

PSYPIONEER

Founded by Leslie Price

Editor Paul J. Gaunt

Volume 3, No 3; March 2007

Available as an Electronic Newsletter

Highlights of this issue:

The Failure of Spiritualism in the Past - Herbert Thurston	48
A Japanese Spiritualist: - Mr. Wasaburo Asano	57
A Comparatively Unimportant Matter – Leslie Price	58
Further light on Emma’s lost book and marriage	60
Early Spiritualism in England Continued: - Mediumship of Mrs. Everitt	61
Psychic Phenomena in New York Times – Carlos S. Alvarado	64
Letters from Mr. J. J. Morse, letter XI	67
Article correction	70
How to obtain this Newsletter by email	71

‘Modern Spiritualism’ by Herbert Thurston

Note by Psypioneer: -

Last year, the Jesuit British Province Treasurer graciously gave permission for Psypioneer Newsletter to reproduce two papers by Fr Herbert Thurston on the No War prophecies of 1939, one from “The Month” and one from “The Tablet.” These were duly included in Psypioneer September 2006¹, which is archived on line.

We now begin to reprint the entire four lectures of Fr Thurston’s “Modern Spiritualism” (Sheed and Ward 1928. Twelvepenny Series.) which cover about 90 pages. Our intention would be to include one lecture in each of four successive issues of Psypioneer. Once again we are grateful to the Treasurer.

Copyright in Fr Thurston's work is held by the British Province of the Society of Jesus. The full text of this and of the following three articles in subsequent issues is reproduced by virtue of written permission given to Psypioneer News.

The first lecture gives details of the grand prophecies of new era made in 1848-52 when Modern Spiritualism started. These often proved groundless. For obvious reasons they are

¹ <http://www.woodlandway.org/PDF/PP2.9September06.pdf> A Surprising Jesuit page 188.

seldom recalled in the present "New Age." where many new equally grand prophecies are made.

We have followed our usual practice of seeking to reproduce this series of four lectures verbatim, with two exceptions. First, quotations are usually placed in italics in accordance with our house style. Second, some long paragraphs have been broken up for ease of reading

~~~~~  
THE TWELVEPENNY SERIES VIII

**MODERN  
SPIRITUALISM**

**BY**

**HERBERT THURSTON, S.J.**

**LONDON:**

**SHEED AND WARD**

**31 PATERNOSTER ROW, E.C.4.**

NIHIL OBSTAT:

THOMAS McLAUGHLIN, S.T.D.  
CENSOR DEPUTATUS

IMPRIMATUR:

EDM. CAN. SURMONT  
VIC. GEN.

WESTMONASTERII,

DIE 22 OCTOBRIS 1928

**FOREWORD**

By way of Preface to this little volume it will be sufficient to say that this attempt to appreciate the past history and the present tendencies of the Spiritualistic movement is based entirely upon sources which are representative of the cause, or at least neutral in tone. I have to thank the editors of The Month and of the Irish Quarterly, Studies, for permission to reproduce these articles originally published in their pages.

HERBERT THURSTON.

Sept. 18, 1928.

# MODERN SPIRITUALISM

## CHAPTER I

### THE FAILURE OF SPIRITUALISM IN THE PAST

WHETHER Spiritualism as a form of religion, or at any rate as a substitute for dogmatic Christianity, is gaining ground, is a matter about which some difference of opinion might be entertained. Unquestionably it is more talked about in this country, and there is a greater disposition - in the opinion of the present writer, a saner and wiser disposition - to treat the phenomena seriously and to refrain from pooh-poohing the evidence of these marvels. But a good deal of curiosity may exist about such matters without its leading to any conviction that the movement is really a source of supernatural guidance. Even if we grant for argument's sake that the tide in England at the present moment is steadily rising higher, I am not much alarmed about the ultimate issue. It is in fashion at present and it will have its day, but like "diavolo" and cross-word puzzles and many other crazes, it will hold only a small proportion of its votaries. People will tire of it, and some perhaps will grow a little scared when they find out more exactly whither it is leading them.

What, it seems to me, is too often forgotten, both by the advocates of Spiritualism and by its assailants, is the fact that more than half a century ago in America the movement revolved through a full circle and ended in ignominious collapse. When Sir Arthur Conan Doyle grows enthusiastic regarding the life-giving force of his "New Revelation," he is only echoing the very words which were repeatedly used in the early days of the Rochester rappings. Wonderful were the promises which the spirit communicators then made to Judge Edmonds, to Prof. Hare and to all the pioneers who championed the cause. Leah, the eldest of the Fox sisters, has left it on record that the very first message of guidance which they received in 1848 was to following effect.

*Dear friends, you must proclaim these truths to the world. This is the dawning of a new era; and you must not try to conceal it any longer. When you do your duty, God will protect you and good spirits will watch over you.* (1)

Maggie and Katie Fox certainly did not fail in their mission of publicity. But the promise of special protection, like many other promises emanating from the same source, seems to have proved quite illusory. It is beyond dispute that on October 21, 1888, Margaret (then Mrs. Fox Kane) in the name of herself and her sister Katie (Mrs. Fox Jencken) who was also present, read out a statement before a large public meeting in New York, in which she declared:

*"I am here to-night as one of the founders of Spiritualism to denounce it as an absolute falsehood . . . the most wicked blasphemy known to the world."* (2)

Both of them, it is true, afterwards retracted this pretended confession. I do not doubt that they had been virtually bribed to make it, and further that they were animated by vindictive motives. Unfortunately they were already far gone in habits of intemperance and in less than five years both of them died miserably from the effects of prolonged alcoholic

excess. My only point here is that in spite of the promises made, the "good spirits" of the new revelation were apparently powerless to protect these their chosen instruments from rushing headlong to destruction.

It would occupy much space to give any adequate idea of the insistence of the early spirit messages in urging their votaries to encourage communication and in foretelling the marvellous results which would follow upon such intercourse. As Mr. Horace Greeley, the sympathetic editor of *The New York Tribune*, reported in his journal as early as 1850,

*"the ladies (i.e., the Fox sisters) say that they are informed that this is but the beginning of a new era, or economy, in which spirits clothed in the flesh are to be more closely and palpably connected with those which have put on immortality; that the manifestations . . . are destined to be diffused and rendered clearer, until all who will may communicate freely with their friends who have shuffled off this mortal coil."* (3)

Just as we have been told in "Raymond" that the partition wall between this world and the next is nearly broken through, that "in *five years* [this was in 1916] *there would be a great change*," and that Sir Oliver Lodge was to do it all; (4) just as Pheneas with wearisome reiteration proclaims that there is a force now operating which will "*transform the earth*," that "*soon, very soon*," there will be an astounding crisis which will "*stagger humanity*," that it will sweep away all the Churches and that Sir A. C. Doyle himself is "*carrying the banner-Christ's banner*"; (5) just as Mr. H. Dennis Bradley was assured by the marvellous control, "Dr. Barnett," on February 9, 1924, that "*within the next year or two*" spirit communication will sweep like a great wave all over the world, and that the publication of "*Towards the Stars*" will make the author's name "*famous throughout the earth plane*"; (6) so three-quarters of a century ago the messages from the other side painted alluring pictures of the marvellous transformation which was to follow almost at once in the wake of the new-born Spiritualism.

It certainly has not followed, as all the world can see, but the credulous recipients of these assurances steadfastly believed it would. Prof. Robert Hare, the distinguished chemist of the University of Pennsylvania, was honoured by a long communication accredited, as he imagined, by the signatures of George Washington, J. Q. Adams and other eminent Americans deceased. A few sentences will suffice to illustrate its general purport.

*Could you see the great glory which is to be the issue of your labours in the new unfolding of spiritual science, you would not despair of your mission, nor weary in your devotion to it....Go on in your searchings, our good friend, the end is not yet with you. Brilliant minds with brilliant thoughts are burning to give utterance to earth through you. You are a selected instrument of our own choosing and we are watching and guiding you in the path and to the goal you seek. You may not only "speak trumpet-tongued to the scientific world," but in thunder tones to those savants who think they are the masters of the keys of knowledge.* (7)

As Hare was over 70 when he was thus apostrophized, he was unable to look forward to any prolonged spell of usefulness. But the same tone was taken with many others -with Judge Edmonds, for example, and with Dr. Dexter. Indeed there seems to have been hardly one of the early converts who was not assured that his co-operation was indispensable and that all his efforts in the cause would be blessed from on high. The first serious dissertation upon the character and aims of the new movement was that of the Rev. Adin Ballou, a Universalist minister, whose book was printed in 1852. (8) Ballou just before this had lost his only son, Augustus. On February 25, 1852, the spirit of Augustus announced through automatic writing:

*"I have heard and know that there is reason to expect great and astounding manifestations from us within two or three years." A week or two later he encouraged glowing anticipations of the progress of this new light," of "a great day of Jubilee," when the earth should be "changed into the Eden that once was," when "all darkness shall be turned to light," and so on. "Among all the blessings of that brighter day not the least shall be communion with the spirits of the pure and good. Some of you will see that day. . . . Father, be patient, watch and wait. Another century cannot commence before this great change will be wrought." (9)*

To the believers of those early years such prophecies, we do not doubt, seemed in a fair way of being realized. Judge Edmonds, a man of unquestioned integrity, who travelled about the country advocating the cause of Spiritualism, claimed that as early as 1854 there were 3, 000, 000 adherents in the United States, that is to say one-ninth of the total population. No one who studies the works of E. W. Capron, Emma Hardinge, Henry Spicer and others, can doubt that the new craze swept over the land like a forest fire. Spicer, in 1853, declared that "there are at the present moment not less than thirty thousand recognized media practising in various parts of the United States," and he adds that "a friend under date of July 17 [1852 ?] assures me that in the city of Philadelphia alone may be found no fewer than three hundred `magnetic circles,' holding regular meetings and receiving communications." (10) An article printed during June, 1852, in a Catholic newspaper, *The Boston Pilot*, (11) fully bears this out.

*Our readers [the Editor wrote], at least most of them, will hardly believe that this delusion has so spread over New England and towns in other States of New England origin, that scarcely a village can be found which is not infected by it. In most small towns several families are possessed, the medium between the erratic ghosts and the crazy fools being, in some cases, a weak and half-witted woman, but in most instances a little girl, whom her parents and friends have prostituted to this wicked trade. . . . The country swarms with mediums. There are so many of them that the trade has become common, and therefore less lucrative.*

The writer judiciously infers that there is a great deal of fraud in the business, often trickery of a most ignoble and mercenary kind, but at the same time he concludes that "the affair is not pure, undiluted imposture." He has satisfied himself that "*amidst the mass of trash, certain traces of an Intelligence that is not human, are tolerably clear.*" The testimony of Orestes A. Brownson's book, "The Spirit Rapper," published at Boston in 1854, is equally decisive as to the prevalence of the new cult, and evidence of this sort might be multiplied almost indefinitely.

It is plain, then, that Spiritualism in America had a good send off. The "*brilliant minds*" in the Great Beyond which "*were burning to give utterance to their brilliant thoughts*" had every opportunity of imparting their message. There were thousands and thousands who were willing, and only too anxious, to listen to them.

Perhaps the most insidious plea which such modern propagandists as Sir A. C. Doyle and Mr. Dennis Bradley put forward in their appeals is the picture which they draw of the cruel disappointment of the spirits who have passed over when, on their seeking to communicate with earth, their dear ones will give them no admittance. Let us remember, then, that when for nearly a score of years, throughout the length and breadth of New England, enthusiasts in every village were trying to develop as mediums, the spirits had nothing to say, at any rate nothing to say that was worth the hearing. I have examined scores of volumes containing the communications taken down at this period, and whether one is dealing with trance utterances, or automatic script, or answers obtained by rappings, the dreariness, the vagueness, the triviality, and the unconvincingness of these messages are alike appalling. The extraordinary thing is that the more honest adherents of the cult themselves admit it. To take but one of a dozen examples I could quote, I may appeal to a very prominent English Spiritualist who in 1853 had contributed a long preface to the Liverpool edition of Ballou's "*Spirit Manifestations*." Fourteen years later he printed an article in the *Spiritual Magazine*, a leading organ of the cult, in which he says:

*When one surveys the immense quantity of trash which is published as veritable communications from the spiritual and celestial spheres, the ignorance, incompetence and inflation of so many of its professors, and the preposterous pretensions which are promulgated in its name, one cannot but acknowledge that Spiritualism must indeed rest upon a wide foundation of indubitable and adamant facts to sustain so great a load of garbage and not sink into oblivion, overwhelmed by derision and contempt. (12)*

The "foundation of adamant facts" amounts, I think, to no more than this, that there are phenomena and evidences of the action of an outside intelligence which cannot be explained by natural causes. But however much this may trouble the materialist, it presents no difficulty to the Christian believer. In so far as we hold that the soul survives after death and that it is possible under certain conditions for heavenly, or even malign, intelligences to communicate with mankind, every Catholic is in this sense a Spiritualist.

But to return to the matter under discussion: in spite of the enthusiasm with which Spiritualism had been taken up all over the United States in the early fifties, in spite of the assurances received from beyond the veil of the marvellous transformation which was to be wrought, in spite of the stimulus of the American civil war, when mothers and sweethearts were longing to get into touch with those whose passing over in the flower of their age had rendered so many homesteads desolate, the movement, so far from progressing, steadily lost ground and by the close of the year 1875 was permanently discredited. Concerning the fact of this set back, no doubt is possible. Naturally enough the Spiritualistic journals were not eager to advertise the reverses sustained. They always tried to speak hopefully, but no one can study their contents at this period without preceiving how great was the general depression. The only difficulty in a small book like the present is to convey an adequate

idea of the strength of the evidence. An extract or two must suffice. In the first leading article of *The Spiritualist* newspaper for February 12, 1875, we read:

*In America the Spiritual movement is at the present time in a disturbed, unhappy state, partly in consequence of two notorious mediums, who were condemned as unreliable in England, having successfully imposed upon some honourable people, and partly in consequence of some attacks made upon Spiritualism by a Dr. Beard of New York, to whose utterances the daily papers there have given wide publicity. . . . Spiritualism in America is at present a rope of sand, so far as united action and power to resist attacks from outside are concerned. The championship of the interests of the cause has thus fallen upon two or three heroic individuals, and a lady has been obliged single-handed to do work which it was the duty of the whole movement to undertake.*

The lady in question was no other than Madame Blavatsky, the foundress of Theosophy, who with even more than her usual effrontery wrote some ten years later to *Light*, stating : "*I never was a Spiritualist.*" (13) Nevertheless, on October 27, 1874, Mme. Blavatsky had addressed a letter to the *New York Graphic* in reply to Dr. Beard, commenting upon the Eddy manifestations at Chittenden. In this she says:

*"Though a Spiritualist of many years standing, I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidence as I received at the Eddys, I feel myself bound on my honour and under penalty of confessing myself a moral coward to defend the mediums as well as the thousands of my brother and sister Spiritualists, against the conceit and slander of one man, who has nothing and no one to back him in his assertions."* (14)

No doubt she did not suspect, when in 1884 she turned her back upon her former associates, that her private correspondence with Aksakov would ever be printed, but in one of her letters to him dated May 24, 1875, she declared that "*a shock of earthquake is essential in order to rouse the American public from their apathy*"- the context makes it plain that she is speaking of Spiritualism -"*and the financial position here has fallen frightfully low into the bargain.*" (15)

Writing from Boston later in the same year, Mr. Epes Sargent, the author of "Planchette" and other widely-read works, reports, "*Things have been in a very unpromising state here. The insanity of Mr. Owen has brought Spiritualism into still worse repute among the uninformed. . . . Spiritualism is under a cloud at this moment, but I think it must soon emerge from it brighter than ever.*" (16)

But there was never any sort of revival of the enthusiasm which marked the beginnings of the movement. "*The outlook is not very cheering,*" writes an English visitor in Chicago (Sept. 1, 1875), "*but we Spiritualists are determined to hold steadily on our way.*" (17) An illustrated journal devoted to the cause was projected about this time, but it was turned down because "*there is so much discouragement caused by the recent doings in Philadelphia, that the American spiritual public are not well prepared to take up anything new, whatever its merits.*" (18)

Mr. Morse, the English trance speaker, returning from the United States, expresses a hope that Spiritualism there "*will recover from its present torpor.*" (19) Mr. G. R. Hinde, another English propagandist of the cause, went in October, 1875, to California. Writing from thence he reports that "*Spiritualism, so prevalent everywhere in this country, does not deliver its advocates from the power of the golden calf*"; also that in San Francisco the Spiritualists are "*outwardly in a state of disorganisation. . . . Dissension has crept in among them and broken up such society or societies as existed.*" (20)

What is even more material, a careful scrutiny showed that the claims once made regarding their numerical strength were now at any rate quite illusory. *The Spiritualist* newspaper, which under the editorship of Mr. W. H. Harrison was much more outspoken than its competitors, published a leading article on this question. Judge Edmonds, in 1867, went so far as to claim ten or eleven million adherents for the cause in the United States, following, he said, the estimate of the Catholic bishops assembled at Baltimore. (21) But the editorial in *The Spiritualist* on January 15, 1875, speaks as follows:

*The alleged eleven millions of Spiritualists in the United States have been shorn of their gigantic proportions by Mr. William Tebb who travelled the States, and instead of finding one person out of every three of all ages to be a Spiritualist, he tried in town after town, to ascertain the name and address of any local Spiritualist, or the local place of meeting of Spiritualists, but found in many places that the general public could not give him any information on these points, and in places containing thousands of inhabitants the opinion was sometimes expressed that there were no Spiritualists within its boundaries. He found the movement not to have that influence in the United States which people in England generally suppose it to possess . . . Mr. Tebb estimates the number of Spiritualists in the States to be much under a million, allowing an enormously large margin to include the Nicodemuses. He is probably not far from right.* (22)

This is in full agreement with the language of Mr. Robert Cooper, an ardent English Spiritualist, who was visiting Boston about the same time.

*Boston, the headquarters of Spiritualism in this country, has not escaped the disorganising influence that everywhere prevails. . . . The Sunday lectures until recently were held in the Music Hall, a hall of very similar character to the St. James' Hall in London, but somewhat larger. This hall used to be well filled. . . . But all this is a thing of the past. Beethoven Hall is now used - a much smaller place than the Music Hall - but this is not half filled. So it is evident, from some cause, there is a great falling off. . . . Then again the more respectable and well-to-do Spiritualists hold aloof altogether, preferring not to identify themselves with the movement in its present transition state.* (23)

The obvious inference is that between the dates 1867 when Judge Edmonds expressed himself so confidently and 1874 when Mr. Tebb undertook his researches, there had been a considerable shrinkage. Many of the former believers had fallen away; in other words, by the end of 1875, the hopes and enthusiasms of the early days had died down and the force of the movement was spent.

- 1 Leah Underhill (née Fox), "The Missing Link" (New York, 1885), pp- 48-49
- 2 Full details are given in the *New York Herald* and other contemporary newspapers. See *The Month*, Feb., 1920. Sir A. C. Doyle writing in "Psychic Science," Vol. I., pp. 212-237, does not attempt to dispute the facts.
- 3 The whole article is reprinted by E. W. Capron, "Modern Spiritualism" (Boston, 1855), p. 181.
- 4 "Raymond" (Ed. 1916), pp. 100, 102, 134, 153, 176, 234. 235. etc.
- 5 "Pheneas Speaks," pp. 20, 67, 73, 76, 78. 79. 104, 126, 132, 162, 183, 186, 198, 212, etc. Most of these prophecies are already three years old.
- 6 H. D. Bradley, "Towards the Stars," p. 176.
- 7 Robert Hare, "Experimental Investigation of the Spirit Manifestations" (New York, 5th Ed., 1858), p. 12.
- 8 "An Exposition of Views respecting . . . Spirit Manifestations," by Adin Ballou (Boston, 1852). One English Edition was published in London, 1852, and another in Liverpool, 1853.
- 9 Ballou, "Spirit Manifestations" (Boston edition, 1852), pp. 228, 230, 236, 237.
- 10 Spicer, "Sights and Sounds" (London, 1853), p. 4.
- 11 A great part of this article is reproduced in Ballou's book (pp. 149-153) from which I copy it.
- 12 *The Spiritual Magazine*, 1867, p. 92. The writer was Mr. Andrew Leighton.
- 13 See *Light*, Oct. 11, 1884, p. 418.
- 14 This letter was reprinted in *The Spiritualist* for Dec. 25, 1874, p. 306.
- 15 The series of letters, translated in Solovyov's "A Modern Priestess of Isis" (London, 1895), throws much light upon the collapse which led Mme. Blavatsky to give up Spiritualism as a lost cause and invent Theosophy.
- 16 *The Spiritualist*, Aug. 6, 1875, p. 72.
- 17 *The Medium and Daybreak*, Oct. 1, 1875, p. 631.
- 18 *The Spiritualist*, Feb. 5, 1875, p. 71.
- 19 *Ibid.*, Dec. 3, 1875, p. 272.
- 20 *The Medium and Daybreak*, Dec. 3, 1875, P. 773.
- 21 See Judge Edmonds' Letter in *The Spiritual Magazine*, July, 1867, pp. 327-333.
- 22 *The Spiritualist*, Jan. 15, 1875, p. 26.
- 23 *The Medium and Daybreak*, Feb. 5, 1875, p. 84.

~~~~~

A JAPANESE SPIRITUALIST

(Mr. Wasaburo Asano in London)

(Taken from '*LIGHT*' August 25th 1928 p. 400)

Among numerous foreign visitors to the editorial offices of *LIGHT* we have particular pleasure in recording the name of Mr. Wasaburo Asano, the president of the Japanese Society for Psychic Science, whose headquarters are at No. 1601, Higashi-Terawo, Tsurumi, Yokohama.

Mr. Asano, who is a gentleman of cultured mind and great charm of manner, had many interesting things to tell concerning the spread of psychic knowledge in Japan, where there exist numbers of convinced Spiritualists, as well as scattered groups of students and enquirers, although there is only one important organisation, namely, the Japanese Society for Psychic Science. This was established some six years ago, and has already a membership of over 3,000; lectures, seances and discussions take place at the society's headquarters, and many Standard English works on psychic matters are studied; the society also publishes a monthly magazine, *Sinrei-toJinsei* ("Life and Spirit").

Japan can boast many excellent mediums - trance, apport, clairvoyant and automatic-writing - says Mr. Asano ; among these are Miss Tosie Osanami, Mr. S. Uchida, Mrs. G. Nakanishi, Prof. R. Nakao of Osaka Technical College, Mr. AI. Arafuka (a business man, controlling a linen factory) and others, who give their services without fee or reward.

Mr. Asano, who is a graduate of Tokyo University, was formerly Professor at the Japanese Naval Academy, a position which he relinquished fourteen years ago in order to devote his time to psychic pursuits, a course of action which caused some derision among his friends and acquaintances. He is an erudite English scholar and speaks our tongue with amazing accuracy, although never previously having set foot in Great Britain or America. He has translated the works of Shakespeare into Japanese, as well as making translations of psychic books, among them the well-known volume, *Gone West*. A volume from his own pen (in Japanese), entitled *Lectures on Psychic Science and Spiritualism*, has just appeared.

Mr. Asano looks forward to the time when Spiritualism will become a big world-movement, having branches in every country, linked up to one chief centre; this main centre of the movement should be, he considers, in London. He observes that the waning power of the Church in England is a reflection of a similar process which is taking place in his own country, where priests and official theologians are losing much of their former prestige.

His first contact with our subject occurred shortly after the long illness of his son, then a child of nine years, whose sickness the medical practitioners were unable to cure. Mrs. Asano took the boy to a psychic, who correctly diagnosed lung-trouble, and accurately foretold the date - November 4th - when the child would be cured. "I then began seriously

to consider this subject and to try to develop psychic faculties in myself," says Mr. Asano.

The attempt was successful, and he acquired a form of clairvoyance that enabled him to "see" the contents of sealed boxes; his wife also developed clairvoyant powers, and both Mr. and Mrs. Asano are now able to "keep in touch" when at a distance from each other.

"During the last Japanese earthquake," said Mr. Asano, "I was in Tokyo, while my wife and family were in Kyoto, four hundred miles away. Naturally, all means of communication were suspended, yet my wife in Kyoto was able to 'see' me in Tokyo, and to assure herself of my safety."

Mr. Asano will deliver an address at the International Spiritualist Congress in London in September.

(Pyspioneer will report further on the work of Mr. Asano)

~~~~~

## **A COMPARATIVELY UNIMPORTANT MATTER**

In November 1958, H. G. Ockwell the Vicar of St. Andrew's Surbiton, perhaps rashly as he wondered in retrospect, warned about Spiritualism in his parish magazine. He then found himself in a local controversy, and was taxed about a C. of E. Report which supposedly had accepted Spiritualism. The Vicar wrote to the Senior Chaplain at Lambeth Palace to find out more. Acknowledging this, the chaplain replied "In earlier days, Dr Jay answered the occasional enquiries about this mystery report and I regret that now he has gone I shall have to look it up myself."

After the weekend, having read the private and confidential report, the chaplain wrote further in a guarded way about its content, indicating that it was critical of Spiritualism, and non-committal. "You could perhaps point out to the spiritualist in question that he has not seen the Report and has no evidence whatever to make charges that it accepted spiritualist claims."

When this correspondence was bound in Lambeth Palace Library in the Fisher Papers, a printed copy of the Report (1 of 55) was included; the printer was J. B. Nichols of Westminster.

But soon the Vicar wrote again, this time to the Archbishop himself. A Spiritualist had sent him in pamphlet form, the majority conclusions of the 1939 report. And since apparently CFPS had set up an enquiry into spiritual phenomena, perhaps there should be a new commission. "The whole situation seems extraordinary" observed the Vicar, adding "In this part of the world Spiritualist churches abound and it would strengthen our hand greatly if the position could be clarified."

Fisher himself replied on 3 February 1959. So far I am aware it is his only direct comment upon the 1939 Report.

*Dear Mr. Ockwell*

*I have your letter of January 23<sup>rd</sup>. It is true that many years ago there was a committee appointed to consider the problems presented by Spiritualism. It was appointed in 1937, and reported, I imagine either just before or early in the course of the war. The matter is now of no importance whatsoever; the Report is over twenty years old; it never had any authority except that of the people who composed it; there was a majority report and a minority report. Much has happened since then, and there is really no reason to pay any further attention to it.*

*The only trouble is that some of these Spiritualist people try to represent the Report as of great importance. You sent me a copy of what they have published. It is what is called a pirated pamphlet, and it suffers from two facts; one is that it only purports to be the Majority report, and that is valueless with [ without?] the rest of the Report, the Minority Report and any other parts of the report which were agreed by everybody. Furthermore, the last words on this cover say that the other three signed a Minority report which has not been released. Nothing has been released, and therefore reputable people would not try to bother about the thing any more, since it has never been made public.*

*However, that is all old history, and, as I say, had better be forgotten. There is the question you ask; whether the time has come to set up an enquiry into spiritual[ sic-PP] phenomena, The Church of England as you know is engaged in a number of enquiries of fundamental importance to its whole doctrine and discipline, and that is occupying all the time of our theologians and of our administrators. I should have thought it was quite unnecessary now to set up a committee to examine Spiritualism. The general conclusion of the Church has always been that this is a scientific matter to be investigated scientifically and that any ordinary people who go in for experiments expose themselves to very serious spiritual dangers.*

*If however you think that the time has come for a special enquiry, you ought to try to get other people to agree with you, and arrange for some motion in Convocation, which would be the natural way of starting another ball rolling.*

*Yours sincerely*

*GC [i.e. Geoffrey Cantuar]*

This was no idle proposal – such a motion was how, directly or indirectly, other reports sometimes came about in the Church. The Convocations, one for Canterbury and one for York, are assemblies of clergy.

But that same month there came another letter to the Archbishop from a worried vicar, this time in All Hallows, Ipswich. After an article by him in the local press, a Spiritualist had sent him also the majority conclusions of the 1939 Report. This time a chaplain replied, on the usual lines - it was only part of the report, it only had the authority of the authors, can't confirm the accuracy, and wasn't published perhaps as the war was just beginning and "*it did not seem an opportune moment to make known the report of a comparatively unimportant subject*".

The pamphlet was bound with the correspondence. It is indeed "The Church of England and Spiritualism" but not quite as most people know it in the UK editions. A. W. Austen, the Psychic News editor at the time of the 1947 leak, had taken his pamphlet with him when he emigrated to Australia. He had become editor in Perth of Psychic Science News-Magazine, formerly Harbinger of Light, and reprinted his pamphlet there. (There is also a copy in the National Library of Australia.)

LP.

(Archival material appears by permission of the Trustees of Lambeth Palace Library.)

~~~~~

Latest update: - on the lost, unpublished work: - '*The Spiritualist Encyclopedia or the World's Pioneers of the New Spiritual Reformation*', written and compiled in two large volumes by Emma Hardinge Britten².

Taken from: - Borderland Vol. 1. No 5. (Quarterly), July 1894, p. 401.

Mrs. Hardinge Britten's Encyclopaedia

Mrs Britten has decided to bequeath her book to the future, "to a more Spiritual age"-an age of Spiritualists who will not find it impossible to subscribe up to the number of five hundred for a book which represents two years' labour on the part of one whom, in spite of their indifference, they yet regard as a prophet.

Bequeathed to whom? This suggests the possibility that this work may still be in existence! We note from our newsletter in November 2006³ that Mrs. Britten had, '*Problems with the Publication of Nineteenth Century Miracles*'

It would appear that financial problems in publishing her works go further back than her '*Nineteenth Century Miracles*'. In a short, rare interview with the famous American medium E. V. Wilson⁴ (known as "Old Wheel Horse") we get a hint of her personal life,

² <http://woodlandway.org/PDF/PP3.1January07..pdf>

³ <http://www.woodlandway.org/PDF/PP2.11November06.pdf>

⁴ His daughter was a well known Chicago test medium, Mrs. Asa Wilson Kaynor or Kayner.

recorded in his book: - 'The Truths of Spiritualism' published in Chicago by Hazlitt & Reed 1879, p. 304...

A DAY IN NEW YORK

Thursday, January 11, 1872: - *We next called on Sister Emma Hardinge-Britten, who is now speaking in New York City, at Apollo Hall. We found her looking well; in fact, we do not remember ever having seen her look better. Her answers to our questions were as follows, and, by her permission, we give them in substance:*

"I am not doing as well here as I wish; there are two societies, Sister Tappan speaking to one, admission free; I, before the Apollo Hall Society -fee, ten cents, at the door. I am glad, and thank my God every day of my life, that I took the course I did in my marriage with my husband, and that I was married in the manner I was, and in the Episcopal Church. I am happy in my marriage, and love my husband, and he loves me. We have a little house and three acres of land, which we are cultivating; my husband works it himself. I have known him long, and, although a gentleman born, he is willing to work; he is willing to do anything that is honorable and just. We are poor, for I lost everything in the publishing of my book. I have secured an annuity for my mother, who is with me at our home in Massachusetts."

One can only presume that the book in question was 'Modern American Spiritualism' 1870 published in New York and London.

PJG.

~~~~~

## **EARLY SPIRITUALISM IN ENGLAND CONTINUED....**

### **Mr. Mrs. Thomas Everitt**

~~~~~

In the January issue ⁵ we published the first part of Mr. Mrs. Everitt which was primarily focused mainly on Mr. Thomas Everitt and his society works. We now continue with the mediumship of Mrs. Everitt: -

This early report is taken from 'The Year-Book of Spiritualism for 1871' p.156ff by Hudson Tuttle and J. M. Peebles. William White and Company. Boston. (this book was also published by The Banner of Light Office and by James Burns)

⁵ <http://www.woodlandway.org/PDF/PP3.1January07..pdf>

MEDIUMSHIP OF MRS. EVERITT

26 PENTON STREET, PENTONVILLE, LONDON

REMARKABLE Spiritual manifestations have occurred in the presence of Mrs. T. Everitt for nearly fourteen years. She was the only daughter of estimable and strictly religious parents. Trained with scrupulous reference to truthfulness, and to the worship of God in spirit and in truth, she was eminently successful as a Sunday-school teacher.

Mr. and Mrs. Everitt both excelled in this branch of religious cultivation. They are still members of a Christian church, and patterns of moral excellence. They resolved, many years since, to enter upon no enterprise, nor pursue any plan in life, that they could not call upon God to bless them in the undertaking. To this end, they never hold a séance without opening the same with prayer. In this spirit of sincerity and prayer, they pursued, from the first, their investigations touching the phenomena of Spiritualism, and, up to the present time, have never received a farthing from those admitted to their séances. Their work has been, from the beginning, a labor of love. Hundreds of letters sent them from different quarters glow with gratitude and appreciation. Skeptics and atheists (many of them) have in these séances been converted to a belief in the divine existence and a conscious immortality. The good that this family has done to both mortals and spirits is absolutely incalculable.

The Everitts were first made acquainted with Spiritualism in 1857; since which, they have held daily intercourse with heavenly intelligences. These orderly circles, abounding in remarkable phenomena, have reformed the erring, and convinced thousands of the certainty of spirit-communion. Spirits brought to these séances, by their guardians, for instruction, often return with hearts brimming in gratitude for the good they have received, and for the prayers offered in their behalf. Thus do the living benefit the so-called dead.

Among other wonderful manifestations, the following may be named. Numbers of living witnesses will testify to their reality. At one time, five were sitting at a mahogany-table, in full gaslight, when suddenly the table began to crack, and make various noises. This was followed by a portion of the surface rising up in a conical form some twelve inches, with something darting from the apex. Each present saw the phenomenon. The table was neither splintered nor injured. Frequently the power would be so strong, that the spirits would shake the whole house from cellar to garret; and the vibrations at last loosened the hold of the ends of the rafters in the brick-work of the front of the house, so that the floors of the upper bedrooms were in danger of falling through. Mr. Everitt accordingly was obliged to have the brickwork of the two upper stories of the front of his house wholly rebuilt; and, after this expensive operation was performed, he was told by the spirits that the damage had been done to give evidence that the manifestations were real, and not mental impressions. Since the rebuilding, the house has not been shaken so violently, although the vibrations are

often powerful. A large music-box placed upon a massive table moves, while playing, with the greatest ease, the table keeping time to the music. Chairs and other furniture have been moved about the room hundreds of times without mortal contact, and that, too, in broad daylight or gaslight. For three years, they have had audible spirit-voices in their séances. More than twenty different spirits have spoken, several of them fully identifying themselves to their friends.

It was in November, 1867, that the audible spirit-voice was first obtained through the mediumship of Mrs. Everitt. Miss Nichols (now Mrs. Guppy)* called upon Mrs. Everitt; and they had a dark séance. Fruit and flowers were brought by the spirits, who then changed the places of the sitters, and asked Mrs. Everitt to go to the other side of the room. A peculiar low whisper was then heard, as if somebody were trying to articulate. This frightened Mrs. Everitt and Mrs. Guppy: but the former was then thrown into a trance-sleep for the first time; and the spirit of John Watt first made himself known to the mortals present. He gave an account of himself, saying that he was a native of Torquay; that he was an engineer by trade; that he left this world at the age of thirty years: he was not married in this world, but has since met with his conjugal partner, whose spirit-name is Mercia. He speaks of her as a pure spirit; for she never breathed in this world, as she was still-born. During the next ten or twelve sittings, John Watt always refused to use a paper tube; but at last he took it, and then could speak very much louder. Later still, other voices were obtained through Mrs. Everitt's mediumship. John Watt often sends an assistant of his to talk to the circle when his other work will not let him come himself.

In connection with this lady's mediumship, a very curious circumstance once took place, showing that there may have been a deep truth underlying the Eastern belief in the efficacy of charms and amulets.

On the 25th March, 1868, Mrs. Everitt went to a séance at the house of Mrs. Gregory, near Hyde Park; and a ring was taken off her finger in the course of the sitting. When she came home, she searched for it; but it could not be found. Next day, March 26, John Watt said that the ring was in his possession, and that Mrs. Everitt's spirits were throwing their influence into the ring to strengthen her mediumship. For three or four weeks afterwards, John Watt's voice and the other manifestations were very weak; and John Watt said that the power could not be regained till she had the ring back again. Twenty-nine days after the ring was taken, Mrs. Everitt was at a dark séance at the house of Mr. Childs, 21 Offord Road, Islington, and was told that the ring had been brought back. A light was struck; but they could not see the ring on the table, or anywhere else; and a seeing medium who was present said, "Look under the Bible." There, sure enough, was the ring, returned in a house several miles distant from that at which it was taken off.

The spirits said that they would put the ring on again when the light was extinguished. The ring was placed on the table; the light was put out; and instantly Mrs. Everitt said, "It's on!" A light was struck; and the ring was found on her finger, behind another ring of exactly the same size; though whether it passed over, under, or

through it, or neither, nobody knows. It was done instantaneously; and Mrs. Everitt felt herself lifted from the chair at the instant it surrounded her finger. From the day of the return of this ring, Mrs. Everitt has been in better health than she ever was before; for, up to that time, she was generally ill the day after a séance. Often, afterwards, while narrating this story of the ring to others, Mrs. Everitt would take it off her finger to show to the listeners. John Watt said, last October, he would prevent her from doing that again, as the influence of those who took the ring marred its beneficial effects upon Mrs. Everitt. Accordingly, on awaking one morning, she found the ring on another finger, and discovered that it fitted very closely, and could not be slipped over the first joint to be taken off: in fact, the only way to get it off now is by the file, or by chemical reagents.

There seems to be no boundary to spirit-power when conditions are favorable, and the aim divine use. In these séances they have spirit-lights remaining visible a considerable time, and also direct writing,-writing without the agency of human hands. This is a startling phenomenon; two hundred and sixty-four words being written in five seconds, two hundred and ninety-eight words in seven seconds, and fourteen hundred words in twenty-seven seconds of time. The writings are either historical or pre-eminently spiritual. Mrs. James Burns, a most excellent clairvoyant, not only saw the spirits produce the writing, but fill the room with the perfume of flowers. The odor was susceptible to all present. Other media with open vision have witnessed the same wonderful process.

It is a pleasure, as well as justice done, to say that the controlling intelligence of this circle, John Watt, is a most exalted and truthful spirit. It is heaven on earth to converse with him upon life and scenery in the world of spirits. He dwells in the love-sphere of immortality, and has fully proved himself worthy the appellation of ministering angel.

~~~~~

Dr. Carlos S. Alvarado, Chairman of Domestic and International Programs for the Parapsychology Foundation see: - <http://www.parapsychology.org/> has kindly sent in this article.

## **Psychic Phenomena and Related Matters in the New York Times**

**Carlos S. Alvarado**

Those of you interested in past perspectives of psychic phenomena should keep in mind the articles, reports and book reviews published in newspapers. A particularly good example is the *New York Times (NYT)*. Fortunately for researchers, this paper is available in many university research libraries through the database *ProQuest Historical Newspapers*. This provides coverage for issues published between 1851 and 2003. Here I will mention a few examples of material relevant for the history of parapsychology.

Spiritualism, its phenomena, and investigators, was a topic discussed in the paper. Examples include the reports of spirit communications published by Judge John W. Edmonds, described as a “jumble of common-places, puerilities, and absurdities” (Judge Edmonds on Spiritualism, 1853). There were also fascinating discussions of mediums, such as reports about Cora L. V. Hatch’s trance lectures (Mrs. Cora L. V. Hatch in a Trance, 1859).

The Society for Psychical Research (S.P.R) was discussed many times in the *NYT*. The first of a series of articles discussed the S.P.R researchers as the scouts of unexplored areas of psychology, focusing on the phenomena of thought-transference (Mason, 1893). The paper published a short note about the S.P.R’s Census of Hallucinations (Census of Those Who Saw Ghosts, 1894), as well as one of William James’ widely circulated call for cases for the American part of the Census (James, 1890). Similarly, the *NYT* published calls for cases for the American Society for Psychical Research, cases where someone had experiences such as “an exceptionally vivid and disturbing dream, or a strong waking impression amounting to a distinct hallucination concerning another person at a distance” (Boston’s Latest Fad, 1887).

Well-known names of psychical research history appeared in the *NYT*. Hereward Carrington (1912) and James H. Hyslop (1907) published a few articles. The latter affirmed that psychical research promised to “give a meaning to the cosmos which is not dreamed of in physical science.” There were also discussions about mediums. This included articles about Eusapia Palladino (Palladino Tells About Her Stunts, 1909), and Leonora E. Piper (Mrs. Piper, 1900).

The paper also covered the activities of European researchers. Two interesting examples were the materialization studies of A. F. von Schrenck-Notzing (Admits Reality of “Materialization,” 1914), and Charles Richet’s opinion about the evidence for survival of death (French Scientist, 1926).

J. B. Rhine’s work also received much attention in the paper. A reviewer of his first book commented that Rhine’s studies were made “with the scientific care and precautions of a Pavlov” (Welch, 1935). This work was efficiently publicized in the *NYT* by science writer Waldemar Kaempffert (1937). In one of his later reports, Kaempffert (1942) discussed “Transatlantic Telepathy” in a general section of scientific developments that included sections entitled “Sensitive Atom Weigher,” “New Germ Killer,” and “Insects and Lights.”

The material I have presented is but a mere fraction of the numerous articles, reports and correspondence about the topics in question. Furthermore, there are many discussions coming to more recent times, as seen in articles about aspects of the Maimonides ESP dream research (Thompson, 1973), and Dean Radin’s work (Brown, 1996).

With rare exceptions, such as Radin’s work, the coverage from the old days was better than that of recent developments. My impression is that the old days included more

mainstream parapsychological work than in recent times, in which interest has centered on more popular claims. Similarly, the older issues of the paper had some articles written by researchers (e.g., Carrington, Mason, Rhine), something that has disappeared in modern times.

Fortunately for researchers, now there are other newspapers available online. These include, *Le Figaro*, *The Times* (of London), and the *Washington Post*, among others. The new databases with scanned issues of newspapers, magazines, and journals (see Alvarado, 2006) facilitate our explorations of past developments in parapsychology, including such aspects as the reception of ideas and particular books, and popular outlooks on the topic.

### References: -

Admits reality of “materialization.” (1914, May 17). *New York Times*, p. C4.

Alvarado, C. S. (2006). Databases of full-text papers and books available through college and public libraries. Online: <http://www.pflyceum.org/112.html>.

Boston’s latest fad: New questions propounded by the Society for Psychical Research. (1887, December 11). *New York Times*, p. 11.

Brown, C. (1996, August 11). They laughed at Galileo too. *New York Times*, p. SM41. (<http://www.deanradin.com/nytimes.html>)

Carrington, H. (1912, July 28). Fluidic hands the latest in medium photography. *New York Times*, p. SM8.

Census of those who saw ghosts. (1894, September 30). *New York Times*, p. 15.

French scientist does not accept or reject spiritism. (1926, September 5). *New York Times*, p. X11.

Hyslop, J. H. (1907, June 9). Psychical research on new lines. *New York Times*, p. SM7.

James, W. (1890, May 12). Hallucinations: Prof. James asks for assistance in searching facts and statistics. *New York Times*, p. 4.

Judge Edmonds on Spiritualism. (1853, October 20). *New York Daily Times*, p. 4.

Kaempffert, W. (1937, October 17). Searching out the mind’s mysteries. *New York Times*, pp. 8, 24.

Kaempffert, W. (1942, March 8). Science in the news. *New York Times*, p. D5.

[Mason, R. O.]. (1893, October 22). In the field of psychology. *New York Times*, p. 20.

Mrs. Cora L.V. Hatch in a trance: The audience select "The unity of the law of God" as a subject for a lecture, and she lectures accordingly. (1859, January 8). *New York Times*, p. 5.

Mrs. Piper, trance medium. (1900, February 14). *New York Times*, p. 3.

Palladino tells about her stunts (1909, November 13). *New York Times*, p. 3.

Thompson, G. T. (1973, November 25). Federal grant supports ESP dream research at Maimonides. *New York Times*, p. 79.

Welch, L. (1935, December 15). Some research in telepathy, *New York Times*, p. BR27.

~~~~~

We conclude with the final letter of James Johnson Morse's Australia / New Zealand trip which was started in the Psypioneer-Newsletter June 2006.

This final letter is taken from 'Light' October 10th 1903, page 483.

LETTERS FROM MR. J. J. MORSE

=====

XI

The present letter will contain the narrative of my concluding experiences in Australasia, my departure thence, and some incidents of the voyage across the Pacific Ocean.

Auckland, N. Z.

The scene of my final labours was the city of Auckland, N. Z. It is a large and important seaport, and at one time was the capital city of the colony. It has a magnificent harbour, while the splendid Hauraki Gulf stretches inland for some fifty miles or more. Lofty mountain ranges rise on all sides; in the centre of the harbour the giant mountain Rangitoto raises his hoary head, and, right on the edge of the city, actually within the city limits, an extinct volcano, Mount Eden, stands as a monument of what Nature did in past times; indeed the craters of over sixteen extinct volcanoes can be readily counted from the summit of Eden's crater. The city is well built, has a number of little townlets round the shores of the harbour, and is blessed (?) with an electric car service, the vehicles for which are those rejected by a light railway syndicate at home! Of all the noisy, unwieldy, and uncomfortable things on wheels I have ever seen, or ridden in, these Auckland cars easily come first!

Miss Morse in Auckland

Miss Morse preceded me in Auckland, but the same society retained us both-the Auckland Society of Spiritual Progress. The meetings are held in a small church previously occupied by one of the denominations. It is comfortably seated, neatly decorated, and well suited in every way for the use of the Society; it is called the 'Spiritualist Church.' Miss Morse gave four lectures and on each occasion the church was literally crowded to suffocation. The friends were loud in their praises to me of the work done by her, their only regret being that she was unable to remain with them for a longer term.

During my stay I held three meetings, each of which was splendidly attended, though on the Sunday evening it literally rained a deluge! A very pleasing incident was associated with the visit, during which Miss Morse's birthday occurred. On the evening of that day the officers and members of the Society assembled at the house of our highly esteemed hosts, Mr. and Mrs. Robb (Mr. Robb is the Ferry Master of the important Northcote ferry service), and during, the evening the vice-president, Mr. Molloy, on behalf of the Society, presented Miss Morse with a beautiful greenstone, silver mounted paper-knife, a very handsome souvenir. The officers and friends spoke highly of the regard in which Miss Morse was held, and the warm place she occupied in the hearts of young and old alike. The gathering was a very happy one and a most gratifying termination to Miss Morse's services. The Society in question has had many vicissitudes, but is now on a firm basis.

Among the mediums we met was Miss Venables, formerly of Blackburn, who, as a medical clairvoyants, is meeting with marked success. The friends treated us all most kindly, doing everything to contribute to the pleasure of our stay with them. So kind were they, indeed, that we were extremely reluctant to bid them adieu when the day of our departure arrived. As time and tide, however, will not be stayed we were compelled to say adieu, and on the afternoon of July 10th we boarded the ss. 'Ventura,' which presently bore us outside the harbour, and our journey 'upwards' was commenced.

Across the Pacific Ocean

The land slowly faded from view, the air was cool and the sky cloudless, even though it was winter; and darkness came before five o'clock. On the third day out the cold decreased, and then each succeeding day grew warmer and warmer until on the fifth day we fully realised what tropical heat could mean. On that day we anchored in the harbour of Pago Pago, an island in the Samoan group, and owned by the United States. Very soon the natives flocked around us in boats of all sorts and sizes. On such occasions the Samoan appears in full dress, consisting of gaudy calico pants, accompanied, in some cases by singlets, or coats, for the men. The ladies appear in equally gaudy garbs of, what I believe is called, the Mother Hubbard variety. Men and women swim like ducks. The children dive for coins, and all are born hucksterers, and know how to drive a good bargain. On coming of age the new man pays a severe penalty on entering into man's

estate. He is tattooed from the waist to the knees in an almost solid pattern of lines, bars, and twists, not a single inch of the skin escaping the operation! The pain is so intense that many actually succumb under the process; so I was informed. Of course the missionary is there, and sends home glowing accounts of his success, his reports reading funnily in the light of life as it is, in those islands of the Southern seas. At Pago Pago, which, by the way, is pronounced 'Pango Pango' by the natives, the Mormons maintain a missionary station. We obtained a few curios, and after literally stewing in the humid heat of the land-locked harbour we were glad to sail out into the open sea once again.

Fanning Island

Two days later we sighted Fanning Island, the new mid-ocean station of the Pacific cable. It is a long, low-lying island, and a lonely place for the residence of the cable staff. Coconut palms abound, their feathery tops, and the rich green tropical verdure, making a pretty picture, but not inviting enough to tempt one to remain. The water of the ocean was the most lovely sapphire blue imaginable. The steamer simply 'lay to,' and the few passengers we received came out in rowing boats. The heat was now very great, and many slept on deck at night, for the cabins were too stuffy, and badly ventilated in most cases.

Honolulu

We 'ploughed the main' for five more days and then came to the wharf at Honolulu, the capital of the Hawaiian Islands. We remained for nine hours, nearly everybody spending the day ashore. This was the loveliest portion of the voyage. The city is a quaint mixture of native and modern times. It has many quite up-to-date business buildings, and several fine hotels. Numbers of the stores are carried on by Chinese, Japanese, and Portuguese merchants, with, of course, a proportionate number of Americans. The streets are narrow, which is an advantage in a sunny land. There are several seashore resorts, one for surf bathing at Waikiki Beach, and another amidst the sugar plantations. One of the sights is Pacific Heights, which is really the summit of an old-time volcano. The first portion of the trip is made in a particularly antiquated sort of horse car, drawn by one horse and driven by a man who is driver and conductor also! But the road along which the car runs is like a dream of fairyland. Beautiful residences, with lawns like velvet, palms of many varieties, and flowers, and flower-bearing trees, in tropical profusion and beauty, were to be seen on both sides of the road for the first portion of the ride. The second stage of the trip was accomplished in an electric car, which zig-zagged up the side of the heights, the summit of which was some six hundred feet above. Suburban residences abounded again, surrounded by beautiful flowers and trees, the whole making a most charming panorama. The crest of the hill having been reached, there spread before us the ocean, the harbour, the town, and ranges of hills and fertile valleys, the whole constituting a picture which will long be remembered for its charm and variety of detail. We returned to the level and in due course reluctantly went on board. Shortly afterwards the steamer left the wharf and the final portion of the voyage was entered upon.

Arrival in the United States

Six days after leaving Honolulu, that is on Monday, July 27th, we sighted the Farallones, a group of islands some thirty miles from San Francisco, and about three hours later we steamed between the Heads and entered the bay of San Francisco, our voyage of nearly 7,000 miles being ended. In addition to our baggage we were the happy (?) possessors of an additional day! Sailing eastwards, we 'picked up' a day, and to accommodate the ship's 'reckoning' the extra day was given us as an additional Saturday, whereby the crew had an extra working day, and the company saved the cost of two – Sunday dinners, which are the dinners of the week.

American port officials are seen at about their worst in San Francisco. Medical examinations; catechisms as searching as if the passengers were anarchists, criminals or paupers; and an almost grudging admission at last, were among the things be encountered before Uncle Sam would receive his visitors from afar. Of course such inquisition was not imposed upon American citizens, but 'foreigners' had the full benefit of the rigid laws governing their entrance into the States. The Customs officers were much more agreeable, and performed the duties with commendable courtesy and despatch. What befel us after landing, and what has been done during our stay in this city, must form the materials of my next communication. We leave here for Boston on Tuesday next, and shall complete our 3,400 miles train journey on the following Sunday night. To-day it is just one year since we landed in Melbourne; a year hence we shall be quite settled at home, and very pleased we shall be when that is our happy fortune once again.

*San Francisco, Cal., U.S.A.
September 4th, 1903.*

~~~~~

**Correction:** - In the last issue of Psypioneer on page 40, I printed: - “under the Bundy’s editorship for instance, it was referred to as ‘*The Religio-Philosophical Journal and weekly occult news*’.” I made the error of taking this from a web-site without double checking, and the information is in fact incorrect.

A subscriber in America kindly alerted me to this and sent me this information, I quote: - When Thomas Newman was publishing the journal in San Francisco in the late 1890s; he did for a few months call it that, (*The Religio-Philosophical Journal and weekly occult news*) from 35/1, July 7, 1898 through 35/19, November 10, 1898. Newman said he made the change because Borderland had ceased publishing and there was a demand and he thought it expedient to "give more attention to the numerous and ever-recurring cases of psychic phenomena, all over the world."

=====

### **How to obtain this Newsletter**

**The Psypioneer newsletter is at present available, complete with all back issues on the web site <http://www.woodlandway.org> and we are greatly indebted to our Australian friends for hosting and posting this Newsletter. You can obtain it free and direct by sending an e-mail entitled “Subscribe” to [psypioneersub@aol.com](mailto:psypioneersub@aol.com) or “Unsubscribe” to discontinue.**

**To contact Psypioneer please e-mail [psypioneer@aol.com](mailto:psypioneer@aol.com)**

Paul J. Gaunt