

# PSYPIONEER JOURNAL

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# LILIAN (née Airdrie) BAILEY O.B.E.

1895 – 1971

## The early years:

Lilian Bailey was born in Cardiff, Wales and was of Scots descent. She was the sole survivor of her parents' eight children; her seven brothers had died at, or shortly after, birth. She and her parents moved to London when she was nine years old. After the First World War, Lilian married the son of a Wesleyan minister, William (Bill) Bailey in 1919. They settled in Bill's home in Crewe, and in 1920 their only child, Dorothy Elizabeth was born.

A year later Lilian went to a library in Crewe and borrowed a book called "Raymond or Life and Death" by Sir Oliver J. Lodge.<sup>1</sup> The book was named after Lodge's son who was killed in the war, and documented his spirit return. Reading this book enticed Lilian to borrow other similar books, and in one of these books, a reference was made to a man called William Hope, a psychic photographer who also lived in the same town of Crewe and she wondered if he could get a photograph of her dead mother. These early introductions and her meeting with Hope would lead Lilian Bailey to become one of the most outstanding public demonstrators and trance mediums of the twentieth century together with the likes of Helen Hughes, Bertha Harris, and Estelle Roberts. This is told briefly below from the 1939 July issue (pages 77-78), of the "Quarterly Journal of the International Institute for Psychic Investigation," (IIPi) edited by Mrs Hewat McKenzie:<sup>2</sup>

## LILIAN BAILEY O.B.E.

### A FINE TRANCE MEDIUM

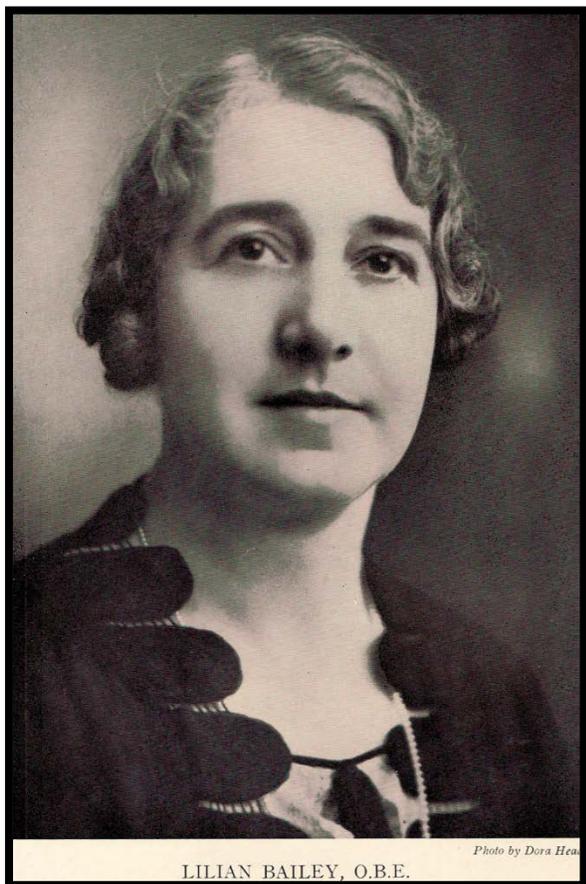
Mrs. Lilian Bailey, a speaking portrait of whom we present to readers through Mrs. Dora Head's fine camera work,<sup>3</sup> has in the last few months become a familiar figure to many at the Institute, where she gives her private work when in London. She is happy at this centre and her personality provides a harmonious instrument for her gift which is pre-eminently that of private trance work for individual sitters. But she has also a public gift for speaking and for demonstration which is valued on many platforms throughout England, Scotland and Ireland. The following in brief outline is Mrs. Bailey's own story of the discovery and growth of her psychic powers, which she sincerely believes have made contact with the Unseen possible for herself and for many through her:—

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<sup>1</sup> First published by Methuen & Co. Ltd, London on November 2nd 1916; four editions were printed within the first month.

<sup>2</sup> It should be noted to save any confusion this was formerly the "Quarterly Transactions of the British College of Psychic Science" (BCPS) the journal title was substantially retained, "Psychic Science"; for details see – Psypioneer February 2011: *Whatever happened to the British College?*:—<http://www.woodlandway.org/PDF/PP7.2February2011.pdf>

<sup>3</sup> Throughout the duration of the British College, and also after its amalgamation, numerous portraits by Dora Head adorned the pages of their journal, *Psychic Science*. We have from time to time re-published such portraits, for example, Mrs R.W. Dundas, Evan Powell.



From a child she was sensitive to influences she could not explain and recalls an early occasion when, facing a musical examination, she was overcome with nervousness which shook her bodily. A clear voice came to her, bidding her have no fear, "I will help you." She passed the exam with honours on the strength of it. Through the years, at other times of stress, the same voice with its reassuring message has been heard. The loss of a very dear mother when she was eighteen led her to visit a medium; she was told that she herself would be a worker one day and that with her were coloured people who had her in their care, but not a word of her mother. The war years took her to France as secretary to the Director General of Transportation and for these services she received the O.B.E. Marriage followed and she came to reside in Crewe. Still grieving for her mother she was led to read *Raymond*, where she found some guidance for her search. At a Spiritualist church at Crewe she was again told of her potential mediumship and, attending an open circle, began to hear

voices giving full names which meant nothing to her, but were at once recognized by a neighbour.

It was not long before Mrs. Bailey heard of the Crewe Circle, and at a sitting for photography, two 'extras' appeared on the plates exposed, one, a coloured girl and the other a young man with a deep dark mark over one eye, both quite unknown to her. Mr. William Hope took an interest in her mediumship and at the first sitting she became entranced for an hour, but she disliked this full withdrawal of consciousness, was afraid of it and refused to allow it. Another photographic sitting produced writing advising Hope to take Mrs. Bailey to London to Mr. Hewat McKenzie who would help her to prepare for the work which lay before her, and saying that she could only be used normally for sporadic clairaudience and that trance mediumship was her real and valuable gift. She did not take the advice for she did not feel she knew enough to do so, but time has proved the correctness of the message; when last year her steps were led to the British College her valuable gift was immediately recognized.

Mrs. Bailey expresses the greatest gratitude to Mr. Hope and to Mrs. Buxton for the patience and help they gave her over a long period; without such aid she does not feel she could have stayed the course. Her fear of trance was overcome, she was able to verify particulars as to his identity, given by the one who claimed to be her guide, Wootton, an English officer who has proved himself most faithful and trustworthy. There are other helpers but he remains the chief.

Once on being invited unexpectedly to attend a materialization séance she had the joy of seeing her mother and of receiving the encouragement she needed. The guide also appeared showing himself as the 'extra' on the Crewe Circle plate. After this last experience nothing was allowed to stand in the way of full development undertaken with the full support of her husband and family.

Mrs Bailey studied her own powers and is aware that with care her gift may be further developed. At the Institute no strain or over-sitting is allowed to interfere with this natural growth of a fine trance medium.

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The early part of Lilian's life is also told in W. F. Neech's biography, "Death is her Life," published in 1957.<sup>4</sup> Unfortunately, the book is now difficult to find. In the above article, we noted her introduction into Spiritualism, the Crewe circle, and the help given by William Hope, leading to Hewat McKenzie, founder of the "British College of Psychic Science" (BCPS). The quote in the article "Once on being invited unexpectedly to attend a materialization séance she had the joy of seeing her mother ..." is picked up in Neech's book on pages 50-53:

Less than a week later (after her visit to McKenzie) her doubts and hesitation had been swept away. Hope had told her: "There is a woman coming to Crewe from Scotland. She is a materialisation medium. I'd like you to sit with her. Her name is Helen Duncan."

Lilian, who had only a vague idea of materialisation, knew that it was claimed people who had passed on could actually be seen at these seances, could be recognised and spoken with, and even touched and kissed if permission was given by the guides. It all sounded too fantastic for words!

On the fateful evening—the most fateful, it turned out, in her life—Lilian arrived at Hope's house and, with several others, filed into a room which had been blacked out so that no light could enter. Physical mediumship, Hope explained in a whisper, was like photography: light rays killed the results. The medium entered and sat in a corner of the room. There was no cabinet as is usual at materialisation seances—just a curtain to separate Mrs. Duncan from the rest of the circle. This, said Hope, acted as a storage battery for the psychic power and the ectoplasm from which the materialised spirit forms drew to clothe their bodies and make them visible to the sitters.

When Lilian heard Helen Duncan's guide, Albert, speaking independently of the medium, she nearly fell off her chair. Then he said, "There is someone to speak to the young lady." As Lilian was the only young lady present she held her breath, not knowing whether to be frightened, excited, or both. For a few moments there was complete silence. Then, as she looked into the blackness waiting for a voice to hail her, she suddenly saw the figure of a tall man, young in appearance, step from the

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<sup>4</sup> William Frederick Neech wrote two well-known Spiritualist books:—*No living Person could have known*, Spiritualist Press, London 1955 and:—*Death is her life*, (Lilian Bailey) Spiritualist Press, London 1957.

corner in which the medium was seated. He walked over to her. As if in a dream she recognised the dark wavy hair, the long oval face, and the mark over one eye. It was Wootton!

“Stand up, Lily,” he said softly.

Lilian stood up, staring incredulously at the form in front of her and utterly at loss for words.

“I had a signet ring on my finger,” she recalls, “and I remember him getting hold of my hand and turning this ring round and round as he spoke to me. He was solid and warm and so alive. He asked me if, with him, I would start this mission for the spirit world. ‘Together we can help many people,’ he said. ‘We can give them light and hope where they are filled only with grief and despair....Lily’ he pleaded, ‘I cannot do this alone. I need your help and co-operation.’

I stood there, my eyes filled with tears of emotion at the sincerity of his words. At last I was meeting a real person from the other world—not just feeling strange and then losing consciousness, not just gazing at psychic ‘extras’ on a photograph, but meeting, face to face, one of the living dead. And here he was appealing for me to help him. It seemed that in that hallowed moment all my fears and scepticism fled. Yet still I could give no promise except that I would think carefully about his request.

Still he turned my ring round and round. He looked earnestly into my eyes and said, ‘There is so much to do and so little time in which to do it.’ And there and then I found myself saying, ‘Yes, I will, I will, I will!’

“He took my hand and pressed it between both of his. I saw him trying to speak, but he was obviously too full of emotion to do so. I could see he was overwhelmingly glad and grateful. Knowing me as he obviously did, he would have realised that to get me to promise anything was supremely difficult, but that once I gave my word I would never go back on it, no matter what happened.

He stood there for a minute, alive and real and a breathing symbol of gratitude, and then, in a flash, he disappeared before my eyes. I sat down, trembling with excitement.”

But Albert had another surprise in store for Lilian. “There is a lady here for you now,” he said. No sooner had the words left his mouth than there “flowed” from the curtained recess the tall golden haired figure of a beautiful, vibrant woman.

“It was the most wonderful moment of my life,” testifies Lilian. “There was Mrs. Duncan, all of twenty stone, dark-haired, and who spoke with a thick accent. And there beside her stood my mother, slim, fair as an angel, and saying, in that perfectly

phrased, silvery-toned diction of hers: ‘Oh, Lily. Oh, Lily!’ over and over again in the sheer joy of being with me.”

“Come over to me,” the “dead” mother told her daughter. Lilian stepped across the room and her mother took her hands in her own. “Here,” she said, “stand beside me, my dearest child. I never died, Lily, I’m still alive.”

The mother looked into her eyes and told her: “Do this work, Lily, do it, darling. Uplift those who are sunk in despair and in ignorance of what awaits them beyond death.”

“I just felt I could do nothing worthwhile, Mother,” Lilian replied. “But I’ve promised I will now, so ...”

She broke off. Her mother was speaking clearly, beautifully, the words she had used so often in Lilian’s childhood days: “I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it; for I may not pass this way again.”

“Do it now, Lily,” said her mother softly. “It is a wonderful work you have been chosen to do. Good-bye for now, darling. We will meet again.” Then, swiftly, as if she had no time to spare, she wagged her finger admonishingly and said, “Remember now, be careful how you cross the road.” As she dropped her hand she seemed to dissolve through the floor until only her head was there, and then that melted away too.

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Unfortunately, there are no actual dates given in these two accounts. Neech’s biography further refers to a Helen Duncan séance on page 55:

LILIAN began to develop her mediumship in earnest, sitting under Hope’s care. Her still sceptical and hostile (but more cautious!) husband tentatively suggested that Wootton, whose voice he was beginning to hear too often from his wife’s lips, was a figment of her imagination. To try to prove otherwise, Lilian mentally asked Wootton to provide proof of his separate identity. Some months later, sitting in another Helen Duncan materialisation seance, she was greeted by Wootton’s familiar figure. He gave his full name, William Hedley Wootton, and told Lilian that he was an ex-Grenadier Guards’ captain, that he had been shot over one eye and killed instantly in France during the 1914-18 war.

Anxious to acquaint his people with the news of his survival, Lilian asked him for their whereabouts. Warning her that it would serve no purpose, Wootton gave his mother’s full address in Boston, U.S.A.

Lilian was able to confirm the service particulars Wootton had given her by comparing them with War Office records. Then she wrote to his mother to check the rest of the facts. The address had been correctly given by Wootton, for there was a reply, though hardly what Lilian could have bargained for! Instead of being amazed at Lilian’s extraordinary

communication and eager to know more, the mother replied: “My son was an officer and a gentleman and gave his life for his country. He never dabbled in Spiritualism.”

Though this incident impressed Bill Bailey, he still would not admit that the facts given concerning Wootton necessarily proved his survival. Lilian, he argued, could have heard about Wootton when she was in the army and might possibly have retained knowledge of his parents’ whereabouts and other facts in her subconscious mind. His wife referred to Billy Hope’s mediumship. How did he explain Wootton’s face appearing on the same photograph as herself?

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A front page article in the *Two Worlds* dated April 15th 1949, tells us: “... her mediumship has been functioning for twenty years”. William (Billy) Hope had died during her development, with Lilian Bailey at his bedside, in March 1933. James McKenzie, whom Hope took Bailey to meet at the British College, had died in 1929. So it appears her development started in or around 1928. After Hope’s death, Lilian Bailey formed her own circle. According to Neech: “Lilian reformed the Hope circle in her own home. She sat for many months ...” The *Two Worlds* article, states she sat for “three years” to fulfil her development.

Lilian Bailey’s public career began in the mid-1930’s with her engagement at the “Britten Memorial” in Manchester. She would travel by train from Crewe to Manchester twice a week to give group séances, private sittings and public demonstrations.

It is not generally realised the important part the Britten Memorial played in promoting Spiritualism. Shortly after the death of Emma Hardinge Britten a scheme was instigated to provide a lasting memorial to her life and work, and in 1899, the “Britten Memorial” was founded. The primary function was to establish and provide a headquarters in Manchester for the National Spiritualists organisation, which at this time was called the “Spiritualists’ National Federation” later in 1902 becoming the “Spiritualists’ National Union”. In July 1931 another move of premises was made, providing a Central Headquarters for Spiritualism at Hollins Chambers, Bridge Street, Deansgate, Manchester which would also become the new address for the SNU’s registered office.<sup>5</sup> The move to larger premises would provide a National Library and Reading Room, Classrooms for study and the development of mediumship, Séance Rooms for the production and study of psychic phenomena, public demonstrations, and a Museum.<sup>6</sup>

From this start, Lilian Bailey flourished, becoming one of the best known mediums for trance, and noted for detailed mental mediumship in her demonstrations. She travelled throughout Great Britain for fifteen years, serving large and small engagements including; the Edinburgh Psychic

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<sup>5</sup> The SNU announced in their journal “The National Spiritualist” that this would be their registered office, on and after July 20th (64A Bridge Street) The former registered SNU office address was: Broadway Chambers, 162 London Road, Manchester:—**This footnote is extended at the end of this article.**

<sup>6</sup> The Britten Memorial Library and Museum are today housed at the SNU and Arthur Findlay College, Stansted Hall, Essex respectively.

College,<sup>7</sup> British College of Psychic Science (already noted), Marylebone Spiritualist Association,<sup>8</sup> and the well-known Spiritualist venue for large meetings, the Queens Hall, London (destroyed by an incendiary bomb in the London Blitz in 1941). She also toured with Maurice Barbanell. In 1941 she moved from Crewe to London due to her husband's work as a mathematician. It was with this move that she became involved (via Maurice Barbanell) with Hannen Swaffer, this bringing her further into the public eye.

In 1946 a man called Swaffer telling him "I am in grave trouble. I have lost my wife. I am a broken man and I cannot go on." (Neech p102) This was Lionel Logue, the Australian voice specialist who helped King George VI with his stammering. This story "The King's Speech and Logue's chair" and a later royal secret (to which Lilian was sworn to secrecy) were revealed only after her death in October 1971, and can be read in Roy Stemman's "Paranormal Review".<sup>9</sup>

Lilian Bailey and her now invalid husband retired from public work in the early 1950's, giving only occasional private sittings.

To conclude:

We have noted her principal guide/control William Hedley Wootton. We can also note in the opening article there is reference to another guide/control "a coloured girl". Shortly before Lilian was first engaged by the Britten Memorial, "members of her home circle were astonished one night to hear, instead of the deep masculine tones of Bill Wootton, a quaint shrill foreign voice squeaking and chattering and shaking the medium's head in desperation because it could not make itself understood. Being then still immature as a medium, Lilian could not understand how such a personality could possibly be of service to the bereaved. She had no wish to encourage this unknown control to continue to manifest through her. "I disliked intensely," she confesses, "being an instrument for some gibberish nobody could understand. A fight ensued, I refusing to allow this to go on and mentally striving to force it away, all to no purpose. Much to my annoyance, this childish; voice persisted, demanding attention."

While Lilian was entranced the voice persisted. One sitter who was an accomplished linguist told the medium afterwards that the voice addressed him in perfect Hindustani. The little girl who could not speak a word of English, was drawn to the medium's daughter Dorothy, and in time a relationship was sealed between her daughter and the young girl. Until Lilian retired from her mediumship she was never to speak fluent English but she did work closely with Lilian. The girl was named "Poppet" It was reported she was born in Ceylon several hundred years ago; when on earth she was a cripple and an outcast and died at the age of four.

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<sup>7</sup> See Psypioneer:—*The Opening of the Edinburgh Psychic Centre College and Library* (Thursday 8th September 1932):—<http://www.woodlandway.org/PDF/PP4.1January08.pdf>

<sup>8</sup> Today it is known as "The Spiritualist Association of Great Britain" (SAGB) see:—<http://www.sagb.org.uk/History/history.html> – see also Psypioneer:—*The story of the Marylebone Spiritualist Association 1872-1928*:—<http://www.woodlandway.org/PDF/PP2.12December06.pdf>

<sup>9</sup> *The King's Speech and Logue's chair*:—<http://www.paranormalreview.com/articles/20110109> – *Lilian Bailey and a royal séance*:—<http://www.paranormalreview.com/articles/20101223>

The image of Poppet would become well-known, having been painted by the French psychic artist Marcel Poncin (died June 1953), whose other works include the well-known images of Silver Birch, Estelle Roberts – Red Cloud and Spirit Friends, W T. Parish the most famous healer at this time (the image depicts Parish in the foreground overshadowed by the Nazarene) and “Rosie” guide of Bertha Hirst.

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## Extended footnote number 5:

### Manchester Headquarters for Spiritualism

Quoted from the *Two Worlds* June 3rd 1932, page 358:

“The decision was made at the annual meeting of the Britten Memorial, to which representatives of the National Union and the Lyceum Union had been invited. Mr. Ernest W. Oaten was elected to the chair,<sup>10</sup> and, in his opening speech, recalled that last year the Trustees of the Memorial had received instructions to seek an opportunity of establishing it on an active basis at an early date. Various premises had been inspected, but only during the last three weeks had they found premises which they thought would answer their requirements.<sup>11</sup>”

“The Britten Memorial Trust had as its chief object the establishment of central headquarters for the Spiritualist Movement in Manchester, and to this end the sum of £5,200 had been accumulated. It was intended by the originators of the scheme to erect a building in the centre of the city, where all the forces of Modern Spiritualism could be co-ordinated. The monies in hand were not sufficient to accomplish this ideal, however, and as an alternative the Trustees had considered the advisability of renting premises.

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<sup>10</sup> Former Spiritualists’ National Union President: 1915-1920 & 1922-1923.

<sup>11</sup> *Light* reported, James Norbury – June 3rd page 272: “Britten Memorial Centre For Psychic Study And Research In North”:

Quote—Mr. E. W. Oaten (President of the International Spiritualist Federation and Editor of the *Two Worlds*), who occupied the chair, emphasised the fact that this was a red-letter day for Spiritualism in Manchester. “As far as the working masses of Manchester are concerned,” he said, “they are well catered for by the 28 Spiritualist Churches and Societies in the district. But there is another section of the public which prefers to carry out their psychic experiments with public mediums of repute rather than in the privacy of the home circle and it is for these that the Britten Memorial will cater.”

Turning from general considerations to the specialised psychic library, the Britten Memorial proper, Mr. Oaten stressed the fact that as a collection of psychic works it was without its equal in this country. “Years ago,” he said, “when Mr. Campbell Holms commenced his researches for material for the encyclopaedic work, *The Facts of Psychic Science and Philosophy*, I was able to put him in touch with a mine of valuable information in the volumes of the Britten Library. To-day, there is a greater need than ever before for a serious study of the laws that govern psychic phenomena. The pioneer work of Dr. Crawford, of Belfast, into the utilisation of psychic rods was only one step in the right direction, and I hope that the Britten Memorial will add its quota of scientific investigation into the laws underlying Spiritualistic Manifestations.”

Accommodation provided in the building known as Hollins Chambers appeared to them to be the most satisfactory.

“Mr. Oaten stressed the fact that the idea in the minds of the original Trustees—that a building capable of housing the various Spiritualists organisations be erected—would go forward. Far from obstructing that scheme, the present move would, they hoped, be the means of raising further funds, so that a central building of their own could eventually be erected.”

It would not be until 1948 that the first property would be purchased by the Britten Memorial Trust, this being Britten House, 12, Tibb Lane, Manchester.

Paul J. Gaunt

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## WILLIAM THOMAS STEAD

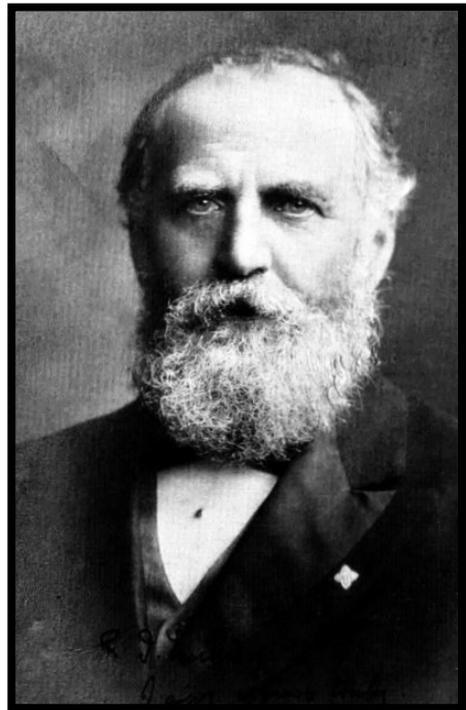
July 5, 1849 – April 15, 1912

*“The great mission of Spiritualism is to make men spiritual”*

William Stead believed *“The great mission of Spiritualism is to make men spiritual”*. But up until 1880, he had no leaning towards the study of the occult. *Stead the Man, Personal Reminiscences*, by Edith K. Harper quotes:<sup>12</sup>

ON an evening in 1911, at one of the weekly meetings of the Circle at Cambridge House, Wimbledon, not many months before that unique group of kindred spirits met for the last time, Mr. Stead brought down with him to the sitting a venerable journalist, a stranger to most of the company, whom he presented to us as “the very first person to interest me in Spiritualism when I was at Darlington more than thirty years ago.”

However, the book holds no indication as to the venerable journalist’s name. Researching this a little deeper it is interesting to note that Stead’s life prior to any spiritualistic involvement to some extent parallels the early growth of Progressive Spiritualism. For the location in which Stead lived and worked was Darlington and he met there Mark Fooks – the venerable journalist, whose involvement in



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<sup>12</sup> *Stead the Man, Personal Reminiscences*, by Edith K. Harper. First edition appears to be 1914 by William Rider, with an Introduction by Major-General Sir Alfred E. Turner. You can read on line, or download, the 1918 reprint. Published by William Rider & Son, Ltd:—<http://archive.org/details/steadmanpersonal00harprich>

Spiritualism has long been forgotten. Stead's professional involvement at Darlington was writing for the halfpenny daily, *Northern Echo* established in 1870, then becoming editor in 1871, a post he would hold until September 1880.

Mark Fooks died at Thirsk, on July 3, 1917 in his 83rd year. He was one of the oldest Spiritualists, in England, his experiences dating from his teens, 1853-4, when table turning from America gave the first impetus. Fooks lived for nearly half a century in Darlington, and took a leading part from 1868 in local Spiritualist propaganda; he was associated in forming circles and holding Spiritualist public meetings. He did little public speaking, but as a journalist upheld the principles of Spiritualism against attacks from ministers and others, his pen never hesitating to avow his convictions in public or private circles. He was well acquainted with very early pioneers like Mr. David Richmond, Mr. and Mrs. John Hodge, and Mr. Joseph Dixon.

Mark Fooks was the Secretary of the National Jubilee and Conference of Progressive Spiritualists held in Darlington, at the Lecture Room, Central Hall, on Tuesday and Wednesday, July 30 and 31, 1872. These early Progressive Spiritualists – mostly non-Christian – held their first meeting in Darlington in 1865. They were the ancestors of National Organisation, later resulting in the formation of the Spiritualists' National Federation, and finally in 1902 becoming the Spiritualists' National Union. Fooks however, was a Christian Spiritualist so he was well suited, when on the eve of Stead's departure from Darlington, at Grainey Hill in the chaos of moving, sitting on boxes and trunks, Fooks and Stead talked, and their conversation took a psychic turn. Mr. Fooks wrote:

“It was from this conversation with me that his interest in psychic matters seems to have been awakened. If ever I met him in London afterwards, which was rarely, he generally opened out his latest experiences in connection with psychic matters, and more than once remarked ‘you are my spiritual father in this thing.’ ”

Leaving Darlington, the Stead family moved to Cambridge House, Wimbledon Park, London SW; (Stead's home would later become the inner sanctuary of Julia's Bureau) where he lived until his premature death on the *Titanic*, in April 1912. He attended his first Séance in 1881, where a prophecy was made to him. The medium, Mr. Burns, rose and solemnly addressed to him the words:

“Young man, you are going to be the St. Paul of Spiritualism.”

From this point onwards Stead's life and his published spiritualistic works and spiritual beliefs are well documented. His knowledge and experience of spirit-return had not caused him to forsake the faith of his fathers; he did *not* substitute Spiritualism for Christianity, he held it as part and parcel of Christianity. His religion, his Universal Church, was an ideal “Great as the Love of God, wide as the needs of Man,” and he was of the opinion – “the rehabilitation of Christianity will result from a clear perception of the occult forces now ignored”. All my researches in spiritualism, he stated – strengthen my faith in the essential doctrines of Christianity”.

In 1909, the Spiritualists' National Union (S.N.U.) invited Mr. Stead to address their Consultative Conference held in the Grand Theatre, Halifax, on Sunday, July 4, 1909 under the retiring S.N.U. President George Young (Glasgow). Before a packed audience Stead spoke for almost an hour and a half.<sup>13</sup> Young, in his introductory remarks stated:

“Mr. Stead’s presence with us to-day is due to a spirit-initiative. What we call accidents are often the result of spirit-inspiration. I knew he was so busy that I hardly dared hope that he would respond to our invitation to address us. But it came at a time when he was about to fulfil a promise to his own spirit-friends in the establishment of Julia’s Bureau, [formally opened on April 24th 1909 - PJG] and here he is.”

After a brief invocation, Stead picked up on George Young’s remarks:

“Now why did not the chairman tell you what he told me? If the spirit-world controls affairs in this world, if the spirit-people can give messages that are acted upon, then they are real enough to be talked about. Of course all sorts of mistakes can be made, especially when those exercising the gifts of clairvoyance and clairaudience are not very strongly developed in these directions. Just as in receiving telephone messages, awkward errors may arise through imperfect transmission or wilful personation, so is it with these telepathic impressions from the other side, and yet none refuses, for the above reasons, to transact business through the telephone or to act on information conveyed in that way. But with the spiritual telephone it is otherwise. Because mistakes occur the majority leave the whole subject severely alone.

“Now your chairman told me that the invitation to me to address you came from the intelligence purporting to be the late Mr. F. W. H. Myers. This information was confirmed in London by two other sensitives, and as I believe myself to have been in close communication with Mr. Myers for the past twelve months I accept the statement.”

A well-known psychical researcher and member of the S.N.U., Miss Felicia Rudolphina Scatcherd (1862–1927) took a special,<sup>14</sup> verbatim report of the address for *The Two Worlds* journal, from which the above quote is taken. Edith K. Harper in her *Stead the Man, Personal Reminiscences*, with permission of the editor, Mr. J. J. Morse, quoted from the address as

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<sup>13</sup> The seventh Annual General Meeting and Consultative Conference of the Spiritualists' National Union, was held in the St Paul's Spiritual Church, Alma Street, Halifax, on Saturday and Sunday, July 3rd, and 4th, 1909. Frank Hepworth was elected as President for the ensuing year.

<sup>14</sup> Scatcherd was one of W. T. Stead's helpers in his great European effort to establish international peace, and assisted him in the founding of "Julia's Bureau." Stead and others hailed her as the "M. P. for Humanity."

published below.<sup>15</sup> As part of the Titanic centenary, a special feature on William Stead and his Julia's Bureau was published in Psypioneer.<sup>16</sup>

“MR. CHAIRMAN, LADIES AND GENTLEMEN,—

“I speak to-night with a sense of peculiar responsibility. I have given up public speaking, as the strain was more than I could stand in addition to my journalistic and other work. To-morrow is my sixtieth birthday, and I do not think I can end my fifty-ninth year better than by bearing my testimony to you, most of whom I have never seen before, and shall probably never see again, as to the words of truth that have proved my greatest help and inspiration.

“I was talking the other day to a distinguished statesman, a High Churchman, who said ‘Religion depends chiefly in reliance upon the unseen.’ If he be right, religion in this country is in a very bad way. Cecil Rhodes told me that whenever he met a Jew he always asked him if he ever heard in the synagogue any reference to a future life. He never met a Jew who gave an affirmative answer. I have applied the test to many churches. It is seldom you hear an expression of real faith in another world from any Christian pulpit, and very seldom any reference to ministering angels and spirits. The fact is, the Church has become practically materialistic. I hope that we possess in Spiritualism the means of a real revival in religion. But many Spiritualists are tinged with materialism; you do not like people to talk about religion, and I hope you will bear with me when I tell you I detect a materialistic note in many of your publications. Most of you are Atheistic the greater part of your time. You never can do wrong unless you cease to believe in God as a living force. We never can mourn or lament without having first lost faith in God. *The great mission of Spiritualism is to make men spiritual.* It is not the extension of materialism into the other world. That is a damnable error. The peculiar notion that Spiritualism teaches that there is no such thing as retribution for life lived in selfish neglect of the duties to God and humanity has no foundation; in fact, no Spiritualist teaches an everlasting Hell. I do not think any religious man believes it.

“But behind the doctrine is an eternal truth. As a man leaves this world, so will he wake in the other world. You may find yourself in a state of utter, outer darkness, if you have lived a loveless, selfish life on earth.

“I remember David M’Cree, who was turned out of his church, saying to me: ‘I do not object to Hell, I want to rehabilitate it. Men have got rid of the idea that life here entails consequences hereafter.

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<sup>15</sup> *Stead the Man, Personal Reminiscences*, by Edith K. Harper. Chapter XVI page 158; see reference (1) for details.

<sup>16</sup> Psypioneer Volume 8, No.4:—*W. T. Stead: Chief of the Old Brigade - Edith K. Harper – Julia's Bureau: Points of interest noted by Paul Gaunt – The W. T. Stead Bureau to Close:—*  
<http://www.woodlandway.org/PDF/PP8.4April2012.pdf>

“A friend of mine, a distinguished foreign lady, living in London, some time ago began to work the spirit indicator. She was only a beginner. Imagine her astonishment when the name of a great personage was spelt out. Slowly, letter by letter, he gave his name. And then in pathetic terms begged her to pray for him. ‘Where are you?’ asked my friend. ‘In utter darkness, pray for me, pray for me.’ He was not an exceptionally bad man, he had only lived a life of thoughtless indifference and self-indulgence. Soon after, he came again: ‘Why have you not prayed for me; why have you not kept your word?’ ‘But I have prayed for you, in church, and all your countrymen, too, have prayed for you.’ ‘That matters nothing. I want, and must have, the fervent prayer of a loving soul.’ ‘But what is your condition?’ I do not know, I am like a shipwrecked sailor, in darkness and loneliness, on an unknown shore. Oh, if you could only tell my relations of my experience it might help them to avoid my fate.’ The same thing may wait for you and me. We think we are just men and women; in reality we are spirits spending a few years of education in this world which is but as a preparatory school for a larger life who in a few years will pass on to another state in which our position will be governed by the use we have made of our life here.

“I do not want any one present to be able to say that he stood within the range of the voice of W. T. Stead and that he did not warn him to flee from the wrath to come. But while it is necessary to say this, Spiritualism is at the same time one of the most beneficent agencies for interpreting the love of God.”

“He then went on to speak of the passing of his son, and declared that Spiritualism had stood the test of that terrible sorrow, and from it had taken the bitterness of Death. He spoke of the different ways in which his son had made his continued existence known to him, and added—

“I know my son would not care to come back to earth, that he is enjoying vistas of usefulness and ever-increasing knowledge that fill existence with increasing interest. Am I not bound to communicate to my fellows what has been such a joy to myself? Ought we to sit in our corner, contentedly munching our cake all to ourselves? Is that right? What answer can we make to our elder brother Christ, when He meets us and asks: ‘What have you done for my other brethren?’ ‘You may say: ‘Lord, I took in *The Two Worlds*, and read *Light*, and I went to the meetings when there was a specially interesting medium. . . .’

“I have been a journalist for forty years. I do not know a single leader-writer who warns his readers that they will have to answer for their actions in a world to come.

“... Some of you may believe Jesus Christ never existed. If He never did exist, then it is high time that some one set about realizing the ideal. Others of you share my belief that He exists as our leader to a better world. I will tell you about the beginning of my mediumistic career so far as I am a medium. When I was in Holloway Gaol one Christmas—you are all so busy catching trains and ringing up telephones, that you never have time to listen to the voice of your soul—I had been trying to write a letter to a poor girl who had been rescued. She was finding the new life very dull and was in

danger of falling back, and it was suggested that if I were to write to her it might have some influence over her for good.

“I left the letter unfinished to attend morning service, and was looking down from the organ loft on my six hundred fellow prisoners, when I heard a voice: ‘Why are you telling that girl to be a Christian? Never tell any one any more to be a Christian, always tell them to be a Christ.’

“My mind revolted, and I said: ‘What blasphemy!’ But the voice went on: ‘The word Christian has become a mere label, covering much of self, little of Christ.’

“I pondered the matter deeply. I wrote to all those on whose judgment and spiritual insight I could rely—to Cardinal Manning, to Hugh Price Hughes, to Josephine Butler, to Benjamin Waugh, and others. What would these spiritually-minded men and women think of it? With one exception all said: ‘These words contain the essence of the Christian religion.’

“Ever since then I have always passed on this message to my fellows. What does it mean? First, that you have to love all beings, not only the nice ones, the attractive ones, but those who seem less attractive, even repulsive. Secondly, you must sacrifice yourself for the well-being of others. Thirdly, you have to interpret the love of God to those around you. Each of you is the centre of a group of souls to whom, if you are not a Christ, perhaps no other interpreter of the love of God and the character of Christ may be sent.

“When you return to your home to-night you may be able to say a kindly word, or do a sympathetic action. And you do not speak that word, you do not perform the kindly deed. You are not a Christ. You speak the word, you show your sympathy by your actions, and you are a Christ to those persons. Even though you may call yourself an Atheist you are God’s Christ to those people. . . .”

He finished his speech on the buoyant note so characteristic of him—

“But my last word is not of warning, but of triumph. Christ came to bring not only peace—peace is a negative thing—but joy, joy supreme in the absolute assurance that God is in His heaven, and that, therefore, all is right with the world.”

An old friend of Mr. Stead, who was on the platform during the Meeting, writes:

“I shall never forget that speech, nor that loved face . . . People were stirred to their depths. He had been into the Unseen for his message and delivered what there he had won.”

Those who visit Darlington today can call at “The William Stead” public house at 8 Crown Street. The Wetherspoon’s pub is named after a former editor of the *Northern Echo*. The information on Stead reads: “who went on to become one of the most influential men of his age.”

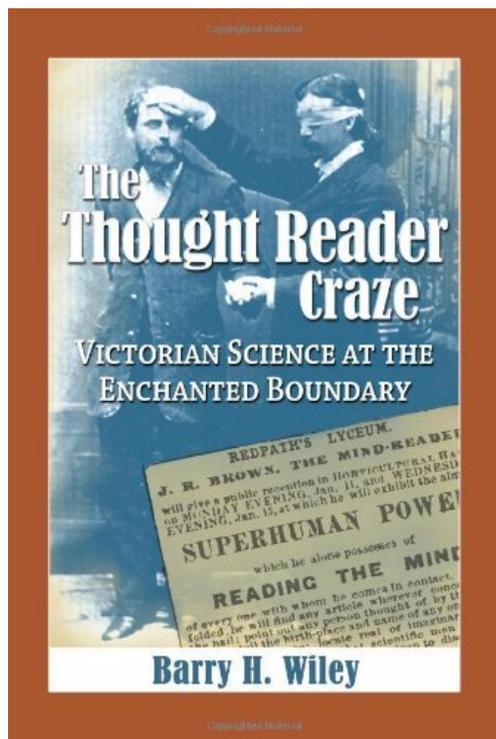
Strange they do not mention he was also one of the most influential Christian Spiritualists of his age!

Paul J. Gaunt

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## THOUGHT READING RECONSIDERED

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In December 1878, Washington Irving Bishop (1855-1889) applied to join the British National Association of Spiritualists. He was deemed ineligible, for Bishop was a professional thought reader or, as we might say today, a mentalist.

Much of Barry H. Wiley's new book *The Thought Reader Craze, Victorian Science at the Enchanted Boundary*<sup>17</sup> traces the careers of John Randall Brown (1851-1926; the first thought reader), Bishop, and Stuart Cumberland (1857-1922.). Brown worked in the States; Bishop, though American, also achieved fame in Britain. Cumberland was British but likewise performed abroad.

Professional thought readers were a potent threat to Spiritualism. Some of them claimed to read thoughts or find objects by natural means. Others professed to have psychic powers, or at least hinted. As part of their act, they might purport to duplicate paranormal phenomena, and expose mediums. In search of publicity, they would seek to involve prominent persons, seeking endorsement.

In a 1935 article, for example, the illusionist David Devant recalled how in 1909 he (or rather his assistant Dora) had read a sealed letter on stage (p.146ff.). Sir Oliver Lodge, who was in the audience, was quoted as publicly declaring to the audience that supernatural power was being exercised to do this, and is said to have persisted in this belief even when assured it was an illusion. Colleagues have located for Wiley a 1909 letter from Maskelyne responding to one

<sup>17</sup> *The Thought Reader Craze: Victorian Science at the Enchanted Boundary*, by Barry H. Wiley, Published by McFarland and Company Incorporated:—<http://www.amazon.co.uk/The-Thought-Reader-Craze-Victorian/dp/0786464704>

from Lodge, seeking to know how the trick was done. That does not suggest Lodge thought it paranormal (the word which Lodge might have used in preference to “supernatural”).

Not all thought readers were entirely honest, which needs to be kept in mind when assessing their comments on mediumship. Bishop for example demonstrated his thought reading in aid of a Glasgow hospital, but pocketed 75% of the proceeds (p.79). In 1882, he fell out with Cumberland, who insisted that his father had been a farmer, a landed proprietor in Leicestershire and denied he was Charles Garner, the son of a butcher shop clerk. (At this point, I was reminded of Harry Price who supposedly came from an old Shropshire family.)

When Cumberland died, he was given an affectionate notice in LIGHT p. 151 March 11 1922 by the editor (1914-1931) David Gow:

“The rise of psychic inquiry of late years brought him once more into some little prominence, but he was never quite whole-hearted as an opponent, finding amongst the advocates of the subject, men whose intelligence he respected, and discovering too that there were facts which all his ingenuity could not explain away ..... He was not an acute reasoner, but he had several good personal qualities, and we see his name disappear from the living world with some regret. He was something of a landmark, a link with the Victorian age.”

Barry Wiley had provided us with a valuable account of the leading thought readers – not an easy task, as they often found it prudent to move from one continent to another, and to keep their activities private. Other chapters deal with the impact of thought readers on the SPR, which might have been disastrous for the infant society. All psychic students will benefit from a reminder that there are normal ways of producing astounding effects.

LP.

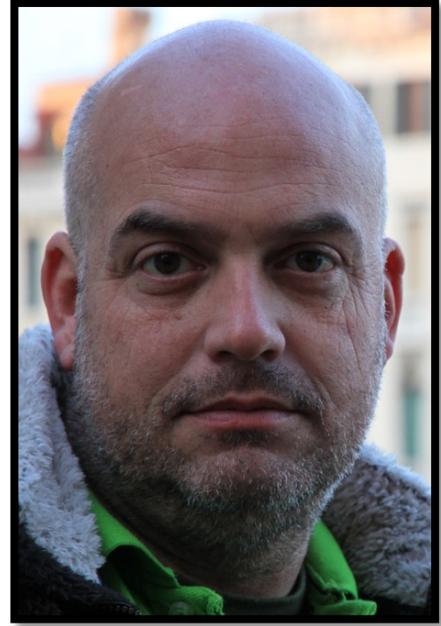
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# WHO FIRST SPOKE OF MODERN SPIRITUALISM?

[**Note by LP:** Just as the first Christians were not called Christians (see Acts 11.26) so the first Spiritualists were not so called. In his blog,<sup>18</sup> Marc Demarest commented about this on December 14 last. He has kindly permitted us to reprint a lightly revised version.]

In The Ashgate Research Companion to Nineteenth-Century Spiritualism and the Occult (which is [a] expensive-expensive-expensive and [b] not a research companion in any conventional sense of that term),<sup>19</sup> I ran across this footnote, in an article by Rachel Oberter (who's written about Georgiana Houghton as well, and who organized this conference)<sup>20</sup> entitled "'The Sublimation of Spirit': Anna Mary Howitt's Automatic Drawings" (which is, in itself, evidence that the book is not a research companion):

'Modern Spiritualism' was a term coined in 1852 by Horace Greeley, one of the first publicists of Spiritualism in the US. This locution became common in both the US and England, giving the nineteenth-century occurrences of communicating with the dead a historical specificity [MD: translation—to distinguish modern Spiritual manifestations from ancient ones, as in the commonly-occurring phrase "ancient and modern Spiritualism"]. See Barbara Weisberg, *Talking to the Dead: Katie and Maggie Fox and the Rise of Spiritualism* (New York, 2004), p. 148; and Robert S. Cox 'Spiritualism', in Eugene V. Gallagher and W. Michael Ashcraft (eds), *Introduction to New and Alternative Religions in America*, vol. 3, *Metaphysical, New Age and Neopagan Movements* (Westport, CT, 2006), pp. 26-47, p. 44, n.6.'



Let's play the first-use game. Is that true? Did Horace Greeley coin the term "Modern Spiritualism"? Now, I know that's a truism, burnished by repetition. And in a version of the history of the movement in which it's all about the Fox Sisters, Greeley looms large. Making a mainstream culture hero responsible for taming-by-naming.... well, that's all part of the historical enterprise, right? Barbara Weisberg says Greeley used it in a review of *The Spiritual Telegraph* "in the spring of 1852," but she doesn't cite that review (or if she does, the Kindle version of her book strips that citation). For sure, an important article entitled "Modern 'Spiritualism'"

<sup>18</sup> (Photograph Marc Demarest):—[www.ehbritten.blogspot.com](http://www.ehbritten.blogspot.com)

<sup>19</sup> The Ashgate Research Companion to Nineteenth-Century Spiritualism and the Occult Website price. Edited by Tatiana Kontou, Oxford Brookes University, UK and Sarah Willburn, see:—<http://www.ashgate.com/isbn/9780754669128>

<sup>20</sup> See:—<http://www.haverford.edu/hauntedmodernities/>

attributed to Horace Greeley (which does not mention *The Spiritual Telegraph*) was published in *Putnam's Magazine* in January of 1853 – Is that what we're talking about? If so, the first appearance of the term is in adverts for *Putnam's*, which ran in December of 1852 in NY newspapers.<sup>21</sup>

But perhaps Greeley used the term in another venue, earlier, as Weisberg suggests.

Assuming he didn't, and we're just handing well-worn coins around, we may have to give pride-of-place to either Harper's, wherein the phrase "modern pseudo-spiritualism" was used to refer to our folks and their doings in April 1852, or to Andrew Jackson Davis, who used it in his *The Approaching Crisis: Being A Review of Dr. Bushnell's Recent Lectures on Supernaturalism*, which was in readers' hands in the late summer of 1852, I believe.

"Now, one of two things is certain; either Dr. B— does not fully realize or comprehend his own position in the premises, or else, he is not sufficiently single-minded to the demands of truth, and faithful to the silent convictions of his own soul. Because, in the matter of reconciliation, which he has in contemplation, there is surely nothing intrinsically opposed to the fundamental teachings of Rationalistic Christianity. The Harmonial Philosophy – or modern spiritualism – has done this to the perfect satisfaction of its most enlightened students and believers."

It's the only use of the phrase in *The Approaching Crisis*; Davis is concerned, after all, with building the Harmonial Philosophy brand (and we so often find early private circles referring to themselves to as Harmonial Circles, and their spirit controls teaching decidedly Harmonial principles). But that's neither here nor there, as (according to the index) Davis doesn't figure in our research companion (he and William Stainton Moses must be part of some other tradition).

For the record, within the Spiritualist community itself, the term "modern spiritualism" (cap'd or otherwise) is brought into currency by Samuel Brittan, who picks the term up (from AJD or Greeley or another source or the fertility of his own brain, we know not) in his *Review of Beecher's Report* in 1853, and in his *Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism*, co-authored with A. B. Richmond, also in 1853. There, the phrase is in the title, and the binary opposition between the old Spiritualism and the new Spiritualism, the old dispensation and the New Dispensation, is clearly present. But the phrase really gets lodged in the vocabulary of the ordinary American Spiritualist in 1855, when Eliab Capron publishes his *Modern Spiritualism*. And since Capron doesn't use the term in his 1850 *History of the Mysterious Communion with Spirits* (aka "Mysterious Noises") we can at least bracket the period in which the term gains currency.

A bit of a trawl through newspaper databases reveals the use of the term (often with modern in quotation marks) in the *New Orleans Times-Picayune* in July of 1852, in the *Boston Recorder* in August of 1852, and in the *Washington, DC Daily National Intelligencer* and the *Boston Evening Transcript* in December of 1852. None of those instances have aught to do with Greeley. In one particularly rich US newspaper database, the phrase is used 107 times in 1853; 42 times in 1854;

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<sup>21</sup> Here as elsewhere, if the reader will consult Marc's original note, there are images of the sources mentioned LP.

137 times in 1855; 52 times in 1856; 41 times in 1857; 36 times in 1858; 43 times in 1859; 23 times in 1860; and, for calibration, 10 times in 1865 and only 71 times a decade later in 1875.

In the UK, the phrase “modern spiritualism” (cap’d or not) does not appear in newspapers (according to the best available online newspaper database) until 1856, when spiritualism rather than modern is in inverted commas. In 1856, there are four uses (but only one story, due to story syndication/reuse); in 1857, 2 uses; in 1858, 0 uses; in 1859, 2 uses; in 1860, 6 uses; in 1865, 5 uses; in 1875, 71 uses. Australian papers don’t use the term until the middle of 1859, and despite the proximity, New Zealand papers don’t use the term until Mumler’s trial is covered in 1869.

The curve one might plot, based on the (I believe statistically significant) sample of US newspaper texts for the period does not align with the Google NGrams data set, which produces a steadily-upward curve of utilization from 1844 onward. Why would Google report such early – pre-Fox – usage of the term? Partly because Google Books’ metadata database is total crap; it believes all sorts of texts date from the period 1/1/1800 to 12/31/1851, when those texts are in fact first published much later. But, when you filter the crap out, the phrase “modern Spiritualism” appears in US translations (one published in New York) of Victor Cousin’s *Elements of Psychology*.

Did Greeley read Cousin? He had the chops to, that’s for sure. We are what we read (which is probably the theme of this posting).

For color: the phrase is also used in English periodicals well before Greeley’s alleged coinage (utterance?) to describe (disparagingly) the evangelical wing of the Anglican church, as well as the teachings of John Henry Newman. That is no doubt part of the reason why we don’t see uptake of the term in the UK for years after it becomes current in the US. Even in Shorter’s *Confessions of a Truth Seeker* (1859), where it is used, it’s used exactly twice: once to refer to Capron’s text, and once in normal usage. The big break-out years for the term, in the UK, seem to be 1862-3, when T. P. Barkas uses it in his *Outlines of Ten Years' Investigations into the Phenomena of Modern Spiritualism* (1862), and (a propos for the trigger for this posting) William Howitt uses the phrase extensively (10 times, all uncapitalized) in his *History of the Supernatural* (1863, possibly a republication of a much earlier version of that text, and a topic for another day).

But it’s only a footnote in an academic article in an expensive book that really, only academic libraries and specialists can afford.

Utter on, research companions.

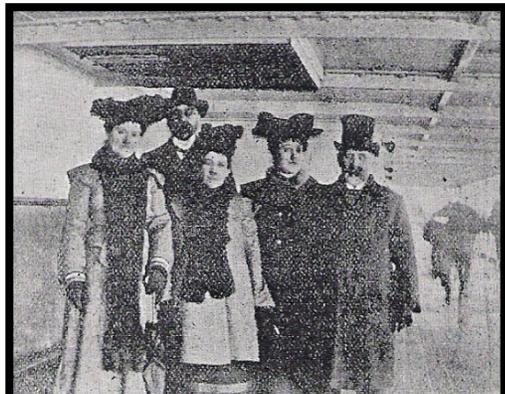
Originally Posted 14th December 2012 by Marc Demarest

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# FLORENCE ALICE EMMA MORSE

July 3rd 1871 – February 26th 1934

In the October 2012 issue of *Psypioneer*,<sup>22</sup> we published an article on her father, James J. Morse, which should be read in conjunction with this article. It can be noted that thanks to Florence Morse some items of her father were secured and kept within the Spiritualists' National Union, in which he had played such a long and significant part.



Above is a photograph of Mr., Mrs., and Miss Morse and Mr. and Mrs. Chiswell taken by the Editor upon the main deck of the 'Winfredian' a few minutes prior to her sailing. The vessel is splendidly fitted, and capable of battling well with the storm which assailed her when she reached the open sea. We trust the Editor of the *Banner of Light*, his good wife, and daughter will have a bright and prosperous New Year.

It appears the story of Florence Morse needs to be re-told, as there is so little on her available today, like so many of these forgotten pioneering Spiritualists. It is to the old journals we must turn to find their contributions to the early movement – their history has not been recorded in the modern literature. We can note in the obituary published below, Florence Morse "... gave her first public lecture on Spiritualism in January, 1907 ..."

To find a photograph of her has proved difficult, and we have only a poor reproduction of a family group from her father's tour.<sup>23</sup> However, later we found in the *Two Worlds*,<sup>24</sup> Florence undertook her own tour, with a rather grand send off:

## Departure of Miss Florence Morse

ON Friday morning last week, the 3rd inst., Miss Florence Morse left Manchester en route for South Africa, accompanied as far as Southampton by her father. A party of friends assembled at the Central Station to bid the young lady adieu, and to wish her God-speed in her mission. Among those present were Mr. F. Tomlinson, chairman of the Directors of THE TWO WORLDS Publishing Co., Ltd.; Mr. A. W. Orr and Mr. Herring (two of the Directors), and Mr. Thos. Syms, Mr. Deane, Mrs. Kate Taylor-Robinson, and Miss Gertrude Green.

The travellers reached the Metropolis in due course, several personal friends greeting them on arrival. In the afternoon they were entertained to tea by Mr. E. Dawson Rogers, the President of the London Spiritualists' Alliance, and Editor of

<sup>22</sup> Volume 8, No.10:—*James Johnson Morse – Paul J. Gaunt & J. J. Morse – Julia Schlesinger*, pages 329.347:—<http://www.woodlandway.org/PDF/PP8.10October2012.pdf>

<sup>23</sup> *The Two Worlds*, December 30th 1904, page 674. On the left is Mr. Samuel Southern Chiswell (1852-1910) he was a well-known Lyceumist. He was the Spiritualist's National Federation (SNF) President 1891-1892, and later jointly Lyceum Union and SNF president for the year 1895.

<sup>24</sup> *The Two Worlds*, August 10th 1906, page 395.

Light,<sup>25</sup> and Miss Rogers. The company included Mr. H. Withall (the Treasurer of the L.S.A.), and Mrs. Withall,<sup>26</sup> Mr. E. W. Wallis, and Mrs. E. H. Wallis, a very enjoyable time being passed. For the night the hospitable roof of Mr. J. J. Vango sheltered the travellers.

The next morning Miss Morse and her father journeyed down to Southampton, and the young missionary was duly installed in her cabin on board the Gaika. Promptly at 2 p.m. the hawsers were let go, and the handsome ship slowly steamed down the Solent, Miss Morse then starting upon her three weeks' sail. Before leaving she sent her heartiest thanks to all friends for the many messages of good will sent her from all parts of the country.

She carries with her letters of credential from the British Mediums' Union, the British Spiritualists' Lyceums Union, and the Spiritualists' National Union, Limited.

On Tuesday evening, the 31st ulto., a few friends assembled, at the invitation of Mr. and Mrs. Morse, at their private residence, to meet Miss Morse and bid her bon voyage. A pleasant evening was spent, concluding with light refreshments. The company comprised Mr. and Mrs. F. Tomlinson, Mr. A. W. Orr, Mr. and Mrs. W. A. Herring, Mr. T. Syms, Mr. and Mrs. C. G. Rickards, Major C. E. Morse (U.S.A.), brother of the host, Mrs. Kate Taylor-Robinson, Miss Gertrude Green and Miss Charlotte Brearley.

In due course Miss Morse's letters will appear in our columns, thereby informing our readers of her progress, and the state of our Cause in the great country to which she has been called.

[In later issues we hope to bring you more on her South African trip. PJG]

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<sup>25</sup> See *Psypioneer:—Origins and Editorship of Light – Paul J. Gaunt, – The Jubilee of Light – Light, –Some reminiscences of “Light” and the L.S.A. – Light:—*<http://www.woodlandway.org/PDF/PP7.8August2011.pdf>

<sup>26</sup> See *Psypioneer:—The late Mr. Henry Withall – Dawson Rogers, – Decease of Mr. Henry Withall – Light, – Transition of Mrs. Withall. – Light:—*<http://www.woodlandway.org/PDF/PP7.8August2011.pdf>

# TRANSITION OF MISS F. MORSE

## NOTED MEDIUM'S INTERESTING EXPERIENCES

*The Two Worlds:—*<sup>27</sup>

WE deeply regret to announce the transition, which occurred suddenly on Monday morning (February 26th) of Miss Florence Morse, the daughter of the noted trance medium Mr. J. J. Morse and herself a medium and speaker of more than average ability.

Miss Morse's transition followed a heart attack. She had not been well for some time, but it was a thought that her health was mending and the end came unexpectedly. By her passing, another link with the pioneers has been severed. Miss Morse, as the daughter of Mr. J. J. Morse, had unique opportunities in her youth of studying the Movement at first hand, and she met and was an intimate friend of some of the best known workers.

It is interesting to recall that she knew the Fox Sisters, Maggie and Leah. Katie she did not meet, but she was a great admirer of their courage and the work they performed in the face of tremendous opposition. She was for some years in close association with Andrew Jackson Davis.

Miss Florence Morse was born on July 3rd, 1871, and she received the first money she ever had from Mrs. Emma Hardinge Britten! Mrs. Britten sent her a birthday present when she was only a few days old. She grew up to know Mrs. Britten as "a great lady, extremely dignified, possessing a very impressive personality, and seeming to exalt a meeting by her presence on the platform. People who met her in public sometimes thought she was slightly 'stiff and stand offish' but in private life her manner was quite gracious and homely. She was in fact a kindly and sympathetic soul and accomplished a magnificent work for Spiritualism."<sup>28</sup>

To hear Miss Morse tell her reminiscences of adventures and experiences while travelling with her father in America and elsewhere was always highly entertaining. She was a great admirer of the work of Mr. and Mrs. E. W. Wallis, and was

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<sup>27</sup> *The Two Worlds*, March 2nd 1934, page 139.

<sup>28</sup> At the 24th Annual General Meeting of the Spiritualists' National Union held at the Memorial Hall, Albert Square, Manchester on Saturday and Sunday, July 3rd and 4th 1926 under the presidency of Mr. R. A. Owen (1925-1928). After lunch on the Monday morning, a body of conference delegates visited the grave of Emma Hardinge Britten in Harpurhey Cemetery and laid a wreath upon the grave. Florence Morse, and former SNU President Ernest Oaten (then SNU National Representative) delivered short speeches. The report adds. "Several hymns were sung at the graveside, and the assembled delegates offered Mrs. Britten their thanks for the service she had continued to render to them since passing "behind the veil." And so the Conference ended after a strenuous but harmonious time." *The Two Worlds*, July 9th 1926 page 410. Unfortunately the photograph of this is too poor to reproduce here.

particularly impressed by the trance addresses of ‘Morambo.’ the control of Mrs. Wallis.<sup>29</sup>

“Many new comers into Spiritualism seem to think that the great contrast in voice and personality between Mrs. Meurig Morris and ‘Power’ is new and novel.” she once, said. In the case of ‘Morambo’ the change was even more striking. Mrs. Wallis has told me that on more than one occasion she has had to ask her control not to use such a deep voice because it made her throat swell and she could not fasten her collars.”

Miss Morse believed she owed her life to the work of ‘The Strolling Player.’ one of the controls of her father. As a child she suffered much from ill-health, but ‘The Strolling Player’ had often prescribed for her while her father was in trance.

She thought much of Colville’s work,<sup>30</sup> and told of one experience when Colville was lecturing at Liverpool. He talked endlessly, and his part in a meeting would sometimes occupy more than two hours, after which he would give an extempore poem! When speaking at Liverpool, he created a profound impression, and everyone was delighted with his oratory. But the night wore on, and Colville displayed no signs of exhaustion, and one by one the audience departed, until only two people were left—the chairman and Mr. Colville! The chairman listened patiently for a little time longer, but at last his perseverance was exhausted and he said, “Well you can do what you like, Colville but I’m going home.”

Miss Morse herself was known to many Churches as an excellent medium and speaker, and her addresses were always both sound and thought-provoking. She was frequently conscious of the presence of her father and his controls, and it is a coincidence that only a week should separate the actual date of their passing—Mr. Morse died on February 19th 1919. Miss Morse gave her first public lecture on Spiritualism in January, 1907, and an extensive report appeared then in THE TWO WORLDS.

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<sup>29</sup> “Morambo was a negro slave who had been transported to South America. He passed over when still in South America”: See *Psypioneer* Volume 2, No.6:—*Woman who was a medium for fifty-two years – Psychic News*, pages 127-130:—<http://www.woodlandway.org/PDF/PP2.6June06.pdf>

<sup>30</sup> This is presumably W. J. Colville (1859 – 1917) see *Psypioneer* February 2008:—<http://www.woodlandway.org/PDF/PP4.2February08.pdf>

# WILLIAM STAINTON MOSES

November 5th 1839 – September 5th 1892

[**Note by LP:** We resume below our extracts from Mr Trethewy's book *The Controls of Stainton Moses*.<sup>31</sup> We began these in our February 2012 issue. Stainton Moses recorded many of the teachings which he received, in a series of notebooks preserved today (with one exception) at the College of Psychic Studies. Stainton Moses was the medium for *Spirit Teachings* (1883), a compilation which has been extremely influential in the Movement, but the real identity of many of the ancient communicators was not disclosed at the time. Of the guides discussed below, note especially that Athenodorus is in effect the personal guide of Moses, Imperator being the leader of the band of spirits involved in the work.]



## PHILOSOPHERS AND SAGES

### SOLON

IN Book V., on July 28th, 1873, Doctor said that Solon and Plato were frequently with Stainton Moses. At the séance of August 12th Solon was introduced and made a rap. On August 26th, in Book V., he wrote in badly-formed, irregular letters: "I salute thee in the cause of Truth and in the name of God," signing his name in Greek characters. Stainton Moses added a note: "The control was very difficult. The hand much contorted and the writing made very slow and laboriously." Later on the same day the following dialogue occurred (Book VI.):

SOLON: I guide thee much and oft.

S. M.: I am deeply sensible of the honour. But it is oppressive. One ought to get so much good.

SOLON: The capacity of the vessel does not vary.

S. M.: But the quality of its contents ought to give some indication of the source from which they come.

SOLON: They so do, good friend.

S. M.: If I could only feel sure of your identity. I am ashamed to say I do not.

SOLON: Wait. Impatience is your fault. Correct it. You shall know soon.

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<sup>31</sup> *The Controls of Stainton Moses* ("M. A. Oxon"), by A. W. Trethewy, published by Hurst & Brackets Ltd, London, (1923). Chapter IV pages 44-50:

Some other medium had asserted that Solon was one of his “controls.” On September 28th, 1873 (Book VII.), Solon denied the truth of the story, but said that he had been seen clairvoyantly by Mrs. Acworth. The same day Doctor said that Solon was engaged in attending on Imperator; in this capacity Solon signs some communications in this book.

On October 4th he again wrote:

“Said I not that impatience is your fault? You would penetrate all mysteries into which angels may not look. [Stainton Moses had been pressing Imperator for proof of identity and of the reality of spirit influence.] Wait, good friend, we will not leave you, even though you credit not our words. The Light is nearer than you dream.”

On October 12th Imperator, Mentor, Solon and Plato impressed the name or initials of each (in Solon’s case the capital form of the Greek letter Sigma) in raised pink letters on Stainton Moses’ arm.

On January 15th, 1874, Doctor and others executed some drawings in Book IX. Stainton Moses asked their meaning, and was answered by Solon “Patience,” and then “Peace.” He gave no independent teaching at any time.

## PLATO

In the notice concerning Solon mention has been made of Plato in two places, at the beginning and near the end. In Book VI., on September 14th, 1873, Plato wrote (capitals like engravers’ and small letters like copper-plate): “I, Plato, salute you. I have been with you long. P.” On the same day he was said to have inspired a prayer signed by him jointly with Imperator and others. On September 16th a spirit made a grinding noise at a séance and called himself Plato. After this séance, in Book VII., on September 16th, Stainton Moses asked if it really was Plato. Doctor replied:

“Yes, it was the spirit who gave the name of Plato, and he gave it truly. He has written for you. His communications were disturbed because he is unaccustomed to converse by signs. And the Chief who intended to have assisted him and to have helped his message was absent from you. He himself had requested the spirit Plato to come, not imagining that he would be absent. It was for this reason that the communication was disturbed. He will not say much in that way.”

On September 29th, in Book VII., Plato, Aristotle and Seneca were said to have been added to the Band temporarily; they signed communications jointly with other spirits, but gave no independent teaching. On October 26th (Book VIII.) Imperator said that all three, and especially Plato “your guide and friend,” had influenced Stainton Moses’ mind.

## ARISTOTLE

Grocyn in his earth life had been a follower of Aristotle, whose writings he had studied deeply. He seems to have brought Aristotle to the seance of September 27th, 1873, and to have had his name written by direct writing, endorsed by the initials of Imperator, Solon and Plato. The name, however, was spelt wrongly "Aristotelos," so the circle refused to accept him as the person he pretended to be. Aristotle and Grocyn got very angry at being distrusted, and showed their annoyance by sounds, but were ultimately appeased. On September 28th, Stainton Moses in Book VII. told Imperator that the mistake in spelling seemed conclusive against identity. Imperator replied:

"... the incident to which you refer is susceptible of a ready explanation. The spirit was avouched by me to be Aristotle of earth life: and you have found my words to be true. The error was committed by the, manifesting spirit who wrote. The intelligences who are able to compass the phenomena known as direct writing are few. Most frequently the writing is done by one who is accustomed to manifest in that way and who acts as it were as the amanuensis of those who wish to communicate. It was so on this occasion. When communicating by raps the spirit took special care to indicate the blunder *Ego Aristotelos* [Greek letters in Trethewy here and below] but it would seem to have escaped you."

This correction is noted in the séance records, where it is also stated that the words *kalos* and *agathos* were rapped out in answer to Stainton Moses' desire for a word from the spirit. The explanation is plausible. (See *Proceedings S.P.R.*, Vol. IX., p. 304.)

For further information about Aristotle attention is invited to the notice about Plato.

## SENECA

On September 14th, 1873, in Book VI, Seneca wrote with letters nearly as irregular as Solon's "I too, Seneca, greet you. We find it hard to write. Our friend [Rector] will write a prayer."

He manifested at séances, making a curious dropping sound.

Further information about him is contained in the notice of Plato.

## ATHENODORUS (DOCTOR)

Doctor was the spirit who started the automatic writing (see S.P.R., Vol. XI., pp.65, 66; or *Spirit Teachings*, pp. 1-3). He wrote extraordinarily small letters, which can barely be read without a magnifying glass. In Book I., on Good Friday, 1873, he said that on earth he had been the Stoic philosopher Athenodorus who instructed Tiberius, the Roman Emperor, in his youth, that Zeno had been his spirit guide, and that spirit influence was recognized in his day: he was much shocked by his contemporaries being termed "misguided heathen" by Stainton Moses; the phrase seemed to rankle in his mind, for he referred to it two years later (June 6th, 1875, Book

XVI.). What little he said about himself agrees with the article on Athenodorus in the *Encyclopædia Britannica*.

In Book XVI he said, on June 6th, 1875, that he had been Stainton Moses' spirit guide for twenty-one years, but had not been allowed by Imperator to reveal himself till recently. He held a semi-independent position in the Band, "superintendent" of the philosophical as distinguished from the religious teaching (Book IX., January 18th, 1874). He wrote nearly the whole of the first two books, and occasional communications in the others up to June, 1875, when he left to make way for the spirits who were to give instruction in "the Occult," writing a touching message of farewell on June 6th, 1875, in Book XVI. On May 27th, 1876 (Book XX.), he returned to congratulate Stainton Moses on his progress and pray for him. In 1877 he returned permanently to act as Deputy during Imperator's absence (March 13th and September 4th, Book XXII.). In these later books he did not write much with his own hand, but signed Rector's writing jointly with Imperator or alone in Imperator's absence. On June 6th, 1875, in Book XVI., Stainton Moses noted that he had drawn a portrait of Doctor automatically under Doctor's guidance: "It is a very fine head: and the figure was noble and commanding." This portrait cannot be found.

He considered himself to be essentially a teacher, and said that his work in the spheres consisted mainly in the instruction of spirits who had passed from the earth and were making progress towards the higher levels. He disclaimed intimate knowledge of mundane affairs, not only of such material matters as publication, but even of the conditions of spirit intercourse on the earthly side "of which we are more or less ignorant," but in which he seems to have been regarded by Imperator as an expert.

He was responsible for the following portions of *Spirit Teachings*: practically the whole of the first three sections, the fifth (except the last paragraph), the sixth, and parts of pages 137 and 138. His later teachings were not printed there, they referred mainly to the methods of causing phenomena, e.g., materialization and photography, and to evidential details of earth lives of spirits. The style of his teaching is much the same as Imperator's, but the tone of his personal communications is lighter and more genial. Doctor made some curious inaccuracies when producing Elizabeth Barton, the Holy Maid of Kent, for evidential purposes, on September 2nd, 1873 (Book VI.). As long as he wrote from her dictation, or putting into his own words the information as he got it from her, he made no mistakes, but after her story was finished he made incorrect statements (about the persons whose executions followed her confession) while discussing her conduct with Stainton Moses. For full particulars and the evidential bearing of these mistakes see the notice of Elizabeth Barton in Chapter V.

On October 5th, 1873, Doctor produced Norton the Alchemist (who wrote some of his own poetry) and gave correct information about his earth life. On 9th *idem* in the same book (VII.), in reply to Stainton Moses' questions, he gave further information about Norton, but called him John instead of Thomas, his right name (see the notice of Norton in Chapter V.).

On May 22nd, 1873, in Book II, Doctor wrote:

“We know of no spirits save those who have once lived on your earth. The existence of spirits who are of inferior order of intellect is illusory. Your air is indeed peopled with spirits who are impalpable to your gaze and touch, but they are the lower spirits who have become gross and earthy and so hang round the earth sphere. We know of none else.”

This statement is contrary to the teaching subsequently given about “elementaries” on October 12th, 1875, in Book XVII, and in later communications. Stainton Moses objected that the existence of spirits other than human had been kept from him, and was told that they had been included in the general name of “undeveloped spirits.” He appears to have forgotten the statement of 1873, or he would have pressed for an explanation of the plain contradiction, which is now puzzling. Assuming that the subsequent teaching was correct, it is very unlikely that Doctor did not know of the existence of elementaries, or deliberately concealed the fact, or that Stainton Moses’ subliminal mind distorted the sense so much.

*To be continued ...*

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# XMAS QUIZ – the answers

In the December issue, we included our usual quiz, and promised the answers would appear in the January 2013 issue. Each question related to a month in sequence, thus the answer to first question was in the January 2012 issue, and so on.

## 1). – Who was Charles B. Rosemond?

This was the fourth known name variant of the peddler who featured in the 1848 Hydesville messages, and it appeared in an 1897 newspaper. It may derive from a reporter's mishearing. As regular readers will know, the original messages gave only initials, not a name.

## 2). – Who found the treatment of Modern Spiritualism by modern history writers to be infuriating in ten ways?

This was Marc Demarest, curator of the Emma Hardinge Britten Web site.<sup>32</sup> We reprinted his detailed analysis. In December 2012, Marc noted in a series of blog postings that the Ashgate Companion (mentioned elsewhere in this issue) shared these failings.

## 3). – Where was the Spirit House?

Brown's Free Hall Georgetown, New York. The subject of a fascinating booklet by Joscelyn Godwin in 2011, it was one of the few buildings said to be inspired by spirits.

## 4). – Who was Julia?

Julia Ames was an American journalist, who wrote letters after death to W.T. Stead through his hand. Although the case features in biographies of Stead, there is a need for a re-examination of Julia.

## 5). – Is it true that Mrs Duncan was never tested with infra red?

I thought not, but Paul Gaunt found a report in Psychic News June 18 1932 describing such a test in Belfast. We do not yet know if these tests were ever repeated.

## 6). – What was the identity of Mentor, a guide of Stainton Moses who specialised in physical phenomena?

Mentor was Al-Ghazali, a pre-eminent Muslim thinker.

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<sup>32</sup> [www.ehbritten.org](http://www.ehbritten.org)

**7). – Whom did Sir Arthur and Lady Conan Doyle represent when leading a delegation to the Home office in 1930 about the law on mediumship?**

Sir Arthur expected to represent the LSA, of which he was president, but they withdrew. He therefore represented, according to the minutes of the meeting, The Spiritualist International World Federation.

**8). – Which young medium spoke up at the Liverpool conference of 1873 in favour of a national organisation – and lived to see it?**

J. J. Morse.

**9). – Who might have had “a fatal weakness, it was his unshakable belief in his own infallibility. Again and again, he staked his entire reputation on the vaguest hunches, dreams and assumptions, which often caused harm, even ruin, to innocent bystanders.”**

W.T. Stead. But for a more positive assessment, see this month’s issue of Psypioneer.

**10). – Which noted healer admitted in 1870 to being sometimes controlled by Jesus?**

Dr J. R. Newton, who wrote:

“The individual spirit of the gentle brother, Jesus, comes and controls me, the same as other spirits control other mediums, not only in works but in words”

**11). – Why did Emma Hardinge Britten return to the public platform in Britain in September 1881?**

Officially, because of the poor state of the Movement, which needed her. In addition, she needed additional income.

**12). – Who found that the mediumship of John Sloan had always a peculiar personal quality which gave it a unique charm, but admitted that under control Sloan seemed to be a greater and sweeter man than when out of it?**

Mrs McKenzie of the British College of Psychic Science. Her testimony to Sloan is a valuable supplement to that of Findlay.

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## BOOKS WE HAVE REVIEWED

*If you have any problems locating a copy we can contact the author*

**An Extraordinary Journey:—The Memoirs of a Physical Medium**, by Stewart Alexander, published by Saturday Night Press Publications, England, 2010. Paperback ISBN:—978-0-9557050-6-9, available at Amazon. Psypioneer review, by Leslie Price pages 294-296:—<http://woodlandway.org/PDF/PP6.11November2010.pdf>

**Helen Duncan The Mystery Show Trial**, by Robert Hartley published by H Pr (Publishing), London 2007. Paperback ISBN:—978-0-9553420-8-0. Psypioneer review, by Paul J. Gaunt pages 244-247:—<http://www.woodlandway.org/PDF/PP3.11November07..pdf>

**Aquarian Evangelist: The Age of Aquarius as It Dawned in the Mind of Levi Dowling**, by John Benedict Buescher Theosophical History Volume XI available at:— then—Occasional Papers. Psypioneer references by Leslie Price page 7:—<http://woodlandway.org/PDF/PP4.1January08.pdf>

**Dead Men’s Embers**, by Gerald O’Hara, published by Saturday Night Press Publications, England 2006. Large Paperback ISBN:—978-0-9514534-6-9, available at Amazon. Psypioneer review, by Leslie Price pages 1-2:—<http://www.woodlandway.org/PDF/PP3.1January07..pdf>

**Mrs Miller’s Gift’ - a Celebration of 75 Years of the Edinburgh College of Parapsychology formerly Edinburgh Psychic College & Library**, by Gerald O’Hara & Ann Harrison, published by Saturday Night Press Publications, England 2007. Paperback ISBN: 978-0-951-4534-9-0, available at Amazon. Psypioneer review, by Paul J. Gaunt pages 1-4:—<http://www.woodlandway.org/PDF/PP4.1January08..pdf>

**Mrs Miller’s Gift CD:—Helen Duncan Séance, Ernest Oaten and Harry Edwards**, Written and produced by Gerald O’Hara B.Sc. Psypioneer review, by Paul J. Gaunt pages 106-107:—<http://woodlandway.org/PDF/PP5.4April09.pdf>

**The Indescribable Phenomena – The Life and Mysteries of Anna Eva Fay**, by Barry H. Wiley published by Hermetic Press, Inc., Seattle Washington 2005. ISBN: 0-945296-50-9, available at:—[http://www.hermeticpress.com/product\\_info.php?products\\_id=45](http://www.hermeticpress.com/product_info.php?products_id=45)Psypioneer references by Leslie Price pages 39-42:—<http://www.woodlandway.org/PDF/PP5.2February09.pdf>

**Immortal Longings – FWH Myers and the Victorian Search for Life After Death**, by Trevor Hamilton published by Imprint Academic in Exeter, U.K (also VA, U.S.A) 2009. ISBN: 9-781845- 401238 H.B, 9-781845-402488 PB, available at Amazon. Psypioneer review, by Leslie Price pages 157-148:—<http://woodlandway.org/PDF/PP5.6June09.pdf>

**Talking to the Dead – Kate and Maggie Fox and the Rise of Spiritualism**, by Barbara Weisberg published by HarperSanFrancisco New York 2004. Hardback ISBN: 0-06-056667-1, available at Amazon. Psypioneer review, by Paul J. Gaunt pages 9-10:—[http://woodlandway.org/PDF/Leslie\\_Price\\_PP2.pdf](http://woodlandway.org/PDF/Leslie_Price_PP2.pdf)

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