis* utter his "*divine revelations*," all agreed, that the language and pronunciation were his own, but the ideas evidently proceeded from some higher intellectual fountain. To publish the precise words of *Davis*, was out of the question; and, in this dilemma, the spirits - so it is pretended - were applied to for advice, when they, very graciously, relieved the book-makers from the difficulty which the spirits themselves had created, by appointing a scribe for *Davis*, whose duty it should be to take the ideas which he should utter when in the spiritual state and modify the language, so as to adapt it to the public taste. The Rev. *Wm. Fishbough*, a universalist clergyman, was the person whom the spirits designated to fill the important office; and he certainly proved himself fully competent to perform the task which the spirits assigned him.

Before proceeding to the formal commencement of the "*Divine Revelations*," several preliminaries were arranged which deserve the especial notice of the public. If spiritualism originated in a deliberate design to impose upon the public, by passing off crude theories of religion and philosophy, under the false pretence that they were Divine revelations, and at the same time to make money by the fraud, it is not to be supposed, that the conspirators would publicly avow their designs, or expose their private movements to public scrutiny. In such cases, as in all criminal trials, circumstantial evidence affords the only means by which to prove the guilt of the accused; but this is oftentimes of such a nature as to be perfectly overwhelming. There are two views taken of this matter, which are hostile, and utterly irreconcilable with each other: one is that *A. J. Davis* was assisted by unearthly spirits to compose the book entitled "*Divine Revelations*," that the spirits furnished the ideas, and *Davis* and *Fishbough* the language, while *Lyon* sustained *Davis* by his magnetic influence, and *Brittain* aided and assisted in the work, witnessed its growth, attested its genuineness, and advocated its doctrines. The other theory is, that *Davis* was a mere dupe, and mesmeric mouthpiece of *Lyon, & Co.*; that *Lyon* privately mesmerized *Davis*, and while in the mesmeric condition, *Davis* was taught certain *lessons*, which when afterwards publicly mesmerized, he could repeat, to the astonishment of the uninformed witnesses, though, in his ordinary state, he, possibly, knew nothing upon the subject; that *Davis* was inspired by those who employed him, mesmerized him, and paid his expenses, and by no one else; that the pretence, that he was assisted by disembodied spirits, was merely designed to excite an interest in the minds of the weak and credulous, and create a sale for the forthcoming book.

Before proceeding with the publication of the revelations, *Davis* was induced "*voluntarily*," (so says his scribe,) to assign all his rights to the pecuniary profits, to be derived from the sale of the revelations, to *Lyon* and *Fishbough*.

To appreciate the nature and full beauty of this transaction, it should be known and considered, that *Davis* was mesmerized several times a day by *Lyon*, in which mesmerized condition, he could be readily made, "*voluntarily*," to sign any document whatever. This fact should be considered, in connection with the

one previously mentioned, that *Davis* was induced, "*voluntarily*," to leave *Levingston*, and choose *Dr. Lyon* for his magnetizer, and *Fishbough* for his scribe.

The copyright of the book was secured to *Lyon* and *Fishbough* before it was written, and arrangements made to extend its publication into foreign countries.

It was seen by the sagacious spirits, that some wicked persons in this world might attribute the work entirely to mortal minds, and deny the agency of spirits altogether. To prevent this, to satisfy the public mind and make assurance doubly sure, it was arranged, that the revelations should take place in the presence of witnesses, whose veracity could not be questioned; and these witnesses were nominated by the spirits themselves, by the mouth of *Davis*

After the suggestion which I have just made, that *Dr. Lyon* could privately mesmerize and teach *Davis* his lesson, it will be obvious to the reader, that the witnesses could only testify to the fact, that the lessons were regularly and duly recited in their presence, but they could not know whether *Davis* had been privately trained and instructed or not.

The question will now occur, why did not some of the witnesses or spectators suggest the objection which I have made, that *Davis* might be privately taught the recitations, which he publicly made? In reply, I would state, that it was then known to but few persons, and to none that I know of, in New York city, that such a mesmeric feat could be performed; and, if asked, how it happened that the *Davis* and *Lyon* clique were acquainted with this method of managing a mesmerized person, while their associates and witnesses were ignorant, I will explain, by stating, that I had performed this very experiment, and explained the process publicly, both in Poughkeepsie and in Bridgeport, where these originators of spiritualism resided. I did this before they became acquainted with each other.

During the course of lectures which I gave in Poughkeepsie, at the time that *Davis* was first mesmerized, I operated upon a young gentleman, named *Potter*, and made of him what would, now, be called, by the spiritualists, a speaking medium. As far as I know, he was the very first speaking medium that was ever thus publicly made. If I told him that he was Henry Clay, or Macbeth, or Patrick Henry, he instantly assumed the character, and acted accordingly, in the most admirable and appropriate manner. One day, I met him in the street, and it suddenly occurred to me, that I would try a novel experiment, which would be at once a source of amusement and instruction to my audience. I requested *Potter* to call at my room at Rutger's Hotel. When he called, I mesmerized him, and made him believe that he was at home, in his own room, and that I was the spirit of *Spurzheim*, and had appeared to him, to instruct him in the anatomy of the brain. Taking up a series of drawings of the brain, I gave him a lesson, and made him repeat it several times, and then promise that he would deliver a lecture upon the subject, to the audience, that evening. Accordingly, in the evening, when I was performing mesmeric experiments with him, in the presence of the audience, upon a hint from me, he proceeded to lecture upon the anatomy of the brain, to the surprise of his intimate friends, and very much to the amusement of the audience. When he concluded, one of his acquaintances arose, and inquired

whether, by the exercise of my own imagination, I had inspired *Mr. Potter* with my own ideas, and thus had enabled him to give the explanation to which they had just listened with so much interest, concerning the anatomy of the brain? "I know *Mr. Potter* very well," said he; "and I know that he is totally unacquainted with the subject, and does not even believe in phrenology; and yet he has been talking, fluently and learnedly, in favor of the phrenological method of dividing the brain; using technical terms readily, with which I know that he is unacquainted. Will you please to explain this?" In reply, I referred him to *Mr. Potter* himself, for an explanation. *Potter*, very honestly and seriously, assured the gentleman and the audience, that, during the day, being in his own room, at home, the spirit of Spurzheim appeared to him, and taught him the lesson which he had just repeated. At my last lecture, I explained the mystery to the audience, and taught them to operate in the same way.

I performed some experiments, also, in Bridgeport, of a similar character, when a young man, named *Gordon*, who has since become a noted medium, made his first public appearance.

The reader will now perceive, that, however much *Dr. Bush* may have been puzzled, when *Davis*, from Poughkeepsie, with the aid of *Lyon*, from Bridgeport, performed, in New York, the exploit of giving a pretended spiritual lecture while in the mesmeric state, the solution of the mystery is very simple. I had, certainly, some reason for believing, that they had learned the art from me, and had availed themselves of my instructions, to accomplish their selfish purposes. Whether they learned in this way or not, is immaterial; it is sufficient, that I have shown, that there was an opportunity for them to learn to deceive in this manner: for, when a wonderful occurrence is to be explained, it is foolish to look for supernatural causes, when well known agents, simple and natural, are fully competent to produce all the effects.

It would be much more pleasant to account for *Davis'* performances, consistently with the honesty of the parties concerned, if it could be done; but this seems to be impossible; and, when we find, that those who had the knowledge and the opportunity which enabled them to deceive, had, also, a strong pecuniary interest in doing so, we shall show a pitiful ignorance of human nature, as well as of philosophy in general, if we do not conclude, that it is much more likely that deception was practiced, than that the spirits of the departed dead came upon earth and made use of an unlettered ignoramus, as a medium through whom to utter important communications, touching the future destiny of the human soul.

When all the arrangements were completed, *Davis*, in the presence of the chosen witnesses, on stated occasions, went through various contortions, became pale and cold, and then uttered a few words slowly, "which *Dr. Lyon* repeated, to make sure that they were correct." *Fishbough* wrote them down and afterwards made such trifling alterations as, in his judgment, were required, before giving them finally to the press! *Dr. Lyon* magnetized him twice a day, for three months, before the revelations began, and thus prepared him for his task, and was his constant companion during the delivery of the revelations.

Now, when it is known, that any educated person, who is susceptible to the mesmeric influence, can easily be made to commit lessons in private, which that person will afterwards honestly and innocently repeat before witnesses, and sincerely and truly declare, that he received them from some spiritual source unknown to himself; when it is known, that, on an average, at least one educated person in fifty can be made such a medium as *Davis*, but far superior to him; when it is known, that I actually made such mediums in Poughkeepsie, before *Davis* became a medium, and hundreds in other places since, and stand ready now to manufacture and supply any number of such, at short notice, and on reasonable terms; “when it is known, that this book contains a full explanation of the *modus operandi*, and *rationale* of the process, so that any one who reads may practice the same thing;- when all this is known, those who still continue to believe that *Davis's* pretended divine revelations are honest productions, must be deemed, like all other fanatics, invulnerable to the influence of reason and common sense. It may not be polite to call them insane, out it is, certainly, a serious question, whether they stand in greater need of charity or of medicine.

The performances of *Davis* and *Lyon* were well calculated to attract public attention. It was the first instance, in which one, pretending to be an inspired prophet, had publicly advertised his revelations previous to their being uttered or printed. There was something so business-like and apparently fair in the proceeding, as, in some degree, to disarm suspicion. Among the many hearers who took a deep interest in these singular proceedings, was the *Rev. Geo. Bush*, a learned and pious Swedenborgian. He was naturally struck by the resemblance of *Davis's* manifestations to those of the great *Swedenborg*, and, being himself of an exceedingly honest, disinterested, and unsuspecting disposition, he was so far imposed upon as to be induced publicly to advocate the genuineness of the revelations, and at the same time to suggest (by way of apology for the errors which mingled with the truths revealed,) that false spirits sometimes impertinently interfered and inspired the seer with their unhallowed thoughts.

*Prof. Bush* published a small book which preceded and heralded the revelations, in which he undertook to prove, that mesmerism harmonizes with and corroborates Swedenborgianism; and that *Davis's* case was a unique and extraordinary one, perfectly reliable and truthful, so far as human agency was concerned; and that, whether true or false, the revelations were actually prompted by the spirits of the dead. It is not strange that thousands of common minds fell into a snare, which entangled the feet of so distinguished a divine.

*Davis's* revelations, on their publication, did not produce the excitement, nor the profit which was expected by their authors; and the newly fledged spiritualism was fast sinking from public notice, when a new wonder came to the rescue, and lent it additional claims to attention. I refer to the so-called “Rochester knockings.”

*Davis* was the first of the series of modern mediums. At the time of his advent, there were no speaking, rapping, tipping, nor writing mediums. He stood alone, between heaven and earth, the single connecting link of mortal humanity with the world of spirits. He occupied a high position, to which he had been raised from obscurity, not by his talents nor his virtues, but by spiritual election!

He had neither wit, nor words, nor worth, natural nor acquired pre-eminence, nor do he need such helps; greatness had been “thrust upon him,” without his choice, and without the necessity of any achievement, on his part, except a masterly passiveness of mind, which enabled the spirits to nestle in his brain, and hatch a brood of wonders. Hitherto, great men had been obliged to travel a long and rugged road, to reach their goal; but *Davis* moved in a new sphere of intellectual excellence, through which he could float, during the periods of his mesmeric sleep, to the delectable regions of an Utopian immortality. But he was not permitted, for a long period, to pursue this path alone.

To be Continued.....

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## **Nineteenth-Century Articles about Mesmerism: A Selected Bibliography**

**Carlos S. Alvarado**

In previous bibliographies published in the *Psypioneer* and in the *Journal of Scientific Exploration* I presented books and articles in *Google Book Search* (<http://books.google.com/>) covering several topics related to the study of psychic phenomena (Alvarado, 2007a, 2007b). Some of these materials were about mesmerism. Because the collection has much more to offer about this topic I have compiled some additional references. These consist of over 100 articles about different aspects of the mesmeric movement published during the nineteenth-century.

The list includes articles published in medical journals (e.g., *London Medical Gazette*), general intellectual reviews (e.g., *Dublin University Magazine*), and mesmeric periodicals (e.g., *Zoist*). Although most of the entries are in English, there are a few in other languages such as Italian and Spanish.

The articles include many overviews of the topic (e.g. Animalischer Magnetismus, 1823; Animal Magnetism, 1837, 1858; Eve, 1845; Herfner, 1844; Mesmerism, 1867). In one of the articles it was stated: “Every day we hear talk about marvellous facts taking place through magnetism. Innumerable healings, real or supposed . . . the deaf hear, the blind see, the most chronic diseases are healed; somnambules see through opaque bodies . . . They predict the future . . .” (Le Boyer, 1823, p. 101).

Some authors discuss particular phenomena (e.g., De Rochas, 1891; Lafontaine, 1870), incidents (e.g., De Bernacki, 1870; Mesmerism in Edinburgh, 1851), and critiques (e.g., Mesmeric Humbug and Quackery, 1851; O, 1861), while others focus on theory (e.g., Braid, 1843, 1849). James Braid (1843) offered explanations other than animal magnetism for the phenomena. As Braid wrote: “My phenomena . . . arise entirely from the patient keeping the eyes fixed in one position, (and the greater the strain on them the better,) and the mind rivetted to one idea. By this means, some peculiar impression is made on the nervous system, which induces a state of

somnolency, and a capability of being acted on in a manner so extraordinary that no one could credit who did not witness the phenomena” (p. 25). On the other hand, there were others that defended the magnetic force model. Mesmerism was defined by one of them as the “state of a patient whose nervous fluid . . . is in communication or *rapport* with some other person” (S., 1849, p. 101).

Other papers focused on medical applications of mesmeric procedures. This included fascinating discussions about the control of pain during procedures such as amputations and the removal of tumours (Elliotson, 1846), and other topics (Chandler, 1847; Hands, 1846). One paper was about dental applications of mesmerism (Purland, 1859).

There were also accounts of phenomena such as clairvoyance, as seen in reports of observations with particular individuals such as Ellen Dawson (Barth, 1849), and Alexis Didier (Elliotson, 1849). In addition there were discussions of phenomena such as the production of a variety of effects on mesmerized individuals through silent suggestions (Adams, 1849; Ashburner, 1847).

The digital library has several reviews of books about mesmerism (see under Review). These articles are particularly useful to study the reception of mesmerism.

The collection has many other relevant articles that have to be patiently searched entering into its search engine a variety of terms (e.g., mesmerism, animal magnetism) and authors. Once the reader is inside a magazine or journal it is possible to continue to search. Publications such as *Zoist*, completely devoted to mesmerism, are particularly rich in materials to be searched. These article searches should be complemented with searches for books, of which the collection has many relevant titles (see Alvarado, 2007a, pp. 114-115).

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## **MAURICE ELLIOTT AND THE HEALING COMMISSION**

In 1952, as the Fisher papers in Lambeth Palace Library disclose, there was unhealthy friction between the Guild of Health, the Guild of St. Raphael and the Churches Council of Healing. It was with this tense background that the authorities had to select persons to serve on the Archbishops' Commission on Healing, which was eventually to report in 1958. There was a feeling that they needed at least one person who knew about Spiritualism. (The challenge of Harry Edwards' psychic healing was already apparent to them).

Gilbert Shaw, the Anglo-Catholic exorcist, did not wish to serve, though later he did give evidence. The way was therefore clear for a successful suggestion as transcribed below. (This material is copyright to the Trustees of the Lambeth Palace Library.)

The Palace  
Chichester

10 October, 1952

"My dear Bishop

*The only person the Bishop of Lewes can think of who knows anything about spiritualism, and whom I had also thought of and asked him about, is the Reverend G. Maurice Elliott, Birdham Rectory, Chichester.*

*He probably knows more about spiritualism than any other priest in the Church of England. At one time he was involved in it himself in a rather dangerous way, but he has been completely converted from the wrong aspects.*

*He is now most knowledgeable, most wise in his comments on what spiritualists do, and feared by the wrong kind of spiritualists.*

*He is a great friend of R.J. Campbell, who has a great belief in him. Indeed it is true that through Campbell's friendship with him, I have got to know him and have been able to help him. And recently after giving him charge of a small parish, appointed him to a small living....*

*Yours sincerely*

*(signed)*

*George Cicestr "(i.e. George Bell)*

*The Right Reverend  
The Lord Bishop of Ely*

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[**Note from Psypioneer:** - Volume 1.18 October 2005 <sup>6</sup> 'The Cause in other lands: Australian spiritualism' on page 225, a brief reference is made to a literary gentleman Mr. B.S. Naylor who in 1869 started the *first* Spiritualistic paper in Victoria. Shortly after this in 1870 William Terry (Melbourne) founded 'The Harbinger of Light', printed below is the obituary of Mr. B.S. Naylor taken from the *Harbinger*.]

Taken from 'The Spiritualist' October 22, 1875 page 201: -

## **FUNERAL OF MR. B. S. NAYLER**

This veteran labourer in the cause of Freethought and Spiritualism passed quietly away to the spirit-world on the evening of Wednesday, June 23rd. Mr. Naylor was born at Darlington, in the county of Durham, England, in March 1796. He resided in Holland for upwards of twenty-five years, and was for some time

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<sup>6</sup> See: - <http://www.woodlandway.org/PDF/18.PSYPIONEERFoundedbyLesliePrice.pdf>

English professor to the University of Amsterdam. At the age of twenty-eight he married the daughter of an eminent Dutch painter, named Liernur. Mrs. Nayler inherited the gift of her father, and produced during her married life many excellent pictures, her forte being principally fruit, flowers, and birds. They were deeply attached to each other, and celebrated their golden wedding early last year, Mrs. Nayler passing away a few months after. Mr. Nayler commenced the investigation of Spiritualism, and having assured himself of the fact of spirit intercourse by opening up communication with several of his departed friends, he was not slow in taking steps to proclaim the new gospel, and delivered a series of lectures at the Mechanics' Institute, Melbourne, commencing August 11th, 1869.

The lectures were well attended, but the lecturer's religious opinions were too radically Unitarian for the majority of his audiences, and much opposition was shown both to him and the cause he advocated. The lectures were afterwards published in pamphlet form and had a considerable circulation. During the latter part of 1869 he started the first Spiritualistic paper in Victoria (*The Glowworm*), but the circulation was inadequate to sustain it, and after a six months' struggle it succumbed.

Mr. Nayler lectured occasionally for the local association of Spiritualists, and about three years since accepted an engagement as lecturer for the Stawell Lyceum, which he filled until the end of last year. At the beginning of the present year Mr. Naylor came to Melbourne, where he was provided with means to end his days in comfort. He was not, however, the man to remain idle, and within a fortnight of his death he published a pamphlet criticising the creeds of modern Christendom, and proposing a scheme for the establishment of an association of Freethinkers. He is also the author of the book *A Discussion on the Unity, Duality, and Trinity of God*, published by Trubner and Co., of London, and other works.

Mr. Nayler's last appearance in public was on the platform of the Temperance Hall, on the 13th ult., where he gave the preliminary reading to Mr. Hughes's first lecture. He was in our establishment four days before his death; but though his faculties were clear and bright, -as they remained to the last, -it was evident that the tie which kept him in the body was very weak. The immediate cause of death was congestion of the lungs, the system being too weak to throw off the congestive fluid. In accordance with the known wishes of the departed, the funeral was exempt from any of the ordinary insignia of mourning.

We annex a brief account of the proceedings:-

The funeral was appointed to leave Victoria Parade at half past two on Saturday, June 26th, and shortly before that time about fifty friends of the deceased arrived, and took a last view of the body, which preserved the same calm, placid expression it had in life. No signs of discolouration or decomposition were visible, and no odour save that of the beautiful flowers which filled the interstices of the coffin. At half-past two the coffin was closed, and the procession, which consisted of a hearse and four mourning coaches, accompanied by a number of private vehicles and cabs, proceeded to the cemetery. No plumes, hatbands or gloves were to be seen, but a little sprig of rosemary (indicative of remembrance), fastened with a yellow ribbon (symbolical of spirituality and wisdom), was worn

upon the left breast, and many had small bouquets in their button-holes. Arrived at the cemetery, the procession was joined by about fifty more friends, including the choir of the Victorian Association of Progressive Spiritualists, who on the coffin being deposited in the grave, sang the following beautiful hymn of Longfellow's: -

“Take them, O Death! and bear away  
Whatever thou canst call thy own!  
Thine image, stamped upon this clay,  
Doth give thee that, but that alone!

Take them, O Grave! and let them lie  
Folded upon thy narrow shelves,  
As garments by the soul laid by  
And precious only to ourselves.

Take them, O great Eternity!  
Our little life is but a gust,  
That bends the branches of the tree  
And trails its blossoms in the dust!”

Mr. Ross spoke of Mr. Nayler as a man of very remarkable character. He left this world in his eightieth year, and according to usual notions he might be considered as a relic of the past, to which all his sympathies might be supposed to be confined. Not so with Mr. Naylor. Never behind the age, but generally in advance, he was ever the champion of reform, and everything human had his warmest sympathies. A friend of old and young, ever ready to form new associations with the freshness of a youthful mind. Those who knew him through his vigorous and uncompromising writings only, might form a harsh opinion of his character; but those who have had the great privilege of knowing him in the privacy of his own home, proved his to be a heart overflowing with the genuine “milk of human kindness.”

Mr. Nayler was married to a talented lady not less remarkable than himself. They celebrated the fiftieth anniversary of their wedding day last year, at Stawell, and soon after, on the 28th July, after much trouble and sorrow, Mrs. Naylor departed to a “better world.” As soon as convenient thereafter Mr. Nayler came to Melbourne, where he was received with warm affection and solicitous regard. Before his arrival an arrangement was come to whereby his future wants and comforts were to be attended to, without compromising his independence, which he was jealous in preserving. Although no blood relations then surrounded his grave which received his mortal remains, few indeed have departed this life leaving behind them such a sense of bereavement and regret for lost opportunities, as were experienced by many who had the pleasure and profit of Mr. Nayler's intimate acquaintance.

The choir sung Byron's fine hymn “Immortality,” at the conclusion of which they and others threw their floral offerings into the grave till the coffin was almost hidden with flowers. This concluded the proceedings, and the friends dispersed to their several homes.-*Harbinger of Light*, Melbourne.

[**Note from PsyPioneer:** - Emma Hardinge Britten's summing up of 1888 (printed below) is taken from *'The Two Worlds'* December 28<sup>th</sup> page 78. It is interesting to note that she includes some of *her* principles in the summing up which were later to form part the principles of the S.N.U. This was an important year in the foundations of the organization of Spiritualists which she supported.

In October of this year two of the Fox sisters, led by Margaret Fox-Kane made their denunciation of Spiritualism. Emma Hardinge Britten, Stainton Moses reacted harshly against them in numerous statements whereas James Burns was more sympathetic.

This year saw the deaths of Dr. Anna Kingsford<sup>7</sup>, Edmund Gurney and Mrs. Mary Howitt. Noteworthy publications were *'The Life of D.D. Home'*; Mr. C.C. Massey's translation of Du Prel's *'Philosophy of Mysticism'* and as Stainton Moses remarked: - *'that phenomenal work of Madam Blavatsky's, 'The Secret Doctrine'.*]

## 1888-1889!!!

ANNIVERSARIES, fete days, birth-days, and every description of memorial day, are milestones on the highway of progress, which call upon the traveller in mute but eloquent language to pause-hold in remembrance the way-marks he has left behind him, and by the experience he has gained in the path he has trodden, to take count of the possibilities that open up before him for the future. And if this be true of the individual, how much more so of the whole human family, when it combines as with one accord to celebrate a death and birth in which the planets of the solar system are the actors, and the mighty sun and the grand old earth are the parents of the new-born!

Thus it is, that the hour which sounds out the requiem of the dying year of 1888 will ring in the birth of 1889, with all its freight of weal or woe, joy or sorrow, to every creature that now draws the breath of life upon the face of the earth. Whilst we know that the milestones of time that have been passed since the last annual anniversary, must have been fraught with events of the deepest moment to every individual of the race, there are collective interests that equally call for notice, and one of these is represented by the title inscribed on this little journal, *The Two Worlds*.

What has the year 1888 brought for those who live in the light and communion of the seen and the unseen; the world of probation and that of results; of matter and spirit; of promise and irrevocable fulfilment?

As far as this world of effort is concerned much has been accomplished that should cheer and encourage the labourers. This paper was established little more than a year ago, with none of those financial supports that are supposed to be absolutely essential to bridge over the road of trial from endeavour to success. There are *spiritualists* and *spiritualists*. Some whose only aim is personal satisfaction, comfort, and amusement

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<sup>7</sup> See 'Books for Sale' in this issue.



to be derived from the phenomena. Others whose chief purpose it is to prop up the unmistakeable decadence of those systems of ecclesiasticism, falsely called *Christian*, by attempting to patch the old garments of theology with the new cloth of spiritual gifts-in a word, to label spiritualism with the name of Christianity.

Besides these, we have had to contend with the seekers for the simply wild, wonderful, and incomprehensible. Restless minds, who strive to force their unproved theories and fantastic vagaries upon spiritualism under the names of occultism and theosophy.

Next we have entered into the lists against the remorseless and conscienceless "scribes and pharisees-hypocrites," who-under the pretext that spiritual gifts are the only form of God's gifts to man *too sacred* to be made the means of earning an honest livelihood-insult and revile all who interfere with their schemes or thwart their selfish designs.

It is not that any looker-on can mistake the animus of those that will slavishly beg and hypocritically *take presents*, but refuse honest pay for honest labour. Forgetting the eternal law, that "every idle word shall be brought into judgment," these cruel foes of our own household have recklessly vilified our disinterested efforts, and brought disgrace on their own cause and ours, by presenting to the common enemy the spectacle of "a house divided against itself," and the literature that should have been devoted to writing the Bible of the future has been made the vent for envy, hatred, malice, and all uncharitableness.

To all and each of these classes this little journal's course has been - to let them SEVERELY ALONE.

Perhaps our hearts have been stirred, and feelings wounded. The certainty that there is a world where every wrong will be righted, and compensation and retribution meted out with unerring precision, has been the chief impulse which has stayed the swift act, tongue, or pen of earthly vengeance, and deferred this merited retribution to the ALL-SEEING tribunal of spiritual judgment.

And so, the promoters of this paper have gone on their way, achieving a success beyond their expectations, and entering upon another decade of time when they scarcely expected to reach the conclusion of the dying year. Trusting in God, the angels, and a righteous cause, they have borne the revilings of disappointed envy in silence, giving prizes for excellence, bringing tidings of spiritual progress from all quarters of the globe, and devoting their columns solely to the exposition of what true spiritualism is, not what it only pretends to be. Our fair, clean columns have never been opened to vain controversies, idle disputations, or more theories. We have fearlessly rebuked injustice, shams, and perversions of real religion; pleaded for the poor and downtrodden, but never suffered the hobbies of wild theorists or vain imaginings to be harnessed to the grand car of spiritualism.

The wealth, which to a great extent forms the sinews of literary success, has been wanting in our undertaking, hence the time may come when we shall have no more to pay with, and then-we shall neither beg, bully, nor abuse others more successful than ourselves-but simply stop. In the meantime, we shall not abandon the principles with

which we started, and those are all comprised in the grand proposition that this world is a probationary scene to prepare mortals for the world of compensation and retribution hereafter, and the ascending worlds of progress in eternity. If we find any libellous statements vented against individuals, or our community at large, we are prepared to appeal to the law to stop the same.

If malice and envy vents its spleen against us in printed form, we shall not disgust or worry the public by making our columns the scene of controversy with such unworthiness, but we shall do our utmost to present something better. The friend of all true spiritualists, the determined foe of shams and pretences, this paper will go on as long it can help spiritualism forward, and decently pay its way.

We may not pretend even to present a retrospect of the past eventful year without once more alluding to the unhappy pit of evil into which the two first well-known mediums of the spiritual cause have fallen, and into which, with the insanity of vice, they hoped to have dragged their cause. We allude, of course, to the unfortunate Fox sisters. We have already in three previous numbers shown first - that their pretended confession is the worst fraud of their lives, and that the only question to be addressed to them now is, "Which was your greatest lie? that, which for forty years, you uttered when you claimed that your manifestations were all the work of spirits, or, that which you now say when you declare them to have been the work of fraud?" To judge these hapless women truly, we must remind our readers that they are besotted drunkards, hence insane, and unworthy of credit; Roman Catholics by profession<sup>8</sup>, hence taught by *profession*, to "lie for the honour and glory of their church," the worst enemy of which is SPIRITUALISM. As far as the cause of spiritualism is now, or has been, connected with these women, it is enough to say there have been and are, at least, a hundred thousand better and more forcible spirit mediums in the world than them; the cause can therefore well afford to let them go.

Yet again, in order to shake our skirts free from that which will never cease to entail disgrace upon our noble cause, we earnestly call upon all spiritualists to forget these women's relations to it, and, as the first step to this act of repudiation, let us have no more celebrations of the *thirty-first of March*. Spiritualism is God's and angels' work, not man's, much less the work of two besotted priest-ridden women. Anniversaries are good and useful milestones on the road of progress; eloquent voices calling upon us to pause, think, and take stock of the past, so that in the future we may be wiser and stronger from contemplating our failures or successes. It is in this sense that we would ask for the annual observance of a SPIRITUAL ANNIVERSARY, but instead of dating from the action of any weak and fallible mortals, let us refer it solely for God's

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<sup>8</sup> This is partly incorrect as only Maggie was involved at this point in Catholicism. Taken from 'Talking to the Dead' by Barbara Weisberg page 256: - *Asked whether her motive for recanting was to take revenge on those who had promised her a profit for exposing Spiritualism, Maggie insisted that she only wanted to set the record straight. She vaguely attributed part of the blame for the original expose to powerful Catholics who had pressured her into rejecting Spiritualism. It's likely that, since she claimed to have converted to Catholicism, the church indeed frowned on her continued practice of holding seances. Talking to the dead in the Catholic Church was considered a matter more suited to exorcism than to celebration.*

providence in nature, and hold it EVERY NEW YEAR'S DAY. Then will we have sun, moon, and stars, the glorious solar system, and ten thousand, perhaps millions, of other systems in harmony with us. We shall bid a loving and grateful farewell to the dead year, a hopeful and aspiring greeting to the new.

How thoroughly such thoughts, stirred by such a death and re-birth, are in harmony with a dying theology, and a young, new, but imperishable religion, built upon principles of love, right, and reason, we leave thinking spiritualists to decide.

Some years ago, when the Editor of this paper was in the habit of lecturing often at Leeds, she was solicited to take part in a New Year's watch-night. Just as the year was dying, a vision was presented to her, which she thus narrated to the assembled audience. The spirit of Charles Dickens appeared, displaying to the seeress a semblance of old Marley the miser's ghost. This figure wore, as described in the original story, a long, dragging, doleful chain, composed of little *cash, boxes* all linked together. "Behold," said the spirit of the great novelist, "I show you from my new spiritual home how the real miser I idealized, progresses, and how his fetters of cash boxes may be turned into an immortal crown of glory." Then the seeress beheld the ghost gathering up his chain, and throwing away its several cash boxes or links, one after another. At first he threw one to a lean, hungry-looking wretch, and it turned into a loaf of bread; he threw another at a ragged Arab selling matches, and it turned into a warm suit of clothes; still another he threw, to a desolate-looking being weeping over a new-made grave, and it turned into a wreath of summer flowers. Thus, one after another, the ghost threw away every cash box but the *last one*, and each time they fell, they turned into something good, useful, or comforting, to some suffering creature. The ghost was about to cast the *last one* at the head of a wretched miser such as he himself had been, when lo! it slipped from his hands and shot up into a glorious, radiant crown of immortal glory, and settled on the head of the generous and beneficent being who had given his all for the benefit of others.

Glorious, wonderful transformation! The chain was not lost, but changed into countless blessings. Its last link freed the prisoner from the miser's fetters, and crowned him with the symbol of heavenly glory!-So the vision ended.

May each returning New Year's watch-night be a record of the many little cash boxes we have thrown to the poor, the comfortless, and those worse off than ourselves, until every link in the chain of selfishness is broken! May each joy-bell that rings in the birth of another milestone on the highway of eternal progress be also a voice to remind us of the glorious outpouring of the spirit upon all flesh! And this is the final prayer for-and greeting to-every reader, by their friend, THE EDITOR of "THE TWO WORLDS."

.....*Happy 2008 from all at Psypioneer*.....

## BOOKS FOR SALE

Please e-mail [psypioneer@aol.com](mailto:psypioneer@aol.com) for details

*'Red Cactus: - The Life of Anna Kingsford'* By Alan Pert @ £14.95 + pp ISBN: - 978-1-74018-405-2 See. Psypioneer 3.5 issue: -  
<http://www.woodlandway.org/PDF/PP3.5May07..pdf>

*'Six Lectures on Theology and Nature'* By Emma Hardinge first published in 1860. £14.95 + pp. ISBN: - 978-0-9556539-0-2. See Psypioneer 3.6 issue: -  
<http://www.woodlandway.org/PDF/PP3.6June07..pdf>

*'Magical Spiritualism a warning address given in 1878 to mark thirty years of Modern Spiritualism'*, Andrew Jackson Davis Published May 2000 by Psychic Pioneer Publications, this is a small booklet 7pp £2.00 Inc postage (please add 10% for airmail).

*'The Mystery of Stainton Moses an address given in 1992 on the centenary of his death'* Leslie Price Published December 1999 by Psychic Pioneer Publications, this is a small booklet 8pp £2.50 Inc postage (please add 10% for airmail).

Both Psychic Pioneer Publications £4.00 Inc postage (please add 10% for airmail).

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