

# PSYPIONEER

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*In the last issue, we changed from Psypioneer Newsletter, to Psypioneer Journal and introduced our new logo.*

*Unfortunately, some subscribers received their journal with the wrong Psypioneer est. date, stating it as 2005; this should have read est. 2004.*

# WILLIAM CROOKES – ANNA EVA FAY BIOGRAPHIES

## Introductory Note by Psypioneer: -

We called attention in our July 2008 issue to a new biography of William Crookes,<sup>1</sup> which has however no mention of the recent biography of Annie Fay, which we had previously noted.<sup>2</sup>

Barry Wiley, author of the Fay study has kindly made the following comments: -

Given the some twenty years or so of research that went into my biography of Anna Eva Fay [*The Indescribable Phenomenon: the Life and Mysteries of Anna Eva Fay*, Hermetic Press, 2005]<sup>3</sup> which included a great deal of research into the life of William Crookes, I anticipated that Professor Brock's new biography of Crookes would include substantial new materials, including, perhaps, new insights into the most notorious period of Crookes' long life, the Spiritualistic investigations of 1871-1875.

Unfortunately, that has not been the case, particularly with the respect to the last mediumistic investigation which Crookes undertook in February, 1875, with Anna Eva Fay. As Crookes publicly stated that the February 19<sup>th</sup> séance was, in fact, a genuine demonstration of a "non-human" force, a statement to which all of the other observers that evening, including Francis Galton and William Huggins, agreed, it would seem that Professor Brock would have been very careful of his facts and conclusions in Chapter 11. But he was not.

Beginning first in Chapter 10, with the Cromwell Varley investigation of Florence Cook using a galvanometer, Brock makes the strange statement: "Florence was placed in the circuit by attaching wires to her wrists with blotting paper moistened with a conducting solution." This statement makes no sense as written. In fact, the wires from the galvanometer were soldered to platinum wires that were, in turn, soldered to gold sovereigns which then were pressed against the moistened blotting paper and held tightly against her wrist with elastic bands.

In his exhaustive recreation of the Varley galvanometer tests, Christopher J. Stephenson, a member of the SPR, which he wrote up for the Proc. S.P.R., April, 1966, Vol. 54, Part 198, ["Further Comments on Cromwell Varley's Electrical Test on Florence Cook"] determined three things from his work. 1) That all of the reported phenomena

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<sup>1</sup> William Crookes: A Major Reconsideration: - *William Crookes and the Commercialization of Science* by William H. Brock, Ashgate (UK), 2008. See: - <http://woodlandway.org/PDF/PP4.7July08..pdf>

<sup>2</sup> Doubts About Control of Mediums by Crookes: - [http://woodlandway.org/PDF/Leslie\\_Price\\_PP14\\_2005.pdf](http://woodlandway.org/PDF/Leslie_Price_PP14_2005.pdf)

<sup>3</sup> *The Indescribable Phenomenon* by Barry H. Wiley, Hermetic Press, Inc - <http://www.hermeticpress.com>

regarding the apparent materialization of Katie King could be accomplished *without* Cook breaking the electrical circuit; 2) That Varley deceived himself with his untested conclusions regarding how the galvanometer would react under various séance conditions which reinforced his conclusion that Cook was genuine. (Crookes would later make similar confident statements based only on his perceptions, not experimental experience.); 3) That, fake or genuine, the Varley arrangement could prove nothing.

In Chapter 11, p. 195, Brock makes many initial statements that are wrong. He says “although the [AEF] act was familiar in music halls and vaudeville”. No, the act was not so familiar. Fay did not go into vaudeville until 1894 with the Cotton Bandage Test forming one half of her program and mindreading, “Somnolency”, being the other.

Brock states that Fay had an early interest in Theosophy and sat at the feet of HPB. No. She never met HPB as Blavatsky had left New York for India before AEF arrived, and AEF did not take up Theosophy until the late 1880’s. AEF focused on making her living as a medium doing a dark séance then adding the Cotton Bandage Test as her light séance.

Arriving in Great Britain, AEF and Henry Cummings Fay promoted their performances as they had in the U.S., in sharp contrast to the quieter mode of advertising customary in the UK which relied more on word of mouth. Compared to America, there were far fewer professional public mediums, with British Spiritualism being more focused on family circles. Though the press, general and Spiritualist, acknowledged the remarkable phenomena that appeared so regularly at AEF’s séances; AEF was roundly criticized for her “rogue and vagabond” mode of advertising. But it raised her profile and brought in the money.

P.197. Brock states that the electrical arrangement used with AEF was the same as with Cook. No. At a trivial level, Varley used a series resistance while Crookes (who had been using galvanometers since 1872, based on a note written to his assistant Charles H. Gimmingham, November 5, 1872) always used a shunt resistance, a difference that had no impact on the tests. But the most critical aspect was the medium’s interface with the circuit. Varley used small gold coins held against Cook’s wrists with elastic bands; Crookes, however, used brass handles wrapped with brine-soaked linen which, with the broader area of contact with the palm, provided a much lower more stable resistance, thereby ensuring that AEF’s body resistance would effectively be the only resistance in the circuit.

Also on page 198, Brock postulates, “It seems more likely that by sliding one wrist and forearm along the handle keeping the circuit closed by forearm and elbow, and other bodily contortions, the galvanometer would not be affected.” No. Various other plausible solutions have been offered by Houdini, Maskelyne and many others, all of which ignored the conditions of the séance and the phenomena reported, a key condition of which was that on the 19<sup>th</sup> Galton and Huggins had nailed the handles down at the widest possible positions on the table without having warned either Crookes or Fay that they were going to do it. All of the proposed solutions resulted in only one hand being

freed. Unlike Cook, who did not need to be free of the circuit to produce her materialization, AEF had to be *completely free* of the brass handles to accomplish the effects reported on the 19<sup>th</sup> both during and after the séance. She had to be able to walk about the darkened library to retrieve books, unlock Crookes' desk to get a pack of cigarettes, play a violin and place a piece of china on a table at the far end of Crookes' library. The response time of the galvanometer was slow, but not that slow.

Brock, also, does not inform the reader that no magician or psychical researcher, has ever duplicated the AEF séance under the same conditions as reported. At the time, Alfred Russel Wallace insisted that those criticizing Crookes for his public endorsement of AEF, should first be required to duplicate her performance under the same conditions, and if successful, then criticize Crookes. Certainly a rational attitude, but no one, including W. B. Carpenter, paid any attention to it. Or has since.

Brock also states on p. 198, that AEF was a highly competent illusionist. No. AEF did not work with illusions, basically the Asrah floating woman and the rapping hand, until well into her vaudeville career in the early 1900's. She often had a magician in her vaudeville troupe. Also, he states that she was voted a member of the Magic Circle in 1912. No. She was voted the first Honorary Lady Associate of the Magic Circle. There were no female members of the Magic Circle until almost eighty years later. The Circle Secretary visited AEF at her hotel to inform her of the honor, while stating that she could only attend Ladies Night meetings. She was not welcome at the regular meetings. AEF sent a polite acceptance offering to be of whatever service she could to the Circle – and paid the fee required. She never attended a meeting, nor did any Circle member ever call on her with questions.

P.198, note 14. Professor Brock says that AEF sued her son John. No. AEF never sued her son. John and his wife, Eva, sued one of their former employees for stealing their act – they lost. Brock apparently does not realize the marked difference between AEF and her daughter-in-law, Eva Fay. He also tells the reader that AEF retired in 1917 and moved to a farm in New Hampshire to care for Belgian war orphans. No. The farm story came from one small newspaper clipping. There is no record of any farm in NH owned by Anna Eva Fay Pingree. She never mentioned the farm again. Milbourne Christopher included the farm story in his chapter on AEF in his book *Mediums, Mystics and the Occult*. Eric Dingwall took the story from Christopher and repeated it in his book *Critic's Dilemma*. Also, AEF retired in 1924, not 1917, and she retired to her palatial home, Heathman Manor, in Melrose Highlands, MA. Her Melrose estate included two other houses, a forty-foot long log cabin in which she taught courses in Theosophy, and a stable which became a garage for her many automobiles. At one time AEF owned eight automobiles at a time when few Americans owned even one.

P.199. Brock states that the Washington Irving Bishop exposure of the AEF séances appeared in the Spiritualist journal *Banner of Light*. No. Luther Colby, editor of the *Banner*, hated Bishop and would have never published anything from the exposé's pen. In fact, Bishop's Fay exposure appeared Wednesday, April 12, 1876, in the New York *Daily Graphic*, a notorious scandal sheet, under the title "The Greatest Humbug".  
p41, six lines up, delete words AT A TIME.

P.199. Brock lists references published by Dingwall and Houdini (Brock omits Walter Franklin Prince, to whom AEF spun yet another version just three months before her death) regarding admissions by AEF that she had cheated Crookes. No. The AEF stories related in *A Magician Among the Spirits* and in Dingwall's *Critic's Dilemma* regarding how she had fooled Crookes are not true, and the conversations quoted, in fact, most likely never took place. For example, on July 8, 1924, Houdini visited AEF at Heathman Manor for five hours. One of his first questions which he records in the notes he made from the visit, was how had she beaten the Crookes galvanometer? Why did he ask if he had already published her answer? As it is, the answer that AEF gave him was so far-fetched that even Houdini admitted in his notes that he could not believe it. But why did he ask if he already knew?

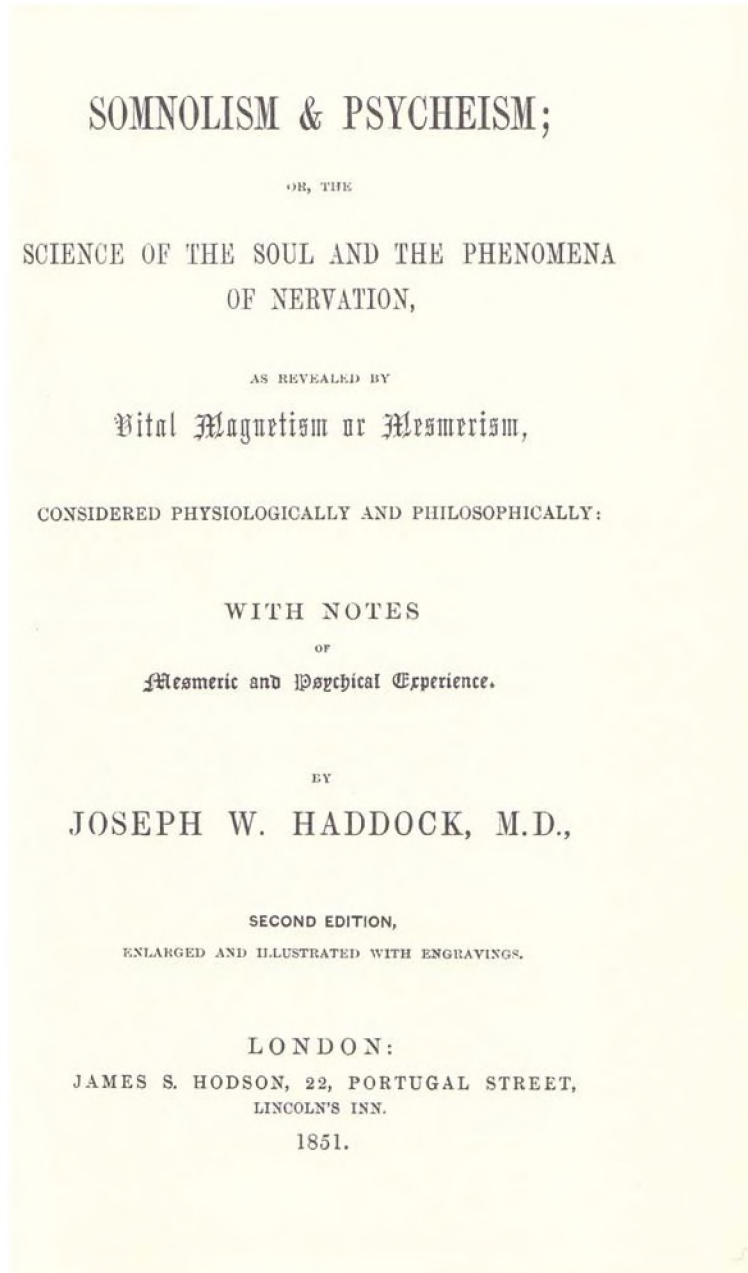
There are other statements in the book, but the above is sufficient to show that Professor Brock is relatively unfamiliar with the history of magic and Spiritualism, and apparently feels that AEF is a secondary character in the arc of the Crookes story. If she were not the last medium endorsed as genuine by Crookes, I would have some sympathy for Professor Brock's position. But Crookes said she was genuine, on the 19<sup>th</sup> and only on the 19<sup>th</sup>. He never issued a blanket endorsement of AEF, regardless of the later advertising that AEF used up until 1894. And it is reasonably clear how AEF beat the Crookes galvanometer test on the 19<sup>th</sup>. You'll find it in Chapter 8 of my book.

A number of years ago when I first began serious interest in AEF, I kept encountering the name, Mostyn Gilbert. And the first time I contacted Dingwall, he referred all questions to Mostyn, declining to answer any himself. Mostyn and I finally met at Fraser Nichol's house in Lexington, MA, which was less than a mile from my own home in Lexington. We discovered that our interests complemented each other, and we were not competitors. From that time on, Mostyn and I traded all the Fay information we collected. Mostyn stayed in my house, while I stayed in his. But on his last visit, he was obviously becoming quite ill, and his passage home by ship was a difficult crossing. When he went to a doctor, it was determined that he had cancer. Shortly before he died, Mostyn left a note for me that was forwarded by Inge, Mostyn's wife. He asked me to finish the project, which was the AEF biography. Originally, we had agreed that Mostyn would do the biography while I would write the play. At Mostyn's request, therefore, I dropped everything to begin the detailed research necessary to do the biography which on publication in 2005 was dedicated to Mostyn. The play remains unfinished.

That Sir William Crookes is deserving of a new biography is beyond question, and Professor Brock is to be complimented for taking on the work. It is to be regretted that he did not dig deeper in his research.

**Introductory Note by Psypioneer: -**

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<sup>4</sup> See: - An interview with Dr. Carlos S. Alvarado by Michael Tymn - [http://metgat.gaia.com/blog/2008/12/an\\_interview\\_with\\_dr\\_carlos\\_s\\_alvarado](http://metgat.gaia.com/blog/2008/12/an_interview_with_dr_carlos_s_alvarado)

# Mesmeric Mediumship: The Case of Emma

Carlos S. Alvarado (1)

While a good part of the modern historical discussions of mediumship focus on the nineteenth-century (e.g., Owen, 1990), it is well known that individuals claiming to receive recurrent, and sometimes controlled, communications from the dead existed in previous times, coming from antiquity (Ogden, 2001; Paton, 1921). Podmore (1902), among others, has reminded us of the activities of Swedenborg and several other individuals and movements that presented examples of mediumship before the appearance of the Fox sisters and of the development of modern spiritualism. (2) He also noticed that mesmerism also presented interesting cases of phenomena said to have been produced by spirits of the dead acting through mesmerized individuals (Podmore, 1902, Chapter 6, Vol. 1). (3) An example was Cahagnet (1851), who reported that his somnambules saw and interacted with presumed spirits of the dead. Another example, and the topic of this paper, was an English woman called Emma. The purpose of this article is to present excerpts of the “mediumistic” performances of Emma.

## Emma’s Mesmeric Performances

The performances of Emma are reported in the book of British physician Joseph W. Haddock *Somnolism & Psycheism* (1851). (4) Emma, whose initials were E.L., was described by Haddock to be a young woman, 24 years of age by December of 1850, from Worcestershire. Of “rather sallow complexion, and of a nervous-bilious temperament,” (p. 84) she was said not to be able of much exertion. Emma started working in Haddock’s house as a servant in 1846. Her phenomena, similar to those of many other somnambules, were quite varied. Haddock presented summaries of her clairvoyance at a distance, in some cases of which she was able to find lost money or property. In addition Emma showed trances, amnesia of the trance state, and catalepsy. She also presented behaviours suggesting she was sensitive to Haddock’s mental suggestions, to his mesmerizing other people at a distance, and to magnets located close by.

## Emma and the “Other” World

In a section of his book Haddock described mediumistic phenomena involving apparent contact with spirits. This was chapter nine, entitled “Extasis, or Trance.” Haddock referred to extasis as a “sort of swoon” under which “the mind became, as it were, loosened from its bodily connection, and could, by this means, obtain a perception of objects, and a knowledge of things not cognizable to the ordinary senses” (p. 180). The ancients, he wrote, used the word extasis to describe this “because the mind thus stood, comparatively, out of the body” (p. 180). Haddock stated that this condition appeared to be “a merely partial uncovering of the veil which conceals ‘the things unseen;’ and Extatics may be considered as travellers in an unknown country, enabled to see something of its nature, and to report, according to the degree of their perception, or powers of observation” (p. 180).

Haddock's account of the phenomena lack many important details such as information about the identity of the "Lady" that Emma was in contact with. Furthermore, with the exception of some quotes coming from Emma's experiences, which most probably are reconstructions by the author, the book presents mainly Haddock's account of the events. The material reprinted here presents themes of spirit communications similar to those found in the early spiritualistic literature. Some of these includes discussions of death as the exit of the spirit from the body (Hare, 1855), the existence of spiritual spheres and places where spirits reside (Davis, 1867), and visions of people and places, including mentions of gardens (Edmonds & Dexter, 1854).

The following are long excerpts from Haddock's book, which I transcribe as a reminder of the existence of these mesmeric phenomenon:

Frequently during the spring and summer of 1848, Emma would, in the mesmeric state, speak of the scenery and nature of the spirit-world, in such a way as to impress the beholder with a conviction, that the descriptions she gave could not be the result of any previously acquired knowledge, or of an active imagination. She also, occasionally, spoke of things which had actually occurred, but which it was impossible for her to know by any ordinary means . . . . (p. 181)

In these states of spontaneous extasis she preserved a recollection, at times, of the place she was actually in, and of the persons by whom she was surrounded: and, at the same time, she had a distinct *sensational* perception of a higher and spiritual state of existence, and of a class of beings living in such a state. She would speak of these things while in the trance; and on her return to the normal state, she could recollect, and, with a feeling of awe and diffidence, again describe what she had seen and heard. During the first trance of four hours' duration, which occurred on the 28th of September, 1848, and was witnessed by several highly respectable gentlemen from Manchester, she was so far elevated in her perceptions, that she spoke of *this* world as the *other* world, just as if she had passed from this life by death. She said, also, that the persons in the room with her, appeared only *like shadows*, and *a long way from her*. Upon examination, she was found, in this and other trances, insensible to pain, and her eyes upturned, as in the ordinary mesmeric state, and her limbs continued flexible. At times, she would seem wholly indrawn; and then she would, as it were, return and speak of what was passing before her mental vision. But, in a subsequent trance, of six hours' duration, she became, for a part of it, quite insensible to all outward things, and perfectly cataleptic from head to foot. A gentleman, who was with me on this occasion, assisted me to raise her body, and we found it as stiff and inflexible as a log of wood. (p. 184)

The subject of these trances would afford matter for many pages; but some were of a private character, and, although highly interesting to the parties concerned, would not be interesting to others, except as illustrating the nature of the spirit's home, and some of the general laws by which spiritual associations are regulated . . . . (p. 184-185)

A *general* statement of Emma's revealments while in the state of extasis, will enable the reader more fully to comprehend the *particular* details of individual trances. Man is represented as a spiritual being, rising from what she calls "the shell" of the dead material body, immediately after death; or as soon as the connection between the soul and its material covering is completely severed, which she says, does not sometimes occur, until a day or two after what appears as death. The risen and emancipated spirit, is a perfectly organised existence, preserving the human form, and having a complete *sensational perception* of his fellow spiritual beings, and of the beautiful scenery of the spiritual spheres; that is, provided he possessed during his natural life, a moral state in harmony with those spheres. The male and female sex retaining all the characteristics necessary to a spiritual state of existence, and living together in a state of angelic union, being united as to their minds. Those who have been interiorly united here, coming into a state of union hereafter; those who have not been *mentally* united here, seek their true *mental* counterpart hereafter. She represents male and female spiritual beings thus united, appearing at a distance *as one*, and says they are not called two, nor the married, but THE ONE. Infants and young children who have passed from this world by death, are stated to grow to a state of adolescence, but more speedily than in the natural world. During infancy, and early childhood, they are confided to the care of good female spirits, or angels, whose delight it is, to instruct them by various methods, especially by *representations of things*, which form a sort of pictorial teaching. These spiritual spheres are not located in the distant regions of space, or in the sun, or heavenly bodies; but are connected apparently with our own planet, and the spiritual inhabitants are in close association with us, and exercise an influence over us, although we are unconscious of it . . . . In the highest state of extasis, she appeared to herself to be among spiritual beings *as one of themselves*, at home, and surrounded by objects which to her were real, and which *appeared* more real, than the shadowy beings, with whom she was naturally associated. At other times, she said, that *she appeared* to the spiritual beings as shadowy, and her own perceptions were proportionably obscure. The first receptacle, or common plane of departed spirits, she describes as a sort of *middle state* or *place*, from which the good, as they become prepared, ascend gradually, to higher and more delightful places; those that are the best having higher abodes than the others. All, she says, are welcomed by angelic spirits on their arrival in the spirit-world; but *the evil will not associate with the good*, and *recede of their own accord*, more or less rapidly, to darker places below this middle state, and which appeared also to be to the *left*: but of these darker places she had not seen so much, as of the abodes of the good . . . . (pp. 185-187)

I have said, that before Emma became the subject of the extatic state, she had, in the ordinary mesmeric state, began to speak frequently of spiritual objects and beings. I soon perceived, that one being, under whose influence she seemed to be, and of whom she frequently spoke, had been most nearly related to me, while in this world, but she had departed this life for about ten years when the first of these trances occurred. Emma always says that this "lady," as I will call her, following

Emma's phraseology, "helps her" in all serious cases of illness, and the like, but not in mere secular, or trifling cases . . . . She also spoke of a *fountain* of crystal water, in which, she said, the "lady" bathed her, before she could follow her to behold the scenery she afterwards described . . . . The following narrative will shew that, at least, *some* of the matters connected with these trances, cannot be accounted for by resolving them into mere imaginative action; but that there is a *reality* in her extatic perceptions and that she then possesses a super-sensual gift. (pp. 187-188)

In the month of July, 1848, she told me, on a Saturday evening, while in the mesmeric state, that the "lady was coming to her, in the night between Sunday and Monday, and that she would show her a book *with some writing in*, which she was to take and shew to me;" and further, that the "lady would come to her again, at a quarter past nine on Monday morning when she would know more about it." I found her, as usual, on awaking, ignorant of what had transpired, and carefully concealed it from her . . . . From the general drift of her remarks, and her connecting the books and the writing with the "lady," I concluded, that, if there was any truth in her statements, one of three books was intended; two of these were in the house, the other, a small pocket-bible, *was not in the house*; but experience having convinced me of the correctness of her predictions, I got this little bible, *unknown to her*, and put it, with the other two books, on the shelves with many more, taking care not to put them together. In the night she got up in a state very similar, if not quite like *somnambulism*, and descending two flights of stairs, unheard by me, she went to the book-shelves, and selected *this very pocket-bible*, and ascending the stairs with it, came to my room, the opening of the door of which aroused me. She walked up to me, and addressing me in the peculiar way she then used to do, when mesmerised, she said,—“I have brought you a book which the ‘lady’ wishes you to read to me.” She was holding the book open over the top of her head, with the inside of the book next her. This I could see by the twilight; but, as I could not see whereabouts the book was opened, I went to get a candle for that purpose, but, in doing so, owing to the darkness, I inadvertently knocked the book out of her hand. She picked it up, and speedily found the place again, by turning over the pages, right and left, *over her head*, in her usual mesmeric manner, until she said she had found the same place again. The passage selected was Joshua, ch. i. vv. 8, 9 . . . . I read the passage to her; she said, “Yes! that is it,—‘Be of good courage,’ that is what the lady reads.” When I began to read beyond the tenth verse, she stopped me, saying, “the lady did not read that.” She appeared quite pleased and relieved by my reading to her, and soon spontaneously awoke . . . . She also told me circumstances connected with the history of that book [the Bible], which, she said, the lady told her, and in which the “lady was concerned; which *I am positive she could not know by any ordinary means*; for some were only known to myself! She was asked to tell by what means she found the passage, as she could not read, and was also in the dark? She replied, that the “‘lady’ had a similar book, but a larger one, open upon the left arm, where it lay without any weight, and that the ‘lady’ pointed, with the right hand, to the same pages and text: That her own hands seemed guided in their

movements by the ‘lady’s’ hand; and that when she had got to the right place, she could no longer turn the pages, either to the right or left!” How far this was fancy, or some real *quasi* magnetic drawing, it is impossible rightly to determine; but it is certain, that on trying her with the same bible a few months afterwards, when she had lost the connecting influence, she could not, after repeated trials, find the passage as she previously had done . . . . (p. 188-190)

On Thursday, September 28th, 1848, Emma went into a trance she had foretold nearly two months before: this was the most remarkable she had, and lasted nearly four hours . . . . I . . . found her seated in a chair, partially *cataleptic*, with her eyes *fixed*, wide open, and staring, as it were, into vacuity. I spoke to her; but, at first, she did not hear me; I then saw her eyes roll *upwards* and *inwards*, as in the mesmeric state, and then the eyelids closed. She requested me “not to take her away,” that is, not to interfere with the trance, which I promised, and led her to a more convenient place, where she might recline. I found it was with difficulty she could stand, and I had to support her to the seat prepared for her. She soon sunk into a complete sort of lethargy; occasionally moving her jaws, as if eating; at other times, speaking, as if to invisible personages: the principal remarks were *questions*, or such observations as seemed to repeat the *answers* she had received. After speaking, she appeared conscious of our presence, and rationally replied to what was said to her, and described what was visible to her perceptions. Then she relapsed into a state of unconsciousness to outward things, and, after a time, returned to the consciousness of our presence. These alternations continued to the close; but some minutes before arousing, her manner indicated that a change was passing over her. When she returned to the normal state, she was quite low and prostrated, and it was some hours before she could take any food . . . . The following paragraphs contain, in nearly her own words, the substance of what she saw and heard during this, and another similar trance, as elicited by questions put during, and after, the trance, and from her own recollections of what had transpired. (pp. 191-193)

“When sitting in the chair, I felt as if something run up me, and I went mazy, and the room seemed as if it opened, and I was in another place, although I had some knowledge that I was still in the room; my eyes were open, and I could not shut them. Afterwards, when they were shut, it seemed as if they were open. At first, many beings came to me, and presently I seemed to be with them as one of themselves; this was after I was removed to the other seat; for taking me up stairs, seemed to draw me away from them. I did not feel strange, or any alarm, nor did they appear to think me strange or different to themselves. I felt with them just as I do now with you. There were many: some that I did not know, and some that I did know; some had been my companions when a child, and had been dead for years, but they knew me, and were glad to see me, and took me about gardens, like paradise gardens. The ‘lady’ came first, and many others with her; she was with me the whole time. When I took hold of your hand, she looked and smiled, and seemed pleased. It appeared to me nearly the same each time I have been. I saw each time that, from the place where I entered this spirit-world, there was a

way leading to the *right, upwards*, to the good middle place; and away to the *left, downwards*, to the bad middle place, and there was a worse place lower down, but I did not see to it. All along the way leading to the good middle place, there were trees and flowers of various kinds growing, and *writings up* (inscriptions) in many places. The letters were of different kinds and colours, but I could not tell what they meant. It was told me, that they were directions and instructions, and that I must learn to read, that I may know what they mean. The good middle place seemed very large, and very many were there. Most that were there, *staying there*, were clothed in plain white loose dresses. I saw higher up, to the top of a hill, where, it was told me, angels lived. I did not go straight up, *but slanting to the side*; the angels who came to meet me, came a *nearer way* than I went. After going to the right, upwards, for some time, I came to a beautiful fountain, or lake (*pond*, she sometimes called it,) silvery looking. A beautiful brook, or river, flowed from the top of the hill, down into the fountain. I never saw such beautiful crystal and shining water anywhere else. Round this fountain, or lake, and on each side of the river, there grew the most beautiful flowers and trees I ever saw. The leaves which fell off these trees sparkled like gold and silver, as they lay along upon the ground. If a leaf fell off a tree, another leaf sprang forth directly, and the trees did not become bare, as here. The same, if a flower was plucked, another immediately sprang forth. No one can go up the hill until they have been bathed in that fountain; I had to bathe in it, and drink the water, before I could ascend; then you could go up on either side of the river. It was in this fountain I saw the beautiful fish I before spoke of, which was given me to eat; and it was in the walks about this river that I saw the fruit grow of which I ate. This fruit they eat as bread, but it is not bread, but most delicious fruit. It is something like an orange, with seeds in it: “—afterwards, she compared it to a pear, sweet, and with seeds in it, — possibly something that seemed like a fig, or pomegranate.” After bathing in the fountain, and going up the hill, I came down, and we sat down, round and near the fountain, and eat of the fruit, and many things were shown and told me.” (pp. 193-195)

I . . . found that matters on which I had enquired in the mesmeric state, were sometimes referred to, and she has told me when those states of extasis would arise, in which she could learn things that she could not know by ordinary mesmerism. These, generally, were cases in which some person involved in the enquiry, had departed this life. (p. 201)

In one case, where, as an experiment, an enquiry was being made relative to a missing will, she told me, not only what I asked her, but spoke of other things which neither myself nor she knew anything . . . about, nor had I been asked about what she said; but I was afterwards informed that what she said was correct. This was a description of some old furniture, and some bags with money in, in an Irish town, the existence of which things was perfectly unknown to me; but they were connected with the missing document, and Emma professed to derive her knowledge of the existence of these things, from the spirit of the departed. She asked me about the removal of this money, as if I knew of it. My correspondent

afterwards informed me of the correctness of Emma's statements; but refused to continue the inquiry, from a superstitious dread of holding communication with the dead. This case, as far as it went, was an excellent one, to prove the continued existence of man after death. I was desired by a gentleman to investigate a mysterious murder which occurred nearly twenty years ago. No particulars whatever were communicated to me, beyond that some bones which were sent me, were found in a very peculiar manner, and that there were reasons for supposing them to be the bones of a person long missing. I am precluded from going into the particulars of this case, further than that I found, from subsequent letters, that the skull was fractured in the part *she said it was*; that the bones were in the condition and found in such a place and manner as *she described*, and that her description of the supposed murderer, corresponded exactly with an *individual suspected!* I expended a good deal of time on this case, on account of its interest, and as another test of clairvoyance, and for the satisfaction of the gentleman, who had himself taken much trouble to procure the bones, and a portion of the clothing of the missing man, as a medium of enquiry. Emma several times spoke of this affair in the trance state, and, from the general correctness of her statements as far as the circumstances are known, it would seem that the whole transaction was *gradually* made known to her, and that she saw in the trances, *a representation of the occurrence . . . .* Another curious feature in enquiries where departed persons were involved, was observed. She would sometimes speak of these persons, and say she could *see* them, but that she could not communicate with them, because they had *not gone away long enough*, or had not passed *into the proper state*; and she has fixed the time, when, she said, such communication could be had, in conformity with what she represented as the law of the spirit-world. (pp. 201-202)

#### **Notes:**

1. This paper was written while I enjoyed a grant from the Society for Psychical Research.
2. For a discussion of the Fox sisters as well as other early American mediums see Capron (1855).
3. For a more recent discussion of magnetic phenomena attributed to discarnate agency see Crabtree (1993, pp. 196-212).
4. Beloff (1997, pp. 25-28) discusses selected aspects of Emma's clairvoyant phenomena.

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## **Introductory Note by Psypioneer: -**

Dr. Carlos S. Alvarado in numerous articles published by Psypioneer has made reference to Professor Ernesto Bozzano 1862 – 1943. The autobiographical sketch of the Italian psychical researcher as published below is taken from JASPR<sup>5</sup> Volume XVIII-No.8 March, 1924 pages 153 – 155.

# **AUTOBIOGRAPHICAL SKETCH**

**BY  
ERNESTO BOZZANO**

*Translated by Beatrice Hyslop and Gertrude O. Tubby*

Born in Genoa, in 1862, my life is absolutely without biographical incident, for it has been the life of a hermit. I have never done anything but study. In my early adolescence, all the branches of the knowable exercised an irresistible fascination upon my mind, making it very difficult to make a definite resolution to choose the definite path of my life. Finally I decided upon scientific philosophy, and Herbert Spencer was my idol. I became a positive materialist of the most convinced and most uncompromising type. It appeared to me impossible that a cultivated person, possessing common sense, could believe in the existence and survival of the soul. I not only thought this, but I wrote audacious articles sustaining my convictions.

In the year 1891, through pure coincidence, I had my initiation into metapsychical research, Professor Ribot, director of the *Philosophical Review*, having sent me the first number of "The Annals of Psychological Science," to read and send him my judgment upon. I read: therein was talk of telepathy, of clairvoyance, and of telekinesis. I was scientifically scandalized! I wrote in this tone to Professor Ribot. He answered, exhorting me to re-read and reflect more quietly, for he saw that the existence of the facts could not be denied. In deference to the Director of the *Revue Philosophique*, I re-read, thought it over, and decided to acquire works of this nature. Result: the complete defeat and demolition of my- *misoneism*.

From that time on, I did nothing but study the new science, at its very sources. Following this, gradually my disbelief decreased. I proceeded to collect facts in great numbers, with a view to analyzing, classifying and comparing them, with the firm resolve to solve the great enigma which had been unexpectedly presented to me in the important form of a scientifically resolvable question.

When my knowledge of the argument was already firmly established, I had the good fortune, and by pure coincidence, too, to make the acquaintance of distinguished persons seriously engaged in mediumistic research. Due to this fact, I secured entrance to two experimental circles which lead at their service four of

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<sup>5</sup> JASPR: - Journal of the American Society for Psychical Research

the best private mediums, two women and two men. Through the help of such as these. I obtained proofs of the identity of the dead, literally impressed. I will come later to the long series of experiments with Eusapia Palladino, which I conducted together with Professors Morselli and Porro. In these I had complete materialization, speaking by identified phantasms, and once I had the phenomenon in full light of a bow from Auer.

However, my theoretical convictions did not rest basically upon these objective phenomena, but assuredly they did rest upon the force of the subjective ones. I subdivided the cases belonging to this latter class, and gathered by me to the number of a thousand, into forty distinct categories, to the end of classifying and investigating these processes by comparative analysis.

Having completed the analysis, it resulted that all the categories I made were susceptible of being placed in an order of ascending classification, ending with a group of facts literally inexplicable by quasi-naturalistic theory and, conversely, most explicable by spiritistic theory. To these incontestable results there came to be added those deduced from objective phenomena or, more precisely, those spiritistic phenomena which, in the last analysis, were demonstrated, of themselves and in their turn, to be inexplicable by a quasi-naturalistic theory which did not recognize the existence of a spirit independent of the body, existing before the body, organizer of the body; and that for the reason that, without such a fundamental hypothesis, one did not arrive at the explanation of the genesis of subconscious powers, *the which resulted independently of quasi-biological lazes*; as, moreover, one did not arrive at an explanation of the genesis of power (force) and external biological energy, *the which revealed themselves to be directed and governed by a subconscious, transcendental will*, capable of disintegrating the bodily substance to reintegrate it into living organisms and ideoplastic automata.

Presenting these things in this light, it resulted that the conscious personality should be considered a simple transitory manifestation, in a phenomenal surrounding atmosphere, of a spiritual subconscious personality much greater. This personality reveals itself as furnished with supernormal powers and a transcendental will. This conclusion in effect resolved likewise the enigma of the existence in the human subconscious of supernormal power (faculty) *independent of quasi-biological lazes*. Taking note that these powers (faculties), in this argument, were the spiritual attributes of an integral subconscious personality, one understood that they could not result as a product of the "law of natural selection," but that they must exist in a latent state in the subconscious, to emerge and to exercise in the spiritual atmosphere even as the senses of the earthly existence, latent in the spiritual state, emerge and exercise in the terrestrial sphere.

Hence, the conclusion that the spiritistic phenomena are the necessary complement of these spirits and I came, in the end, to conclude that, without Animism, Spiritism would be basic.

This is established by the marvelous *convergence of all the proofs* -animistic and spiritistic-towards the demonstration of the existence and survival of the spirit (soul) which led me logically, and of necessity, to give full adherence to the spiritistic hypothesis.

The results of my thirty years of research have already been partially rendered public in a set of thirty long monographs; but the great demonstrational efficacy of such a system of proofs will be evident only when it is condensed in a general synthetic volume.

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## 1930s SCOTTISH MEDIUM PHOTOGRAPHED IN INFRA RED

A Scottish ectoplasmic medium was photographed by infra red in the late 1930s. This was revealed by Shaw Desmond in an article for the Sunday Graphic March 6 1938. "New Life After Death Revelations".

*"Originally applied to psychical research by that fearless and scrupulous investigator Lord Charles Hope, the infra-red ray is now being used by my own International Institute for Psychical Research, which has stabilised the technique."*

It is not clear however which body was involved in the incident below.

*"One of the scientific bodies with which I am connected learned some months ago of a remarkable Scottish medium who could produce at will yards upon yards of ectoplasm and materialised spirit forms. Ectoplasm, I must explain, is a white, cloudy substance which some mediums appear to be able to produce at will from their bodies. It exudes in masses from nostril, ear or mouth, and vanished almost instantaneously into the medium's body.*

*On many occasions I have watched it being produced quite close to me. I know I have even felt it, and in company with others, under strict test conditions, I have seen faces form themselves in folds of the ectoplasm, and that in quite strong light.*

*Finally the existence of ectoplasm has been demonstrated by scientists, notably by Professor Crawford, of Belfast University.*

*But to return to the Scottish medium.*

*The reports about him were so detailed and interesting that we decided to send an experienced researcher to investigate.*

*Unfortunately for the reputation of the medium, however, our investigator took with him an infra-red camera, and the photographs taken with it showed that the medium had secreted some muslin-like stuff about his person, and pretended to produce it from his mouth and body.*

*We sent him copies of the photographs and demanded an explanation. Curiously enough, none was forthcoming.*

*That little story will demonstrate to the reader the importance of the infra-red camera in psychic research. In my opinion, it is the most valuable protection against fraud which has far been applied to investigation."*

Efforts to identify this medium are continuing.

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## **Hippolyte Léon Denizard Rivail**

Better known under the pseudonym of

**Allan Kardec**

**1804-1869**

### **Introductory Note by Psypioneer: -**

November 2008 we published Alexander Aksakof's research into the historical origin of Kardec's book, *Le Livre des Esprits (The Spirits' Book)*<sup>6</sup>.

This prompted a positive response from Dr. Moreira-Almeida, M.D., this was published in the January issue.<sup>7</sup>

Aksakof's research was first published in *The Spiritualist*, August 13, 1875, the article published in full below promptly followed in *The Spiritualist* on August 27, by Anna Blackwell who had translated *Le Livre des Esprits* into English - *The Spirits' Book*.

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<sup>6</sup> See Volume 4.11 page 252: - <http://woodlandway.org/PDF/PP4.11November08..pdf>

<sup>7</sup> See Volume 5.1 page 29: - <http://woodlandway.org/PDF/PP5.1January09..pdf>

## THE ORIGIN OF ALLAN KARDEC'S "SPIRITS' BOOK"

SIR, Busy as I am, I must ask you to allow me to offer a few remarks in reference to M. Aksakof's article in the number of *The Spiritualist* which has just reached me.

Whatever may be M. Aksakof's opinion to the contrary, most of your readers will surely agree with me that "the essential point in the criticism of any book" is to ascertain what the book contains, and to examine its views, arguments, and conclusions. If M. Aksakof had done this in regard to the works of Allan Kardec, he might have spared himself the trouble of writing his article; for he would have seen—First, That Allan Kardec invariably defines his work as having been the giving of a coherent and systematic form to views which have been held, more or less loosely and vaguely, by eminent thinkers of all ages from the remotest antiquity to the present day, but which have been set forth more fully, clearly, and consistently through the instrumentality of modern mediums. Secondly, That, so far from "presenting Reincarnation as a dogma," he invariably treats it as a question to be decided entirely by argument and by reason. Thirdly (and this brings me to the gist of the article referred to), That he repeats, over and over again, that *all* his books were compiled by him from the concurrent statements of mediums in every part of the world. Now it is evident that, such being the case, it was impossible for Allan Kardec to cite the names of all the mediums from whose communications those books were compiled; and he accordingly decided (at the request, moreover, of very many among them) not to cite the names of any of them. That M. Aksakof has been misinformed in regard to the inception and first appearance of *The Spirits' Book*; will be seen by reference to the preface, in which I have embodied the statements made to me on the subject by the wife of Allan Kardec, and by his most intimate friends, as well as the results of my own personal acquaintance with him. It is possible that some portions of the additional matter introduced into the "revised edition" (which has remained as the definitive form of *The Spirits' Book*) may have been furnished by the two mediums whose statements M. Aksakof seems to have received as gospel; but they could have had nothing like the share in the first production of the work which that gentleman attributes to them. And the suggestion that "the Spiritists have buried those two mediums alive," like the fable which would place Allan Kardec on the staff of the *Univiers*, is too absurd for serious refutation.

M. Aksakof's assertion that "physical manifestations are always contrary to reincarnation" is contradicted by facts. In my own case, particulars relating to my past existences have been given me through several of our best physical mediums; in some cases, not understood by them (as once, by Mr. Home, in trance), in others (as in that of the younger Mrs. Marshall), to their great surprise; and an immense number of other persons could testify to similar experiences. Besides, "John King," as I have pointed out in *Spiritualism* and *Spiritism*, has repeatedly asserted that he lived on this earth in the reigns of Queen Elizabeth and of Charles II.; and his daughter "Katie"

made, you will remember, a similar admission, to Prince Emile de Sayn-Wittgenstein, of having been connected with him in one of his former incarnations. The last number of *The Medium*, also, contains an extremely interesting account of the assertion of his reincarnations by the “materialised” spirit of “Thomas Ronalds;” and this in a group of sitters who do not appear to have been favourably disposed towards the doctrine of the plurality of our terrestrial existences, of which, however, abundant confirmation of a similar character will doubtless be forthcoming as this branch of the art of manifestation becomes generalised among the people of the spirit-world.

As to the complaint that the young French medium, Camille Brédif, now doing good service in Russia, was not mentioned in the *Revue Spirite*, M. Aksakof seems to be unaware of the fact that Camille’s present phase of medianimity, like that of poor Firman, was only developed last year, and as a direct consequence of the visit of Mr. Williams to Paris; previous to that visit the influence which renders “materialisation” possible does not appear to have crossed the Channel, and Camille’s mediumship produced only raps, with the movement of objects at dark *seances*, which cannot be said to have done much towards convincing incredulous inquirers.

Equally unfortunate is M. Aksakof’s assertion that Allan Kardec “ignored” Mr. Home and the manifestations obtained through him; had he read *The Mediums’ Book*, he would have seen that they are alluded to in that work.

M. Aksakof says that Pezzani and Cahagnet upheld the doctrine of reincarnation before Allan Kardec; but why does he allude only to those two? In *The Testimony of the Ages* I have given a list “as long as my arm” of modern writers who have, as “precursors,” prepared the way for the fuller presentation of the law of our successive existences which Allan Kardec was employed to elucidate by showing it, no longer as a mere isolated philosophic idea, but *as part and parcel of the general plan of Providential development for all times, worlds, and reigns*. The special work of Allan Kardec, as he himself defines it, is that of a comparer, collater, compiler; but it nevertheless presents, in its entirety, a *philosophic whole*, which is recognised as new, original, unique by all who have taken the trouble to ascertain for themselves what it really is.

M. Aksakof concludes his article by remarking, very truly, that “it is scarcely necessary to point out that all he has stated does not affect the question of reincarnation considered upon its own merits;” to which admission I add that the momentous issue, raised by the books which I am wearing out my eyes in bringing within reach of the English-speaking world, will eventually be decided, simply and solely, *upon its own merits*, despite all the efforts of its adversaries to displace the question by ignoring the tenor of those books themselves, and substituting for dispassionate examination of their argument wholesale disparagement devoid of proof, and the repetition of unfounded or distorted statements having nothing to do with the question at issue, originally set afloat by envy and jealousy, and which were met by Allan Kardec, during his lifetime, with the magnanimity of silent contempt.

Wimille, Pas de Calais, July 15, 1875

**1875 correspondence about Allan Kardec and Spiritism will continue in the March issue.**

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## **WHAT WAS THE FIRST SPIRITUALIST NEWSPAPER?**

Last month I perused in South Kensington a set of what may be the oldest Spiritualist journal. This is not a straightforward question. We might exclude Univercoelum,<sup>8</sup> launched in 1847, on the grounds that it preceded Hydesville in 1848.

This brings us to “Spiritual Philosopher” launched in Boston in July 1850 which after one volume became “The Spirit World”. Two volumes as TSW appeared, before the editor decided he had subsidised it enough, and it closed.

The scope was wider than Spiritualism, for the editor Laroy Sunderland (sometimes called Leroy) was a noted reformer, with his own take on mesmerism called Pathetism.

The July 1850 issue included many items relevant to the new movement. The editorial invited spirit communications “Welcome, thrice welcome, happy, happy spirits! As you attract us from discord, and error, and evil, and death, we call on you to come”.

There was an update on “The “Spiritual Knockings” which commented on Capron and Barron “Singular Revelations” and described a séance at the home of Dr Griswold, an Episcopal clergyman, on Broadway, as reported in the New York Tribune. Other sources identify Griswold as a former Baptist minister. Under the heading “Conversation with Spirits” Sunderland gave a summary of his own experiences, including his meeting with the Fox sisters at Barnum’s Hotel.

Another note “The Magnet” looks back to his editorship of that mesmeric journal, started in 1842.

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<sup>8</sup> <http://www.answers.com/topic/univercoelum>

Sunderland revealed that he already lecturing on the Spirit World in Philadelphia and (three times a week) in Boston in his Hall. Raps were also taking place in Boston and its environs.

We hope to reprint material from this journal.

L.P.

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## REMINISCENCES OF A REMARKABLE MEDIUM

### **Introductory Note by Psypioneer: -**

Psypioneer's investigation over several issues into the life and experiences of the Everitts,<sup>9</sup> which no doubt has only touched the surface of their many years of service to the early growth of British Spiritualism, has been added to further by the generous donation of numerous issues of '*Psychic Science*' by Roy Candy to the Psypioneer library. Within the pages of the Quarterly Transactions of the 'British College of Psychic Science', founded by James Hewat McKenzie<sup>10</sup> in 1920, we find the following article by H. A. Dallas,<sup>11</sup> '*Reminiscences of a Remarkable Medium*'.<sup>12</sup>

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<sup>9</sup> See Volume 3.1 page 3: - Mr. Mrs Thomas Everitt - <http://woodlandway.org/PDF/PP3.1January07..pdf>  
Also Volume 3.3 page 61: - <http://woodlandway.org/PDF/PP3.3March07..pdf>

<sup>10</sup> See Volume 3.8 page 169: - A Knight Errant of Psychic Science James Hewat McKenzie - <http://woodlandway.org/PDF/PP3.8August07..pdf>

<sup>11</sup> Miss. Helen Alexandria Dallas (1856-1944) was an early British investigator of psychical research. As well as authoring numerous books on this subject she wrote many articles for British journals such as *Light* and *Psychic Science*.

<sup>12</sup> Taken from *Psychic Science* Vol VIII, No 1 April 1929, pages 37-40

**By H. A. DALLAS**

During the latter half of the last century Mrs. Everitt was well known to students of Modern Spiritualism. But each generation has its own gifted mediums and those who were remarkable fifty, or forty, years ago are unknown now to many interested inquirers into the mysteries of Mediumship; more particularly if they have not been in the ranks of professionals, or subjected to scientific investigation.

Mrs. Everitt is briefly referred to in Sir Arthur Conan Doyle's recent "History of Spiritualism from 1870." He writes: "Mrs. Everitt's wonderful mediumship exercised, like that of D. D. Home, without charge, convinced many influential people."(Volume 1, p.174)

She was a friend of Mr. E. Dawson Rogers, who was for many years president of the London Spiritualist Alliance. He introduced me to Mrs. Everitt and also related to me several experiences he had had with her.

The phenomena attending her mediumship were raps, apports, trances, very clear communications by the Direct Voice, and also direct writing. Her medium faculty came unsought, and as a surprise, and was used for the service of others.

One of the incidents which Mr. Dawson Rogers related to me is as follows:-

In August 1871, before his acquaintance with Mr. and Mrs. Everitt had developed into friendship, it suddenly occurred to him (I think he said soon after he awoke) to invite Mrs. Everitt to pay a visit to his family; this he did promptly. The result may be recorded in Mr. Everitt's own works, for it has been printed in a small book, too little known: "The Life and experiences of Edmund Dawson Rogers." Mr. Everitt<sup>13</sup> wrote as follows:-

During a conversation with John Watt, a frequent "Control" of Mrs. Everitt, he said: "Mr. Everitt you must let your wife go into the country; she requires a thorough change, and the society and magnetism of Mr. Rogers' family will do her good." This struck me as very curious, for Mr. Rogers' family were comparatively strangers to us, and I therefore mentioned some three or four other families where I knew she would receive a hearty welcome-all of which John said would not do so well: "But, I said, I cannot write to Mr. Rogers and ask him to let my wife come and stay with his family," but John replied: "That has all been arranged with Mr. and Mrs. Rogers on our side. They are quite willing and will be delighted to receive your wife as their guest." Now imagine my astonishment when, on the delivery of the first post the next morning, a letter came from Mr. Rogers with a pressing invitation for my wife to go and spend a few weeks with them."

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<sup>13</sup> Thomas Everitt was president of the Marylebone Spiritualist Association (MSA) for 16 years. See: - *The Story of the MSA its Work & Workers 1872 – 1928* - Volume 2.12 - <http://woodlandway.org/PDF/PP2.12December06..pdf>

Was it during sleep that this matter was "arranged"? It seems not improbable; "John Watt," at least, taught Mrs. Everitt to believe that friends on this side and on that side of the Veil hold communion during sleep; if this is so we have a clue to the experience which many persons have had of awaking with a clearer mind on problems that have been perplexing.

Mr. Morel<sup>14</sup> Theobald gave the following account of his first experience of "Direct Writing" in Mrs. Everitt's presence, in a book now out of print, called "Spirit Workers in the Home Circle."

"I was silent; and thinking with some degree of perplexity of what had occurred, and how real and near the spirit world is, when we heard rapid but slight tapping on paper, similar to the click of an electric needle, or the dropping of water. Mr. Everitt said: 'That's some direct Spirit writing'-and counted one, two, three, when pencil and paper dropped on the centre of the table. When a light was struck, we found the following message, written apparently within five seconds -a physical impossibility for us -which we preserve as a precious gift from the Spirit World:

"You seem to be puzzled at our close proximity, but as regards your Spirits you are living in our world. You only require your material body to move with in this your material world. Remove your atmosphere, you are then present with us; by giving us the conditions we are joined with you-in fact we make a part of yourselves.

"We influence you to do and say things that you believe are from your interior selves. By-and-by we shall be able to make ourselves visible to you, so that we form part of your family. You are now the medium of Earth and Heaven."

Mr. Theobald's comment on this writing is as follows:

"We have had many hundreds of direct Spirit Writings since then, and many much more remarkable; but the sensation which accompanied this will never be forgotten. As regards the paper itself, it had been previously marked and placed in the centre of the table, round which we were all sitting, with a pencil on the top of it. I saw it there when I turned off the gas. As soon as the paper was whipped up (as it seemed) into the air first in front of me, my brain felt for the moment in a most extraordinary state of ferment - quite indescribable -which state usually accompanies the process of these direct writings, when I am present. This first time I was dazed; it was a new sensation; but one I recognise, and which when it occurs, induces us to search for some writing." (*ibid*, pp. 51, 52).

What was the connexion between Mr. Theobald's mental forces and the production of the writing?

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<sup>14</sup> Normally spelt Morell, an excellent reference to the Theobald family is *The Darkened Room* by Alex Owen, Virago Press Limited 1989 Ed.

This is a problem which cannot at present be solved; but as he was himself gifted with the mediumistic faculties it seems as if he contributed to the result, unintentionally, and in some way quite inexplicable at present. It would be worth while to investigate this aspect of the matter by making careful observations when the Direct Writing is produced as to the sensations not only of the medium but of the sitters.

Having heard often of Mrs. Everitt's remarkable mediumship, I was glad to have the opportunity of calling upon her in her home. She showed me some sheets of direct writing which dealt with early Church History, and she told me that when these were produced the "controls" themselves selected their circle of sitters, and among them were included some who were students of Church History. Why this was so she did not know, she suggested that perhaps this enabled the writers to get into rapport with spirits who were acquainted with Church History; this was a mere guess. It may be that the minds of the sitters were drawn upon, that also is a guess; the problem remains unsolved. The lines of writing were quite straight, about a quarter of an inch apart, and the margin on the left side of the paper was as exact and even as if it had been done on a typewriter. Mr. Rogers said that in his presence as many as nine hundred words were written in six seconds, and that on one occasion the writing filled the whole of a quarto sheet which had been previously initialled. I saw one sheet of this direct writing had been initialled by Mr. Edward Bennett, who was at that time Secretary of the Society for Psychological Research. These statements do not of course, carry evidential value for those who believe such phenomena to be impossible, but those who, on other grounds are convinced that these extraordinary phenomena occur, will be interested in the testimony of honest and intelligent witnesses.

It must be borne in mind that Mrs. Everitt made only one condition when giving her services, namely that they should be for the benefit of those who work for the cause; she made no charge whatsoever.

At one time she used to go into trance, but she wished to be conscious of what occurred, therefore in her later years she was not entranced; when she was entranced she sometimes remembered the environment she had been in during her unconsciousness of earthly surroundings; but she told me that this made her feel she did not want to come back, and she began to grow discontented with life on earth, after this the memory of the other condition was withdrawn from her.

On one occasion she described the house of a friend in a distant land which she had never seen; this was sent to her friend who replied that it was so correct that it might have been the description of an eye witness.

In reply to a question which I put to her, Mrs. Everitt said: "They tell us that Truth is light." This should help us to understand what is meant when some unhappy communicators tell us that they are "in the dark."

One of those who spoke by the direct voice in Mrs. Everitt's presence was a child spirit, called "Zippy." He said that he was an Indian spirit; when he first tried to speak through her, his English was very imperfect. Her usual "control," "John Watt," seems to have interested himself in teaching this child spirit of a primitive race.

Mrs. Everitt gave me an account of a curious occurrence which happened when Professor Sidgwick paid her a visit.

Zippy was talking with the "direct voice." Mrs. Everitt was conscious and could hear him. Those who have heard Prof. Sidgwick speak will remember that he often had a painful stammer. On this occasion Professor Sidgwick spoke to "Zippy" and asked him how he was able to make his voice heard, the Voice replied that he used Mrs. Everitt's breath. "Can you use other peoples' breath"? asked the Professor, "Could you use mine?" Zippy replied that he did not know; but presently he heard Zippy's voice talking and stammering. Mrs. Everitt thought the child spirit had done it for fun and she exclaimed: "Shame, Zippy!" "He called me to him," said the Voice. "I did not know what would occur." Evidently the imitation of Professor Sidgwick's stammer was quite unintentional.

During my visit, whilst Mr. Everitt was telling me that some of the direct writings they had received dealt with the attributes of God, His power and His love, I heard in a corner of the room some yards away, some rather heavy thuds on the floor. "Are you there friends?" said Mr. Everitt. The knocks continued but no message was given.

At a later date when I was having tea at Mr. Dawson Rogers' house, Mrs. Everitt being also present, I heard raps on the table. I asked that the raps might be made on my side of the table under my plate; this was done, at least the sound seemed to me to come from that direction, the object of these signals seemed to me merely to indicate the presence of unseen visitors.

The Everitts told me they had met many interesting people who visited them through interest in her wonderful gifts, among others, John Ruskin, and the French painter, Tissot.

Her wonderful powers do not seem to have drained her vitality, for she lived to old age. She was not what would be called a very educated woman and the philosophic discourses of "John Watt" were, Mr. Rogers said, of a kind she would normally have been incapable of producing.

One piece of writing, produced "direct" was in Latin; the first translation was given by automatic writing and the Everitts were told that this was not very exact -another translation was then given by the "direct voice," which Mr. Everitt told me he believed was correct.

It is now nearly a quarter of a century since I paid this visit to the Everitts, but I made a record of it afterwards and I have had this before me to refresh my memory whilst writing these reminiscences.

# A PIONEER AUSTRALIAN SPIRITUALIST



**Mr. W. H. Terry**

## **[Introductory Note by Psypioneer: -**

William Terry was born in London in 1836, and emigrated to Melbourne, Australia in 1857. The biographical article below is taken from the Boston weekly Journal, 'Banner of Light'<sup>15</sup> then, often referred to as simply 'The Banner'. Psypioneer purchased this copy specifically for the front page story of the life of Wm Terry, only to find that it was a three part feature in issues dated 2<sup>nd</sup>, 9<sup>th</sup>, and 16<sup>th</sup> Jan 1897 our issue<sup>16</sup> is the middle one.

Nineteenth Century Miracles<sup>17</sup> on page 230 publishes an edited account of the life of Terry by his biographer Hudson Tuttle, inevitably some of the Banner article is covered by Tuttle, but the important part Mr. Stowe played is not mentioned in the quotes.

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<sup>15</sup> *Banner of Light. An Exponent of the Spiritual Philosophy of the Nineteenth Century.* In the March issue, Psypioneer will publish the early story of the Banner of Light.

<sup>16</sup> Vol. 80 number 19, in 1897 the cost of the paper was \$2.00 per Annum postage free, edited by John W. Day. The Banner of Light Publishing Company office was also a bookstore, located at 9, Bosworth Street, corner of Province Street, Boston, Mass., where a complete assortment of books could be purchased by the general public or wholesale.

<sup>17</sup> *Nineteenth Century Miracles* by Emma Hardinge Britten, published by William Britten 1883.

*Banner of Light Boston Saturday, January 9, 1897: -*

.....Mr. Terry very soon developed as a writing medium, and many remarkable statements and facts unknown to him until afterwards verified, were given. Like all who first grasp the great fact of spiritual communication, Mr. Terry was enthusiastic in his desire to make known to others the knowledge he had obtained, and so, unfortunately, many and various were the people admitted to the sittings of the circle. The consequence was that conditions became adverse to orderly control, and a very undesirable spirit obtained the mastership of his hand. This spirit gave all the details of his life and death, saying he had been hanged, giving his name, date, and circumstances. How to get rid of this spirit was the trouble. He would not go, and interrupted all efforts of other spirits to control. Mr. Terry had heard that if a gross spirit were solemnly commanded in the name of God to depart, that he would have to go, so one day he did thus solemnly command the departure of his obsessor. Then he took his pencil in hand, confidently expecting a rational communication from a higher intelligence, but hardly had his hand touched the paper before it was powerfully seized, and in bold letters was written "*Go to hell!*" This was so startling and so shockingly unsatisfactory that he resolved to cease sitting, and, for twelve months, made little further effort at mediumistic development by writing.

The above trouble was the last of Mr. Terry's disorderly controls, for, when next he sought communication, he was enabled to develop a system of intelligent *rapport* with a medical spirit interested still in healing the diseases of humanity, and this control has been his sole and constant guide ever since. The success of his diagnosis and treatment of diseases spread from relatives to friends, and then to friends' friends, until all his leisure time and many business hours were thus occupied, and he felt he must stop or be driven out of business. His spirit-guides advised giving up his business and devoting himself entirely to medical-mediumship, promising him their support and God's blessing. This was, however, too serious a step to be hastily taken.

However, in 1870, this step was taken. A shop in Russell street, Melbourne, had been rented, stocked with second-hand books, and with all the many books and pamphlets on Spiritualism, Mesmerism, and kindred subjects America had already produced, under the charge of Mr. Terry, Sr., and over this shop Mr. Terry had a room for himself for the reception of patients and inquirers. Thus was founded what has since proved to be the central fountain for the dissemination of spiritual truth over the whole of Australasia and New Zealand. Mr. Terry, Sr., like his son, had eagerly accepted the new truths first made known to them by Judge Edmonds's work, and delighted in disseminating a knowledge of the facts and philosophy of Spiritualism. The diagnosing business increased rapidly; letters and locks of hair flowed in from the sick and ailing in all parts of the country. So accurate was the diagnosis. and so successful the herbal remedies prescribed by the spirit-control, that the good news spread with such amazing rapidity that. Mr. Terry found it impossible to deal with it, therefore he passed over numbers of cases to his friend, Mr. G. A. Stows, a young man who had been employed by him in his previous business, and who had,

through Mr. Terry been induced to investigate the Spiritual Phenomena, and who was developing exceedingly reliable mediumship and clairvoyance. Mr. Stowe was placed in charge of the drug department, the business of which increased so rapidly and to such an extent that it is now the central depot of Australia for obtaining botanic medicines. Thus was the promise of the spirits fulfilled that neither regret nor loss would follow Mr. Terry's dedication of himself to the cause of Truth. The medical diagnoses attracted, much attention, for such a fact was new to the community. Those who were benefited naturally desired to know something of the power. Thus Spiritualism was brought under their notice. At the shop below books could be bought or loaned, and the demand for the literature of the subject became considerable. Inquirers of all degrees of education and standing visited the depot and correspondence flowed in from all parts of the world. Not only was the daytime of both Mr. Terry and Mr. Stowe thus fully occupied, but the evenings as well, when in private homes they initiated beginners in the conduct of circles giving them counsel and advice from their own experience.

It was about this date that the two propagandists called a meeting of inquirers, which led to the formation of the Victorian Association of Progressive Spiritualists—the first spiritual organization south of the equator. For a few years this society was eminently successful, and several popular mediums were introduced to Australian audiences under its auspices.

In 1872 Mr. Terry founded the Melbourne Progressive Lyceum on the lines laid down by A. J. Davis. In this institution he held office for fourteen years, and is now a Trustee. The Lyceum has been always popular, and, during the twenty-four years of its existence, has done much good work. It is still well attended.

### **THE HARBINGER OF LIGHT**

On the first day of September, 1870, Mr. Terry issued the initial copy of the *Harbinger of Light*. Ever since, for twenty-six years has this high class paper, devoted entirely to the diffusion of spiritual truth, regularly appeared on the first day of the month, under his editorship. "It was started," writes Mr. Terry, in a leading article commemorating the twenty fifth year of its issue, "at the instigation of the spiritworld, and we believe has been sustained largely from that source; for, with the multifarious duties that have occupied our time, we have not been so positioned as to carry it forward on ordinary commercial principles. Editing, publishing, and offering facilities for those who wanted it to get it, is all we have attempted to do. Under these circumstances it is a wonder that it has stood so long; but encouragement from the spirit-side, and frequent acknowledgments of benefit derived by readers on the mundane plane, have helped to sustain our labors, and induced us to press on. It may be interesting to some of our readers to know the circumstances under which the paper was started.

They are as follows: Early in 1870 the writer was visiting a gentleman whose wife had, whilst under magnetic treatment for disease, developed clairvoyant powers. At the

husband's suggestion she was magnetized, and, whilst in the clairvoyant state, described a spirit-form of commanding presence, and surrounded by a halo of light, holding in his hand a scroll. This he unrolled, and she read on it, "Harbinger of Light," and, underneath, the motto. 'Dawn Approaches; Error is passing away; Man, arising, shall hail the day!' Under this, again, she saw columns of print, and, turning to the magnetizer, she said, 'It is a newspaper, and you are to write it.' He expressed his incredulity, as he had no literary experience, nor adequate scholastic education. 'Nevertheless,' said the seeress, 'you *have to write it!*'

We thought the matter over, but could not bring ourselves to take any initiative steps, and were quite relieved when a month or two later, Mr. B. S. Nayler<sup>18</sup> started *The Glow-Worm* in the interest of Spiritualism; but when, after five months, that journal was discontinued, and the message was reiterated, we began to think seriously on the subject-tire result being the starting of *The Harbinger* in September, 1870. It was up hill work in those days."

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<sup>18</sup> See Volume 1. 18 page 225: - <http://www.woodlandway.org/PDF/18.PSYPIONEERFoundedbyLesliePrice.pdf>

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*'Magical Spiritualism - a warning address given in 1878 to mark thirty years of Modern Spiritualism'*, Andrew Jackson Davis. Published May 2000 by Psychic Pioneer Publications, this is a small booklet 7pp £2.00 incl. U.K., postage (please add 20% for airmail).

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*'Occultism and Spiritualism - a book review by, Stainton Moses originally published under the pseudonym M.A. (Oxon). Published 1999 by Psychic Pioneer Publications, this is a small booklet 10pp £2.50 Inc U.K., postage (please add 20% for airmail).*

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