

PSYPIONEER

Founded by Leslie Price

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The Marylebone Spiritualist Association

'The Marylebone Spiritualist Association' (M.S.A.) London, was founded in 1872 being one of the earliest societies in London. On March 4th 1955 a contract was signed (72-year-lease at a cost of £24,500 (1)) for new premises situated at 33, Belgrave Square, London. S.W.1X 8QB. On February 24th, 1960 the M.S.A., changed its name to the 'Spiritualist Association of Great Britain' (S.A.G.B.) see for details: <http://www.sagb.org.uk/>.

The main item in this issue of *Psypioneer* is the full text of the 25 paged booklet '*The Story of the Marylebone Spiritualist Association, Its Works & Workers*', by Leigh Hunt which begins overleaf.

**THE STORY OF THE
MARYLEBONE SPIRITUALIST
ASSOCIATION,
ITS WORK & WORKERS.
(1872—1928.)**

**BY
LEIGH HUNT.**
(Past President)

PRICE: ONE SHILLING.

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INTRODUCTION

When it was suggested that the Association should publish a short narrative of its activities during the past 56 years, the Council naturally turned to Mr. Leigh Hunt, a Past President, than whom no one could have written with more intimate knowledge of the facts.

With his usual willingness to serve the Association of which he and Mrs. Leigh Hunt have been almost life-long supporters, he has freely and generously given unstinted labour to fulfil the commission. Once more he has earned our grateful thanks, and no other reward was either expected or desired.

It was manifestly impossible, in the short space available, even to enumerate more than a few of the devoted and unselfish workers of the past whose efforts laid the foundations upon which the Association has been built. To have attempted to do so would have involved a lengthy chronicle not likely to have been of interest to present-day readers.

In the earlier years when, more than once, the flag of Marylebone was only kept flying by a small family group, and when no one else could be found to conduct the Sunday services, carry on the secretarial work and even act as printers (unpaid), the same faithful few, relying on Spirit guidance, carried on; but at what expense and personal fatigues such service was given, Mr. Leigh Hunt could no doubt have told us much more than he has done.

Such courage and determination deserved to succeed as indeed it has done. Mr. Leigh Hunt and those pioneer workers with whom he was connected now have the satisfaction of seeing the Association for which they have laboured so long more than ever firmly established, with a large and continually increasing membership.

This growing membership, however, calls for more workers, more mediums and ever more service in the cause of Spirit against materialism and indifference. It is with the hope that it will stimulate fresh volunteers to come forward and bear a hand in the work that the Council commends this narrative to its readers.

August, 1928.

FOREWORD

On my way home from a Sunday evening meeting at Aeolian Hall in the early part of this year (1928), my mind was filled with memories of the old days of the Marylebone Association: the troubles and trials its pioneers had to encounter and overcome, the many "ups and downs," the bitter opposition and prejudice arising from the colossal ignorance of psychic matters, so prevalent in those early years. And then my thoughts suddenly reverted to the meeting I had just left. Over five hundred people present, an eloquent address followed by some remarkable clairvoyance; a service well conducted throughout; an atmosphere of goodwill everywhere apparent. "Surely," said I to myself, "here are the very elements of what Mr. Hannen Swaffer would call a good `story.' "

I thought no more about it at the time, but at the meeting on the following Sunday Mr. F. W. Hawken, the present Honorary Secretary, intimated to me that that story was required. "Would I write it? The Council hoped I would," etc. In a moment of enthusiasm I consented, and then when thinking it over-I repented, for such a story is worthy of a better pen than mine. But, on further consideration, I did not voice my repentance, as I am acquainted with the history of the Association more intimately, perhaps, than anyone else can be, for it was started in my home at the suggestion of my father, Mr. C. I. Hunt.

So, soliciting my readers' goodwill in forgiving the shortcomings of a writer whose task, although a happy one, has been rendered not a little embarrassing by the almost imperative necessity of writing frequently in the first person singular, I venture to endeavour to place upon record

THE STORY OF THE MARYLEBONE ASSOCIATION

On February 7th, 1872, about a dozen friends met together at 16. David Street, Marylebone (on the site of which now stands Portman Mansions), and discussed the question of forming a Spiritualistic Society. It was then decided that a few informal meetings be arranged, and one of these took place at Mr. James Burns's Progressive Library, 15, Southampton Row, W.C. Mr. Burns, Editor of *The Medium and Daybreak* (a spiritualistic journal long since defunct) and others, spoke at this meeting. Further

meetings were held at the Hall of Progress, Church Street, Marylebone. But it was not until July 10th of the same year that the Marylebone Association came into being as an organised body. My father had been doing most of the clerical and other work entailed during the period between February 7th and July 10th, but from the latter date the following officers were appointed: -President: Mr. W. Cowper; Hon. Treasurer: Mr. C. I. Hunt; Hon. Secretary: Mr. C. White; and Hon. Librarian Mr. W. Maynard.

Meetings were held during the next few years at various halls. Sometimes the Association went as far as Notting Hill before being able to find a meeting place, for opposition was met with everywhere, especially from proprietors of halls, etc.-this `thing' called Spiritualism was taboo to so many folk in those days! So great was the prejudice then existing that even the name of the Association had to be changed (unofficially, of course) at times, so that a hall might be hired. (It was for a considerable period known as "The Spiritual Evidence Society.") One day, however-it was in 1879-after a long period of uphill work and intermittent and oft-times noisy meetings,

QUEBEC HALL, GREAT QUEBEC STREET, MARYLEBONE,

was obtained, and here took place many quite notable meetings, and some remarkable seances with several then well-known physical mediums, including Mr. Cecil Husk, Mr. and Mrs. Frank Herne and Mr. Charles Williams.

Mr. William Towns, the celebrated water-diviner of after years, was conspicuously successful at this hall as a clairvoyant and psychometrist. He was also a good physical medium, and did much other useful propaganda work.

Despite the many troubles and other set-backs-the Materialists on the one hand and bigoted Churchmen on the other had both to be put up with, and at times tackled in a very real sense of that word-the work went steadily on. The year 1886, however, found the Association depleted in numbers; Quebec Hall had to be vacated, money was scarce and the workers few. Nevertheless, encouraged by our unseen friends, my father and one or two other members did not despair, and during the next few years, meetings were held in a carpenter's workshop in Harcourt Street, Marylebone. (This place had to be more or less cleared for each meeting, and an audience of forty was a `crowded house!') In 1889 there was still a lack of active workers and the membership roll had only about 30 names upon it. "What can be done?" said my father to the few workers assembled at tea at his residence, one afternoon. At the suggestion of the ladies then present, (Mrs. Bell, Mrs. Brinkley, and my mother) a tea meeting was arranged, and an encouraging gathering resulted. More tea meetings, etc., took place, and the good work began to progress again. Tea meetings were popular in those days!

It is necessary here to state that during the early years of the Association the names of several friends who spoke from its platform, and who occupied prominent posts as workers, are not mentioned in my father's diaries (from which books I have obtained much needed information). From personal knowledge, I can say that such names were often left unrecorded by the special desire of those concerned, for, to be then known as a

Spiritualist was to risk one's business, as well as social, position. Even notes of proceedings in Committee, etc., of those times were not kept for any period beyond what was absolutely necessary. But from 1890 things were a little better in this respect.

Then came upon the scene those great friends of the Cause, Mr. and Mrs. Thomas Everitt.

The remarkable mediumship of Mrs. Everitt, who so fully and freely gave numerous seances to very many inquirers, brought a great acquisition of new members. Mr. W. T. Cooper, whose advent as a worker dates from this time (1890), now joined with Mr. and Mrs. Everitt and other friends, with the result that the movement in Marylebone was placed upon an established footing, and its successful progress was more than ever apparent.

Mr. Charles White having retired from the post of Hon. Secretary-in 1891, Mr. W. T. Cooper took up the work temporarily in this connection. Shortly afterwards I was elected to that office, and I look back upon the thirteen years which followed with feelings of great satisfaction that I was privileged to work throughout that time as Hon. Secretary, with Mr. Everitt as President, Mr. W. T. Cooper (who was then Vice-President), and the many other workers who so nobly and unflinchingly supported the Association during those years. Indeed, I now more than ever realise that during my thirty years of active work in the Association, my lot was cast in happy places in being associated with so many splendid workers. But to continue:-

In November, 1891, a place which had formerly been a Police Court, and which was at the rear of a shop in High Street, Marylebone, was obtained. After several weeks-day and night-spent in refitting and redecorating (Mr. Cooper and his son, Harry, did most of the work), this Hall was opened by Miss Florence Marryat, the well-known novelist. The occasion is for ever stamped upon the memories of those present on that Sunday evening (December 20th, 1891). The Hall was crowded, the enthusiasm was great, and Miss Marryat's eloquent address held the audience enthralled throughout. She took for her text the words from the 55th Chapter of Isaiah: "Ho! Everyone that thirsteth," and for nearly an hour her hearers were treated to an exposition of Spiritualism which left a deep and lasting impression upon their minds. It was a splendid example of the propaganda spirit which was so marked in all the utterances of this great worker for Spiritualism.

The Association had now made another decided step forward towards that success which had been so repeatedly prophesied by its unseen helpers.

The recorder must here be briefer than he wishes; many are the incidents that could be recalled which would serve to convey to the reader some idea of the circumstances in which the work had to be carried on for the next three years at the Hall in High Street. But if this were done, it is felt that continuity of the history might suffer, and so, relegating some of these incidents to the closing pages of this `story,' I will now carry my readers to the year 1894 when

CAVENDISH ROOMS, 51, MORTIMER STREET, W. were hired.

Thanks largely to an anonymous donor of fifty pounds, this commodious meeting place was secured, and on Sunday evening, September 30th, 1894, the world-famous Spiritualist Mrs. Emma Hardinge Britten, delivered the opening address. The Hall was so crowded that there was scarcely room enough left for Mrs. Britten on the platform. Her address on the progress of Modern Spiritualism was one of great merit and interest, although she was then a lady much advanced in years.

The Association now entered upon a long period of activity and usefulness. Meetings were held every Sunday evening in the main Hall, and, during the week, in the room beneath, whereat several social gatherings also took place. The best speakers and mediums from town and country were obtained, membership increased, and, despite the rancour shewn by certain sections of the Press and Public, the careful management by the Council, and the co-operation of members and friends resulted in the Association obtaining a position which placed it on a footing with the most successful Spiritualist societies then existent. Indeed, it is not too much to say that the Marylebone Association can look back upon the seventeen years' tenancy of Cavendish Rooms as the period when its work was so consolidated and enhanced that it came to rank as one of the most prominent centres of activity in the whole movement of Spiritualism—a position which has ever since been so worthily maintained.

It was during-the occupancy of Cavendish Rooms that the Association was registered under the Companies Acts, as a Limited Company-Limited by Guarantee, and not having a Capital divided into Shares, therefore not as a profit-making concern. By this registration the Association became recognised by Law as a corporate body. Anyone acquainted with such matters will realise the amount of work which this registration entailed.

In 1912 Cavendish Rooms had to be vacated, as the premises were shortly coming down to make room for the offices, etc., which now occupy this site. The Sunday meetings were therefore transferred to Shearn's Restaurant, Tottenham Court Road, for just over a year, and week-night meetings to Percy Hall, Percy Street, W. After this, for another year, the Association found an abiding place at The Arts Centre, Mortimer Street, W. (now known as Mortimer Halls), where both Sunday and week-night meetings were held. Additional week-night meetings took place at this time in a basement room in Mortimer Street, W., and the Delphic Club, then in Jermyn Street, W., was also hired for meetings as opportunities offered.

In 1914, Steinway Hall was engaged for the Sunday Evening meetings, but after a year of successful work, the people holding Sunday morning meetings there required it for evening meetings as well, so once again "fresh woods and pastures new" had to be sought.

A Hall in the neighbourhood of Paddington Street, W., became the next place of meeting, but a clergyman connected with the people from whom the hall was hired,

arrived just before the third meeting (on October 17th, 1915) and, acting in a decidedly vehement and precipitate manner, prohibited this and any subsequent meetings of the Association from being held at this Hall! Mr. Robert King, who was to have been the speaker for that evening, will doubtless remember this lively episode; certainly the workers then present will not easily forget it! Thereby hangs a tale which the then Honorary Secretary, perhaps, could best tell, but this record must leave it at that.

The situation thus created caused a break in the holding of consecutive Sunday meetings of the Association—a thing which had not happened for many years; it was, however, of short duration, for a fortnight later (October 31st) the Sunday meetings were resumed—this time at a Hall at 77, New Oxford Street, where week-night meetings had already been held.

The work was now getting more than ever difficult; it was War time, helpers were few and anxieties many, but the splendid efforts of the Honorary Secretary (he does not wish his name recorded), coupled with those of other zealous supporters, brought satisfactory results. After a year's labour at 77, New Oxford Street, Steinway Hall was once again obtained for Sunday meetings, and on November 5th, 1916, the Services were resumed there, a memorable address by the inspirers of Mr. J. J. Morse marking the opening meeting.

For five more years the Association continued its Sunday meetings at this Hall—years marked by a steady increase in all branches of the work.

During this period week-night meetings were held at Denison House, Vauxhall Bridge Road, and one or two other places, but rooms were subsequently procured at Nos. 4 and 5, Tavistock Square, whereat the ever-increasing official and clerical work of the Association is now carried on, and where an excellent Institute and Library for members is already well established. The week-night meetings, seances, etc., in fact all the various activities except the Sunday meetings, are held at this address, which is the Registered Office of the Association.

After the five years' work at Steinway Hall already referred to, a great forward move was made; the Aeolian Hall, New Bond Street, was taken for the Sunday services, and on September 25th, 1921, the first meeting at this central and well-appointed Hall was held. Mrs. M. H. Wallis was the speaker and an impressive discourse was delivered by this distinguished inspirational medium. From that date up to the present time the meetings have continued with unabating success. The best speakers and mediums available are engaged for the platform and a splendid company of honorary workers are always at hand to carry out the manifold duties entailed, with the result that the popularity of these meetings has so increased that scarcely a Sunday passes without this commodious Hall being filled to its utmost capacity.

On the death of Mr. W. T. Cooper in January, 1920, I was elected President, but retired through ill-health in the following July, after which Mr. George Craze became President. Mr. Craze had already done yeoman service as Honorary Secretary for

upwards of three years. Like former secretaries he was happy in having some most efficient co-workers; his wife, Mrs. Alice Craze, to whom special reference is made elsewhere in this record, was one of these. Mr. Edwin Haviland will long be remembered as amongst the ablest and most enthusiastic workers at this time. Mr. Haviland passed away in January, 1920, as did also Mr. A. Clegg, who was organist at the Steinway Hall meetings.

Mr. Clegg was succeeded by Captain F. C. E. Dimmick as organist, who, in addition to much other work for the Association, has accomplished the difficult task of compiling a Hymn Book, *Carols of Spiritual Life*, which is now in regular use at the services of the Association at Aeolian Hall, and is also used by kindred societies. Added to this work, Captain Dimmick has also compiled Musical Settings to these hymns (several of which are his own composition), and thus has completed a most able and meritorious effort that has met with the full measure of appreciation it so eminently deserves.

As President, Mr. Craze added to his self-denying labours that efficient service which has done so much to promote the success of the work during recent years. His ability skewed itself not only on the platform, but in the general government of the Association.

He concluded his first term of office as President in 1924, (the President is now elected for a term of three years). In the following year Mrs. Alice Craze was elected President, but, on account of her severe illness, was seldom able to officiate. Mr. Craze officiated on her behalf. On the death of Mrs. Craze, Mr. Craze was unanimously elected President for a further term of three years. Surely the best tribute to his able leadership is the fact that throughout his two terms of office, the increasing success of the Association in every branch of its work, was most marked.

And now (May, 1928) Mr. Tom Groom, who succeeds Mr. Craze as President, brings to that office an experience of many years of active public work, and, as an ardent Spiritualist, he enjoys the confidence and comradeship of all with whom he is associated.

During the first years of Mr. Craze's presidency, Mr. Fred Brittain was Honorary Secretary. Mr. Brittain brought to his work an experience of the Spiritualist movement which enabled him not only to discharge the special duties of his office in a most efficient manner, but also earned for him the grateful appreciation of all friends for his ever-ready advice and assistance.

It was during Mr. Brittain's time as Hon. Secretary that the Institute at 4 and 5, Tavistock Square, became firmly established. The promoter of the Institute was Mrs. Alice Craze. Enthusiastic support and assistance were given to Mrs. Craze in this new venture, by her husband and the many workers concerned, amongst whom were Mrs. Fisher, Mr. and Mrs. Brittain and Mr. and Mrs. Waller (Mr. Waller was a Vice-President of the Association.)

It is particularly worthy of note that the M.S.A. is the parent of many other societies, both within the Metropolis, the environs of London, and also farther afield. Marylebone

members who from time to time have removed to other parts, have in several instances, started societies in their particular districts, and some of these organisations are now powers in the Spiritualistic world.

The Association now occupies the proud position of not only being one of the oldest societies in Great Britain, but also one of the best known.

Visitors from the Continent, from our dominions overseas, indeed from most parts of the globe, have rendered service from its platforms. And stalwarts of Spiritualism, such as Dr. J. M. Peebles, Mrs. Cora L. V. Richmond, Mr. W. J. Colville, Dr. Ellis Powell, etc., not to mention the many other distinguished Spiritualists of our own country, have spoken at the meetings in times past. Coming to the present day, such names as those of the Duchess of Hamilton and Brandon, Miss Lind-af-Hageby, Sir Arthur Conan Doyle (who is an Honorary Vice-President of the Association), the Reverend G. Vale Owen, Mr. Hannen Swaffer and Mr. Ernest Hunt, will readily occur to readers of this record as being amongst the many prominent Spiritualists who deliver addresses at Aeolian Hall from time to time.

I venture here to express the hope that every reader who is not already a supporter of the M.S.A. will speedily become one and thus help on the good work which has been so remarkably sustained and furthered for upwards of half a century.

With what satisfaction must the workers of the past look upon the fruits of their labours, and with what increasing thankfulness can the workers of the present time look upon the continued success of their untiring and unselfish efforts to promote the truths they love so well.

It is felt that no record of this kind would be in any way complete without special mention being made of at least a few of the most conspicuous workers who in times past toiled so unremittingly for the welfare of Spiritualism in Marylebone. Any attempt at an exhaustive treatment of this portion of the story is impossible, but the following are amongst the many workers who have 'made history' by their successful efforts to promote what was in their time a most unpopular cause, a cause which called for, and received at their hands, a plenitude of self-denying work of which any cause might well be proud.

The transition to the higher life of MR. THOMAS EVERITT on August 5th, 1905 (aged 81), removed from the ranks of Spiritualism one of the greatest of its many supporters, and the Marylebone Association-then at Cavendish Rooms will ever remember his splendid work during the sixteen years he was President. Although well advanced in years, Mr. Everitt was active in every branch of the work. He not only presided at all meetings, carrying out in full the duties of his office, but, assisted by the remarkable mediumship of Mrs. Everitt, he was the means by which the Association was enabled to obtain the support of many people whose services in the social as well as the

religious sections of the work were of the greatest benefit at the time, and the financial side correspondingly benefitted. Mrs. Everitt gave innumerable seances with Mr. Everitt as leader, and from these came very many converts to Spiritualism who became members of the Marylebone Association, and who from time to time augmented the funds by donations which `saved the situation' when money was short and liabilities were many. [The present writer attended over a hundred seances with Mrs. Everitt, who always gave her services. without fee or recompense, and he can testify that in an experience extending over forty years, he has never witnessed more astounding and convincing phenomena than those which occurred in the presence of this lady.]

MR. W. T. COOPER followed Mr. Everitt as President after being Senior Vice-President throughout Mr. Everitt's term of office. Such work as Mr. Cooper's, no pen-least of all my own-could record in any adequate fashion. As President he was the life and soul of the Association. He took an active part in all the work with an ability and self-effacement which won for him the admiration and friendship of his fellow-workers, and the respect of all with whom he came into contact. He was President for fifteen years.

Mr. W. T. Cooper kept practically open house at his residence for members and friends of the Association for over twenty years. The official work was there carried on; there also a well-trained choir, with Mrs. C. Amy Cooper as choirmistress, met weekly for several years, and numbers of seances were held there. Mr. Cooper's wonderful work in these directions alone went far in placing the cause in Marylebone upon a sound financial as well as social basis throughout this long period.

MRS. LEIGH HUNT (daughter of Mr. W. T. Cooper) held the post of Librarian for eighteen years. The recorder must here be excused from fully expressing his estimation of Mrs. Hunt's work-it is embarrassing enough to have to `personalise,' as he has been bound to do, in endeavouring to present a faithful record of the progress of Spiritualism in Marylebone-but it is necessary to say that Mrs. Hunt not only won the admiration of all concerned by her official work, but, by her other efforts, gained very many adherents to the Cause she served (and is still serving) so well.

MR. STANLEY J. WATTS followed myself as Hon. Secretary in 1901, and for eight years he laboured with unceasing success in this capacity. He was ably assisted by his wife, Mrs. R. E. M. Watts, and the good work accomplished by these friends of the Cause is still fresh in the memory of many Spiritualists. Mr. and Mrs. Watts took over the proprietorship of Florence House Hotel, Osnaburgh Street, N.W., from Mr. and Mrs. Morse in 1902, and both there, and afterwards at Hunstanton House, Endsleigh Gardens, W.C., they were the means of giving many an impetus to the work in Marylebone.

The work of MR. W. H. LORD as Hon. Treasurer during the latter part of Mr. Cooper's Presidency was most conspicuous, not only for the marked business ability shewn by him, but also by his earnestness of purpose.

MR. GEORGE SPRIGGS, who passed to spirit life in 1912, and whose remarkable mediumship forms part of the history of Modern Spiritualism, was an enthusiastic worker

for the Association for many years. As Vice-President he assisted in conducting the meetings at Cavendish Rooms. His work under the guidance of his spirit doctor (Dr. Jenkins) was alone of very great value to Marylebone friends, as it was to all who, from near and far, sought his aid, which was always freely given. His brother, MR. FRED SPRIGGS, also assisted as Vice-President for several years.

Miss ROWAN VINCENT'S work for Marylebone was as able as it was welcome. Her mediumistic gifts were ever at the call of the Association, and for several years she gave addresses and clairvoyance at Cavendish Rooms without fee or recompense.

MR., MRS. and Miss FLORENCE MORSE also did excellent service for Marylebone Spiritualism in its earlier years. The addresses given through the late Mr. J. J. Morse at Cavendish Rooms and Steinway Hall rank high amongst the most brilliant and useful discourses ever given from a Spiritualist platform-I had almost written from any platform, for the noble teachings, coupled with fluent utterance and erudite knowledge which characterised these lectures, will long be remembered. Several of the hundreds of lectures so delivered have been placed on record by Mr. David Gow, the present able editor of Light, whose interest in the Marylebone Association has ever earned for him the grateful appreciation of its workers. (How many Spiritualists the world over can also bear testimony to Mr. Gow's ever ready help and advice? Their number is legion.)

For many years the Association had the services of MR. E. W. and MRS. M. H. WALLIS, two workers for Spiritualism who by their platform and literary efforts have gained the esteem and appreciation of Spiritualists throughout the world. Mrs. Wallis's work, both as speaker and clairvoyant, stands out with that of her husband as amongst the most distinguished services which the Association has received from its many supporters in this connection.

Mr. Wallis passed away in 1914. Mrs. Wallis, after over fifty years of platform work, has now retired, but her interest in the Cause she loves continues unabated. She has the affection and respect of all who know her, amongst whom are numerous Marylebone workers.

MR. A. J. SUTTON, with his wife, who was a daughter of Mrs. Everitt, were helpers to which the Association were much indebted in the years gone by.

The trance addresses of MR. G. H. BIBBINGS at Cavendish Rooms, and those of MR. PERCY R. STREET, are also specially worthy of note.

Amongst the most conspicuous of the many clairvoyant platform workers in the early years of the Association were MISS S. W. McCREADIE and Mr. A. VOUT PETERS.

Miss McCreadie, who passed to spirit life on April 21st, 1927, was for upwards of thirty years closely identified with the work in Marylebone, and throughout this long period her mediumship gained very many adherents to the cause at large. Her platform work alone, as clairvoyant, was one of the chief mainstays of the Association, particularly

at Cavendish Rooms and Steinway Hall. The many striking evidences of spirit return given at the Sunday meetings by this distinguished medium and good friend of the Association are still fresh in the memories of her numerous coworkers in the movement which she so faithfully served and so fittingly adorned.

Mr. Peters is still with us and is as able and energetic as ever, and his remarkable work both as speaker and clairvoyant is too well known to need any lengthy reference here. His interest in the Marylebone Association dates from his first appearance on Cavendish Rooms platform-now over thirty years ago. I well remember how encouraging to him was his success on that occasion (June 5th, 1898), and how happy we all felt at meeting with such a splendid medium as our loyal friend and co-worker speedily proved himself to be.

MRS. E. A. CANNOCK, MRS. ANNIE BRITTAIN, MRS. MARY DAVIES and MRS. PLACE VEARY were also amongst the several clairvoyant mediums to whom the Marylebone Association are much indebted for services in the past, not to mention several others who visited London from the provinces at frequent intervals.

MR. HORACE LEAF can remember some early Marylebone meetings whereat his addresses and his mediumship were as keenly appreciated as is the case to-day. In this connection it is also pleasing to record that Mrs. Cannock, Mrs. Brittain and Miss Florence Morse are still with us, engaged as much as ever in the work which their efforts continue to enhance.

Nor can the valuable assistance in the general work of the Association at Cavendish Rooms and Steinway Hall of such friends as Mrs. Ada Atkinson, Mrs. Bell, Mrs. Brinkley, Miss Cockram, Mrs. Tregale, Mr. W. S. Doyle, Mr. Henry Hawkins, and that of many others too numerous to mention here, be easily forgotten.

Coming to more recent years, MRS. ALICE CRAZE'S work for the Association was indeed meritorious. Her mediumistic gifts alone gained a great number of new members. She never spared herself in all her varied activities. Freely and fully did this splendid worker give of her best to all with whom she came into contact-and they were many. She worked untiringly for the Institute on week-days, and every Sunday found her discharging onerous duties at the meetings.

Right up to the time of her severe illness which ended in her translation to the higher life on January 3rd, 1925, Mrs. Craze's enthusiasm for the Cause she loved so well was only equalled by her eagerness to help all who sought her aid. She was elected President shortly before her death as an additional indication of the esteem in which she was held.

At this later period the self-denying work of MRS. FISHER as Assistant Secretary-particularly in connection with the then newly formed Institute at 4, Tavistock Square-calls also for special mention. With Mrs. Alice Craze and the other workers, she was chiefly instrumental in placing the Institute on a sound financial and social basis. Mrs. Fisher added to her business capabilities a tactfulness and discretion which, while never dimming her enthusiasm, enabled her to carry out her duties in a manner that earned for

her the friendship and goodwill of her fellow-workers; and when, through change of residence, she was compelled to relinquish her work (as were also Mr. and Mrs. Waller), the Association keenly felt the loss of such valuable aid.

The present workers, with becoming modesty, desire that if any appreciation of their labours be deemed necessary, it had better be left to future chroniclers to record. The present writer therefore consoles himself with the knowledge that the success they have already achieved is so apparent as to constitute a special record of itself. Mention must be made, however, of Mr. F. W. Hawken, who, as Hon. Secretary, is not only a remarkably able and distinguished successor to those who in the past have held the position he now occupies, but is one whose almost incomparable efforts have gained for him a name honoured throughout the movement. He is splendidly supported by officers and a Council whose names I append: -

MR. Tom Groom, President. Mr. A. W. Challis, Treasurer. Mr. G. Craze. Capt. F. C. E. Dimmick, Vice-President, Organist. Mr. F. W. Hawken, Vice-President, General Secretary. Mrs. Hawken. Mrs. V. Lennox Kay, Editor of "Service." Mrs. C. Lawrance, Assistant Treasurer. Capt. C. Mills. Dr. J. V. Rees Roberts. Mrs. Saunders. Mr. H. Stevens. Mr. S. Treloar, Members' Secretary. Mrs. Treloar. Mr. A. Timbrell.

This record can but make bare mention of the fact that in early years (as is the case to-day) the many social gatherings, concerts and similar meetings held from time to time played a most important part in the success of the whole work of the Association. The many friends who assisted in these connections-their names are far too numerous to record here-gained the lasting gratitude of all concerned for their splendid efforts which contributed so much to the well-being of the Cause in Marylebone.

The Monthly Leaflet, "Service" constitutes a record of all the activities of the Association, with also notices of forthcoming events, etc. This little paper, so ably edited in an honorary capacity by Mrs. Lennox Kay, is issued free of charge, and its interesting contents are well calculated to arrest the attention of even the most casual inquirer; it is an excellent means of bringing the work of the Association before the public from month to month, and is indeed of great assistance to the Association in its efforts to fittingly propagate the truths of Spiritualism.

It will be readily understood that during such a long period as this little history covers, there were many incidents which cannot easily be forgotten. The few related below will, I think, help also to suggest some of the difficulties and drawbacks of the time in which each occurred.

A HUMOROUS INTERLUDE.

In 1891, when Miss Florence Marryat opened the Hall in High Street, so crowded was the passage leading to the Hall that Miss Marryat herself could hardly get in. With great

good humour she managed to do this, with the Hon. Secretary trying hard-and failing-to pilot her through the narrow passage. Miss Marryat's remark when she got in was indicative of her genial disposition. "Well, I got away from the Hunt and here I am, but there is no `death.'" I felt bound to add "nor any Fox present" (referring, of course, to the Fox sisters of Hydesville), a point which Miss Marryat quickly took.

THE SEARCH FOR HALLS.

Many a tale could be told of the difficulty of obtaining halls or, for the matter of that, even a single room in which to hold meetings. For days at a time did some of the workers tramp London in the hope of finding suitable accommodation, and often, when a likely place was found, the mere mention of the word "psychic" finished the negotiations. To say "Spiritualism" was to get short shrift indeed.

"NO SPOOKS FOR ME."

On one occasion Mr. Cooper and myself had come across what looked like a suitable hall. In an unguarded moment I let fall that blessed word "Spiritualism." That was enough! The proprietor overheard me. "Spirits, is it?" said he, "No spooks for me! I can't have any ghosts here." And so we had to tramp it once again. The getting of "spirits, spooks, and ghosts thrust at one in such quick time, indelibly stamped this little incident on my memory.

That is only one example out of many that could be given of the state of mind of the public at large in the early 'nineties. Even now such prejudice is not entirely dead, as present workers can testify. Yet what an advance has been made! The great meetings recently held at the Albert Hall and also at the Queen's Hall bear eloquent witness of the changed attitude of the public mind. (What strenuous work these meetings entailed!)

A DOGGEREL DIVERSION.

Anything like detailed portrayal of the conditions in which the work sometimes had to be carried on in early years has not been attempted in this record. `Lively' though such conditions were, at certain times, any account of them might become dull enough to dim their importance in the eyes of the reader who had not experienced them. But to give some idea of the surroundings of the hall in High Street, Marylebone, during the years 1891 to 1894, the following doggerel sent to a Mr. Petersilea who gave readings, etc., thereat, is here inserted-with due apologies.

The Hall is a good one, but the sheeps' heads look queer
In the shop by the side, Mr. Petersilea!
There's pork and there's sausages ready to fry,
And a salesman outside with his sweet "buy and buy!"
The passage is long and is blood-stained and greasy,

The odour is strong, but don't be uneasy,
We use Sanitas, that great disinfectant.
If the management's good you may be expectant,
When you hire our small Hall, it will pay you right well.
You won't mind the sheeps' heads, the pork or the smell!

Several other places of meeting had similar uncongenial surroundings, but they had best be left to the imagination of the reader after recovery from the effects of the `effusion' just quoted. I must add, however, that the conditions portrayed in those lines were correct in every particular.

ALMOST A CATASTROPHE.

Prior to the opening of the Hall just referred to there was a good deal of clerical "hustle" work that had to be done; for, only five days before, it was found that the place could be got ready earlier than at first anticipated. So, after having obtained Miss Marryat's promise to attend, I printed the handbills on my own private printing press, and Mr. J. J. Smith, our then Hon. Treasurer, agreed to copy a circular letter to members, etc., on a duplicating machine. I had finished the handbills at a late hour one evening when in came Mr. Smith with a `proof' of the letter. He had reversed the inking process so that the paper was black and the writing white! There was nothing for it but to set to work then and there and print the circular letter myself. I completed the job by 3 o'clock on the following morning! However, all went well after this, and the opening of the Hall was, as already recorded, a pronounced success.

A "STICKY" INCIDENT.

The week before the first meeting at Cavendish Rooms (September, 1894) Mr. Harry Cooper and myself went about Marylebone one evening, and stuck posters announcing the meeting, on any hoarding or wall space we could. Harry did the "sticking up," and I "scouted" so as to give warning when any policeman came in sight! It was an exciting time, as the reader may imagine, but it saved expense and was a good advertisement.

AN EMBARRASSING VENTURE.

One Sunday meeting at Cavendish Rooms will not easily be forgotten by the workers of that period.

A child of thirteen had been brought to London by Mr. Everitt, who had heard her give remarkable clairvoyance in the Provinces, and it had been arranged for her to give clairvoyance on two successive Sundays. At the first meeting it was all too apparent that

her language and method of giving descriptions was lamentably unsuited to a London audience. During her first description she gave a titled lady much detail about her general health, but this advice (and much other to various people present) was given in such well-rustic language and accompanied by so many deplorable platform mannerisms that, on the following day, we paid her fees and expenses, and those of her mother, who had aided (?) her on the platform, and sent her back home.

This child had a wonderful gift of clairvoyance, but without going into further detail here-the Association never risked such a contretemps again!

However, out of this ordeal came great good, for Miss Rowan Vincent, who had hitherto refused to display her remarkable gifts from the public platform, stepped into the breach, and on the following Sunday her clairvoyance was indeed a convincing and educational effort. Miss Vincent was persuaded to continue her public work, and thus it came to pass that the Marylebone Association was privileged in having the services of this beloved and able worker on many later occasions.

And so I could go on to relate many other incidents which marked the different periods of stress and strain passed through by the "stalwarts of Marylebone," as Mr. David Gow has several times, in the pages of *Light*, called the old workers. But I must specially withhold my pen in this connection, for many of the incidents might appear too personal for narration here, yet, as the most important incident of all was the founding of the Association, and as my father was

THE FIRST MEMBER AND WORKER,

I feel that before concluding this record I must mention that his determined and sustained work from 1872 up to a few years before his death in 1906, was indeed a great asset to the Cause in Marylebone. My mother and family energetically assisted him, particularly during the first ten years, when workers were few and it meant almost social ostracism to be known as a Spiritualist.

He first became a Spiritualist in 1870. He was a Parish Officer, respected and esteemed for his mental acumen, his judgment and his fearless advocacy of what he deemed the true point of view in all the work that fell to his lot to perform. So that it can be readily understood his conversion to Spiritualism from blank Materialism was not an easy matter. But once convinced, his grim determination and, I must add, ability, considerably helped the Association through years of anxiety, of disappointment, and of uphill work, the like of which Spiritualists of the present day can hardly imagine.

And when, in his 83rd year, he passed to the Higher Life, it was in the full consciousness that his work had not been in vain. A week before his transition-he passed on in his sleep-he said to me, "I'll come to you from the other side and help on the good work." He has, oftentimes.

And now the story is-no-not concluded, for it is being continued in the glorious work which the Marylebone Association is at the present time carrying out.

One word in conclusion.

The Marylebone workers never forget that spirit people are real human beings like themselves, and so, while they fully realise that becoming reverence is due to the arisen friends who are in higher estate, they treat these friends also as active participators in the great work of propagating the truths of Spiritualism, and not, as seems to be the case too often to-day, as some kind of entities (or emanations!) that are blindly drawn to earth by so-called scientific methods, and who can be dismissed at will by their self-styled investigators.

"Floreat Marylebone."

1) This information has been taken from 'One Hundred Years Of spiritualism' by Roy Stemman, published by 'The Spiritualist Association of Great Britain' in 1972. Incidentally this book was written to commemorate the centenary of the M.S.A.-S.A.G.B.

I have printed below the full quote; this is printed with the permission of its author Roy Stemman:

Since the late 1940s its Council had been searching for new premises after it was learned that the British Museum needed their Russell Square property as an extension. Eventually, after many visits to buildings that proved unsuitable or were taken by other buyers before the MSA's decision was reached, the Association learned that 33 Belgrave Square was on the market. They viewed it in December, 1954, and in January made a successful £24,500 offer for a 72-year-lease. The contract was signed on March 4, 1955, and it was described in "Service" as "the biggest event in the 83 years history of our Association". On August 20, the big day arrived and Air Chief Marshal Lord Dowding declared the magnificent building open. Lord Dowding also took part in one of a number of "At Homes" in order to raise money for the MSA's new headquarters. Roy Stemman.

Roy Stemman has a new website: Paranormal Review:
<http://www.paranormalreview.com/>

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In next month's issue of Psypioneer ( January 2007) our attention will be focused on the president (1890-1905) of the 'The Marylebone Spiritualist Association' Mr. Thomas Everitt, who with his wife contributed greatly to the early growth of Spiritualist societies in London.

# Early Spiritualism in Holland

## Elise Van Calcar

1822-1904

*Firstly some back ground history of Spiritualism in Holland, much of this information has been summarized from Emma Hardinge Britten's, 'Nineteenth Century Miracles' ( 1883).*

Spiritualism was introduced to Holland by Mr. J. N. T. Marthese. A Dutchman by birth, Marthese brought with him D.D. Home circa 1858. After Home's departure from The Hague, circles were formed, mediums developed, and associations began establishing themselves. One such society was formed by Major J Revius, a friend of Marthese and called 'Oromase' (or Ormuzd (1)). Many distinguished persons made up its membership and the society was inaugurated at The Hague on December 2<sup>nd</sup> 1859. The association was for the study of the phenomena and the laws of their production and no attempt was made to deal with religion. Revius was president until his death in 1871. On February 25th 1876, 'The Oromase Society' celebrated its three hundredth meeting. At this time 'Oromase' held a splendid library of the principal works on Spiritualism in different languages, complete with a collection of English, American, French, German etc, journals devoted to Spiritualism, Mesmerism and Psychology.

Another of the numerous Dutch societies was started in 1869 in Amsterdam and called 'Veritas.' With much of the phenomena produced in Holland being of the *physical* nature, with the exception of materialisations, 'Veritas' cultivated trance speaking and communication with spirits through writing mediums; however, unlike 'Oromase' their doctrines advocated re-incarnation as taught by Allan Kardec, whereas 'Oromase' members were more concerned with scientific and inductive methods which of course caused a diversity of opinion.

The focus of this short article however, is on Madame Elise Van Calcar, who chiefly defends the study of Spiritualism on biblical and religious grounds. Emma Hardinge Britten in her 'Nineteenth Century Miracles' (1883) p.347 draws our attention to this lady:-

*Madame Elise Von Calcar (2), well-known and highly esteemed throughout Holland, not only for her literary labours, but also for the high and spotless reputation which she has so fearlessly devoted to the service of Spiritualism.*

*This lady, whose name and fame is calculated to shed lustre on any cause, has given her best endowments for many years to Spiritualism. One of her ablest novels has embodied the current ideas of the movement in terse yet eloquent language, and in the shape of a fictional work, entitled, in translation, " Children of the Age," she has enlisted the minds of her readers in the interests of Spiritualism far more forcibly than she could have done by any abstract essays.*

*Another, and a still more valuable contribution to the literature of Spiritualism, is the well-known journal conducted by Madame Von Calcar, namely, a monthly organ (large book size) of over thirty-two pages, called "Op de Grenzen van twee Werelden," "On the Boundaries of Two Worlds."*

*This fine periodical has been published during the five past years, and its completed volumes contain a mass of literature of the most important character, including descriptions of Spiritual manifestations in every country of the earth. The seers of every age, from Apollonius of Tyana to Andrew Jackson Davis; from Hermes Trismegistus to Jacob the Zouave, are described with graphic force and pleasing ideality. This lady's residence too on Willemstraat, the Hague, where with her husband she receives the best literary and Spiritualistic society of the day, forms a rallying point for those in sympathy with her peculiar views, and promotes that friction of mind with mind, which is so valuable a result of well organized social reunions.*

An interesting piece on this lady printed in full below, is taken from LIGHT January 14, 1922 page 21:-

## **"A PIONEER OF SPIRITUALISM IN HOLLAND."**

### **A NOTE ON MME. ELISE VAN CALCAR**

*Under this title we briefly noticed in LIGHT of the 10th ult., a big volume in Dutch giving a very full account of the life and work of Mine. Elise van Calcar-Schiotling -a remarkable woman who, in the course of her long and active career, did much to familiarise her countrymen with the facts and philosophy of Spiritualism. Being ignorant of Dutch we were compelled to rely on a friend who possesses some acquaintance with the language for a general idea of the contents of the work. The author Mr. J. H. Sikemeier, has, however, since kindly furnished us with further interesting particulars from which we learn that Mme. van Calcar was a prominent supporter by voice and pen of the women's rights movement in Holland, and a great advocate of educational reform, the introduction of the Froebel method of education into the children's schools of the country being largely due to her untiring efforts. Her clear intelligence and lofty character eminently fitted her to undertake an unbiassed investigation of the phenomena of Spiritualism.*

*In her youth she had studied Lavater, Jung-stilling, Kerner, Oettinger and Oberlin. Frederica Hauffe, the "seeress of Prevorst," made a deep impression on her. The year 1858 found her corresponding on psychical phenomena with theologians, amongst them Dr. Ramvenhoff, afterwards Professor at Leyden University, who expressed the opinion that "later on a new field of study will be opened for science by this study." In the same year she first met D. D. Home, and in 1873 she brought the subject prominently before*

the public in her fine novel, "Children of the Age," in which she described the light and shadow sides of Occultism.

Henry Slade, the slate-writing medium, gave a successful seance at her residence at the Hague. In 1877 she started her monthly paper "On the Borders of Two Worlds," which was continued to her death in 1904. She was strongly hostile to the doctrine of reincarnation, and consequently rejected the theosophical system of Mine. Blavatsky. Lack of understanding of the mediumistic gift in humanity, she looked upon as the principal cause of the rise of different religious sects, especially of the Irvingites, the voices of spirits being ignorantly regarded as the voice of God and therefore infallible. At the same time she held that the knowledge acquired by the study of psychical phenomena would ultimately revive religion.

She was a member of societies devoted respectively to the study of psychology, harmonial philosophy, and magnetism, and was in correspondence with the great magnetists of the French School. Altogether Dutch Spiritualists do well to keep her name in grateful remembrance.

1) *Ormuzd*. Emma Hardinge Britten gives no significance to this alternative word/meaning?

2) *Elise Von Calcar*. In an earlier chapter Emma Hardinge Britten reeferes to Calcar as Van Calcar, but in the quote she uses Von Calcar. This confusion continues on the various websites, it is my understanding that the correct name is Elise Van Calcar.

Paul J. Gaunt

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**We continue with the letters of J. J. Morse's Australia / New Zealand trip between the periods of September 1902 to June 1903. This 8th letter is sent from Brisbane, Q., Australia, as published in 'Light' July 18<sup>th</sup> 1903.**

In the same edition of Light appeared a note that gives some indication as to the style of Morse's delivery:

*Mr. J.J. Morse.- 'The Brisbane Courier,' of May 21<sup>st</sup>, in a report of an address by Mr. J.J. Morse, said: 'Oratorically considered, possibly nothing finer than Mr. Morse's deliverance last night has been heard in Brisbane. Occasionally a murmur of applause was manifest; but this only accentuated the death-like silence maintained for an hour and twenty minute s- a silence which was the most eloquent kind of appreciation possible. Mr. Morse, who spoke throughout with closed eyes, showed a most polished style, and a wonderful command of the English language.'*

## LETTERS FROM MR. J.J. MORSE

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### VIII

*Since despatching the previous letter of this series from Melbourne, my labours have terminated in that city, and the present communication is written in the city of Brisbane, in sub-tropical Queensland, some eleven hundred miles north of the capital of Victoria. A brief resume of the closing incidents of my engagement under the Victorian Association of Spiritualists may possibly interest the readers of the present letter.*

*The concluding work included four lectures on the Sunday evenings of April 19th and 26th, and May 3rd and 10th, held, as all the previous ones were, in the Masonic Hall. The attendances on each occasion were most gratifying in point of numbers, culminating on the final evening in an audience of between five and six hundred persons. Considering that the city was in the throes of the great strike of the Government railway employes, and that all transit beyond the radius of the tram lines was entirely suspended, we were greatly surprised at the size of the assembly. Modesty precludes the recital of the many commendatory things said concerning the closing course, or of the final lecture in particular, but the 'Harbinger of Light' bears full testimony regarding the matter, so no more need be said here on this point. On the following evening, after the last lecture, the Victorian Association tendered me a 'Farewell' in its rooms, which were crowded with the members and friends. Mr. Terry, the president, made a highly eulogistic speech regarding the work accomplished during my labours for the Association, and in closing presented me with an address, bound in book form, in which is set out the sentiments of appreciation entertained by the committee and members of the body. Vocal and musical exercises, brief speeches from several of the officers of the Association, and the usual amenities of each occasions, constituted a gratifying and satisfactory conclusion of an important engagement, during which many ties of friendship have been established, to the eminent satisfaction of all the parties concerned.*

*Visits were paid to two of the three Melbourne Lyceums, and as flashlight photographs were taken on each occasion, and copies subsequently were presented to me, interesting souvenirs of the progress of that phase of spiritualistic work in Melbourne are now included in my collection of mementos associated with my visit to Australasia.*

*It was also my fortune to attend again a few of the Bailey seances, and thereat witness some more interesting phenomena. I have a splendid set of photo reproductions of the 'bricks' which Mr. Stanford has received, but as I intend publishing a book on my return, and as a full account of the phenomena referral to in a previous letter, with the results of competent opinion as to the 'bricks,' will appear therein, the matter can wait until the publication of the intended work.*

*On Wednesday, May 13th, accompanied by Mrs. Morse, I sailed from Melbourne in the ss. 'Peregrine' for this city, via Sydney, which port was reached on the morning of the following Friday. We had a cold, squally, and unpleasant trip. Sydney we found a*

splendid city, busy, full of energy, well built, and in all respects a credit to the oldest colony. The one thing on which Sydyneyites pride themselves is the harbour. On all sides the stranger is greeted with the ever-recurring question: 'What do you think of our harbour?' Undeniably it is a splendid natural feature. It has innumerable bays, on the shores of which are numerous suburban districts. With hills and slopes, verdure and tree-clad to the water's edge, with ships of all nations and dimensions on its waters, Sydney Harbour is well worth coming from afar to see. The towns about it are easily reached by steamer, train, or tram, and for a very small sum a day's excursion can be readily enjoyed. We remained some thirty hours, and just prior to sailing it was a pleasure to receive a visit from the Rev. George Walters, of the Australian Church in Sydney. Cultured, able, and progressive, this gentleman has done much valuable service during his residence in the metropolis of New South Wales. He has placed his church at my disposal for Sunday, June 14th, and I am to appear on the morning and evening of that date.

Resuming our voyage we rapidly entered into fine weather and the remainder of the trip was as pleasant as could be desired. Moreton Bay was reached early on the Monday morning of May 18th, and at 8 a.m. we came to rest at the wharf on the Brisbane river, some fifty miles inland from the Heads. A cool breeze, a cloudless sky, and the sun shining brilliantly, were the physical welcomes we received in the capital of sub-tropical Queensland. But the personal welcome accorded us exceeded in heartiness and cordiality anything of the kind previously experienced in Australia. Regarding my work here I must speak in my next letter, suffice it to say just now that it has been the most successful of any place hitherto visited.

We leave here on June 10th, and the day after my labours in Sydney, as mentioned above, Mrs. Morse and myself sail in the ss. 'Sonora,' en route for San Francisco, via Auckland, New Zealand. Arrangements have been made for me to hold meetings at Auckland and Thames, which necessitates 'laying over' for the next following steamer; consequently we finally bid adieu to Australasia on July 10th, and are due in San Francisco on the 27th of the same month. The voyage is the commencement of our homeward journey, though many leagues remain to be covered, after reaching the States, before we set foot on British soil again.

Miss Morse is in New Zealand, where, during this month, she has been speaking to crowded audiences in Dunedin. She will go on to Auckland for more lectures, and we shall join her there on our arrival. She is well, and is meeting with warm commendations at all places in which she works.

In looking this letter over it reads as mainly personal. For this I crave the indulgence of my readers, but under the circumstances the defect, if such it be, is unavoidable. However, permit me a word which will interest your readers in Newcastle-on-Tyne, and in the counties of Durham and Northumberland, without doubt. It is that we met here an old-time Northern worker, Mr. Harry Burton, formerly of Newcastle. It is nineteen years since we last met, since which time my old friend has had a great variety of experiences, including the ruination of his estate on the Maroochi River by the disastrous flood of

1893, as it is known in local history. This city was feet deep in water on that occasion, small steamers running in the main streets, and a gunboat being afloat in the Botanical Gardens! Mr. Burton holds the post of city inspector, and is as ardent a Spiritualist as ever, and has, among other things, been a well-known lecturer, editor, and Press correspondent. Prior to leaving his native town the 'Strolling Player' told him he would meet him again in this city, and that, in the middle of the year after his (Mr. Burton's) arrival, his wife would bear him a son. Both predictions have been literally fulfilled, though the last one was at the time deemed most improbable.

We are in the midst of 'winter ' here, but the heat in the sun is uncomfortable! Flowers abound, the foliage is luxuriant and verdant, and but for chilly nights and mornings you could imagine it almost summer at home! We like Queensland immensely, and are charmed with Brisbane, while publicly the meetings are only limited in size by the accommodations of the hall, and the city Press has been pronounced in its appreciative reports of the addresses; therefore we have every reason to be gratified with our experiences up here, in spite of the reports we had down South that the climate was too awful for a white man! Strange that sectional prejudices should so warp the judgment, and cause people to misrepresent plain facts. However, enough for this time, and with greetings to all my readers and friends I lay down my pen.

Brisbane, Q., Australia.  
May 29th, 1903.

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Paul J. Gaunt