

PSYPIONEER

Founded by Leslie Price

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Highlights of this issue:

New Biography of Visionary – Red Cactus by Alan Pert	96
The Menace of the Future - Herbert Thurston	97
Harry Price - Richard Morris responds	108
Spiritualism in Modern Japan - Mr. W. Asano	109
Death of Mr John Tyerman – The Harbinger of Light	112
Bibliography of Books..... - Carlos S. Alvarado	113
How to obtain this Newsletter by email	120

NEW BIOGRAPHY OF VISIONARY

Interest is growing in the Victorian prophetess Anna Kingsford (1846-1888). In *Psypioneer* May 2006, we noted that a new web site devoted to her had been established. www.anna-kingsford.com. Mrs Kingsford's illuminations offered a mystical interpretation of Christianity.

Now Alan Pert, a University of Sydney librarian has reassessed her life in an elegant illustrated and readable biography "Red Cactus" (Australia, Books and Writers, 2006, reprinted 2007). <http://www-personal.usyd.edu.au/~apert/annakingsford/excerpt.html>

This challenges the account given by her co-worker Edward Maitland on many points. For example, Maitland's "Life" (3rd edition, 1913) displays a considerable preoccupation with Spiritualism, but Pert argues (p.195-6) that this was his rather than Anna's.

Nevertheless, Anna remains an important part of the psychic scene in the London of 1881 when LIGHT was founded. Her friends such as C.C. Massey and Lady Caithness recur in many contexts. Pert's biography, which draws on hitherto unknown material, is a valuable addition to scholarship.

Psypioneer has imported some copies of this 246 page large paperback, this includes a 3 pp life chronology and 12pp of pictures, for sale at £14. 95 plus postage and packing. For more information about methods of payment etc., please contact psypioneer@aol.com

[**Note by Psypioneer:** - We continue our four part series which began in the March issue, Modern Spiritualism, 1928 by Herbert Thurston, pages 44 – 65]

MODERN SPIRITUALISM

CHAPTER III

THE MENACE OF THE FUTURE

IF a Spiritualist be one who maintains that it is possible and desirable to hold communication with the spirits of the departed, it must be admitted that such a definition embraces many classes of believers whose religious tenets and practical aims may be very divergent in character. There are not a few Spiritualists for whom the criticisms set out in the present booklet would have but an indirect application. The sort of person I have mainly in view is the dogmatist who not only holds that intercourse with departed friends is to be encouraged for the consolation of the survivors, but that guidance in the most momentous affairs of life is to be looked for from the same source in ever increasing measure. By these enthusiasts the high "controls" who purport to impart their wisdom through mediumistic channels are presented to us as sages whose range of knowledge embraces the future as well as the past, and who speak as moral teachers with a breadth of outlook which puts to shame the pitifully narrow theology of the Churches.

As a representative of the particular mental attitude I have in mind it will be convenient to take Mr. H. Dennis Bradley, who claims a wide publicity for the two spiritualistic books which have already appeared under his name, (1) emphasizing the fact that they have been translated into German, Italian, Spanish, Dutch, Portuguese and other languages. I have no thought of disputing that the volumes in question have found a wide circle of readers. It is for that very reason that they are selected here for special notice.

When Mr. Horace Greeley, to whom reference has more than once been made in these articles, summed up his views on Spiritualism in his "Recollections of a Busy Life," he concluded his list of seven more important objections with the following statement:

VII. I find my "spiritual" friends nowise less bigoted, less intolerant, than the devotees at other shrines. They do not allow me to see through my own eyes, but insist that I shall see through theirs. If my conclusions from certain data differ from theirs, they will not allow my stupidity to account for our difference, but insist on attributing it to hypocrisy, or some other form of rascality. I cannot reconcile this harsh judgment with their professions of liberality, their talk of philosophy. But, if I speak at all, I must report what I see and hear.

I venture to think that those who are best acquainted with the writings of Sir A. C. Doyle, Mr. H. Dennis Bradley and some other of the more conspicuous representatives of the movement, will hardly venture to dispute the justice of this particular criticism. Whether it be the conviction that the views they enunciate are

endorsed by the denizens of the highest spheres, or whether it be a sort of bluff engendered by the anticipation of hostile criticism, it would be hard in any other department of literature to find a parallel for the self-confidence with which these writers propound their conclusions.

Mr. Bradley, for example, believes that his book "Towards the Stars" is "*the most staggering record of the evidence for survival ever published.*" (2) He informs us that "*since I possess a keen intelligence, my impressions are of infinitely greater value than those of any scientist or theorist,*" (3) also that "*my experience in these two years amounts to more than the whole of the Society for Psychical Research put together for the forty odd years of their existence.*" (4) He wrote to Sir Oliver Lodge in February, 1925: "*With regard to the phenomenon of voice mediumship I feel that I understand more of this than any scientist in the world.*" (5) He speaks of himself more than once as "*one of the most advanced scientific investigators of this form of phenomenon.*" (6) He tells us further that "*as a psychologist, my psychical studies have sharpened my powers of observation, and human character is easily stripped of its decoration and veils.*" (7) If he mentions that he is "*a writer of international repute,*" he assures his readers that "*this statement is not any blatancy on my part; it is an irrefutable proof of the trend of the studious mind,*" and he supplements it with the remark, "*I can now read the mentality of any man or woman within a few minutes.*" (8)

One feels, it must be confessed, a momentary doubt whether Mr. Bradley has been equally successful in reading his own mentality; but he certainly manifests no diffidence in pronouncing judgment upon the intellectual shortcomings of opponents. He gives us an inkling of his attitude to criticism on the second page of "Towards the Stars." "*My philosophy,*" he says, "*will be regarded by fools as insanity. Which argument will be advanced by material [materialist] leaders in defence of their own disgusting imbecility.*" To this he adds: "*My words are to the new and virile generation; I despise the decadence of worn-out minds. To them I concede only the spittle of my scorn*"; (9) or again:

Does any fool imagine, after the revelations that have been made to me, that I care one iota how the scientific critics may regard my evidence? Like beaten curs the foolish and dull witted unbelievers may seek refuge with the herd-like cry of "telepathy" or "subconscious mind" or some such drivelling explanation. (10)

Similarly he proclaims: "*I quench the fire of my contempt for any fools who dare to say that all this is telepathy.*" (11) "*I am going to advance an argument which mutton-headed imbeciles may scoff at.*" (12) "*Europe is overrun by political and social masculine pygmies, barnacled with cat-like and beak-nosed feminine appendages who add to the chaos by their drivelling chatter.*" (13)

Apparently the leading members of the Society for Psychical Research are to be reckoned among the "mutton-headed imbeciles" and "masculine pygmies," for Mr. Bradley expresses his "*amazement at their lack of knowledge of the rudiments of phenomena*" and his "*astonishment at the naive manner in which they exposed their ignorance.*" (14) Moreover, of his son Pat, then seven years of age, who wanted to be present at a seance, Mr. Bradley remarks that "*since he is far more intelligent in fundamental matters than the average member of Parliament, I saw no reason to deny the gratification of his wishes.*" (15)

After these citations it is interesting to note that Mr. Bradley gravely disapproves of Oscar Wilde's "*colossal egoism*," (16) and that he has cause of complaint against his own friend Mr. De Wyckoff, who "*in common with most financial magnates of his calibre, is accustomed to his own way; and is intolerant of suggestion, criticism and opposition.*" (17)

If I should appear to have been somewhat meticulous in accumulating these characteristic utterances, (18) it is because the writer claims to be heard as a philosopher and as a scientific expert in psychic matters. In fact, he declares that "*to be of value to the world it is necessary for spirit communication to be developed to the highest plane of philosophical dignity, before it can hope to claim universal acceptance by persons of intellect.*" (19) Is it unfair to suggest that philosophical dignity is a quality which seems to be conspicuously lacking in the volumes with which we are here concerned? The mentality revealed impresses one as far removed from the philosophic temper. If this is the frame of mind engendered by intercourse with the world beyond, the fact, I submit, would already constitute a grave objection to the prosecution of such researches. The dogmatism of the Churches which, after all, has behind it the tradition of nineteen centuries and the adherence of countless generations of high-thinking Christians who were among the most unselfish of mankind, is exchanged here for a dogmatism based upon the supposed communications of "Dr. Barnett" and "Johannes," whose very existence is incapable of proof.

I am not here questioning the reality of the phenomena which Mr. Bradley chronicles. Without expressing any final opinion about a matter I am not in a position to investigate, I am quite content to assume that on a single evening Mr. Bradley and his guests have heard twenty different voices speak through the trumpet or from space, that these voices were not fraudulently produced, that they spoke in many different languages, including ancient Chinese, Basque and idiomatic Welsh, which tongues, of course, were quite unknown to the medium, an uneducated man, that there were often recognizable voices of those who had recently passed over, preserving the tricks of manner and phrase which were habitual in life, and that some of them disclosed matters which could have been known to no one living, but which proved to be quite correct. Still, none of these things, in my judgment, constitutes proof of the identity of the communicator. So long as we suppose, what adherents of the movement commonly admit, that spirits are all around us, and that what we may hide here in secrecy and darkness, is known to thousands in the other world; so long as we have reason to believe from the experience of skilled investigators, - such, for example, as Stainton Moses - that personation is constantly attempted, we can never be sure that we are not being tricked by some clever mimic in the world of shades.

Assuming for the nonce the truth of the ectoplasmic theory which is now favoured by so many, one is tempted to ask whether it is only the discarnate spirit of the dead man himself which can fashion his own semblance. If so, it is hard to see why. Is it only he who can build up organs of speech to reproduce the tones of his living voice? Is it only he who can so control the muscles of the automatist that the script shows an exact imitation of the handwriting familiar in life? Were Mr. and Mrs. Gladstone really floating in the air upside down, when Mr. Hope of Crewe, in taking the photograph of Mr. Walter Wynn and his wife, obtained an "extra" or

spirit picture of the distinguished statesman and his consort in that unusual position? Under the mediumship of Marthe Beraud (Eva C.) tiny adult faces often appeared; was it only the spirits of those they represented that had the power to mould them out of the ectoplasm? In Stainton Moses' still accessible sheaves of script there are scores of different handwritings - in one of them, by the way, the great Stagyrite purports to have signed his name *Αριστοτελος* (!) - some of these undoubtedly resemble the communicator's calligraphy, others do not. Are we to take the resemblance as a test of authenticity?

My own conviction is, as I have previously argued elsewhere, that we can never have conclusive proof of the identity of the spirit that purports to hold converse from the other side. It would be easier to believe in its possibility in the case of those recently deceased, but for such controls as Johannes, Dr. Barnett, Pheneas, Phinuit, Imperator (who said he was the prophet Malachy), Rector (alleged to be Hippolytus of Portus), Patience Worth and all the rest, I cannot persuade myself that any trust can be reposed in their affirmations.

Now the special mischief which seems to me to be inherent in such works as those of Sir A. C. Doyle and Mr. Bradley is the promise which they explicitly or implicitly contain of wonders to come especially for those who will take pains to develop as mediums. Mr. Bradley himself has developed as a medium, and has for some time past obtained living-voice manifestations. Further, he has taught the Marquis Centurione Scotto to develop on similar lines, and *Light* loudly proclaims his achievements. Lady Doyle has also developed as a medium; just as the daughter of judge Edmonds did some seventy-five years ago. But in spite of the thousands who were encouraged to do the like in the United States in the middle of the last century, the movement led to no result. Nothing whatever was added to the sum of human knowledge. Endless contradictory messages were received, weird phenomena were witnessed and recorded, time beyond calculation was wasted, but nobody was benefited. As we have already seen, within a quarter of a century, all living interest in the cult collapsed.

We learn from Mr. Bradley that Mrs. Osborne Leonard, one of the most famous and respected of modern mediums, holds that "*most people could develop psychic powers of some kind. It only needs patience and perseverance, and if possible the co-operation of someone whom one has loved or who has passed over to the spirit side.*" And to this Mr. Bradley adds on his own account that "*there are tens of thousands possessing mediumistic faculties which are undeveloped or which have been thwarted or knocked out in youth.*" (20) Moreover, he teaches without disguise that "*a thorough search should be made for persons possessing mediumistic faculties. These persons should be fostered and developed in the way best suited for the strengthening of their powers. Their services should be utilized for the advancement of humanity in science, art, philosophy and culture.*" (21)

Supposing that these exhortations took effect what would come of it?

Well, in the first place, if the Dr. Barnetts and Johanneses and Pheneases were multiplied, it would inevitably lead to a very jumpy condition of nerves which would not be very good for industry or the peace of the world. One of the most curious and suspicious features of the communications from the other side recorded in Mr. Bradley's two books is the attitude of all the controls to the subject of war. During 1917 and 1918

Mr. Bradley became conspicuous as a pacifist, and now all the messages he receives are tuned to that note, just, I may add, as his known views on other subjects are strangely given back to him by the spirits in the beyond. He probably holds that the sentiments expressed from the other side about war, vivisection, sexual matters, capital punishment, religion, etc., are made in emphatic terms because these views represent the truth. His readers will suspect with good reason that these strong opinions are only elicited by the tone of his own conscious or subconscious mind. Johannes, he tells us in italics, "states deliberately that *war is doubly criminal to murder,*" (22) developing the topic at considerable length. One has to know something of the violence of Mr. Bradley's own views on the subject of war to appreciate the full bearing of this coincidence.

At the same time it surely cannot tend to promote the spirit of peace, which he considers so desirable, that Dr. Barnett and other controls abound in the most gloomy forebodings regarding trouble ahead in the immediate future. For example, what could be more likely to produce that panic in which the most brutal instincts of mankind come into play than such an announcement as the following:

Dr. Barnett again gave a very grave warning about the secret preparations of Japan and Germany for war in the air. On several occasions Dr. Barnett has referred to this, and although any forecast is problematic, yet he insists on the point that the next war will be comparatively soon and that it will be the most terrible that human civilization has had to endure. (23)

As I ventured to urge recently in connection with much of the Great Pyramid and British-Israel rubbish, these unverified and unverifiable prognostications of calamity to come are in the highest degree pernicious. What, we may ask, would Mr. Bradley have us do? After the pages he devotes to the denunciation of war and his passionate indictment of the Churches for not condemning it, (24) one may presume that he would not recommend as a remedy that England should set to work building aeroplanes with even more feverish energy than Germany or Japan. Nevertheless his book reverts to this danger many times over. For example, on March 21, 1925, "*Dr. Barnett went on to deal with war on this planet and spoke of the possibility of a devastating war in the air between 1926 and 1927. England, America, Japan, Germany, Russia and France might be involved,*" (25) and again, "*Dr. Barnett spoke of the terrible possibility of further wars in the very near future. He said that Japan was building aeroplanes at a tremendous pace and in very great numbers, and that the Japanese were preparing as fast as they could for a great war in the air.*" (26) At a still earlier date the same control had announced that there was "*very great danger of another great war during the next two years and only a universal spiritual movement can prevent it.*" (27) Apparently, though very few of us are conscious of the fact, there must have been "*a universal spiritual movement*"; for more than three years have passed and nothing has happened so far.

The same tone is adopted by the control Warren Clarke, though his forebodings of disaster turn rather upon catastrophes in the physical order. "*There will be storms, great storms, great winds and tidal waves. With the coming upheaval there will be earthquakes in England and the great majority of the people will be terrified; it will make their hair stand on end.*" Warren Clarke goes on to say: "*It*

might be next year or within the next two years." (28) As this prophecy was made on November 18, 1924, three and a half years have already expired and one would think that we are justified in dismissing this peril from our minds. No earthquakes have so far occurred in England which made people's hair stand on end. Perhaps the spirits have again intervened and averted the blow. But can any sober-minded person deny that the circulation of these alarmist rumours, if only from the point of view of public polity, is much to be regretted? The only palliation can be that probably very few people pay heed to them.

Still more disquieting is the prospect suggested by certain disclosures and diatribes against living people, which seem to be a comparatively novel feature in these communications from the other side. In the Oscar Wilde script, which came to Mrs. Travers Smith some four or five years ago, there were many acrimonious attacks on prominent men in the literary world. Mrs. Travers Smith took legal advice and was informed that she certainly could not print these things without exposing herself to an action for libel. More recently, in the various communications recorded by Mr. Bradley, the same tendency is discernible. I am not accusing him of making public things which ought not to be made public. But the alarming feature in the case is the claim of the spirits to possess secret knowledge of forgotten scandals and the readiness to impart that knowledge to those who were previously in ignorance. Take the following incident from Mr. Bradley's pages:

The spirit of Mrs. De Wyckoff's mother talked to her daughter.

THE SPIRIT: We are very disappointed in-

MRS. DEW.: Why?

THE SPIRIT: He told-'s wife that . . .

MRS. DE W.: I don't think he could have said that. How do you know?

THE SPIRIT: Because we heard him.

I am unable [adds Mr. Bradley] to give further particulars of the incident referred to, other than to say that the statement had been made by an outside person and had resulted in very unpleasant consequences. It was absolutely startling to hear the confirmation and disclosure made by a spirit voice. I could not restrain myself from shouting: "This is perfectly true. It is a scandalous thing." (29)

He further tells us in a footnote that the name here suppressed was heard by everybody in the room, and that "*the dashes represent five words which were heard by all and which referred to a fact that I alone knew.*" He does not seem to have considered the possibility that it was from his own mind after all that the information was derived; but obviously this remains a possibility.

Again, at a seance held with the medium Valiantine on March 7, 1925, Mr. Bradley reports that his sister and Warren Clarke, both deceased, discussed hints of financial

irregularities, previously given, in which the full Christian and surname of a certain person had been revealed, and he continues:

On the date of this sitting I was still continuing my investigation which had already resulted in the disclosure of the embezzlement of tens of thousands of pounds. This subtle and malevolent treachery, emanating from an unexpected quarter, had been persistent, and might never have been discovered but for the communications I received from my two great spirit friends. (30)

Now, while taking it for granted that this disclosure really did come from the other world and was not suggested by some suspicion latent in Mr. Bradley's subconsciousness, and while congratulating him on the fact that these criminal defalcations were at last arrested, I cannot help asking whether, apart from the particular case, this interference in human affairs by spirits from beyond the veil would not introduce a terribly dangerous complication into life? (31)

Sir A. C. Doyle, the speakers in every Spiritualist meeting, and the writer we are here discussing, proclaim in strident tones that in a few years Spiritualism will sweep all before it. "Dr. Barnett" in February, 1924, declared that "*great revelations would be made in the near future and that a tremendous leap in human knowledge would take place probably about 1926 or 1927.*" (32) In answer to the question "*How long do you think it will be before the Roman Catholic Church accepts Spiritualism?*" the same control affirmed that this would happen quite soon, (33) and Mr. Bradley himself reports that "*within this twentieth century the Roman Catholic Church will accept the fact of direct spirit communication and will adapt her religious philosophy to embrace this new discovery.*" (34) The picture presented in Sir A. C. Doyle's "Pheneas Speaks" and the books before us is that of a world seeking guidance in all its daily affairs from the spirits in the beyond, a world in which mediums are to be found in every street if not in every family; a world, in fact, reproducing the conditions which existed in New England seventy years ago before the movement collapsed. I confess that the prospect does not fill me with enthusiasm, and more particularly for this reason, that if those who have passed over take the course of ventilating their grievances to their earth friends and of paying off old scores by revealing hidden scandals, the atmosphere of harmony, which it is difficult enough to preserve at present, will certainly not be enhanced.

Mr. Bradley will no doubt be shocked at the suggestion that his controls could possibly convey false information or be animated by a malicious purpose, but, after all, even Sir Arthur Doyle, who apparently believes that there are no fraudulent mediums, will not dispute the existence of lying spirits, and if communication becomes general in all classes of society, can anyone for a moment suppose that all these undesirable communicators will be successfully strained out? The prospect of a world, flooded with what I may call backstairs gossip, to which vital importance is attached because each recipient believes that it has come to him from on high in such a wonderful way, is not an attractive one. Surely, anyone who seriously reflects must see that the difficulty is real.

But what perhaps affords even graver matter for consideration is the reflection that the most prominent representatives of Spiritualism look forward to an era

when we shall take not only our facts, but our moral teaching from the guides who address us from beyond the veil. "Pheneas" is presented to us in Sir A. C. Doyle's record of his sittings in the domestic circle, as a most exalted personage, possessing a wisdom which transcends the knowledge of man. "Dr. Barnett" and "Johannes" seem to have inspired Mr. Bradley with an almost equal enthusiasm. Of the former he tells us in one place: "*Dr. Barnett was brilliant throughout the sitting. It was, of course, never a question of argument with him. Each subject he handled with determined knowledge. . . . His statements were made with the unhesitating confidence of an intelligence above that of the human mind.*"

Of Johannes Mr. Bradley - apparently somewhat startled by the control's view of the Deity that "*He contains all in Himself, supreme in love, supreme in hate and cruelty*"-does indeed say, that "*if we accept Johannes as a spirit of high intelligence, even so there is no reason why we should accept his views as infallible.*" (35) But he also is tremendously impressed by Johannes' wisdom and fluency, and he remarks, "*I have a great liking for the spirit of this intellectual Jew.*" (36)

Now what are the moral standards towards which those who accept the guidance of such controls as Johannes and Dr. Barnett are apparently tending? I think I can best answer the question by making a few quotations. The passages seem to me to speak for themselves and to render comment unnecessary. In a sitting held under the mediumship of Mrs. Travers Smith in November, 1923, Mr. Bradley put this question to Johannes:

Let us presume that during a man's lifetime he has physically and mentally loved, either in marriage or without it, a plurality of women; always with kindness and with a care that they should not suffer, in any preventable way, for having loved him. By this I do not mean lovemaking in the promiscuous animal sense, but I do mean completely with every sense. Is this regarded as an offence or a foolishness for which he will be required to pay a penalty in his after-life?

The reply of Johannes, somewhat too long to quote entire, takes the following shape:

Not by any means. The explanation of this is very simple. It all comes from the nature of the man. Some men are made like the strings of a lyre; they must be played on by many fingers, which will bring out many different readings of the music. . . . She, the woman, may suffer. . . . But if he cares for her, protects her and gives her a certain portion of his mental part, he has done her no wrong. . . . Over here no penalty awaits him except that his affinity is not yet born as a single soul, and he must wait before the other half completes him. (37)

On this Mr. Bradley comments:

The prescribed code of the miserable and hypocritical rulers, which is meekly accepted by the herd of fools, is that it is evil to love and be loved by a woman in the sweetness of passionate ecstasy, that it is good to be "patriotic" and blind and shatter human lives, and that it is right to blast the lives of lovers. Such acceptances are despicable. They nauseate, sicken and revolt the

mind so that one walks through the world with a horrified contempt for the human cattle who inhabit it. (38)

I hope I am not doing Mr. Bradley any injustice, but I confess that this sounds to me uncommonly like the "Free Love" teaching which did so much to bring about the collapse of the Spiritualist movement in the United States fifty years ago. Moreover, it is difficult to retain any doubt as to Mr. Bradley's meaning when we turn to other pages of the same book. For example, on p. 244 he asks Johannes to "give his view of sex from the morality point of view." To which Johannes replies: "My dear man, why should you, who seem to me a sane, even a wise person, ask such a foolish question? There are no morals. Nothing is moral or immoral, but there is wisdom and folly, and the mistaken use of sex on your planet is merely a form of folly." Still earlier in the volume we find Mr. Bradley falling foul of Sir A. C. Doyle over a similar question of sexual morality. The difference of opinion arose apparently in consequence of some remarks contributed by Sir Arthur to the *Sunday Herald* in 1923. I quote exactly from the text of "Towards the Stars" (pp. 60-61).

In the article in question [Mr. Bradley writes] Sir Arthur theorized on how spiritualism might affect humanity. He asks: "How could a young man walk into a house of ill-fame, if he knew that the spirit of his dead mother was walking by his side"

To this Mr. Bradley objects:

Now that is intended to propound the decadent doctrine of the rule of fear. It is a degrading argument, not only for the son, but for his mother's spirit, which would surely possess the delicacy of oblivion to such scenes. This is dragging Spiritualism down to a disgusting and inartistic level of thought. . . . This miserable conception of the immortal spirit is frightful and wrong. To imagine that its function is to pry upon our sordid lusts is the thought of a miserable mind! If a spirit deigns to glance upon the pranks of human frailty, it is only to smile in tolerance.

That the views on the essential wickedness of war and the harmlessness of conjugal infidelity which purport to emanate from Johannes are merely the reflection of Mr. Bradley's subconscious mind seems to me to be highly probable. (39) He certainly does not disguise the low opinion in which he holds the female sex. In his book "The Natural State" he writes as follows:

When enquiry is made whether men are naturally polygamous, it follows as a corollary to ask whether women are polyandrous. The answer, so far as the cities of Europe are concerned, is that the percentage of persons who are not so inclined may be generously estimated as .01 percent [i.e., one in ten thousand]. Those who lift their hands in conventional horror at this decimal, do not participate in these ideas by reason of fear or impotency. (40)

Such views would be less harmful if they were avowedly no more than the extravagances of a free lance in revolt against the established moral code. But they are often presented as the philosophy of an exalted being, "the great words spoken

and conceived by a higher intelligence than mine." (41) I fully recognize that Mr. Bradley's principles would by no means be endorsed by all his fellow-spiritualists, but, as indicated at the beginning of this chapter, he claims by implication that his two volumes are the most epoch-making works which the cause has produced since Spiritualism came into the world, and they certainly have been widely read.



1) If I rightly interpret some remarks let fall by Mr. Bradley in an address delivered by him at the Queen's Hall on March 11th last, he has yet another work of the same character now in preparation.

2) "The Wisdom of the Gods," P. 24.

3) *Ib.*, P. 27.

4) *Ib.*, P. 229.

5) *Ib.*, P. 231.

6) *Ib.*, pp. 271, 309, 385, etc.

7) *Ib.*, P. 358.

8) *Ib.*, p. 361.

9) "Towards the Stars," p. 4.

10) *Ib.*, P. 92.

11) *Ib.*, p. 160.

12) *Ib.*, p. 161.

13) *Ib.*, p. 141.

14) "The Wisdom of the Gods," p. 249.

15) "Towards the Stars," p. 185

15) *Ib.*, p. 296.

17) "The Wisdom of the Gods," p. 86.

18) There are many more remarks in the same tone scattered through both books. However, it is perhaps only fair to notice that in Mr. Bradley's view: "It is useless to give knowledge in whispering accents. To be understood nowadays it is necessary to give some vulgar shout.... The arrogance of tone that I adopt is merely the usage of a weapon with which to lash the herd to understanding." "Towards the Stars," pp. 161-162.

- 19) *Ib.*, p. 129.
- 20) "Towards the Stars," p. 144.
- 21) *Ib.*, p. 306.
- 22) "Towards the Stars," pp. 251, 254, 255. 240-241, etc.
- 23) "Wisdom of the Gods," p. 228.
- 24) Mr. Bradley seems to have heard nothing of the earnest and repeated appeals made by Pope Benedict XV. See "Towards the Stars," p. 268. "How dare the Churches presume to use His name after their disgusting cowardice and their refutation of His principles during the time the world was writhing in its blood-bath?" etc., etc.
- 25) "Wisdom of the Gods," p. 312.
- 26) *Ib.*, p. 306.
- 27) *Ib.*, p. 210.
- 28) *Ib.*, pp. 107-108.
- 29) "Towards the Stars," p. 207.
- 30) "The Wisdom of the Gods," p. 253; cf. pp. 195-196.
- 31) Has not some trouble of this kind already been caused in connection with Lord Northcliffe's testamentary dispositions? The spirit of Lord Northcliffe plays a prominent part in "The Wisdom of the Gods."
- 32) "Towards the Stars," p. 221. s *Ib.*, p. 224.
- 34) "Wisdom of the Gods," p. 433. This does not sound very probable, so long as Spiritualists put their faith in such high controls as Dr. Barnett and Johannes. The former says that "Christ was the son of a man, of a material father and mother." ("Wisdom of the Gods," p. 262.) The latter that "He (Christ) is regarded as the greatest of the prophets over here; not as a Deity to be worshipped, but as an artist and a philosopher." ("Stars," p. 263.)
- 35) "Towards the Stars," p. 242.
- 36) "Towards the Stars," p. 253. Johannes purports to be a Jew who lived before the time of Christ.
- 37) I suppose that no one now reads Artemus Ward, but the books produced under that name were written while Free Love problems were still a matter of lively interest in the U.S.A., and Artemus has much to say on the affinity question. For example-"My hart sed he would cum and I took courage. He *has* cum-he's here-you air him-

you air my affinerty! O 'tis too mutch! too mutch!' and she sobbed again. 'Yes,' I answered, ' I think it is a dam site too mutch.'"

38) "Towards the Stars," pp. 277-279; cf. also pp. 246 and 248.

39) Cf. for example the references to "Moira," "Towards the Stars," pp. 89 and 99.

40) "The Natural State," p. 15 and cf. in the same book, pp. Io, 13, 14, 170, etc.

41) "Towards the Stars," p. 303.

.....End of Chapter III.

HARRY PRICE – THE PSYCHIC DETECTIVE: -

Richard Morris' new book "Harry Price- The Psychic Detective" (2006, Sutton Publishing, £18.99 ISBN 0-7509-4271-1) was reviewed by Leslie Price in last month's newsletter¹. Richard Morris responds: -

Dear Paul

In Leslie Price's even-handed review of my biography about Harry Price he said that in the book I don't always draw the obvious conclusion and cites the cases of William Hope and Rudi Schneider.

First off, I concluded that Price faked evidence against Rudi because of the strong evidence in favour of it. I'm not so sure whether he faked evidence in the Hope case but it seems likely. I wrote that although Harry stated that he passed the supposedly faked plate to an independent photographer to develop they were in fact developed by one of Harry's close friends, Charles Reginald Haines. Haines was also implicated in Price's attempt at passing off fake antiquities and a staged robbery at a village church in the 1920s.

My statements regarding Stella Cranshaw having had an abortion followed on from careful analysis of her letters, Price's replies, her medical condition and her sudden switches of behaviour – which 3 independent psychologists said were symptomatic of some type of deep trauma. The pregnancy and abortion are supposition, but my duty, as Price's biographer, was to work out why Stella may have acted in the way she did. My conclusions were based on her close relationship with Price and his subsequent relationship with other women.

Yours faithfully

Richard Morris

¹ <http://www.woodlandway.org/PDF/PP3.4April07.pdf>

(**Note by Psypioneer:** - we continue our occasional series about this Japanese pioneer which began with an interview in the March 2007 issue.)

Taken from: - LIGHT November 3rd 1928 p518.

SPIRITUALISM IN MODERN JAPAN

By Mr. W. Asano
(President, Japanese Society for Psychic Science)

You all know that the Restoration of Japan in 1868 marked an epoch in Japanese history. It gave birth to New Japan, and severed it entirely from Old Japan. The old Japan was the world of tradition and conservatism, where sentiment prevailed over reason, and the traditional faiths were readily accepted. The people of Old Japan took in without question Shintoism, which popularly is ancestor worship, or Buddhism somewhat modified to suit Japanese life. Secure from any foreign influence, they were leading a peaceful but rather a simple life. If propagated at that time, Spiritualism would have found a smooth paved way before it, for in fact almost all Japanese people of that time might be called Spiritualists.

Some might say "The Japanese people are pantheists, as other peoples in the Orient, and because of their lack of faith in the Supreme Being they can not in a true sense be called Spiritualists." This is a mistake. Briefly speaking, the Japanese people have such faith as may at the same time be called pantheism as well as monotheism. For the highest symbol of worship of Shintoism, Amenominakanushino-kami (god ruling the inmost centre of heaven), means nothing but God in Christianity, Bhutatathatu in Buddhism, and Heaven in Confucianism; in other words, it is the Infinite Intelligence of the Universe. Other objects of the Japanese worship, Yaoyorozunokamigami (million gods), signify mainly the ancestral or inner beings.

Spiritualism had thus been a dominating force for centuries in the old Japan until it lost its hold upon the people's minds on the national change created by the Meiji Restoration, when the western civilisation flooded the country. The material progress made in Europe and America over a considerable length of time was then a revelation to the undeveloped mind of the old Japanese people. Awakened from a long lethargy, they rushed headlong to take in the new material civilisation, giving up without stint everything old, regardless of its value, and things pertaining to spirit were sadly put aside for some time. The marvellous development made in Japan during these fifty years in every field of scientific knowledge and various phases of social organisation is really incomparable with the history of any other nation under the sun.

Through those frantic efforts, Japan could, as far as material civilisation is concerned, now rank with the great powers of the world; but from the spiritual point of view it has come to bear the aspect of a wild and barren land. Spiritualism, which is still exposed to severe criticism and treated with disdain in various directions, even in Europe and America, would find many more difficulties in Japan, where the Government are absolutely heedless of the subject, and no interest is taken in it either by

religionists or scientific men. It is no wonder, therefore, if the general public remain quite indifferent to any spiritual movement going on in the West.

There is, however, no question that the people cannot long be left in such an unnatural and absurd condition. When they paid no attention to the existence of spirits, the latter seemed to be working to influence them from the other world; this is presumable from the fact that during these fifty years many powerful mediums appeared and kept the people well puzzled over various psychic phenomena they produced. I am now going to name a typical one of these mediums, and will speak very briefly about her life.

Miss TOSIE OSANAMI The psychic faculty Miss Osanami possessed was not the result of hard training it was born in her. Physically, she was well developed and healthy as well as beautiful in form. She was abstemious in her diet, which consisted mainly of water and little raw fruit. Everything she took had to be raw; even a cup of warm water, when heated artificially, was immediately vomited.

The recognition of Miss Osanami as a powerful medium was established among her family and friends in 1892, and from that time until 1907, when she died at the age of forty-five, she was noted as such by people around her. She possessed very strong and varied mediumistic faculties. I will relate now some of the abnormal phenomena produced by her.

1. Prophetic Faculty. Miss Osanami could always give in a condition not appearing to be deep trance a ready and clear answer to any question put to her even on things occurring in the future. Her prophecy of the China-Japanese War in 1893 was a well-known fact among a group of people at that time.

2. Aerial Music. While in trance, very often there was heard in the air far above her head an exquisite music, in which the sounds of a flute, a sort of flageolet and harp and also of a bell were harmoniously mingled. The phenomenon was believed to be the sign of the approach of gods, and it was said that many times the gaolers were surprised by it, while she was detained at the Turugaoka jail under the suspicion of fraud.

3. Phenomena of Apports. She also showed a marvellous power in furnishing books, charms, medicines and various other objects to those who asked her for such apports. I would illustrate as the record-breaking phenomenon her remarkable power in producing liquid medicine within empty glass bottles.

Her patients would come to ask for medicine, and bring their own bottles. These were put together on a table placed in front of her family shrine. She would then kneel down before it and offer prayer of the Shinto rite for about ten minutes. When the prayer was ended they would see those empty bottles filled up at once with liquid of different colours. The colour of the medicine differed according to the nature of illness; red, blue, yellow, orange, etc. Sometimes as many as forty bottles would be filled at one time.

Such phenomena occurring every day made her the talk of the gossips in Turugaoka City of Akita Prefecture, where she was twice put to prison as an impostor. The phenomena even took place during her imprisonment, and she was finally acquitted

on the ground of insufficient evidence. In the spring of 1900 she removed to Osaka, where she stayed at her brother's. Here, her abnormal powers were described in the Osaka Asahi [newspaper – PP), and once more she had to undergo the interference of the police. Accused of being a swindler, she was tried in the District Court of Kobe. In the Court of justice, however, before the judge and other judicial officers, she succeeded in producing as usual some brown liquid medicine within an empty bottle, sealed tight. This, of course, made everybody present speechless with astonishment, and she was consequently acquitted on the spot. She died in November, 1907, and her remains were buried in her native province, where a small shrine now stands to celebrate her.

This record clearly shows that behind the materialistic and worldly garment of new Japan there still remained the spiritual element of old Japan, which was well illustrated in the abundant abnormal phenomena occurring from ancient times throughout the country, and on account of which the people were proud of the empire, calling it "the land of gods". It seems, therefore, that the rather indifferent attitude of Japanese people towards Spiritualism for the past half a century was partly a reaction from the blind belief of old days and was also attributable to the radical change that required for a time all the attention of the people to the material side of things.

Whatever the reason, it is evident that Spiritualism in present Japan has no solid foundation, and in systematic study of it Japan is regrettably far behind England, France, America, and other countries. The first organised body of Spiritualists of new Japan appeared in Tokyo about thirty years ago under the name of "Shinshokai". The founders of the society were Mr. K. Matumura and Dr. S. Miyake and other well-known scholars and religionists of that time. They published an organ of the society, which did not last more than a few years. Prof. T. Fukurai, of the Tokyo Imperial University, then took up his solitary study of the subject.

Prof. Fukurai was first interested in the study of hypnotism and gradually turned his keen attention to psychic phenomena. He made an extensive study of clairvoyance with such mediums as Mrs. Nagao, Miss Mifune, Mrs. Takahashi, Mr. Mita, who were all well known for their remarkable psychic faculties among the Spiritualists. These mediums were put to very severe tests, and many precise and trustworthy records were taken by Prof. Fukurai to prove their genuineness as clairvoyants. But the ignorant and prejudiced public of that time could not believe in psychic phenomena. Prof. Fukurai had, consequently, to stand the most unsympathetic attitude among his co-workers in the university and severe criticism in newspapers and magazines, and was finally forced to leave the chair in 1911. This unhappy event caused the miserable death of the two mediums, Mrs. Nagao and Miss Mifune, and checked the growth of the study of Spiritualism in new Japan until 1923, when a powerful new society was organised in Tokyo to pursue the study of psychic phenomena. This organisation is the Society for Psychic Science which I am now leading.

(To be continued.)



THE HARBINGER OF LIGHT

DEATH OF MR. JOHN TYERMAN

[**Note by Psypioneer:** - We are grateful to Elizabeth Kennedy of Auckland New Zealand who has provided us with a copy of the obituary for Mr. Tyerman which appeared in Harbinger of Light, December 1 1880. This provides information not present in the biographical article we published last month.^{2]}

OUR readers will regret to hear of the sudden departure from amongst us of the above energetic apostle of Spiritualism and Freethought who passed to the higher life, from Sydney, on Saturday last.

Mr. Tyerman was lecturing in Melbourne during the early part of November, but finding his health giving way, and fearing a serious illness, he determined to return home, and left for Sydney on the 15th ult. He wrote from Sydney on the 20th, stating he was better, and no anxiety was felt on his account. The reception of the telegram conveying the news of his decease naturally created a sensation amongst those who were made cognizant of it, and sincere regret was manifest by many who knew him. The first public announcement of the event was made in the Lyceum on Sunday morning by Mr. Terry, who after briefly reviewing his career as a public man, paid a tribute to his energy and industry in the advancement of Freethought and Spiritualism during the last decade.

Mr. Tyerman, who was an ordained minister of the Wesleyan Church, in New Zealand, came to Victoria about eleven years since, bringing introductions to the then Bishop of Melbourne (Dr. Perry) who placed him, on probation, in charge of the Church of England, Kangaroo Flat. Between this and the period appointed for his induction, several of his congregation became interested in Spiritualism, and some being convinced, seceded from the Church. Mr. Tyerman, not wishing to condemn it without examination, determined to investigate for himself; the result being that instead of discovering its error, he became seriously impressed with its truths. His proceedings being reported to the Dean, he was catechised by that dignitary, and his answers not being deemed satisfactory, was suspended. He appealed to the public of Sandhurst, the Theatre being crowded to hear his justification, and shortly afterwards visited Melbourne, giving his first public address there in November 1871.

In the early part of the following year he was engaged by the Victorian Association of Spiritualists and lectured for them at the Masonic, Turn Verein and St. George's Halls till the close of that year, during the same period he had a public discussion extending over three days with Mr David Blair, ably maintaining his position and vindicating the truths of Spiritualism to the entire satisfaction of that body. In the following year he founded the Spiritualist and Freethought Propagandist Association and was elected the first president, in November of the same year he started a weekly paper, entitled the *Progressive Spiritualist and Freethought Advocate*, it was carried on with spirit for about nine months when it collapsed for want of funds. In the

² <http://www.woodlandway.org/PDF/PP3.4April07.pdf>

following year he visited Sydney and lectured there, and was subsequently engaged as the permanent lecturer of the Spiritualists and Freethinkers of that city where he continued to lecture in the principal theatre for a period of two years, excepting the time employed in a visit to Brisbane where he delivered a short but successful course of lectures. In 1877, hard mental work began to tell upon his brain, and he was compelled to abandon the platform, the medical men of that city telling him he would not be able to resume it. He came to Melbourne, and placed himself under the treatment of the writer, who told him that with the aid of magnetism his brain power would be restored. Mr. Singleton undertook his treatment in this direction; the result being that in three months he was able to resume his ministrations. It had been the object of his ambition to make a tour of the world, and in 1878, circumstances favouring its accomplishment, he left for America, staying a month to lecture at Auckland on the way.

He lectured successfully at San Francisco and Boston, and was highly eulogised as a public speaker at the latter city, his principal lecture (on Immortality) being reported in full by the *Banner of Light*, and subsequently published in pamphlet form. He afterwards lectured in London and the provinces, creating a most favourable impression, and returned to Sydney in 1879 to find his platform filled by Mr. Charles Bright. There not being room for two permanent lecturers in that city, Mr. Tyerman paid a visit to Adelaide, and broke ground there. Subsequently he visited Dunedin, and lectured for the Freethinkers of that city, and prior to the burning of the Victoria Theatre at Sydney, gave a successful course of lectures there. Overtures had recently been made to him to visit Queensland, and it was his intention to have made a tour from Brisbane to Townsville and Charters Towers, which his untimely departure will frustrate.

Mr. Tyerman was a rational, energetic, and consistent worker in the fields of free religious thought and Spiritualism; and in addition to his platform labours, wrote a number of books and pamphlets, some of which have run through several editions, his last publication being a noble vindication of Freethought. He leaves a wife and several children who, through the naturally precarious circumstances of his work and income, are unprovided for. We trust, therefore, that some effort will be made by those who appreciate his work to help those he has left behind, and thereby pay a tribute both graceful and practical to his memory.

Bibliography of Books and Articles about Mesmerism, Spiritualism, Psychical Research and Related Topics in Google Book Search

Carlos S. Alvarado

"There is much freely available material about the literatures of mesmerism, Spiritualism, and psychical research in the collection of digitalized books and articles in Google Book Search (<http://books.google.com>). Books and articles may be located if one searches by author, title, or subject matter. Furthermore, it is possible to search inside specific books. The system allows readers to download copyright free books

and journals. All of the books and articles in the database are facsimile image pages of the original."

I have classified the materials listed below under five headings: Mesmerism, Andrew Jackson Davis (1826-1910) and Carl Ludwig, Baron Reichenbach (1788-1869), Spiritualism, Psychical Research, and Nineteenth Century Discussions of Apparitions, 1813-1879. However, the reader should be aware that there are overlapping interests. I have emphasized books over articles. In addition, the reader should be aware that the publications listed below are but a selection from the many other works also available in the database.

Mesmerism

The holdings include a volume of the *Zoist* (Vol 7, March 1849-January 1850), as well as Deleuze's *Instruction Pratique sur le Magnétisme Animal* (1836), Esdaile's *Natural and Mesmeric Clairvoyance* (1852), and Haddock's *Somnolism & Psycheism* (1851). The latter includes accounts of the clairvoyance of a subject named Emma, while in his book *Animal Magnetism and Magnetic Lucid Somnambulism* (1866), Lee discussed the gifts of Alexis Didier. Later books representing the neo-mesmeric movement include those of Baraduc (1904) and Chazarain and Declé (1887). A particularly interesting extension of mesmeric ideas into modern times is *L'Extériorisation de la Sensibilité* (1895), by De Rochas.

Animal Magnetism. (1850). *Dublin University Magazine*, 38, 383-406.

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Barth, E.H. (1849). Ellen Dawson's clairvoyance. *Zoist*, 7, 95-101.

Buckland, T. (1850). *The Handbook of Mesmerism*. London H. Bailliere.

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Chazarain, Dr. [L.T.], & Declé, C. (1886). *Découverte de la Polarité Humaine ou Démonstration Expérimentale des Lois Suivant lesquelles l'Application des Aimants, de l'Electricité et les Actions Manuelles ou Analogues du Corps Humain* [Discovery of Human Polarity or an Experimental Demonstration of Laws from the Application of Magnets, Electricity and Manual or Similar Actions on the Human Body] Paris: O. Doin.

Deleuze, J.P.F. (1836). *Instruction Pratique sur le Magnétisme Animal* [Practical Instructions on Animal Magnetism]. London: Société pour les Publications Littéraires.

Esdaile, J. (1847). *Mesmerism in India*. Hartford: Silas Andrus and Son.

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- Stone, W.L. (1837). *A Letter to Dr. A. Brigham, on Animal Magnetism*. New York: George Dearborn.
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- Andrew Jackson Davis (1826-1910) and Carl Ludwig, Baron Reichenbach (1788 – 1869)

The collection has much information about specific fascinating figures of the past. One of them was Andrew Jackson Davis. Some of his books listed below include *The Great Harmonia* (1850-1861), *A Stellar Key to Summerland* (1868), *Memoranda of Persons, Places, and Events* (1868), and *The Principles of Nature* (1871). In the first volume of *The Great Harmonia* (1850) Davis discussed health, disease, sleep, psychology, and healing. There is also information about Carl Baron von Reichenbach, and his work with the Od force. An anonymous reviewer in the *Eclectic Review* (1851) stated that Reichenbach's work "opens a new era in natural history, as well as in the history of the human mind." The database has two of his books: *Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, and their Relation to Vital Force* (1850), and *Somnambulism and Cramp* (1860).

Davis (all the following books were authored by Davis)

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- (1852). *The Approaching Crisis*. New York: Author.
- (1865). *The Harbinger of Health*. New York: C.M. Plumb.
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Reichenbach

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Spiritualism and Spiritism

The collection has several early books on the subject. Rogers influential *Philosophy of Mysterious Agents* (1853) discussed concepts of force that did not require the intervention of spirits, a topic also discussed in several other works such as Brittan and Richmond's *A Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism* (1853), which presented debates between the authors as to the explanation of spiritualistic phenomena. Carpenter (1877) focused on conventional explanations, such as expectation and automatic nervous phenomena. Others defended discarnate agency, among them the French spiritists Kardec (1860), and Delanne (1897). Two very important and influential books were Edmonds and Dexter *Spiritualism* (1853), and De Gasparin's *Des Tables Tournantes* (1854), published in the United States and in France, respectively. The collection includes a volume of Brittan's *Journal of Spiritual Science, Literature, Art, and Inspiration* (1874, 2), and of the *Spiritual Magazine* (1862, 3; 1868, 3[n.s.]; 1869, 4[n.s.]).

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Psychical Research

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Reviews and discussions of late nineteenth-century ESP and theoretical attempts to explain the phenomena were presented in Ochorowicz's *Mental Suggestion* (1891) and in Podmore's *Apparitions and Thought-Transference* (1894). While Bell (1904) and Lodge (1920) included much material about American medium Leonora E. Piper, Flammarion (1909) and Lombroso (1909) did the same for Italian medium Eusapia Palladino. There is also much about mediumship in the books by Flournoy (1911), Hyslop (1919), and Maxwell (1905). A few issues of the *Proceedings* and *Journal* of the Society for Psychical Research and the American Society for Psychical Research are also available in the database (*JSPR*, 1887-1890, 3-4, 1901-1904, 10-11; *PSPR*, 1884-1890, 2-6, 1894, 10, 1903-1907, 18-19; *JASPR*, 1908, 2; *PASPR*, 1907-1909, 1-3, 1911-1913, 5-7, 1918-1919, 12-13).

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Nineteenth-Century Discussions of Apparitions, 1813-1879

There were many important studies of apparitions conducted by the SPR, such as the last reference listed above. In addition, there is a considerable previous literature on the topic, as well as studies of hallucinations. Several authors compiled cases of apparitions, such as Catherine Crowe's *The Night-Side of Nature* (1850), which also summarized ideas of German students of the subject, such as Jung-Stilling in his *Theory of Pneumatology* (1834). Several other collections include Jarvis' *Accredited Ghost Stories* (1823), Day's *Remarkable Apparitions, and Ghost-Stories* (1848), Calmet's *The Phantom World* (1850), and Harrison's *Spirit Before Our Eyes* (1879). While most of the above mentioned authors were disposed to accept apparitions as spiritual phenomena of different sorts, others, such as Brierre de Boismont (1855), argued for conventional hallucinatory explanations.

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