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Founded by Leslie Price Editor Paul J. Gaunt

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SEARCH FOR EMMA INTENSIFIES

A lost book by Emma Hardinge Britten came tantalisingly into view recently- only to recede again.

In Psypioneer December 2006[1], we drew attention to the biography of Elise Van Calcar, the pioneer Dutch Spiritualist. An American reader pointed out that this biography mentioned the book by Emma on world pioneers featured in Psypioneer January 2007[2], which she was seeking funds to publish.

The Editor obtained a copy of this Dutch biography[3] and duly found the reference to Emma's book on world pioneers. Alas, another American reader realised that this was a reference to Elise contributing an article to Emma; intended for the world pioneer book. The biographer had wrongly footnoted it, as if the pioneer book already existed. A Dutch subscriber confirmed this interpretation.

But perhaps Emma's manuscript survived? Duncan Gascoyne, SNU president and curator of the Britten Museum commented: -

[1] http://www.woodlandway.org/PDF/PP2.12December06..pdf
[2] http://www.woodlandway.org/PDF/PP3.1January07..pdf
[3] Elise Van Calcar-Schiotling by J.H. Sikemeier. Published: - H.D. Tjeenk Willink & Zoon, Haarlem 1921.

This is the first I have heard about such a publication. There is definitely no mention of it in the scant records I have in the Britten Memorial Museum.

I would imagine that on Emma's death, all her papers etc were passed on to her sister Margaret. Where Emma's papers went to after Margaret's death I do not know. There must have been a beneficiary somewhere. Maybe either Emma or Margaret left wills, but to date have not come across them. Margaret always claimed that she was the last surviving relative of Emma, but in recent times this has been questioned

As reported in Psypioneer September 2004[4], the SNU president had already found evidence of early trance work by Emma before her first visit to America. Recently he has been able to throw new light on both the early and later years of her life. He told Psypioneer: -

In my research on Emma I think I have now found who I believe to be the mysterious Dr. Hardinge. He appears to be a medical botanist, maybe of Irish descent, but to change his Christian name from time to time.

I have been unable to ascertain any continuity for him, either in previous or subsequent censuses.

By kind permission of Duncan Gascoyne, we are attaching his Further Information checklist of the outlines of Emma's family at present. Readers are cautioned that there is still uncertainty on some points. We also acknowledge the important groundbreaking monograph by Robert Mathiesen "The Unseen Worlds of Emma Hardinge Britten" (2001) available from http://www.theohistory.org/occas.html

EMMA HARDINGE BRITTEN

Further Information collated by Duncan Gascoyne (as at February 2007)

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Will dated 16th March 1776 for Ebenezer Floyd, Mariner of Minehead, Somerset. Catalogue Ref PROB 11/1017.

1819
Marriage of Ebenezer Floyd to Ann Sophia Bromfield took place on 9th December 1819 at Misterton, Somerset

1823
Emma Floyd born 2nd May 1823. Christened 28th May 1823 at St Matthew, Bethnal Green, London

[4] http://www.woodlandway.org/PDF/Leslie_Price_PP5.pdf
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1830

Margaret Floyd born 20th March 1830. Christened 20th April 1830 at St Michaels, Bristol, Glos.

1841 England Census shows the following at Great Billing, Northamptonshire:-

Edward Britten	*1791*
Susannah Britten	*1786*
Charles Britten	*1811*
Abigail Britten	*1821*
William Britten	*1821*

1844

Actresses listed at the Adelphi Theatre from 1806 to 1900 shows that an Emma Hardinge worked there annually from 1844 to 1853.
Emma was not using her maiden name of Floyd.

1851

England Census for that year shows living at 11 Tufton Street, Westminster are:-

Mrs A Sophia Floyd, Head, Widow aged 50, born Liverpool
Emma Floyd, Daughter aged 23, born London.

1851

England Census for that year shows living at 6 Buckingham Place, Westminster were:-

Edwd Alfred Hardinge	*Head*	*39*	*Medical Botanist*	*b. St Margarets*
Elizth Hardinge	*Wife*	*36*	*" " "*	*b. St Pancras*
Emily Hardinge	*Dau*	*13*	*Scholar*	*b. St Anns*
Victoria Hardinge	*Dau*	*9*	*Scholar*	*b. St James*
Edward Hardinge	*Son*	*2*		*b. St Anns*

(There could be a change of names for Edwd Alfred Hardinge as research has shown that a Samuel Elijah Harding married an Elizabeth Whitaker on 13th February 1832 at St Annes, Soho, Westminster, London.

They had a daughter Emily Sarah Harding born 1st August 1837, christened 19th August at St Anne Soho, Westminster.

They also had another daughter Victoria Louisa Matilda Harding born 9th January 1842, christened on 15th May at St Anne's, Soho.)

1855

New York Passenger Lists Record shows that a Mrs Harding aged 45 and a Miss Harding aged 25 left Liverpool on the ship Pacific and arrived at New York on 22nd August 1855.
Emma had been booked to appear as Mrs Bracebridge in the Broadway play "The Tragedy Queen"

1857
Margaret Floyd married a Gilbert Wilkinson at Manchester. Vol 8d Page 152

1860
United States Federal Census Record shows the following as living in Ward 15, District 1, New York:-

A S Harding aged 66
Emma Harding aged 29.
No occupations shown. Both born in England.

1870
Emma married William Britten on Tuesday 11th Oct at Grace Church Rectory, Jersey City, by the Rev. J. Rice. (To date I have not found confirmation of this in US records.) (This could be the William Britten, son of an Edward and Susannah Britten as stated on 1841 Census.)

1871
England Census shows the following living at 6 Vassal Terrace, Kensington:-

Ann S Floyd	*Head*	*78*	*Annuitant*	*b Liverpool*
Emma Britten	*Dau*	*38*	*Actress*	*b Middx*
Margaret Wilkinson	*Dau*	*30*	*Actress*	*b Bistol*
William Britten	*SinL*	*40*	*Annuitant*	*b Bristol*
Gilbert Wilkinson	*SinL*	*48*	*Secretary*	*b Lincolnshire*

1881
England Census for that year shows the following living at 97 Clarendon Street, Crumpsall, Manchester:-

Gilbert Wilkinson	*Head*	*55*	*Cashier*	*b Glentham, Lincs*
Margaret Wilkinson	*Wife*	*50*		*b Bristol*
Annie S Floyd	*MinL*	*88*	*Annuitant*	*b Liverpool*
William Britten	*Visitor*	*60*	*Gunsmith*	*b Northampton*
Emma Britten	*Visitor*	*55*		*b London*

1886
Ann Sophia Floyd died 31st March 1886 aged 93

1891
Not found in Census Returns as yet

1894
William Britten died 24th November aged 73

1899
Emma Britten died 2nd October aged 76

1906
Gilbert Wilkinson died aged 81 on 17th May

1912
Margaret Wilkinson died 82 on 24th October

(All the above 5 persons are buried at the Manchester General Cemetery, Harpurhey. On entering the main driveway of the Cemetery the grave is about 150 yards down on the right, eight graves in the row. Grave No 2111).

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Paul J. Gaunt adds:

Duncan Gascoyne ends with the Manchester General Cemetery, Harpurhey. The '*Autobiography of Emma Hardinge Britten*' edited and published by Margaret Wilkinson in 1900, gives a short coverage of the funeral in the appendix. The funeral of Emma Hardinge Britten was probably still the largest to date for a Spiritualist medium, reportedly numbering about two thousand mourners at Manchester cemetery. I have found another report of the funeral of Mrs. Britten which gives a much wider picture printed below in full.

Returning briefly to the research on Emma's family and the hopeful possibility that Emma's unpublished book '*The Spiritualist Encyclopaedia or the World's Pioneers of the New Spiritual Reformation*' and papers have survived, it is worth considering here that Emma and Margaret had a sister and brother. We know that their brother Tom died when only 16 years old in 1846, however we know nothing of their sister, not even her name. There may be reasons why Emma did not, as far as I know, mention this other sister in her writings, (except for the brief mention in her Autobiography), but these omissions do not detract from a closeness of sisters which may well have been the case. I found it interesting that in Walter Howell's[5] speech (as printed below) he concludes: - *Now her soul had been emancipated by kindly death, and she had entered the land of the free where mother, brother, father, and husband, and hosts of others had given her glad welcome*. One wonders why one member of her immediate family was omitted, unless of course she was still alive.

It is also interesting to observe that at the end of the Howell speech it is remarked: - *Telegrams from sympathetic friends poured in during the day, and floral tributes were sent from relatives, friends…….* The relatives may have been from Mr. Wilkinson's family, but this tribute was to Emma. Could these relatives be her other, sister and family? According to Margaret Wilkinson however, she was Emma's sole surviving relative!

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[5] Walter Howell was a trance medium, he was born blind but after some surgery, limited sight was restored with the aid of strong spectacles. Howell was an active speaker in America and in the U.K., from around 1879.
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Taken from 'Light' October 14th 1899 page 484-5: -

EMMA HARDINGE BRITTEN

In the passing away of Mrs. Emma Hardinge Britten the cause of Spiritualism has lost one of its foremost and most eloquent advocates. She was attracted to the subject almost half a century ago, and readily responded to the impending power. As medium and advocate she led thousands of people into the knowledge of the truth of spirit intercourse, and scattered seeds of thought which are coming to fruition in the spirit that moves this age.

Her experiences were many and varied. Herself a strongly marked individuality, she had wonderful power, when under spiritual inspiration, and swayed huge audiences by her burning and fervid oratory. In fact, when in her prime she had the force and fluency, the impassioned, intellectual acumen of the masculine mind added to the winning power, sympathy, intuition, and spiritual grace of the true woman; and it was no wonder that in America, Australia, and in Great Britain her peerless eloquence charmed all hearts and won for her the affectionate regard - aye, the love - of hosts of people.

The announcement of her ascension had been expected, and it was the signal for an outburst of loyalty and a manifestation of loving regard and appreciation that have been unequalled in the history of our movement. We know that in these latter days she has sometimes felt weary and sad at heart, as if she stood alone and had been forsaken, but was only so in seeming, for in the hearts of all Spiritualists who knew her the feelings of personal regard and affection were unchanged; and she must have felt this to be true since her entrance into the life where thoughts and feelings are more palpable to the spiritual consciousness than here.

On Saturday last a select company of friends assembled at No. 2, Winfield-terrace, Manchester, including Mrs Hammarbom and Mr. H. A. Kersey of Newcastle, Mr. and Mrs. A. Smedley of Belper, Mr. J. J. Morse, and Mr. and Mrs. E. W. Wallis, of London, Mrs. Morgan, Mr. J. Chapman, Mr. W. Howell, and Mr. J. Lamont, of Liverpool, Mrs. E. Green, Mr. R. Fitton, Mr. arid Mrs. W. Phillips and Mr. A. W. Orr, of Manchester. A brief impressive service was conducted by the veteran and warm friend of Mrs. Britten, Mr. John Lamont, who, in a voice broken by deep emotion, referred to the fact that thirty years ago he heard Mrs. Britten speak in Hope Hall, Liverpool, when she dealt with six subjects chosen by the audience. Being sceptical at the time, he admitted that she was a most extraordinary woman, but put aside the claim that she was inspired by spirits. Since then he had had many opportunities of judging, both from public and private experiences, and all quibbles had been set aside, as they had been for thousands of people during the years in which Mrs. Britten had so bravely carried the unsullied flag of reform and spiritual progress. He felt that it was a joyful occasion, for our sister had been released from the mortal form which had been failing and fading away. She had entered into life,

free from the pains and troubles of earth - and what a joyful meeting it must have been to again join the hundreds of fellow workers and relatives who doubtless welcomed her with the spirit of the words, `Well done, good and faithful one,' He made bold to say that such a welcome had seldom been accorded to any one as that with which our illustrious spiritual worker was received `over there.' Emma Hardinge Britten was not the woman to remain idle, and he was confident that she would still be found working for the truth she held so dear. After reading and interpreting some passages of Scripture, taken from 2nd Corinthians, - Mr. Lamont was suddenly controlled, and in a beautiful and affecting speech addressed the ascended one, congratulating her upon her entrance into life and liberty and expressing the hope that many might be inspired to follow her noble example.

Mr. J. J. Morse, in a very eloquent and earnest address, such as he is so well able to give upon such occasions, esteemed it a honour and a privilege to be allowed to add to the testimony of Mr. Lamont. He felt that earth had been enriched by the life and labours of Mrs. Britten, and the spirit life had been made dearer by her entrance there. Thousands had had their souls' longing satisfied and the doubting spirit had been convinced by the burning eloquence of her inspired utterances. He treasured as a beautiful memory the recollection of the fact that as a young man he was stirred to a nobler sense of duty and of right, and encouraged by her sympathy and heartfelt `God speed' to persevere in the work. Let them remember her life and labour as a perpetual incentive and inspiration. She fainted not nor spared herself in her devoted service to the angels and humanity. In the humble cot or in the palace her voice was ever raised for the truth as she saw it, and no one had done more than she to rationalise, strengthen, and beautify Spiritualism. She is with us to-day, a living presence; and the spirit of her life will be a source of strength and cheer as long as memory retains her power. In remembering her life, and the good that she had achieved, and the golden love links that can never be severed, let us remember her devoted sister, who has to live on without the personal presence of her beloved one. It was natural that tears should flow at such a time—blessed tears that are a baptism - and he concluded with a fervent prayer that God would bless the sister whom we loved and honoured.

Mr. Walter Howell, of Liverpool, said he could hardly add anything to what had already been said. We all feel that our meeting to-day is not one of mourners, for we rejoice with our emancipated sister and fellow-worker in her freedom, and although tears will come and the darkness of earthly sorrow will hide the light, yet we know that behind the cloud, the sunlight of the world of spirit shines, and that she whom we loved is there in that glory, glimpses of which pierce through the rifts and cause the rainbow of promise to shine in the mist of our tears, bespeaking the time when all tears shall be wiped from all faces by angel hands. The recollections of such a life of consecration and service as Mrs. Britten's are refreshing to us. He well remembered when first he listened to and was moved by her wonderful oratory, and in many places in America he had heard glowing tributes of appreciation of her work there when she pleaded for the liberation of the slaves - both black and white - from physical and spiritual bondage. Now her soul had been emancipated by kindly death, and she had entered the land of the free where mother, brother, father, and husband, and hosts of others had given her glad welcome.

Telegrams from sympathetic friends poured in during the day, and floral tributes were sent from relatives, friends, societies and lyceums from all parts of the country, including wreaths from Mr. and Mrs. T. Everitt, Mrs. Hammarbom and Mrs. Green, Mr. and Mrs. Butterworth, Mrs. Duke, Mr. Orr, Mrs. Hyde and Mr. and Mrs. Arundale, 'LIGHT" and the London Spiritualist Alliance,- and from the directors of the 'Two Worlds,' and a beautiful floral harp from the Salford Spiritual Church, of which Mrs. Britten was an honorary life member and in which her last public service took place, when she unveiled the stained glass window. Upwards of twenty carriages conveyed the relatives and friends to the cemetery, where Lyceum children lined the carriage drive, and a large concourse of people gathered around the grave, among whom we noticed Spiritualists from almost all of the Lancashire and Yorkshire and Midland centres of spiritual labour. The National Federation was represented by Mr. J. J. Morse, President elect of the Conference, Mr. W. Harrison (Burnley), Secretary, and Mr. J. Swindlehurst, Organiser. The Lyceum Union was also represented by Mr. Morse, President, and Mr. A. Kitson, Secretary. The Yorkshire Union was represented by Mr. J Burchell, President, and a number of its officers. 'LIGHT' and the London Spiritualist Alliance were represented by Mr. E. W. Wallis, and the 'Two Worlds' Publishing Company, Limited, by Mr. F. Tomlinson, Chairman, the directors, and the Editor of the 'Two Worlds,' Mr. W. Phillips. A large number of public speakers and mediums were present.

The coffin having been lowered, Mr. Lamont gave out a hymn which was sung by the Lyceum children, led by Mr. A. Rocke, and taken up by the whole of the people, numbering about two thousand Mr. J. J. Morse then offered a fervent and impressive invocation, and Mr. Lamont, in a few well chosen words, committed the body to the care of 'mother earth' and bore sincere testimony to the worth and work and nobility of Mrs. Britten. The children then walked past the grave dropping flowers upon the casket until it was almost hidden from view. After another hymn had been sung, Mr. Lamont called upon the secretary of the London Spiritualist Alliance, Mr. E. W. Wallis, who in a few earnest words referred to the unique personality and generous spirit of Mrs. Britten. He thought no other occasion could have called together the large and truly representative concourse of Spiritualists, who, prompted by love, had assembled from all parts of the land to show their affectionate regard for their brave and loyal teacher and friend. 'For her the day has indeed dawned and for us this spot is sacred ground. Here,' said the speaker, 'the two worlds meet and we join with the angels in congratulating our sister upon the completion of her work and her entrance into the light and liberty of the spirit life. Such occasions as the present should teach us the necessity for greater sympathy, tolerance and kindliness. Mrs. Britten always stood forth firmly and consistently for Spiritualism, as an education, as a reform, and as a religion. Let us remember her statement of principles: "The Fatherhood of God, the brotherhood of man, the immortality of the soul, inter-communion between the two worlds and the path of eternal progress open to every soul who wills to tread therein"; and let her example and fidelity be an impetus to us all to continue the work to which she so fully and faithfully devoted her life.' With the singing of another hymn the proceedings terminated. Mr. A. W. Orr and Mr. W. Phillips kindly rendered every assistance possible to Mrs. Wilkinson and the relatives in carrying out the necessary arrangements, and the bright sunshine of the

autumn day fitly symbolised the spiritual brightness following the close of the autumn time of physical life and the sunshine of the spiritual day.

Continued in the same edition of '*Light*': -

On Tuesday last a mass meeting in commemoration of the life and work of Mrs. Britten was held in the Co-operative Hall, Downing-street, Manchester, when there was a large and representative audience. The hall was tastefully decorated with mottoes and flowers. The chair was occupied by Mr. J. J. Morse (president of the National Federation Conference) who was supported by a number of veteran workers and mediums. In opening the meeting the chairman gave an exhaustive review of the life-work and career of Mrs. Britten, and Mr. Johnson, of Hyde, one of the earliest lecturers, moved a resolution of loving sympathy with Mrs. M. Wilkinson, and of recognition of her faithful sisterly devotion to Mrs. Britten.

Mrs. M. H. Wallis, in a feeling and touching address, seconded the motion, and Mrs. Ellen Green very earnestly supported the motion.

Mr. James B. Tetlow moved a eulogistic resolution in recognition of the life-long international services so ardently rendered to the cause of Spiritualism and humanity by Mrs. Emma Hardinge Britten - not the least of which was the promoting of the Spiritualists' National Federation of Great Britain. Mr. Tetlow narrated many interesting incidents connected with his association with our departed friend.

The resolution was very ably and eloquently seconded by Walter Howell in an earnest speech, his remarks eliciting the heartiest approval. He was followed by Mr. S. S. Chiswell, whose ringing remarks caused great enthusiasm. He referred particularly to the Lyceum work, in which Mrs. Britten entertained the liveliest interest. Both resolutions were unanimously adopted by a 'rising vote.' The meeting was in every way a great success and the recognition of Mrs. Britten's life and work was all that could possibly be desired.

Margaret Wilkinson's letter to *'Light'* (same edition)

SIR, Allow me, through the medium of your valuable paper, to return to the many friends and to all the societies (in every direction) the true and heartfelt thanks of my spirit sister and myself for the universal kindness and loving sympathy they have manifested in their appreciation of the vast work she (Mrs. Emma Hardinge Britten) has accomplished.

Though she is now no longer in our midst visibly, she unites with me in the sentiments expressed above; and she prays that all Spiritualists, in every land throughout the world, may join in unity of purpose to spread the cause she so dearly loves, and which she has spent the greater portion of her life in trying to elevate and uphold. She desires that dissensions shall cease, and that all shall unanimously join in aiding to the utmost of their power the grand work of spreading the glad tidings of immortality.

She says, "Let there be UNITY, not DIVISION, peace not strife, in the camp, and then the great truths of Spiritualism will take deeper root and become a spreading tree, which will extend its branches everywhere.'

Again, I thank you, Mr. Editor, and also all the kind friends, for your loving messages to me in the time of trial and grief. *MARGARET WILKINSON.*

2, Winfield-terrace, Chester-road,
Old Trafford.

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Book Review by Leslie Price:

ON THE SPIRITUAL FRONTIER IN AMERICA

For forty years, Canon William V. Rauscher has been a leading Christian parapsychologist in America, and also a member of the Churches' Fellowship for Psychical and Spiritual Studies (CFPSS) in England. This ought to make him a national treasure for the Episcopal Church there, similar to Canon Michael Perry of Durham, who was awarded a Lambeth doctorate by the Archbishop of Canterbury specifically for his work in this field... In fact it makes him marginalised.

There is nothing like CFPSS in the States. Spiritual Frontiers Fellowship, which began with this example, faded into the New Age. There is no real equivalent to the London Society for Psychical Research either, as the American SPR is now also a wraith. Rauscher was however encouraged in his early investigations by Eileen Garrett and the Parapsychology Foundation in New York, who made it possible for him to travel to meet European psychical researchers. Another deep influence was the troubled medium Arthur Ford, mentor to the SFF pioneers.

So why is Rauscher significant? He was president of SFF when it had 6000 members in the late 1960s, and knew many of the mediums, healers and researchers then active. One can only compare his wide acquaintance with that of Maurice Barbanell here - and he knew him too.

Rauscher's attitude to the paranormal is critical but not negative .He is an experienced stage magician, and writer on the history of magic. Again, it is difficult for magicians, accustomed as they are to deception, to avoid the hubris of rejecting psi. But Rauscher is among a surprising number who have accepted the reality of some phenomena. He is also one of the few psychical researchers proficient in magic.
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If the best understanding of the puzzles of mediumship comes from observing its stars, then Rauscher's long acquaintance with Ford qualifies him. He has the unusual distinction of collaborating in one of the most profound mediumistic biographies ("Arthur Ford: the man who talked with the dead") and also in a shocking exposure of Spiritualist fraud (" The Psychic Mafia.") .

From 1957 to retirement in 1996, Rauscher was in parish ministry. This is important. Even the most dramatic paranormal manifestations which he witnessed had as background the supernatural routine of the church's year. Rauscher did not wander off to India, start his own religion, or promote heresy. He demonstrated stability, ministered to the people, amassed a considerable library which is already a boon to scholars, and wrote books ranging from a pastoral treatment of suicide (informed by awareness of psychic realms) to an essential monograph on the Houdini test message claimed by Ford.

Rauscher's recent books have been issued through his own Mystic Light Press. The present work is the most substantial of these, which are physically characterised by a high standard of production and numerous illustrations. The chapters deal with his many-faceted life as a priest, psychical researcher and magician, and recall some of the outstanding sensitives and scholars whom he knew. Many of the personalities are American, nationally known but unfamiliar to a British audience.

After some illuminating general biographical sections, the remainder of the 800 pages and 70 chapters deal with psychic and spiritual matters, roughly arranged in categories such as ghosts, magic or pioneers. Some of the best of these draw on either the author's magical knowledge (" such as " The Davenport Brothers: Spirit Conjurors") or his personal acquaintance with the subject (such as " Robert H. Ashby", felled early by a brain tumour and still remembered in admiration by at least two London CPS co-workers.)

The chapters on Spiritual Frontiers Fellowship, especially ch. 7 are important contributions to the (as yet unwritten) history of this once influential body. Why did it fail, the historian, will wonder, when its UK equivalent succeeded? Geography played a part, North America being so vast, as did religious pluralism. In the absence of creedal bars, anyone could join SFF, and move it away from its original mission to the Churches.

Other problems centred on Arthur Ford, whose enigma is further explored in this book. While he did not found SFF or control SFF, he did have an inspirational role, some way between that of Madame Blavatsky in the Theosophical Society and Martin Israel in the 1980s CFPSS.

As befits an Episcopalian, Rauscher gives considerable attention to English matters. In a chapter about Stainton Moses, there is a photo of him standing at the grave of Stainton Moses in Bedford Cemetery in 1974. He is the only living person ever to have visited that grave. Also memorable was Rauscher's meeting with CFPSS patron Dean Matthews in 1966, when the Dean recalled how a group of cathedral workers prayed that St. Paul's would survive the Nazi Blitz. This one of many reminders in the book that there is not

only a psychic but also a spiritual dimension. Another is the recognition that the Devil has role to play in the psyche; a third is the value given to Worship. It is difficult for a reviewer to know when to stop drawing attention to the valuable material in this book. The chapter on suicide, for example, which explains how he came to write his ground-breaking book on that subject. Or the one on alcoholism, which has been so great a problem to mediums and clergy among others. The chapter "Religion and Masonry" is a significant apologia for the craft. But the book ends with a Dali cross "The Light of Christ" which also appears on the cover,

Canon Rauscher explains "It is a fitting way to conclude this journey with the cross as my guide, because it is in Christ that we find the meaning of the cross and hold it high in all our endeavors. At least that has been my motivation in all my pathways of Religion, Magic, and the Supernatural" (p.837).

Because of the light it throws on these pathways this book should not only be in big psychic libraries, but also read by all who are concerned with the wider implications of the paranormal.

* Religion, Magic and the Supernatural; the autobiography, reflections and essays of an Episcopal Priest" (Woodbury, New Jersey, Mystic Light Press, 2006). Limited to 375 copies. (Available from S. S. Adams, LLC - P.O. Box 850 -Neptune, New Jersey 07754 @$50.00 $20.00 International Postage) Email: david@ssadams.com)

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RELIGIO-PHILOSOPHICAL JOURNAL 1865-1905

A weekly journal founded in 1865, by Stevens Sanborn. Jones,

The first edition was printed on August 26 1865.

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In the last issue of Psypioneer http://www.woodlandway.org/PDF/PP3.1January07..pdf p13, readers may recall it was said of Moses Hull In *1864 he founded the Progressive Age. This paper he sold to S. S. Jones and it became a nucleus for the Religio-Philosophical Journal.* (1)

Founder Stevens S. Jones published the Religio-Philosophical Journal in Chicago until his murder on 15th March, 1877. He died instantly from two pistol wounds in his office, in room 16 in the Religio Philosophical Publishing House Building, No. 394, Dearborn

Street, Chicago[6], just after mid-day. The killer, William C. Pike surrendered himself almost immediately after the fatal shooting to Harrison Street Police Station. Satisfied the law would take its natural course; the Jones family wanted the death penalty impeded; it is however, unknown to me if the families' wishes were upheld.

The funeral of Stevens J. Jones took place on Saturday March 17th one of the two officiating ministers being Mrs. Cora Richmond. A fuller account of this can be found in *Nineteenth Century Miracles* by Emma Hardinge Britten 1883 p. 447. The tragic event was reported in the *Banner of Light* on the 31st March, 1877.

Some insight into the life of Mr. Jones is given below in this biographical sketch by Emma Hardinge Britten in her *Nineteenth Century Miracles* 1883 p448-9.

"BIOGRAPHICAL SKETCH OF THE DECEASED

"Stevens S. Jones, the editor and proprietor of the Religio Philosophical Journal, a weekly newspaper devoted to the promulgation of Liberalism and Modern Spiritualism, and the Little Bouquet, a monthly magazine adapted to the minds of children and youth, promulgating the same doctrine, was born in Barre, Vt., on July 22nd, 1813. His parents were intelligent, liberal-minded people. His father was a farmer in moderate circumstances.

"At the age of nineteen Mr. Jones entered upon the study of the law, and was admitted to practice at the November term of Court. He entered upon a successful practice of his profession in Hyde Park soon after he was admitted, and remained there until his removal to St. Charles, Ill., in the spring of 1838.

"For many years Mr. Jones confined himself to his profession, and ranked high as a lawyer. He was twice elected Judge of the Kane County Court, and discharged the duties of the office to the general satisfaction of the public.

"At an early day in the history of railroads of the Northwest, Mr. Jones was actively engaged as a railroad man.

"Mr. Jones always belonged to the Liberal school in religion. His parents were Universalists, and he, for many years after arriving at manhood, was an active member of that sect. He was generally the presiding officer at the State conventions, associations, and representative gatherings of the order during the first fifteen years of their history in the State of Illinois.

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[6] There is also another address given as the scene of the murder by the jury, Religio Philosophical Publishing House Building, No. 127 4th Avenue, Chicago. See Emma Hardinge Britten in her *Nineteenth Century Miracles* 1883 p447-8.

"He dates his conversion to Modern Spiritualism mainly to the perusal of that remarkable work given through the early mediumship of Andrew Jackson Davis, called 'Nature's Divine Revelations, and a Voice to Mankind.'

"The perusal of that work soon after its publication prepared his mind for the reception of the truth of spirit communion as given through the mediumship of the 'Fox girls.'

"Once having been convinced of the truth of spirit communion, he fearlessly proclaimed it on all proper occasions, never obtruding his views, however, upon unwilling ears.

"Often was he heard to speak incidentally of the assurance given him by communicating spirits that he would, at no remote time, be as deeply engrossed in promulgating the truths of spirit intercourse, and the philosophy of life, as he was then in his professional business. But not until the spring of 1865 did he fully realise the truth of that oftrepeated assurance. Then it was that he found himself fully committed to the work of promulgating the philosophy of life through the columns of the Religio Philosophical Journal.

"Mr. Jones's publishing house was entirely consumed in the great Chicago fire of Oct. 9th, 1871, His loss was very heavy, and he received nothing from insurance companies. Some small sums were loaned him, but all was refunded within six months afterwards.

"Most vigorously did he go to work to restore his publishing business. His paper for the week of the fire, fortunately, was mailed, and on its way to the subscribers, when the 'fire-fiend' did its work. While the fire was yet raging he wrote the matter for a new issue-smaller in size-and had it printed and mailed in advance of time, assuring his subscribers that, although burned out clean, the Religio Philosophical Journal would be continued without unnecessary delay.

"He then went directly to New York and purchased an entire new outfit, and in five weeks had the Religio Philosophical Journal, full size, in the United States mails on its way to its subscribers. In the meantime, between the fire and the printing of the paper in its new dress-full size - he every week greeted his subscribers with the Religio Philosophical Journal, small in size, that they might not be in the dark as to the progress being made by him to reinstate his publishing house. None of the publishers in Chicago on that memorable occasion excelled him in enterprise.

"Mr. Jones, although his locks were whitened with age, was in full vigour of manhood and devoted his whole time to conducting his business financially and editorially."

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The control of the *Religio-Philosophical Journal* was assumed on Mr. Jones's death by his son-in-law and former business manager Colonel Bundy.

JOHN CURTIS BUNDY
1841-1892

A sketch of the life and eminent services on behalf of Spiritualism by Mr. Bundy was prepared by Sara A. Underwood and published in the Religio-Philosophical Journal on August 20th, 1892. It was afterward re-produced in the Carrier Dove with a portrait, under the date of Jan. 1893. Due to space I have reprinted an abridged copy of the account, published in Light Vol. XII No. 610, September 17th 1892: -

John Curtis Bundy, late Editor and publisher of "The Journal," was born at St. Charles, Kane Co., Ill., about thirty-five miles from the city of which he, a native son of Illinois, was ever loyally proud and whence on August 6th he was born into the higher life.

He was ushered into earth-life on February 16th, 1841, the eldest son of Asahel and Betsey Bundy. As a youth he, though genial tempered, was quite serious-minded and of studious habits. After leaving the common school of St. Charles he was sent at thirteen years of age for better instruction to the Brimmer school in Boston, Mass. Later he attended Phillips Academy at Andover, Mass., to prepare to enter Yale College, but his health gave way, and he returned to his Western home. It was while at Andover that he formed an acquaintance with the eminent writer of psychical stories, Elizabeth Stuart Phelps Ward, for whom he ever cherished an ardent admiration.

Although at the breaking out of the war of the rebellion, but a youth barely twenty years of age, yet filled with patriotic ardour he at once offered his services in behalf of the Union. Soon after his enlistment he was given the rank of Second Lieutenant in Dodson's Independent Cavalry Company, Later he was promoted to a Lieut. - Colonelship. His military ardour, however, was greater than his physical strength, and in 1863 he was forced to leave the army in order to recuperate his health.

While yet in the service on August 19th, 1862, he married Miss Mary E. Jones, of St. Charles.

Soon after his retirement from army life Mr. Bundy took up the study of law, which he gave up to assist his wife's father, Mr. S. S. Jones, the founder of "The Religio-Philosophical Journal," in the conduct of this paper.

Mr. Bundy was brought up in the Methodist faith, but desirous always of finding the truth, and with a mind open to conviction, he began very early that life of investigation and probing for facts for which he was conspicuous, and his search after proof of continued existence was rewarded by evidences which were to his mind indubitable that personality survives the dissolution of the physical form, and that which men name death is but a re-birth into a higher phase of existence. Among the most convincing proofs of

this he considered some that were given to him soon after the transition of his only and idolised son, but these were too sacred to be spoken of.

In 1877 when by the death of his father-in-law, 'Mr. Bundy, assisted by Mrs. Bundy, was called upon to take charge of "The Journal," he was well fitted both by conviction and experience to carry on the work of spiritual enlightenment and of scientific investigation demonstrative of psychical truths, to which he was thus called, and as Professor Coues says, to him it is mainly due that here in America at the World's Columbian Exposition there will be presented through that Psychical Congress of which Mr. Bundy was chairman, a dignified presentation of the scientific proofs for belief in immortal life by cultured and scholarly scientific Spiritualists, aided by the investigators of the Societies for Psychical Research. This in itself is something worthy of being born into this life for. Of the good work done for Spiritualism by Mr. Bundy since he took charge of the paper the files of "The Journal " give ample evidence, and we leave these to speak for him in any future history of Spiritualism in this and in all countries.

When Mr. Bundy returned from the National Editorial Convention held in San Francisco in May, where he had been sent as a delegate from the Chicago Press Club, he was far from well, but he kept about until seven weeks before his transition, when he entered his office for the last time Saturday, June 18th, saying he was going to St. Charles with Mrs. Bundy for a little visit, but would be back on Monday. A week or two later Mr. and Mrs. Bundy were anticipating a trip to Ann Arbor, Mich., to be present at the graduation of their daughter from Michigan University. After that event it had been arranged that they all should take a brief trip to Europe to give the daughter a taste of the world's pleasure after her years of study.

But alas! every bright anticipation was doomed to non-fulfilment. On the same evening that he went to St. Charles Mr. Bundy was taken suddenly ill with pleurisy. After ten days of illness at St. Charles it was deemed best to bring him to his own home in Chicago where he could be attended by his long-time friend and trusted family physician, Dr. J. H. Boynton. Everything that skill and love could suggest was done to save him, but the fiat had gone forth, and seven weeks to a day from the first attack of decided pain he passed away from earthly cares.

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During the Bundy Editorship he took a hard line against; Fraudulent Mediumship. Its motto was: -"*Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.*"

A specialty of the Religio Philosophical Journal has been its editor's fearless exposure of the frauds practiced in the name of spiritualism and the resolute protection which he has extended not only to genuine mediums, but also to earnest investigators by his unsparing denunciation of sham manifestations, and attempts to simulate genuine spirit mediumship.
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Mrs Britten gave evidence of this (*Nineteenth Century Miracles* p.450).

We have now before us some printed sheets issued from the Religio-Philosophical Journal office, which broadly define the general tone, aim, and purpose of that excellent periodical: -

> *"Such frauds we have opposed, and shall continue to do so, and our course has not only been approved by a majority of the best Spiritualists, but by a goodly number of the best and most reliable mediums, as their testimonials in our columns during the past year show.*
>
> *"Care, accuracy, and truthfulness are indispensable in the investigation of spirit manifestations. We have, therefore, urged that good mediums should at times submit to thorough, yet fair, test conditions, asked and granted in a spirit of mutual good faith and goodwill, and such as many of our best mediums have most willingly granted; and this not only for the satisfaction of inquirers, but for the good repute of mediums.*
>
> *"The cry that we are an enemy of mediums is of no consequence to us, and will not turn us a hair's breadth from our course. We shall go on in the exposure of all persistent fraud, and in the effort to uphold and befriend real mediumship and good mediums.*
>
> *"While, no doubt, persons not of high moral qualities may sometimes be good instruments for spirits to use, yet sincerity lies at the base of the finest spiritual gifts. Without willingness to give test-conditions, we can hope for little respect from others, and for little success in convincing careful investigators.*
>
> *"We feel and are earnestly assured by thousands that our timely exposures of fraud have helped to save the great and precious Spiritual Movement from peril and degradation, and shall go on, if necessary, in that part of our work, trusting to gain in uncompromising fidelity and 'in malice toward none and charity to all.'"*

F.W.H. Myers also paid tribute to Colonel Bundy in JSPR October 1892: -*The lamented decease of Colonel Bundy, of Chicago, the indefatigable Editor of the "Religio-Philosophical Journal," represents a serious loss to the small group of those who are endeavouring to deal with "psychical phenomena" at once with open minds and with proper caution. On one side of our work we had no more energetic or useful ally……"* (JSPR and Proceedings SPR are available on line to SPR members.)

This is what one influential Chicago daily newspaper of the time said, on the death of John Bundy:-

Taken in full from '*Light*' Vol XII No. 608 page 427 September 3rd, 1892.

"*Inter-Ocean*" Chicago August 9th 1892 (1872-1914 then became *Record-Herald*)

The cause of Spiritualism has lost one of its truest friends in the death of Mr. C. Bundy, Editor of the "Religio-Philosophical Journal." While Mr. Bundy believed in the communion of saints and the visitations of angels as a veritable fact, he had no sympathy with the pretences to Spiritualism of those mountebanks who used this belief as a cloak for trickery and humbug. He was one of the keenest and coolest investigators of the phenomena of spiritual existence, and no disbeliever in Spiritualism was more feared by the tricksters who professed to be mediums than this man who frankly acknowledged himself a believer. He had no sympathy with fraud in any guise, and was ever on the alert for those who sought to use his belief regarding the future state for deception. The journalistic profession also loses one who held no mean place in its ranks.

It would seem probable that at the birth of the *Religio-Philosophical Journal* it was originally meant to be the organ for the Religio-Philosophical Society. At the formation of the Religio-Philosophical Society in 1864, Stevens Sanborn Jones was its chairman and a founder member see: - *Religio-Philosophical Journal* November 11th 1865 'Formation of the Religio-Philosophical Society', 1864.[7] The formation of the *society* refers to 'First National Convention of Spiritualists', Chicago August 9-15, 1864; Stevens S Jones was its president see: - The Chicago Tribune[8]

The Religio-Philosophical Journal did change and re-organise its name at different periods in its history. In 1886, under the Bundy's editorship for instance, it was referred to as '*The Religio-Philosophical Journal and weekly occult news*' In William Thomas Stead's *Borderland* volume II No. IX July 1895 page 198 Stead records this rather *light hearted* note: -

"*Our old friend the Religio-Philosophical Journal has curtailed its name and its inches. It is now the Philosophical Journal, and of much more convenient proportions than formerly. We wish it continued success, and would suggest to its new publisher that more efficient separation between the text and the advertisements would contribute to that end from the point of view of the reader, to whom it is disturbing to be interrupted, say in the course of an article on The Bankruptcy of Science, to have his attention called to a cure for baldness"*

At this period the journal was under the editorship of Benjamin Franklin Underwood.
In the '*Light of Truth*', Album issued by The Light of Truth Publishing Company Columbus, Ohio 1897 we read this about the Underwoods: -

B. F. Underwood

One of the most prominent lecturers, debaters, and writers of the Free Thought cause, was Mr. Underwood, at his time. Besides this he is a journalist of high rank. He was born in New York City, July 6, 1839, and in 1857 already contributed articles to first -

[7] http://www.spirithistory.com/64relig.html
[8] http://www.spirithistory.com/64chicg.html

class journals. He served as lieutenant in the Union army. At the close of the war he re-entered the lecture field, and was late editor of the Boston Index and Chicago Open Court. Few men have ever received such editorial deference by the press as Mr. Underwood. For several years he was editorial writer for the Religio Philosophical Journal, on scientific, religious, and moral subjects, and for about two years he himself conducted the paper along the lines and in the interest of the Psychical Research Society. Mrs. Underwood associated with him, writing directly in support of Spiritualism, citing in proof her own personal experiences. As a young man Mr. Underwood was inclined to materialism, but latterly he has lectured on Spiritualism - having made its phenomena a subject of careful investigation. He has also contributed articles to the Arena and Journal of Psychic Research anent his observations in relation to this subject. He was also secretary of the Psychical Science Congress held in connection with the World's Fair, co-operating with many other prominent men in contributing to the success of those important meetings.

Mrs. Sarah A. Underwood.

Until her eighteenth year, Mrs. Underwood was a Methodist, but shortly after reasoned herself out of orthodoxy into liberalism. About this time the writings of Mr. B. F. Underwood also came to her notice, which resulted in correspondence and eventually marriage in 1862. She then became identified with the reform movement, though longing all the while for a higher light and some definite evidence of immortality. But upon reading the results of investigations made by Professors Sidgwick, Lodge, and James, she remembered some youthful experiences with the planchette, and determined privately to experiment in automatic writing. The results proved that "spirits" were the agency, as described in her book entitled "Automatic Spirit Writing." Her present address is 2653 Evanston avenue, Chicago, Ill.

Numerous pages on Mr. Benjamin Underwood and Sarah Underwood's mediumship are available on line for members of the 'Society for Psychical Research': - http://www.spr.ac.uk/ a free trial is now available!

Editors of the journal - draft dates

Stevens S. Jones: - August 26 1865 – April 28 1877.
John Bundy: - May 5 1877 – August 20 1892.
Mary Elizabeth Jones Bundy: - August 27 1892 – December 9 1893.
Benjamin Franklin Underwood (1839 – 1914): - December 16 1893 – December 7 1895.
Thomas Gabriel Newman 1833-1903): - December 14 1895 - February 28 1903.
J. Munsell Chase: – March 7 1903 – February 6 1904.
W. Tudor Jones (1865-1946): - February 13 1904 – April 15 1905.

The journal was superseded by the Mountain Pine 1906-1908.

Publication: -

August 26 1865 – May 9 1896 published in Chicago.
May 16 1896 – December 28 1896 published in San Diego.
January 2 1897 – April 15 1905 published in San Francisco.

[It has not yet been possible to confirm the complete reliability of all these dates.},

1) The Other Side of Salvation: Spiritualism and the Nineteenth-Century Religious Experience by John B. Buescher published by Skinner House Books Boston ISBN 1-55896-448-7 2004. This book looks at in some detail at the foundation of the Religio-Philosophical Journal and Religio-Philosophical Society. Though not quoted in this paper, it has been frequently consulted. It will be seen that we differ from one statement (p159) - *In 1863, Brown moved to Chicago and worked with spiritualist Moses Hull, first in editing The Religio-Philosophical Journal (before it was sold to Stevens Jones) and then in editing The Spiritual Republic.* [Brown is Hannah Frances Brown].

I believe this statement to be incorrect, as has already been stated; the first edition of '*The Religio-Philosophical Journal*' was published by Stevens Jones on August 26 1865. 1863, as quoted above, pre-dates Moses Hull's '*Progressive Age*' founded in 1864?

Paul J. Gaunt

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Dear Leslie,

I've just seen your remarks about myself and my book *Hellish Nell* in Psypioneer (June 2006)[9]. I wasn't quite sure what you were implying, but perhaps it would help if I were to be more explicit.

Contrary to what is commonly said, and what has been repeated recently in the national press, there is not a shred of reliable evidence to suggest that Winston Churchill visited Helen Duncan in Holloway, still less that he enjoyed a private seance with her. The Churchill Archives, while not a complete documentary record of Churchill's life, contain no papers that even mention Helen Duncan or her trial.

I regret that the tone of Hellish Nell seems hostile to you. I am a historian, not a psychical researcher, and I deal in the scholarly interpretation of archival sources. Inevitably, this requires me to make judgements, with which not everyone will agree.

Please feel free to publish this letter if you think it would be of interest to your readers.

[9] http://www.woodlandway.org/PDF/PP2.6June06.pdf
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Best wishes,

Malcolm Gaskill

[We hope to report further on the problem of false statements by the BBC and others about Mrs Duncan, in which Dr Gaskill's cordial interest is acknowledged.]

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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 10th letter is sent from San Francisco, Cal., U.S., as published in 'Light' September 5th 1903.

LETTERS FROM MR. J.J. MORSE

X.

In the closing paragraph of my previous letter the promise was made that my readers should be told of my final experiences during my late visit to Australasia. Let me then first address myself to that end.

My Visit to Sydney

Accompanied by Mrs. Morse, I reached Sydney, the capital of the State of New South Wales, on Friday, June 12th, our friend, Miss A. J. Mallet Renouf, meeting us on our arrival. At one time it seemed improbable that I should lecture in the above-named city, for, though the possibility was several times considered by the local societies, no satisfactory arrangement could be made, either with Mr. Terry, or myself. Miss Renouf, however, interested herself in the matter, and communicated with the Rev. George Walters, pastor of the Australian Church, and the result was that that gentleman generously placed his church at my disposal for the Sunday, and organised a reception to us, which was held in the Queen's Hall on the evening of our arrival, and was attended by a large and enthusiastic company, including members of the church, the various Spiritualist societies, and other liberal bodies. Mr. Walters presided, and his speech, and those of other friends, were more than generous in tone, and made us feel we were indeed among friends. I met quite a number of our people who knew and heard me lecture in England upwards of twenty-five years ago, in the Midlands, Lancashire, Yorkshire, and other counties. Among those was Mr. J. N. Greenwell, at one time hon. secretary to the meetings held in the old Goswell Hall, London. He is well, and successful in business, and was more than delighted to meet us both.

The Rev. Mr. Waiters' church meets in the handsome and capacious hall of the Oddfellows' Temple, located in the centre of the city. He is a Unitarian Spiritualist, and has an excellent society and congregation. He occupies a prominent position alike as a
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preacher, orator, and poet, and is the author of at least, two remarkable dramas. Able, fearless, and eloquent, it is small wonder that he attracts a particularly intelligent company every Sunday to listen to him My meetings were held in the morning and the evening. The first was attended by nearly four hundred people, while at night the large hall was literally packed, many being denied admission for lack of room to accommodate them. If hearty applause, and unstinted congratulations from the friends, are a criterion, then t can be truly said the meetings were a conspicuous success. Indeed, universal regrets were expressed at my inability to remain for at least a month, and the hope was freely manifested that at some future time it would be possible for me to return. A pleasing feature was that the local Spiritualist societies closed their evening meetings so as to support me; and the Unitarian church did the same with their regular morning service, evidences of fraternal fellowship which we all fully appreciated.

Farewell to Australia.

The following day, Monday, we said goodbye to Australia, as at 1.20 p.m., the ss. 'Sonoma' bore us away to New Zealand, thus commencing our homeward journeyings. A large number of friends came down to wish us 'bon voyage,' and amid congratulations on the success of my visit, and regrets at its brevity, we parted with the friends, whose faces were soon dimmed in the distance. The sail down the wonderful bay of Sydney is a sight to be remembered, for the Sydyneyites are justly proud of their beautiful and picturesque harbour, with s innumerable enchanting coves and verdure-clad coast lines. Britain's power was symbolised by sundry grim men-of-war, and the commerce of the world was represented by numerous flags of all nations. Gradually these were left behind, and, presently, emerging from the silent majesty of the rocky Heads, we took deep water and were afloat on the bosom of the Pacific Ocean, with Auckland, our objective, twelve hundred miles before us. The Australian coast line gradually sunk lower and lower, and finally vanished from our sight. My actual stay in Australia embraced the period between September 4th, 1902, and June 15th, 1903, virtually nine months and a half, though some four months of the time were devoted to New Zealand. We made many friends, received much kindness, the work done was thoroughly appreciated, and, though the conditions of the cause were not altogether satisfactory, the assurance was expressed on all sides that my labours had done an immense amount of good. On that point I am old-fashioned enough to ascribe the merits to ' Tien' and his able coadjutors, who, as ever, laboured nobly and devotedly. I am not too proud, nor am I ashamed, to acknowledge the help and work of the unseen in all my public missions.

My Second Visit to New Zealand

Four days after leaving Sydney we entered the spacious harbour of Auckland, after a smooth and rapid passage. At that time there were four or five cases of small-pox at Dunedin, some seven hundred miles away, on the South Island, but so scared were the port medical authorities that we were subject to a rigid and tiresome medical examination before the steamer was permitted to 'tie up' at the wharf; while, as Sydney was an 'infected' port, owing to recent cases of bubonic plague, that was a further reason for the careful scrutiny of the passengers, officers and crew. As we were declared clear of

disease a clean bill of health was accorded us. The only casualty we had was the death of a child from intestinal consumption, the grief of the mother being most distressing. The little body was buried at sea after the steamer sailed.

Prominent upon the wharf we saw Miss Florence Morse awaiting us, for she had been lecturing on the islands for over three months, and had almost completed her labours in Auckland. With her was her host, Mr. Robb, and it was our united good fortune to be entertained by him and Mrs. Robb during our short, but happy, stay in the port. Mr. Robb holds the position of the Ferry Master of the important Northcote Ferry Company, and was consequently able to render us valuable assistance in landing our baggage, and passing it through the Customs, each a proverbially tiresome affair. In the evening a large number of the members of the Spiritual Church came to the home of our host, and we received a charming informal welcome which gladdened us all three. Indeed the friends had treated Miss Morse in the most kindly fashion, for they not only esteemed her highly, but a positive affection was felt and manifested towards her. Her meetings had been crowded to the doors, and her lectures and clairvoyance had greatly astonished all.

Lectures at an Oldtime Mining Centre

The search for gold is an absorbing passion with the Australasians. Scientific mining, dredging, and deep lode exploration have displaced surface, placer, and pan-and-cradle methods. Mining companies abound; mining exchanges gamble in stocks and shares, and it is to be feared that many an investor has reason to regret ever dabbling in mine shares. At one time the town of Thames, forty odd miles from Auckland, at the head of the Hauraki Gulf, was a flourishing mining centre. Now, owing to the easily accessible 'levels' being exhausted, it is somewhat under a cloud commercially, large numbers of the miners having left for other fields. Experimental deep borings are being made, and it is confidently anticipated that gold will again be found, and the prosperity of the town re-established. Three meetings were held in the Oddfellows' Hall; the attendances, while not large, were satisfactory, and the daily paper reported the lectures satisfactorily. Miss Morse also held two meetings, which afforded great pleasure to the local friends. We were the guests of Mr. T. E. Hansen, as mentioned in my previous letter, and as his home is some three hundred feet up the mountain side, and the view simply beautiful, we thoroughly enjoyed our brief visit to our hospitable entertainers.

A Volcanic Wonderland

Undoubtedly the North and South islands of New Zealand were originally joined, and, with Steward Island, constituted one land. The latter, and smaller island, is in the south, and but a few miles from the mainland. But the two main divisions are separated by Cook Strait, a channel some thirty miles across at the narrowest part. The costal contour of the North island especially discloses plain evidence of volcanic action in the long ago, and occasional 'tremblers' show that the subterranean forces have not yet entirely spent their energies. Indeed a seventy seconds' 'quake,' while I was in Wellington, left no doubt in my mind on that point! However, it is in the middle of the North Island that the real evidences of volcanic action are to be found. The locality is some hundred and seventy

miles south of Auckland, and covers an area of about fifty square miles. The principal portion is the township of Rotorua, and the region includes the famous volcano Tarawera, which erupted so disastrously some seventeen years ago, destroying the famous formation known as the `pink' and `white' 'terraces,' overwhelming Maori villages, and killing large numbers of the Maoris, who were smothered under floods of lava and boiling mud.

The township mentioned is now a Government sanatorium, with natural sulphur, mud, and hot mineral water baths. The waters rise from the earth, from springs and geysers, of which latter several are constantly spouting in the public grounds of the establishment. To watch the steam and water shooting up into the air is a sight to be remembered. As we were told we should not leave the country without visiting the 'Wonder land of New Zealand,' acting on this advice we made the trip, and were well repaid for so doing. Staying for two nights, we had one clear day to see just a few of the wonders of the town itself, the native Pa, or village, and a trip to Whakarewarewa, The Dative Pa is called Ohinemutu; it consists of a fairly numerous collection of wharves and houses, the most of which were dirty-looking shanties. There is a mission church, and a remarkable native monument erected to commemorate the Jubilee of Queen Victoria, whose bust adorns the interior of the curious structure. The decoration is purely Maori, as is the carved work, while the colouring is crude in form and weird in effect. At every few feet steam, and sulphur fumes, rose from cracks in the earth, while occasionally one had to step aside from small hot springs, in which dinners, enclosed in 'kits,' were being cooked!

The male population was evidently away at work, for women, children, dogs, and cats made up the visible inhabitants. A short distance away from the Pa is a series of small hot lakes, the water being too hot to hold a finger in for more than a second at a time. Pathways around these lakes have been made, but one steps gingerly, for signs are posted warning visitors not to leave the paths, for to do so is to run the risk of sinking through the thin crust of volcanic soil, which would mean being boiled to death! Three miles by coach and Whakarewarewa is reached. In this township there are condensed about as much hair-raising sensations as is desirable for one day, at least; spouting geysers which throw boiling water from fifty to three hundred feet up into the air; bottomless holes in which mud of varying colours and consistencies bubbles and boils amid sickening noises-in one case like nothing so much as the grunting of pigs; sulphur fumes emitted through rifts in the rocks and encrusting the formation with a brilliant yellow deposit; caves and mounds made ages ago when the crater was active, and everywhere a haunting sense of insecurity owing to the trembling of the crust as we wended our way round under the careful guidance of 'Maggie,' the renowned Maori guide who piloted the Duke and Duchess of York on the occasion of their visit. Through the `reserve,' for the district is under Government control, a picturesque stream winds its way, the water being quite cold, and abounding in trout. At one place, right at the side, with barely fifteen inches between it and the river, is a small pool of boiling water. The natives catch the fish with one hand from the stream, and then, with the other, drop it into the pool, where it is soon beautifully cooked! We returned to our hotel beside the lovely lake, and the island of Mokoia, tired with much sight-seeing, and the next morning started for Auckland, the `express' (?) occupying some seven and three-quarter hours for

the 170 miles. I reserve the account of my final labours in, and departure from, Australasia until my next communication, merely adding, as the closing item, that we all arrived in this city in safety on Monday, July 27th, glad to be that much nearer home.

San Francisco, Cal., U.S.,
August 7th, 1903.

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How to obtain this Newsletter

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Paul J. Gaunt