

# PSYPIONEER JOURNAL

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# JAMES JOHNSON MORSE

October 1st 1848 – February 19th 1919

Morse served the Spiritualist movement for almost fifty years; preparations were in place to celebrate his Golden Anniversary in October 1919, but he was taken ill on February 18th with an attack of influenza. Its effect on his heart was fatal; after noon on the 19th Morse became unconscious and sank rapidly, and at about half past six passed quietly away.

Although Morse's name is mentioned numerous in our pages, there is still much to report on his work in various avenues. We have previously re-published his letters on his Australia / New Zealand trip between September 1902 and June 1903;<sup>1</sup> he also features prominently in our ongoing series which continues in our next issue: *The Building of the Spiritualists' National Union*.

One avenue we have not touched upon is the controls/guides of James Morse; from the *LIGHT* obituary issue; March 1<sup>st</sup>, 1919 we publish this short extract:

“... In course of time he [Morse] learned something of the “power behind.” The chief control stated that he was “Tien Sien Tie,” a Chinese mandarin of the second class, living on earth in the reign of the Emperor Kea-Tsing; he has more than once given a long and interesting account of his life in China some three centuries ago, his transition to spirit life and his association with a large group of spirits who made it their business to work in co-operation in various ways to stem the flood of “materialism and dissatisfaction with the accepted teachings in this world, and that disbelief in the immortality of the soul which was rapidly spreading amongst the people who were considered the most religious and most civilized on this planet.” It appeared that there were in all a band of twelve spirits, mostly of Eastern nationalities, associated directly with Mr. Morse's mediumship. One of those best known to Mr. Morse's many friends was “The Strolling Player”—a man who on earth was what we should now call a “barnstormer”; he had a sad life and a tragic death, perishing by the roadside, of destitution. “Keenly witty, shrewd and vivacious,” the “Strolling Player” supplied the humour and lighter elements in the discourses, and more than once he has told the story of his life in *LIGHT*. Such a moving document has seldom been put on record. The older generation of Spiritualists are well familiar with it. To the younger generation the wonderful record of Mr. Morse's life and experiences, the splendid quality of the teachings given through him, especially in the eighties—addresses which were models of literary grace combined with a rare depth of wisdom—are not so well known. In those far away days the present writer often heard and reported these addresses, and many of them are buried in old files of *LIGHT*, “The Two Worlds,” and other journals. But although their direct appeal has passed, the teachings have gone far and wide over the earth, and have had and still have a living influence on the minds of many to-day. Both the principal controls, “The Chinese Philosopher” and “The Strolling Player” have revealed themselves as actual living characters, and in their communications have given such a wealth of information concerning

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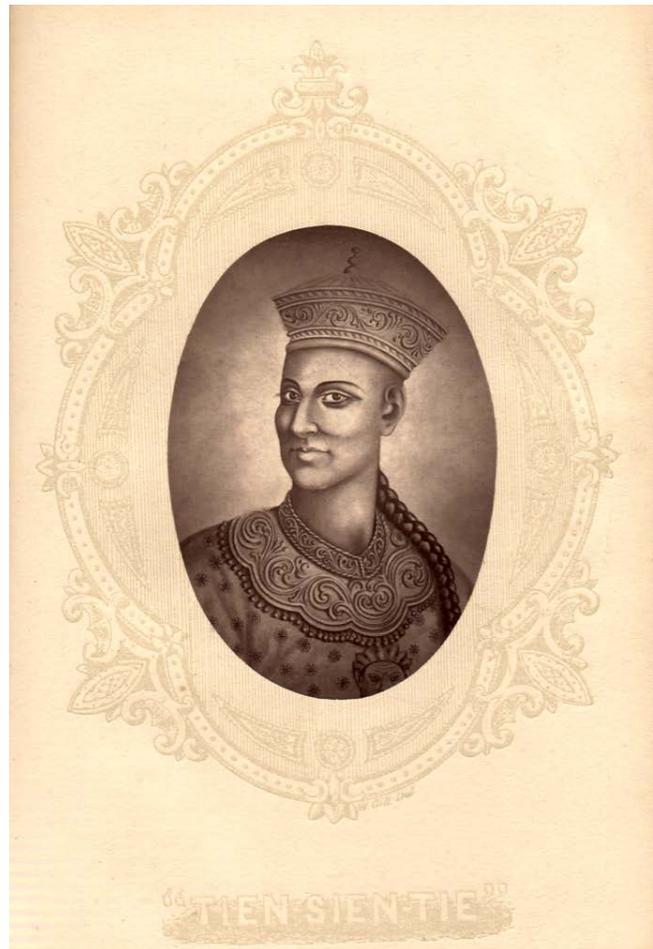
<sup>1</sup> See *Psympioneer* Volume 2, No.6:—*Farewell to Mr J.J. Morse and Tien – Australian Letters from J.J. Morse*, pages 131-138:—<http://www.woodlandway.org/PDF/PP2.6June06.pdf>

their lives as men and afterwards as spirits, the conditions of the world in which they now live, the modes and methods of communication with earth, that if it could all be gathered to-day into printed volumes would amply suffice to answer every difficulty and solve every problem that we have yet seen raised in connection with what to most of the world is still, alas! a “new revelation.”

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The full story of the drawing of Tien Sien Tie is told in his autobiography as quoted below,<sup>2</sup> the reference to Mr. Cooper was to Morse’s travelling companion, Robert Cooper, of Eastbourne, Sussex, England. Reference is made to him in footnote 9:

It was while I was in New York that I obtained the original picture of my chief control, “Tien Sien Tie,” a photographic copy of which now adorns these pages [as shown]. The manner of my obtaining it was as follows. It arose out of an impromptu visit to Mr. Wella Anderson, the spirit, artist, a name quite familiar to every American Spiritualist, and almost equally familiar to European Spiritualists. My friend Mr. Cooper was with me, and we arrived at Mr. Anderson’s rooms a few minutes past four p.m. Mr. Anderson is certainly one of the wonders amongst the curiosities of Transatlantic mediumship. He may be truly called a spirit-photographer in pencil. For a long series of years Mr. Anderson has — entranced — drawn faces, busts, and full-length figures of deceased friends, and with such success that in innumerable cases the complete identification is readily made, as in the ease of the spirit photographers, Mumler, Hudson, and Parkes, even when no portrait of the person previously existed. Mr. Anderson was a wood-turner prior to becoming a drawing medium, and he was often disturbed by drawing figures against his will upon his work.



Occasionally he would, while asleep, spend the entire night, in drawing faces, figures, &c., until, finally, he commenced his career as a drawing-medium. Such, in substance, is his account of his development. We had quite a pleasant chat together, and Mr. Anderson afforded us a slight specimen of his power. He requested us to bandage

<sup>2</sup> *Leaves from my Life*, by J. J. Morse pages 58-60, published by James Burns London 1877. Available to read on line:— <http://archive.org/details/leavesfrommylif01morsgoog>

his eyes. We did so, in a manner that completely blindfolded him; further, he then became entranced. While in the above condition he took a piece of cartridge paper, about 3in. by 2½in., and drew a face on each side, the drawings being executed upside down; no hitch of faltering, but done as naturally as though he was in full possession of his normal sight. I have the pictures in my possession now. Released from control, Mr. Anderson's guides requested me to favour them with half an hour's quiet on a certain day: the 28th of that month—it was July. I replied, "I should be at the Silver Lake Camp Meeting, 270 miles distant." Mr. Anderson's controls wrote that did not matter; all that was required was my passivity. I assented, and on the morning in question brother Cooper and I were quietly enjoying ourselves in a yacht upon the bright bosom of Silver Lake, quiet and passive enough in all conscience, for it was too hot even to think. With regard to the picture produced through Mr. Anderson, the following correspondence transpired.

303, West 11th Street, New York City,  
July 31st, 1875.

DEAR BROTHER MORSE,—The last touches are on the picture of the bright and beautiful "Chinese." Completed this p.m. The picture awaits your order. Please accept it with the kindest regards and best wishes of most truly and fraternally thine,

WELLA ANDERSON

P.S.-Please remember me kindly to Mr. Cooper.—W. A.

303, West 11th Street, New York,  
September 4th, 1875.

DEAR BROTHER MORSE,—Your kind and welcome letter is before me—came while I was ill in the country. I feel very *much gratified* to learn the picture of your bright and noble guide was admired by your many friends. In regard to the time occupied in its execution, it was 8¼ days, of one sitting per day of 12 to 13 minutes each—100 minutes—taken by Raphael Sanzio, through the fingers of your humble servant with a No. 2 Faber's pencil, except the hair, which was of No. 1 Faber, done while I was lost to this cold discordant world, which I hope soon to leave. Please allow me to tender my most heartfelt thanks for the picture I found enclosed in your last of my much esteemed friend and genial brother, J. J. Morse. My love to Mr. Cooper and yourself, hoping you are both well and prospering.—I am most truly and fraternally thine,

WELLA ANDERSON.

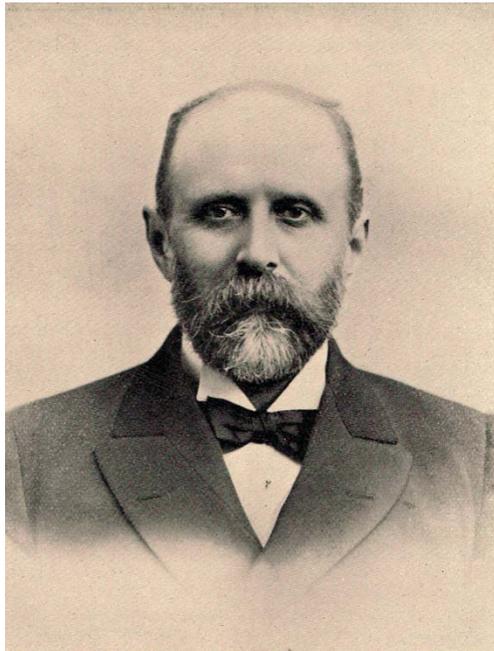
The picture is pronounced by competent judges to be a splendid specimen of pencil drawing. It now adorns my sitting-room, and so vivid is the likeness to my guide, as I have often seen him, that I could almost say he lived in his picture. Its commercial value is £25, but I would not sell it for any consideration.

This large cherished portrait of Tien Sien Tie was willed to the Spiritualists' National Union (SNU) by Florence Morse, with the wish it is handed to the trustees of Britten Memorial, Manchester. This is a fitting memorial to her father who gave so much to the early formation and development of the SNU, totalling twenty-nine years of service. Today Tien Sien Tie's portrait hangs in the Britten Memorial Museum at the Arthur Findlay College, Stansted Hall, Stansted, Essex.<sup>3</sup>

Paul J. Gaunt.

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Below is an early sketch on Morse, written by Julia Schlesinger:<sup>4</sup>



J. J. MORSE.

## J. J. MORSE

Among the many called upon to take part in the great spiritual upheaval of the present century, but few have risen to such eminent notice either in his native land, England, or in the United States, as the justly distinguished gentleman whose name heads this sketch, and who first excited notice in London, England, in the year 1868, and whose subsequent labors as a platform-worker have abundantly justified his selection for that service by the invisible directors of the work in Great Britain.

The early life of this Apostle of spiritual and progressive thought was tinged with some little romance, while, like the lives of so many of the world's most useful workers, it bore the bars sinister of misfortune and reverse upon its field; indeed, it was so distressful and unpromising at one period as to be utterly devoid of all likelihood of that use to the world it ultimately has become.

Of good family, numbering among its members servants of the English Established Church, officers in the nation's civil service, having a branch devoted to the farming interest, located in the beautiful County of Surrey; and singularly enough including in its connections a Captain Denton, though whether a relation of William Denton, the Geologist and Spiritualist, is undetermined,—however, that may be, the family, in itself and its connections, was eminently

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<sup>3</sup> Arthur Findlay College:—<http://arthurfindlaycollege.org/>

<sup>4</sup> *Workers in the Vineyard—A Review of the Progress of Spiritualism, Biographical Sketches, Lectures, Essays and Poems*, by Julia Schlesinger, San Francisco, California, 1896, pages 193-202. Available online to read or download:—[http://www.archive.org/stream/workersinvineyar00schl/workersinvineyar00schl\\_djvu.txt](http://www.archive.org/stream/workersinvineyar00schl/workersinvineyar00schl_djvu.txt)

respectable, and of some social position, thereby ensuring early associations of affluence and social consideration for the subject of this memoir.

The family traces its ancestry back to the time of the Charles', originating in the pastoral County of Berkshire, and it is on record that several of the ancestors of Mr. Morse bore arms in the Cromwellian armies, which may possibly explain, by the laws of descent, the strain of sturdy independence running through Mr. Morse's character, The family were in possession of a crest and a motto, a raised hand holding a dripping dagger, tho motto being *Mors janua vitae*, "Death, the gate of life," which, considering Mr. Morse's life and labours; may almost be considered as having prophetic value.

The subject of our sketch, whose full name is James Johnson Morse, was born on the first day of October, in the year 1848,<sup>5</sup> and at that time the family consisted of the parents and two other children, Charles Edward and Louise Sara and James, the youngest born, all residing in the Parish of St. Clements Danes, the Strand, London, the head of the household following the profession of a wholesale and retail spirit merchant and vintner. From his birth up to some nine years of age, Mr. Morse's health was exceedingly precarious, delicate in body, and a source of great anxiety to his family, who feared he would never reach maturity. In consequence of his weakness, the first few years of his life were passed on the farmstead of the great-grandfather, in the pretty little village of Hook, near Kingston-on-the-Thames, where he greatly benefited by the fresh air which swept across farmer Johnson's lands. When Mr. Morse was five years of age his father retired from active business life, but in the summer of the succeeding year, the large-hearted and loving mother fell a victim to the then prevailing cholera epidemic.

The father, deeply pained and almost disconsolate at the loss of so loving and devoted a companion, found the solitude of a retired life too hard to bear, consequently within a few months of his bereavement he determined to reenter commercial life. Laudable as seemed his intention to him, it was, nevertheless, as after events unfolded, fraught with dire disaster to the entire family. At this length of time, though, it looks as if the misfortunes of those years were stepping-stones placed in the river of life by a wiser providence than ours, stepping-stones over which the youngest member of the family must go to reach his work upon the opposite bank. All that needs be recorded here is the fact that the new ventures proved unsuccessful, and that a final difficulty in which the father became involved, through his over-trustfulness, absorbed his estate, virtually breaking his heart, and, in effect, sending him to the Higher Life some five years after the departure of his life's associate.

Then commenced a trying period for the youngest born, of some nine years' duration, and in the early days of which the three orphans were dependent entirely upon the kindness of the paternal uncle. Ultimately a disposition of the children was made, by which Charles, the eldest, was despatched to Ottawa, Canada, in 1859; Louise, the next in age, was placed in suitable circumstances in the old cathedral town of Norwich, in Norfolk; and James Johnson, the

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<sup>5</sup> His birth date is given in most articles/journals etc as 1848, however, according to his autobiographical book *Leaves from my Life: A narrative of Personal Experiences in the career of A Servant of the Spirits'* Published by James Burns in 1877 he states that he was born on the 1<sup>st</sup> October 1849. Lis Warwood has located an 1848 Dec. quarter registration under that name for Strand District; we thank her for this information.

youngest, was placed in the care of a boarding-school keeper, in Greenwich, some five miles from London, which was about as injudicious and injurious a disposition of him as could have well been made, for the schoolmistress was a victim to dipsomania in its grossest and most aggravated form. During the time James remained in her care, poor and insufficient food, liberal chastisement, and an utter neglect of all educational matters were the current of events, until, out of the desperation born of sheer misery, he fled, and much to the consternation of the servants of the avuncular mansion presented himself thereat, tired, dusty, footsore; and wobegone beyond words to express! Subsequent inquiries verified the correctness of his complaints, and he was then transferred to the care of an amiable lady named Croucher, residing in the before-mentioned town, and it is a proof of the efficacy of kindly firmness and broad moral teaching, that the trial-tried boy of that period ever remembers, with affectionate gratitude, the loving care bestowed upon him by the above-named valued friend of his boyhood days. A couple of years thus passed pleasantly, when family considerations compelled the uncle to arrange a final disposition of the remaining charge of his departed brother's family, and it was decided that the English mercantile marine would afford the proper opportunity for the future medium-speaker to make a start in life. It was, therefore, decided that he should be entered as a midshipman on board an East Indiaman, but a rascally agent broke his contract, and shipped the youngster on an English coaster, on which he was to be bound as an apprentice.

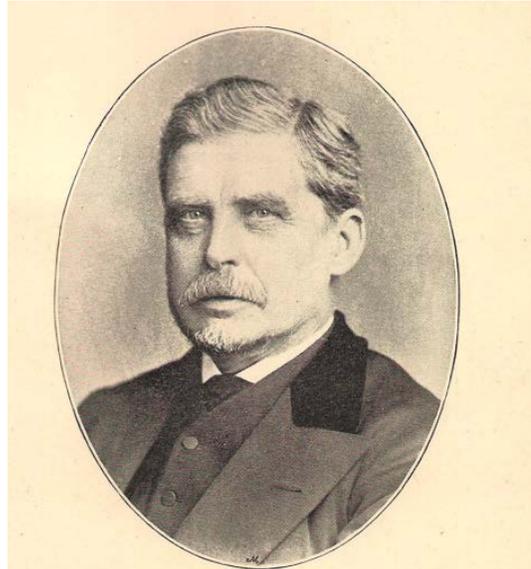
Quite unfit for such a career, one of the roughest and hardest, and meeting a severe accident, the youthful mariner was discharged at the port of South Shields, and with a trifling sum sent adrift to find his way back to London, some three hundred miles away, as best he could. He arrived in the metropolis exhausted, ill, penniless, and but to find himself confronted with a grave family injustice, the nature of which at once put a peaceful solution out of all question; the indignation aroused in his breast then ended all intercourse with the family, and he has permitted the lapse of years to annul all association therewith.

The ensuing years, from 1863 to 1868, find the self-exiled member of his family making vigorous efforts to sustain himself in various subordinate positions, until he fancied he saw an opportunity of advancing his fortunes by accepting an offer of employment in an about-to-be formed News and Publishers' office. Alas, further trials awaited him, for the principal of the affair was one of those specious and professing rascals, whose cunning, rather than aught else, keep them from the clutches of the law. The embryo publishing house was never formed, and the to be junior member thereof lost the hard won savings of several years helping to maintain his future principal, which individual ultimately discreetly disappeared from view, leaving his dupe penniless after enduring much privation while waiting for the consummation of his expectations.

It was during the above-described distressful period that the subject of this brief chronicle encountered two matters that have exercised an important influence upon his life, and which proved to be the pivots upon which great changes were to turn. The first of these events was his contact with modern Spiritualism, the second his meeting with the lady who subsequently became his wife.

The first event occurred in the autumn of 1868 when he was introduced to Mrs. Hopps, the mother of the Reverend John Page Hopps,<sup>6</sup> one of, if not the most able and cultured exponent of English Unitarianism, and a confirmed Spiritualist, often writing and speaking upon the subject, and as the subject of Spiritualism was exciting attention in the public mind, it came up in the course of conversation at the above-named meeting.

It may not be out of place here to say a little upon his state of mind at this time upon religious matters in general, for being now twenty years of age he was capable of entertaining some definite opinions. On several occasions he had honestly endeavored to get exercised upon religion, but so far he had utterly failed, either to experience conviction or conversion, and, as a consequence of this failure, had earnestly debated within himself whether or not he was helplessly bad and hopelessly irreclaimable. Reflection showed him the painful truth that the sorrows he had endured had been caused by certain unworthy followers of their professed Master, and, wisely or unwisely, he felt that it was exceedingly difficult to harmonize practise and profession, and, being of a frank and open nature, he was sadly perplexed by a discovery that so many of us are compelled to make. The result was that religious services became distasteful and religious literature absurd. Alternations of despondency and defiance dominated his mind, until much of its chaos was organized and its gloom dispelled by a friend placing in his hand a copy of Paine's immortal "Age of Reason," in the pages of which he found food he had long hungered for without fully understanding the nature of his wants. Yes, he must be an infidel. This life was hard enough; why ask for another? Miracles were myths, resurrections but rhetoric, while spirits were too silly to think of in any way but as fancies. At this period, it will be seen he was mentally far away from our faith, and a most seeming unlikely recruit for our ranks. Presently this attitude of hostility was to be changed, and in a singularly striking manner; though deep down in his breast, he admits, there was a faint hope that after death there might be some sort of a life where rest and happiness might be, after all.



REV. J. PAGE HOPPS (LONDON)

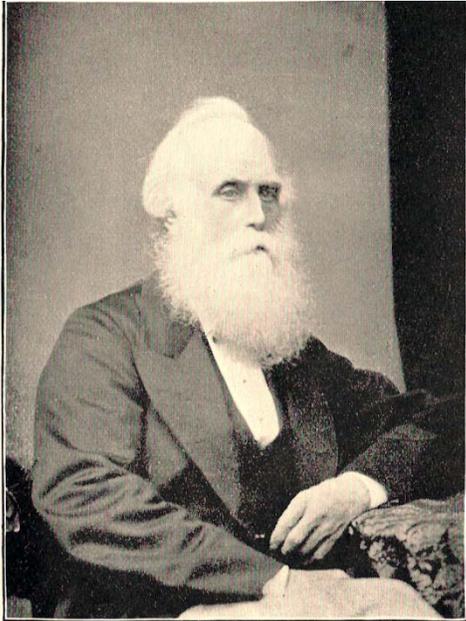
WENT to the Baptist College at Leicester, and attained his majority after commencing his ministry. In 1858 he assisted George Dawson, in Birmingham, and, a few years after, joined the Unitarians. He set the example of gathering the churchless into public halls for worship. At Leicester, for years, from two to three thousand people attended every Sunday during the winter. About twenty-five years ago Mr. Hopps was convinced of the reality of spirit communion. He issued the *Daybreak* (afterwards published by Mr. J. Burns, and called the *Medium and Daybreak*). He has published a number of pamphlets and small books, notably "Death, a Delusion," which sets forth some of his spiritual experiences.—*Light*, September 24, 1892.

The result of the meeting with Mrs. Hopps, previously referred to, was that the soon to be neophyte obtained from her the loan of two books, "Six Months' Experience at Home in Spirit-Communion,"<sup>7</sup> from the pen of the Reverend J. P. Hopps, the minister already mentioned, embodying that gentleman's own experiences, and another work, "Experiences with the

<sup>6</sup> Image and text taken from: The "Two Worlds" Portrait Album, page 16 published in the latter part of 1896.

<sup>7</sup> This was more of a pamphlet/tract published in 1868, with around 30 pages.

Davenport,”<sup>8</sup> by Robert Cooper,<sup>9</sup> the contents of which books astounded their reader, showing him that as honest men said “Yes,” knowingly, and in good faith, it was presumption for him to say “No,” unknowingly, for evidently there was more in the matter than he first suspected. The mere perusal of literature was, however, insufficient, the mind having become stimulated now asked for proofs, facts, evidence, and with all the anxiety of an ardent nature started on a new inquiry; the eager question was put, “Where can I go to see and know for myself?” Armed with an introduction from the before-mentioned Mrs. Hopps, he at last approached the mystic portals of the séance room, being received by Mr. R. Cogman,<sup>10</sup> who was the host and manager of the assembly, who admitted the half fearful applicant, and welcomed him to the séance.



MR. ROBERT COGMAN.

ONE of the pioneers. A trance speaker and a developing medium, he carried on the East End Spiritual Institute in Mile End, London, for some years, and many mediums learnt to regard him as their “spiritual father.” He entered spirit life in 1876.—*T. W.*, April 12, 1895.

The house was that of a comfortable middle-class family, a house of some notoriety in its immediate neighborhood by reason of the “Spirit rappings” carried on there. The circle room, a large apartment on the level with the street, and lighted by two large windows. Chairs about the room, the center occupied with a large oblong deal-topped table, the floor carpeted. The room presently lighted by a lamp, the shade curtains being drawn, some fifteen persons present, exclusive of the host, his wife, and daughter. Nothing “uncanny” or out of the ordinary course of things observable. No wires under the table, no electric buttons upon the floor, so far as foot or hand could discover. An air of orderly quiet, sober earnestness, and propriety pervading all.

The séance begins; each is seated at the table. The host, as president, opens a well-worn Bible, reading passages therefrom; he offers a prayer; a simple hymn is sung. The lamp and book are then removed, and all, with hands now resting on the table, resign themselves to a meditative quietness. A tall, pale-faced, black-haired young man sighs heavily, the muscles of his face twitch with nervous spasms, and his eyes close. He arises paler than before, and convulsively at first, then with facility, he talks some ten or fifteen

<sup>8</sup> Published by Haywood & Co London 1867, available to read at:—[http://www.ehbritten.org/ts\\_bib.html](http://www.ehbritten.org/ts_bib.html)

<sup>9</sup> See *Psypioneer* Volume 4, No.12:—*Mr. Robert Cooper – Paul J. Gaunt*, pages 287-300:—<http://www.woodlandway.org/PDF/PP4.12December08.pdf>

<sup>10</sup> If there were any truly forgotten pioneers of the early Spiritualist movement, Mr Cogman would be high on the list. It would be later at Robert Cogman’s Institute that Edward Wallis would commence his public work, and meet his future wife, marrying on November 14<sup>th</sup>, 1876. Both would become closely associated with James Morse and involved in National Spiritualism resulting in the Spiritualists’ National Union (SNU). See *Psypioneer* Volume2, No.6:—*Woman who was a medium for fifty-two years*, pages 127-130:—<http://www.woodlandway.org/PDF/PP2.6June06.pdf>

Image and text taken from: The “Two Worlds” Portrait Album, page 52 published in the latter part of 1896.

minutes. It is a “control,” but the visitor makes a mental note, and says the other name for it is hysteria! A brief pause, then it is a female that is affected. This time the eyes are left wide open with a ghastly and stony stare. Her words are soft and low, the utterances full of love, truth, flowers, angels, earth, children, and so on. The visitor wonders: is she mad? what does it mean? Has he got into a company of lunatics? for others were shaking and gurgling by this time; he began to feel sorry for coming, and was heartily wishing himself well out of it, when he exclaimed:

“Oh! gracious, what’s that?”

The bolt had fallen, the call had gone forth, the portals of future work and destiny were about to be unbarred!

To the neophyte it seemed as if a hand, large, warm, heavy, had suddenly, with force, descended upon his head, a sensation then following as if the brain had been cleft in twain, while into the cavity thus formed, sand, hot and in quantity, had been poured, trickling down over head, face, bust, person, down to finger ends and toe tips. Every sense of motion was paralyzed. Eyes were firmly closed, every limb was helpless. Then a swelling of lungs and throat, as though life’s tides were battling frantically to keep their accustomed courses, and all the while a fearful dread circling within the mind of the startled subject of these peculiar experiences. Presently an impulse to stand, then up, upon his feet, erect, next an uncontrollable desire to shout with might and main, which overcoming all resistance, resulted in an ear-piercing whoop that almost froze your blood. Then for nearly an hour a series of wild and grotesque gesticulations, a current of exclamations, incoherent, gross, and profane, a general exhibition of noisy disturbance produced by the wretched victim—who, thoroughly conscious of his deeds, but incapable of resisting the influence upon him—continued to manifest the results of the first, and necessarily imperfect control exercised upon him.

Finally the paroxysm ceased, and the now startled inquirer, ashamed of his misbehavior, but unable to account for it, commenced to apologize to his venerable host, whom he had frequently addressed in the most opprobrious terms. Apologies were courteously deemed unnecessary, as the host intimated he fully understood such exhibition was beyond the control of the subject thereof, therefore no offence was taken. After some sympathy, and a little needful rest, the perturbed inquirer wended his way homewards. The remainder of the night was spent in a condition of mental amazement and perplexity, which effectually banished sleep for hours, until the tired body at last succumbed from sheer exhaustion.

With the next day came the reaction from the previous evening’s excitement, and the inquirer found himself inclined to slip back again to his previous scepticism, inventing sundry plausible reasons for rejecting his experiences as being in any way attributable to “spirits,” formulating the opinion that he was hysterical, and if he pursued the matter would, no doubt, become crazy! What avails our fancies when arrayed against the potencies of the higher life? Truly, but little! So the new medium found, for, presently, indications of the nearness and presence of this power began to manifest themselves, Hot, burning pains, tracing their courses from brain to shoulder, down the arm to hand and fingers—with a sensation like wires, redhot—came over him, and the

index finger of the dexter hand traced out words before him leading to the following questions and answers:

“Is this a Spirit?”

“Yes,” in a great scrawl by the outstretched finger.

“Is it any one that I know?”

“Your mother,” again wrote the finger. The startled querist not wishing to be thus disturbed, said, “If I get pencil and paper this afternoon, will you then come and write again?”

“Yes,” again scrawled the obedient finger. The influence subsided, and the medium was again painfully perplexed—was it a “Spirit,” was it his mother, what *did* it all mean?

Provided with the requisite materials later in the same day, the experiment of obtaining writing was undertaken, the following communication being received:

“Yes, my dear son, we are ever watching over you. Fear not, but trust in the Lord, for He is a shield wherein all may trust; He is a bulwark in whom all can rest their hopes; He is a terror to evildoers, and in time will make all the nations of the earth believe in Him. Those who disbelieve now shall believe by-and-by, and shall welcome spirit-communion as a thing to be sought after, and by encouraging it you will get a foretaste of the joy to be had hereafter. *Oh, my son! follow it, for you will become a great medium: you will yet do great good in the world.* I am glad to see you so earnest in your desire for spirit-communion, for rest assured great good will result from it, not only to you, but for all; and when you leave earth you will be conscious of having employed the gift that is within you profitably. Be not afraid of mockers and scoffers, for those that now mock will soon believe. Your dear father is with you as well as I. He is smiling at your efforts, and tries to help you but finds it very hard. He was with you on Sunday. You must not be afraid, you will not be so tormented again ..... Your ever affectionate parents, Mary and Thomas Morse,”

Here was food for thought, indeed! In some lights it looked wild absurdity, for fortune was just then smiling upon the much tried youth, and future prospects were brightening. Also, be queried, how could he “do great good in the world” upon a matter he was not a believer in? He was not at all inclined to embark as an advocate, or a worker in this strange matter. Then it struck him as peculiar, almost degrading, that his parents should leave heaven, or whatever the next life was like, to come back and write such a message. But, argue as he might, there was still a feeling that there was some truth in it all, yet on calming down he did his best to dismiss the matter from his mind, taking refuge in the opinion that the subject was dangerous, and he would have nothing further to do with it under any circumstances.

However, it was destined he should not escape the duty before him, so by the time his next opportunity to attend Mr. Cogman's circle came round, he was seized with an uncontrollable desire to attend, to which he yielded, vowing to himself to resist all "influences," observe, note, and sit still.



MRS. MARY MAIN.

It needs no prophecy to say that such resolves were likely to prove futile; some twenty minutes terminated their intentions and effects, by the end of which space of time the medium was again under strong control, which, this time, caused him to open the before-mentioned Bible, at Romans xiv. I, upon which he delivered a sermon, or address, which occupied some forty minutes in its delivery. The manifestation afforded the utmost satisfaction and delight to the members of the circle, but it was the source of the utmost astonishment and mystification to the vehicle, who had never exhibited the slightest talent in such a direction previously, and who had never made the remotest attempt hitherto at the consecutive treatment of any subject whatsoever. More food was thus supplied for wonderment and reflection, and out of it came a determination to persevere in the inquiry to the end, and to obtain certainty, as to whether the entire question of spirit-return and spirit-power was either fact or fraud.

Shortly after the above-narrated events the publisher's scheme, previously noticed, was broached, the effect of which was that the newly developing medium was removed from the sphere of duty he had previously been in, and, through the failure of the enterprise to become a reality, he was unoccupied for nearly eight months, which afforded him the needed leisure in which to attend circles and prosecute his development, which matter was finally accomplished at the house of a Mrs. Main,<sup>11</sup> a person of large sympathies and liberal views, who with her

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<sup>11</sup> Mary Main was a well-known London medium, born at Bethnal Green on April 28th 1803. She became involved in Spiritualism around 1853 obtaining physical manifestations through her daughter Eliza (Mrs Fielder). In 1861 Mary Main commenced her public work; Morse would continue his development in her circle, as would Frank Herne starting his development just aged 17, together with other well-known mediums. It was in this circle Morse's lecturing control Tien Sien Tie first announced his presence. Another control/guide the "Actor" or the "Strolling Player," first controlled Morse here, and they would become Morse's principal controls/guides working in unison. Mrs Main never accepted a penny in remuneration. On December 15<sup>th</sup>, 1873 her daughter Eliza Fielder died; Mary Main died January 11th 1876. In the *Medium and Daybreak* July 13th 1888 a tribute was written by her family. James Burns published this on the front page, continued on pages 434-435 accompanied with a portrait, from where some of the above information and photograph has been taken: "Mrs Mary Main: A Pioneer London Spiritualist"

Morse concluded the article with this tribute: — **MRS. MAIN'S MEDIUMSHIP.** My dear Mr. Main,—Your letter of 21st arrived, as above, this morning, and as I am a regular reader of Mr. Burns's paper, I was aware of the proposed publication of a portrait of my dear and beloved mother in Spiritualism, Mrs. Main. I have never ceased to remember her goodness of heart, her nobleness of mind, her earnestness of soul. Of all the workers in our early days, whom I met, I know of none that I owe more to, or who deserves a higher place in the regard of English Spiritualists. My development, for active work, was completed under her hospitable roof. My hands were steadied by her goodness, and many were the pleasant hours passed in her company.

Twice a week, for many months on Sundays and Tuesdays, with many others, some now scattered far and wide, among whom were Mr. Woolnough, Mr. Davis, Mr. Overton, Mr. Emms, Mr. Goss, Miss. Keeves, Mrs. Fielder,

daughter, a Mrs. Fielder, were very earnest workers at that time in London. By the “tests” obtained through the last named lady, and others through Mrs. Gender, Mr. Frank Herne,<sup>12</sup> Mr. Davis, and other notable mediums of that period, the inquirer was converted into a believer, and the mental quietude resulting was materially valuable in assisting the development of the mediumship which was soon to come into world-wide notice. In the autumn of 1869, the medium, now somewhat widely known among private circles, was brought under the notice of Mr. James Burns, now deceased,<sup>13</sup> but who was then the representative of the central Depot of Spiritual Literature and Information in Great Britain,<sup>14</sup> and on Friday, October 15th, of the above year, a series of weekly meetings was established at the above headquarters of spiritual work, from which fortunate circumstance the medium no doubt was put into that position of publicity which ultimately resulted in that extended popularity which has carried his name around the world.

The distinctly private part of the narrative may be said to close here, as the subject thereof now passes to the front in a public capacity, taking his position as a professional worker, and maintaining his place as such, down to the present period, his entrance to such work dating from October, 1869. In the following year he married Miss Marion Lewis,<sup>15</sup> an event foretold to the lady by the spirits some months prior to her ever having seen Mr. Morse. She is a lady of good Welsh descent, and one child, a daughter, Florence, has been the sole issue of the union.

The purpose of the higher powers was gradually unfolding itself, and the public interest in the weekly séances rapidly increased, so much so, that the spacious reception rooms of the Spiritual Institution were crowded from week to week. Mr. Burns acted as the faithful chairman and

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Miss. Lewis—now my wife,—I have drunk in the waters of life dispensed to us from the “other side”; truly soul-inspiring hours were those. I have never seen their equal since. Free from all cant and servility, looking only for Truth, independent in spirit, and Suffering in pocket as a consequence—but respected by even these who disliked her cause,—she was a woman among women. For the poor she had ever money, clothes, food or help of some sort. For the Cause she had open house, free of all cost, for many years. I am too far away to write much in detail, as time will not permit, but were I in London I would turn to my memoranda, and do something better fit than this poor letter to do justice to one whose name, work and life I ever cherish with the deepest love and most profound respect.

You are at liberty to make what use you please of this, and believe me as ever most sincerely yours in the bonds of truth and human progress, J. J. Morse.

P.S.—I send you a Canadian bank note for one dollar (4s.) as a mite towards the cost of the picture. 331 Turk Street, San Francisco, June 11, 1888.

<sup>12</sup> See *Psypioneer* Volume 6, No.1:—*The Beginnings of Full Form Materialisations in England – Herne and Williams:—Professional Partnership*, pages 19-30 (continued over several issues):—<http://www.woodlandway.org/PDF/PP7.1January2011.pdf>

<sup>13</sup> James Burns (born in 1835) died on December 30<sup>th</sup>, 1894.

<sup>14</sup> See *Psypioneer* Volume 6, No.1:—*Spiritual origin of The Spiritual Institution & The Medium and Daybreak*, pages 3-12:—<http://www.woodlandway.org/PDF/PP6.1January2010.pdf>

<sup>15</sup> Marion Morse died age 69 on November 25<sup>th</sup>, 1917 after a long illness of two years. Her illness was the result of heart shock from an air raid in London at Clapton on August 15<sup>th</sup>, 1915. Her funeral was at Southern Cemetery, Manchester on Thursday, November 29<sup>th</sup>, 1917 conducted by Mr A W. Orr. The obituary notice in the *Two Worlds*, of which James Morse was editor, gives her name as “Mary Ann Elizabeth Morse”.

considerate friend of the advancing medium, who presently became associated with Mr. Burns in the publishing business conducted at the Institution, and assisting in the issuing of the first number of what was then England's leading spiritual weekly, the *Medium and Daybreak*, but which was discontinued some time since.<sup>16</sup> Undoubtedly the connection was one of mutual advantage, and was only sundered by the claims upon the time and strength of the medium, precluding him from giving that share of his resources to business that was justly due thereto.

Up to the period above referred to, Mr. Morse had not, it seems, appeared upon the public platform for the purpose of a sustained address being given through him. The spirits were but awaiting the arrival of the suitable occasion, which was afforded them on Thursday evening, April 21, 1870, in the hall of the St. John's Associates, Clerkenwell, London.<sup>17</sup> The first public address, at a regular Sunday Service of Spiritualists, was given at the Cavendish Rooms, London, on Sunday, July 24th of the same year, and the first effort in the provinces was at Northampton, on Sunday, September 9th, also in the above-stated year,—this latter event being in association with our ascended brother and most remarkable healer, Dr. J. R. Newton.<sup>18</sup> The new medium was now fairly at work as an inspired advocate of our cause, and has been in active work ever since. Excepting illness and needful rest, it is computed he has not been absent from the platform more than two Sundays in each year during his term of service which at this time is now in its twenty-seventh year.

As soon as the ability of the controls had made itself known, the now developed instrument was overwhelmed with calls to visit the various societies in England, Wales, and Scotland, and, as a result, he has been a frequent visitant, in his capacity as a speaker, to all the prominent cities and many smaller towns in various sections of Great Britain. In many places his work has materially contributed to the tide of activity and prosperity in our cause that now prevails, and in not a few instances acting as a St. John the Baptist, clearing the ground for others. After some five years of labor the intimation came that he must cross the ocean, leave home, family, and friends, and visit the Birthplace of Modern Spiritualism; consequent thereon in the year 1874 Mr. Morse paid his first visit to this country, landing in the City of New York, on the twenty-sixth day of October. His fame had preceded his coming, and he was immediately overwhelmed with invitations to lecture in various cities; his first engagement being in Baltimore, Md., which matter had been arranged for him by his old time friend, Dr. J. M. Peebles.<sup>19</sup> During his year's stay he filled engagements in New York City, New Haven, Conn., Greenfield, Mass., Philadelphia, Pa., Bangor, Me., Boston, Mass., and various smaller cities and towns. In many cases so great was the favor with which his labors were received that he had to pay return visits. The

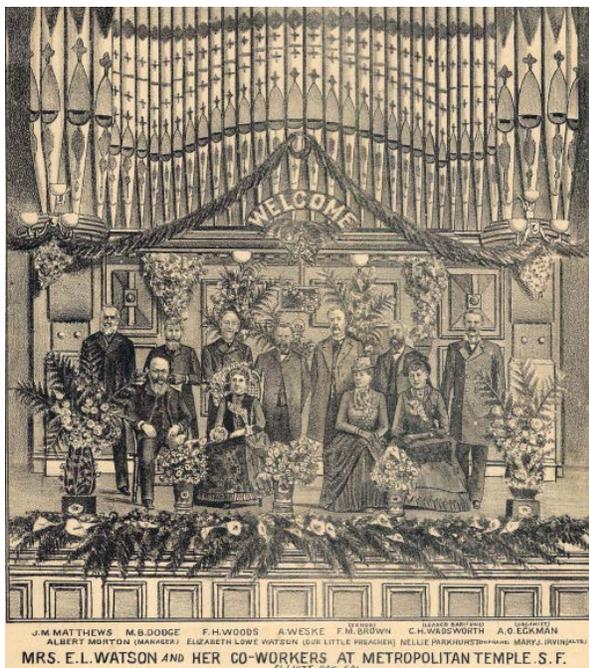
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<sup>16</sup> The *Medium and Daybreak* was continued by his family for a few months after Burns' death until May 10<sup>th</sup>, 1895 when the last issue was published.

<sup>17</sup> St. John's Associates, see *Psypioneer* Volume 8, No.9:—*The Building of the Spiritualists' National Union: Part Two* – Paul J. Gaunt, pages 311-325 (footnote 31 presumably the same Association):—<http://www.woodlandway.org/PDF/PP8.9September2012.pdf>

<sup>18</sup> Dr. J. R. Newton see article in this issue.

<sup>19</sup> Dr. J. M. Peebles, was instrumental with James Burns in the introduction of the London Sunday services. See *Psypioneer* Volume 8, No.9:—*The Building of the Spiritualists' National Union: Part Two* – Paul J. Gaunt, pages 311-325:—<http://www.woodlandway.org/PDF/PP8.9September2012.pdf>



numerous reports of his labors, and the abstracts of his lectures, which were published in the *Banner of Light*, disclosed a depth of thought, a beauty of treatment, and a logical arrangement of ideas, which at once placed Mr. Morse in the front rank of our foremost orators. In the delivery of the lectures there was a mingled pathos, irony, imagery, and eloquence, which, combined with the speaker's magnetic personality, compelled the attention and respect of even the most fastidious critic, besides charming and exciting the admiration of the friendly disposed. Mr. Morse left our shores sincerely regretted by all with whom he had come into contact, and upon his arrival in London he was accorded a magnificent reception by the British National Association of Spiritualists,<sup>20</sup> then the leading organization in Great Britain. Some ten years after the above period Mr. Morse made his first appearance on

the Pacific Coast. The circumstances that ensured his presence in this State was the holding of the Third Annual Meeting of the "California Spiritualists' Camp-meeting Association," in 1887, the Board of Directors retaining Mr. Morse as the leading speaker of the season. Mr. Morse's arrival on this Coast was warmly welcomed by the Spiritualists of the City of San Francisco and State, the Spiritualist press, *The Carrier Dove*<sup>21</sup> and the *Golden Gate*, the former journal especially, very heartily supporting the new arrival's labors. The City press also accorded him generous notice, and frequently reported him at very considerable length. At the close of his engagement with the Camp-meeting Association he commenced a year's engagement with the then existing "Golden Gate Religious and Philosophical Society," holding its meetings in Metropolitan Temple.<sup>22</sup> Mr. Morse in accepting the engagement, came to occupy the rostrum that Mrs. E. L. Watson<sup>23</sup> had filled for several years, and whose untiring labors in connection therewith

<sup>20</sup> For the history of British National Association of Spiritualists (BNAS) see *Psypioneer* Volume 8, No.9:—*The Building of the Spiritualists' National Union: Part Two* – Paul J. Gaunt, pages 311-325:—<http://www.woodlandway.org/PDF/PP8.9September2012.pdf>

<sup>21</sup> A monthly illustrated journal devoted to Spiritualism and reform, edited by Julia Schlesinger, published by Dr. L. & Mrs. J. Schlesinger. The photograph of the Metropolitan Temple is taken from volume III No.1 January 1886.

<sup>22</sup> John Patrick Deveney has produced an evocative survey of Spiritualist camp meetings in nineteenth-century America. See *Psypioneer* Volume 8, No.7:—*Spiritualist Camps* – Ben McDonald, pages 236-238:—<http://www.woodlandway.org/PDF/PP8.7July2012.pdf>

<sup>23</sup> This is Elizabeth Lowe Watson, who was an inspirational speaker, poet and writer born in Ohio on October 6<sup>th</sup>, 1843. She became Mrs. Watson in 1861 when she married Johnathan Watson, her story is told in *Workers in the Vineyard – A Review of the Progress of Spiritualism, Biographical Sketches, Lectures, Essays and Poems*, by Julia Schlesinger, San Francisco, California, 1896, pages 121-132. I quote from pages 123-124:— After many years of phenomenal prosperity, during which time Mr. and Mrs. Watson endeared themselves to the community in which they resided by their hospitality, liberal charities and sympathetic interest in all humanitarian efforts, financial reverses and Mrs. Watson's declining health brought them to the Pacific coast, and Mrs. Watson was immediately engaged by the First Spiritual Union of San Francisco, as its regular pastor. After several years' ministrations for this

had at that time rendered it necessary that she should take a considerable vacation. It was with a serious sense of responsibility that Mr. Morse entered upon his duties, for following so distinguished a speaker as Mrs. Watson was for the stranger to challenge comparison with one whose talents and abilities have endeared her to the people to whom she had so faithfully ministered. However, Mrs. Watson and her friends accorded the new-comer their loyal support and generous co-operation, and the success already achieved was abundantly continued, and the lectures did an incalculable amount of good. The philosophy of Spiritualism was presented free from crudities and redundancies, and various frank, but always kindly, criticisms were directed against many of the fads and fancies that threatened to attach themselves to the movement. Scarcely any speaker who has visited this Coast has made so deep an impression upon the minds of Spiritualists and the students of spiritual things as has Mr. Morse, and the splendid record he left behind him at the termination of his visit, publicly, personally, and socially is the best evidence of how endeared he became alike to those who attended his ministrations in public, and enjoyed the privilege of his friendship in private. He was accompanied by his wife, and daughter Florence,<sup>24</sup> and their genial presence and kindly tact proved invaluable adjuncts to the labors of our visitor. Since then, Miss Florence, who was the recipient of innumerable kindly attentions during her residence in San Francisco, has become quite an active worker in the Spiritual cause. She has taken a deep interest in the work of the Children's Progressive Lyceum, and has been for several years associated with her father in the editorship of the English *Lyceum Banner*, the only paper in the world devoted exclusively to Lyceum work. She has also used her pen in other directions with credit to herself and usefulness to the cause and as a sweet singer her voice has lent a charm to innumerable meetings.

During Mr. Morse's stay in California the *Carrier Dove* contained numerous verbatim reports of the lectures delivered by Mr. Morse at the Temple, which were reported by Mr. G. H. Hawes, who is so well known in this direction by the Spiritualists of the Pacific Coast.<sup>25</sup> Prior to leaving

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society, she became the settled speaker for the Golden Gate Religious and Philosophical Society of San Francisco; and for six years she lectured almost constantly in this city, and with ever-increasing popularity. Her many womanly graces, combined with the eloquence and power of her public addresses, endeared her to the hearts of her congregation; and probably no religious teacher or pastor in the city was more beloved by his faithful flock, than was this woman-pastor by the eager-listening auditors, who each Sunday hung upon the fervid words of burning eloquence and beauty that rolled from her angel-touched lips in almost measureless streams of richest harmony and love. Mrs. Watson's sojourn in San Francisco was twice broken—first by a trip to Australia in 1882, and secondly by a tour of the East in the summer of 1885. In Australia she was most cordially received, and everywhere greeted with large and enthusiastic audiences. Her tour of the East was one continued ovation. Whether speaking in churches, halls, or campmeetings, crowds of rapt listeners hung upon the streams of living eloquence that flowed from the inspired lips of "the silver tongued orator of the Golden Gate," as she is aptly termed; and her last address at the Cassadaga campmeeting was characterized as one of the grandest orations that the people had ever been privileged to listen to.

<sup>24</sup> Florence Alice Emma Morse was the only child, she died in 1934.

<sup>25</sup> This is George Hazelton Hawes, born in Hampshire County on December 4<sup>th</sup>, 1849. His work as a reporter started in October 1880, at a lecture by Mrs. E. Watson and he became a regular verbatim reporter for *Carrier Dove* and the *Golden Gate*, and also furnished many lectures for the *Spiritual Offering*, *Religio-Philosophical Journal*, and *Banner of Light*. In early 1884 he published a pamphlet of a series of fifteen discourses by the guides of Cora L. V. Richmond. George Hazelton Hawes' story is also told in *Workers in the Vineyard—A Review of the Progress of Spiritualism, Biographical Sketches, Lectures, Essays and Poems*, by Julia Schlesinger, San Francisco, California, 1896, pages 160-163. I quote from pages 162:—

California, Mr. Morse also gave two lectures in Tulare, which were very cordially received, several lectures in San Jose, with equal success, and for two months he conducted a series of independent meetings in San Francisco, part of the time having the co-operation of the well-known test medium, Mrs. Ada Foye. Mr. Morse left the State in November of 1888, proceeding East to take up engagements for the fall and winter, and returned to England in August of the ensuing year.

A period of little over seven years now elapses, which Mr. Morse spent in his own country, little expecting that his feet would ever turn toward the New World again, and least of all toward the State of California, which State, he says, he likes the best in the Union. But so it was to be. In the midsummer of 1895 he received a communication from a former friend, Mr. J. Dalzell Brown, asking if he would be interested in accepting a year's engagement from a new society about to be formed in San Francisco, accompanied by many flattering expressions of the value of his former labors, and assurances that his previous successes would be repeated. So earnest was the request that a response by cable was desired. After due consideration the engagement was accepted, and Mr. Morse's services were retained at the highest fee ever paid to a speaker on Spiritual and Psychic subjects, namely, \$3000 for his year's labor, and first-class traveling expenses from London to San Francisco. Mr. Morse arrived in this city at the end of November, 1895, and commenced his labors by a preliminary lecture in Golden Gate Hall, Sutter Street, on Friday evening, December 6th, at which a very large audience assembled, the daily papers giving most favorable reports the following morning. Two days later he commenced his regular Sunday evening meetings at Beethoven Hall, which proved adequate to containing about one-half the people who desired to attend. The lectures were subsequently removed to Odd Fellows' Hall, and again to Armory Hall, where they were conducted with the greatest success.

Apart from his activity upon the platform Mr. Morse has always taken an active part in promoting the cause in private life, as also in various ways affecting the general policy of the public work in his own country. He has been a warm advocate for practical organization, and took an active part in such matters as the formation of the "British National Association of Spiritualists," in Liverpool, in 1872,<sup>26</sup> serving upon its council until it was re-organized as the "Central Association of Spiritualists," and so continuing until that body was reconstituted, and

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"In 1888 Mr. J. J. Morse published a work entitled, "Practical Occultism," which was a series of parlor lectures on mediumship and certain phases of life in the spirit world. The reporting of this was also the work of Mr. Hawes. A second edition of this able work has just been published, but under a new title. Mr. Morse says that Mr. Hawes is one of the most skilful reporters he has ever met, and upon his late engagement with the California Psychical Society, he secured the appointment of Mr. Hawes to report the public ministrations given through him from the rostrum.

"During the existence of the California Spiritualists' Camp Meeting Association, Mr. Hawes was one of its active members, acting as its Corresponding Secretary, and a portion of the time as a member of its Board of Directors. For years he has been identified with some Spiritual society. At the present time, he is a member of the Society of Progressive Spiritualists. He has been urged to accept a position on its Board of Directors, but, owing to the demands upon his time by his profession, has felt compelled to decline. It is his cherished desire to soon turn his energies into spiritual work more fully than he has hitherto been able to do."

<sup>26</sup> This should read 1873, for the formation of British National Association of Spiritualists (BNAS) see *Psypioneer* Volume 8, No.9:—*The Building of the Spiritualists' National Union: Part Two* – Paul J. Gaunt, pages 311-325:—<http://www.woodlandway.org/PDF/PP8.9September2012.pdf>

re-named “The London Spiritualists Alliance,” in which latter body he is an honored member. He engaged in the sale and importation of American literature, trading as the “Progressive Literature Agency,” and which he still continues. He has also been an active correspondent to all the English journals, *The Medium*, *The Spiritualist*, *The Pioneer of Progress*, *The Herald of Progress*, *The Two Worlds*, and *Light*, of which latter named journal he was one of the original promoters and stockholders, and acted as sub-editor thereto under his ever valued friend, its original and present editor, Mr. E. Dawson Rogers,<sup>27</sup> while our own papers have frequently contained contributions from his pen, *The Philosophical Journal*, *The Light of Truth*, and the *Banner of Light* especially, to which last named paper he has been the accredited English correspondent for many years.

In salient outline, this is substantially the career of this earnest and indefatigable worker, whose life for nearly twenty-seven years past has unreservedly and unstintedly been devoted to the cause of human enlightenment. He has ever been desirous of being guided by the inward light developed within him by the unseen powers he has so faithfully served. A life that has been marvelously illustrative of what the spirit world can accomplish under favorable and orderly conditions and an intelligent co-operation; and all the more noticeable when it is remembered that when this spiritual worker was called to his work he had for years been enduring vicissitudes and trials that quite put the opportunity or possibility of culture, philosophical research, literary excellence, or the development of dialectical ability entirely out of his reach, yet in these respects the character of the work done through him has been excelled in but few instances, and seldom equaled. The secular press has given many reports of lectures through him, which for length, appreciativeness and commendation left nothing to be desired; while our own journals have ever been foremost in printing the choice utterances of his controls, to the edification and pleasure of their readers in various parts of the world.

A writer in the pages of *Light*, the leading English Spiritualist newspaper, recently referred to Mr. Morse in the following commendatory terms, in an “interview” subsequently reported in that journal in August, 1894. He says:

“Mr. Morse is approaching the completion of his twenty-fifth year of service as a public medium, his silver wedding to the cause of Spiritualism.<sup>28</sup> No living man, I should say, has so completely, and for so long a period, given his whole mind and heart and soul to the advance of the cause; no man probably, is owed so much by, and at the same time himself owes so much to, Spiritualism as Mr. Morse. That it has been the making of him—in a different sense, a higher sense, than the meaning usually attached to the phrase—he admits cheerfully and with gratitude; and in the making of the position which Spiritualism occupies in this country to-day Mr. Morse has had a substantial share.

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<sup>27</sup> See *Psypioneer* Volume 7, No.8:— *Origins and Editorship of Light* – Paul J. Gaunt, *The Jubilee of Light – Light, Some reminiscences of “Light” and the L.S.A.* etc, pages 243-250:—  
<http://www.woodlandway.org/PDF/PP7.8August2011.pdf> Also use our on line search engine for Dawson Rogers.

<sup>28</sup> This was celebrated at Morse’s Library and Spiritualist’s Head-Quarters, 26 Osnaburgh St, London on Friday evening October 6th 1894, reports can be found in *LIGHT* and *The Two Worlds* of the following week see next footnote for more details.

His appearance is an index to the character of the man. Bright, alert, clear-eyed, he gives the impression of enjoying excellent health, notwithstanding the harrassing strain that his public work continuously imposes. He is a little below the medium stature and might later on, with less physical activity, develop a tendency to portliness; just now he is sufficiently compact to maintain a pleasing presence.

THE ONLY SPIRITUALIST HOTEL IN LONDON.  
(Originally Established, 1883).

**MRS. J. J. MORSE'S HOTEL,**  
FLORENCE HOUSE,  
26 Osnaburgh Street, Euston Road, London, N.W.  
A HOME FROM HOME.

Centrally situated. Ten minutes walk from Regent Circus. Omnibuses from Euston, St. Pancras, and King's Cross Railway Stations, and for Oxford Street, Regent Street, and Circus, fare 1d.; and for Charing Cross, Strand, Waterloo (for all Theatres), Holborn, St. Paul's, and Fleet Street, fare 2d., pass the corner of the street. Portland Road Station one minute's walk from the house. Trains every three minutes to the City.

N.B.—To avoid disappointment a line in advance will be esteemed a favour.

Spiritualists and their Friends visiting London, will find this a central, convenient, and comfortable Hotel. Terms strictly moderate.

LETTERS AND TELEGRAMS PROMPTLY ATTENDED TO.

**FULL TARIFF SENT POST FREE.**  
Direct all communications to Mrs. J. J. MORSE.

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26 Osnaburgh Street, Regents Park, London, N.W.

**Terms for London Subscribers:**  
*One Volume at the time, to be changed as often as desired.*

ANNUAL SUBSCRIPTION .....	10s. 6d.
HALF-YEARLY SUBSCRIPTION .....	5s. 6d.
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*Two Volumes at the time, Subscriber pays carriage both ways.*

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**PRIVILEGES.**  
ALL Subscribers have the right to the use of the Reading Room daily, except Saturdays, from 3 until 10 p.m.; and to borrow books for home reading as per rules. Writing materials provided. Refreshments at all times. Members can have their letters addressed to the Library. Mr. Morse is always willing to give information to, or assist enquirers. He is generally at home, but will always make an appointment when desired.  
Full catalogue and any further information will be sent free upon application as above to  
FLORENCE MORSE, Librarian.

“The Morses occupy a commodious house about two minutes from Regent’s Park. It is a private hotel for Spiritualists,<sup>29</sup> the only establishment of the kind, I believe I am right in saying, in existence—at any rate on this side of the Atlantic. There are Spiritualists who keep hotels, but none of these are necessarily hotels for Spiritualists more than for other people. In addition to the hotel Mr. Morse conducts an Institution for Spiritualists, which is doing excellent work. The visitor, entering the spacious and lofty room devoted to this branch of the effort, is struck first by the excellent library, consisting of some five hundred books connected with all phases of the subject, many of them exceedingly rare and practically unobtainable at the present time. On the reading-table one notices most of the Spiritualist periodicals, America and Australia being both well represented, and prominent among home publications being copies of *Light* and *The Two Worlds*. Mr. Morse possesses a complete file of these journals, from No. 1 to the current issue. A large collection of portraits of mediums, speakers, and writers, whose names are household words in the movement, furnish the walls.

“Quite a number of illuminated addresses, presented from time to time to Mr. Morse, intersperse the portraits, noticeable among them being those from the Glasgow, the Keighley, and the North Shields societies. Over the librarian’s desk is a fine enlargement by permanent carbon process, of the portrait of Mr. Morse himself,<sup>30</sup> a present from Mr. Sadler, the well-known physical medium and photographer of Cardiff. Miss Florence Morse, a pleasant and attractive young lady, has charge of this department, and appears to be very popular with the guests, whilst Mrs. Morse superintends the general arrangements of the hotel.”

This brief chronicle is but a fragment of the life it refers to, and is but intended as a condensed record of the earlier experiences of one whose name is now a household word wherever Spiritualism is known, or its literature may be found. May he long be spared to labor with us, and

<sup>29</sup> We can note from this advert which appeared in the various journals, was established in 1883. This quoted section of the article is taken (edited) from *LIGHT*, during a series of articles and an interview with Morse and published during July and August 1894 (including the advert as shown).

<sup>30</sup> This is the photograph that heads this article.

continue as an ever faithful advocate and exponent, by voice, pen, and life of the teachings of that Higher Gospel which is destined to establish on the firm foundation of demonstrated facts, that man's conscious soul continues to exist as a rational and personal entity, when his little day on earth is done.

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# SNUi & PSYPIONEER

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## **SNU Minister Steven Upton writes:**

SNUi is the Internet Branch of the Spiritualists' National Union; it has nearly 1,000 members in 27 different countries and offers a wide range of facilities entirely online.

These include a live audio facility within which we conduct lectures, study groups and even live church services. There is also a member's forum where they can exchange ideas.

The latest facility which has been warmly welcomed is the ability to download Psypioneer with all of 2012's editions being now available via our website.

Please visit [www.snui.org](http://www.snui.org) and see what we have to offer.

Steven.

—§—

# Mary Peto, a Reincarnation Pioneer

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In 1957 Dr Leslie D Weatherhead gave his annual talk to the City Temple Literary Society, under the title “The Case for Reincarnation”, which “by chance” my mother attended. She felt that it should reach a wider audience and considered getting permission to publish it, as a private undertaking. This permission was readily granted.

Various organisations in the U.S. requested copies, one of which found its way into the hands of Dr Ian Stevenson, Chairman of the Department of Neurology and Psychiatry, School of Medicine, University of Virginia, U.S.A., who sent us a copy of his Winning Essay of a contest in honour of William James. It was first printed by The Journal of the American Society for Psychical Research in two parts, April and July, 1960, under the title “The Evidence for Survival from Claimed Memories of Former Incarnations.”

The same urge “to do something about it” inspired seeking the necessary permissions, resulting in publication in 1961 of the first impression of this second booklet.

Thereafter contact was maintained with Dr. Stevenson who, naturally kept us informed of his lectures and books as they became available.

Monica Peto (daughter).

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## Leslie Price adds:

By the mid-1960s, when I founded a student psychical research society at the University of Sussex, Mary Peto was nationally known in the field, distributing not only copies of Dr Stevenson’s books, but other works on reincarnation such as the Head and Cranston anthologies. At this time, it was not easy for American publications to reach a British audience. The main booklets circulated in their hundreds, and were much reprinted. Mary Peto, assisted by her daughter Monica, significantly assisted the study of reincarnation by the public. Mary Peto was also an early member of CFPSS<sup>31</sup> and a section “Parish Visiting Plus” in Frances Banks “Frontiers of Revelation” describes her experiences.

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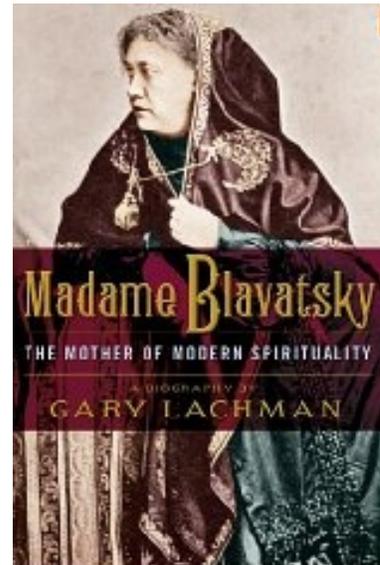
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<sup>31</sup> CFPSS: Churches’ Fellowship for Psychical and Spiritual Studies, see *Psypioneer* Volume 4, No.1:—*CFPSS faces historic decisions* – Leslie Price, pages 10-11:—<http://woodlandway.org/PDF/PP4.1January08.pdf>

# Madame Blavatsky

## Cheers for a long-awaited biography:

I have long hoped for a new biography of Madame Blavatsky, but often wondered who might take on a subject that has become so controversial. Five Blavatsky bios appeared from 1975 through 1993: Howard Murphet's *When Daylight Comes*, Marion Meade's *Madame Blavatsky: The Woman Behind the Myth*, Jean Overton Fuller's *Blavatsky and her Teachers*, Noel Richard-Nafarre's *Helena P. Blavatsky ou la Reponse du Sphinx*, and Sylvia Cranston's *HPB*. Each had strengths and weaknesses, but none contributed very much to scholarly research. Nonetheless, a new biography every three to four years seemed to augur future improvement in the quality of Blavatsky studies. And indeed, beginning in late 1994 with Joscelyn Godwin's *The Theosophical Enlightenment*, we have seen a steadily growing interest in Blavatsky on the part of academic scholars. However, conditions have not seemed auspicious for any popular biography of HPB, and no author has taken on the difficult task of trying to explain her anew, until now. The result is well worth the long wait.



My research on Blavatsky was largely complete by 1990 although the resulting books appeared in 1994 and 1995. Seeing “Theosophical historian” and “controversial author” applied to me in a 2012 publication evokes an eerie Rip Van Winkle feeling. Anything I write about Gary Lachman’s new book could reignite such controversy, so I will not comment about its implications for Theosophists.<sup>32</sup> But my career as a librarian involved thirty years of responsibility for selecting books that would be most useful for patrons in small rural and suburban communities. I can highly recommend this book solely on the basis of that expertise: if a public library were to own just one book about Blavatsky, this is the one must-have item.

Lachman answers better than any previous author the question of why any non-Theosophist would or should care about HPB. This suggests that her significance as an author can become more firmly established even as the ranks of her followers diminish. The 21<sup>st</sup> century market for 19<sup>th</sup> century occultism may be shrinking, but HPB deserves readers beyond those in search of a wonder-working spiritual authority figure. While this new biography is the best available for general readers, its non-propagandistic approach will also appeal to the more specialized interests of Spiritualists and Church of Light members, who are inclined to see value in Blavatsky’s writings without accepting all the claims made on her behalf. Lachman’s sympathetic approach to the paranormal is

<sup>32</sup> See:—<http://www.amazon.co.uk/Madame-Blavatsky-Mother-Modern-Spirituality/dp/1585428639>

strength of the book, in that he neither endorses HPB's psychic phenomena uncritically nor dismisses the possibility that some at least were genuine.

Lachman's is the best written, best researched biography of HPB by a wide margin, and the only one to adopt what we might call a multi-perspectival approach. The cases for the defence and prosecution – heroine/villain, saint/fraud-- have been restated in many biographies over the years. None approaches Lachman's in objectivity, accuracy, balance, or interest. Now we can celebrate the end of a long wait, knowing that finally HPB has received her due from a writer already distinguished for insightful explanations of other figures in the field of modern esotericism.

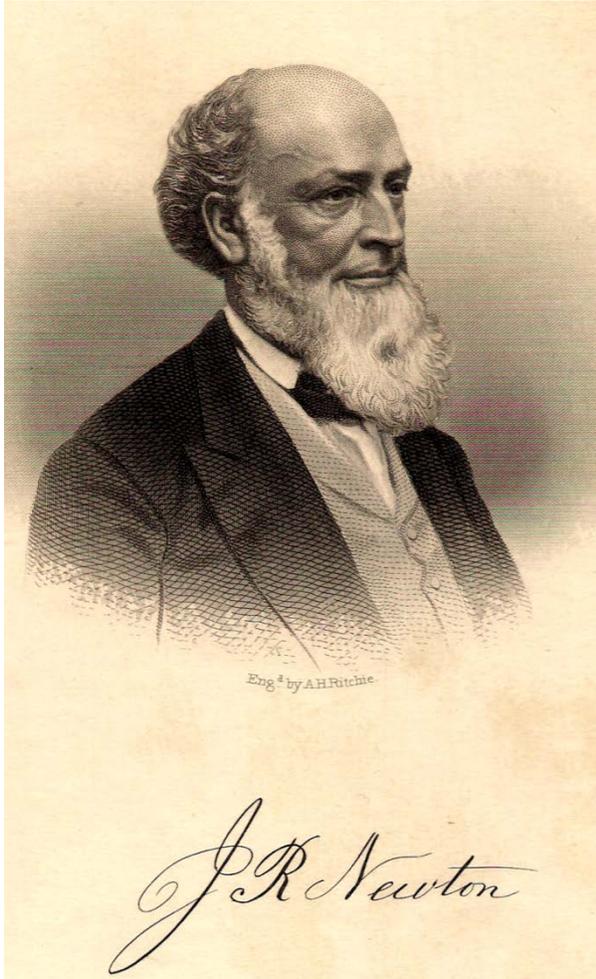
PAUL JOHNSON

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# The Celebrated Healer

## DR. J. R. NEWTON

In March 1870 page 134, the *Spiritual Magazine* announced:



Dr. Newton the eminent healer, has announced his intention of visiting England shortly. In a letter to Mr. Coleman, he says:—"I have long felt that it is my mission to visit your country: my sole object is the welfare of humanity; and I, with the meekness of a little child, desiring not a particle of display, but to live in Christ, fully believing that His spirit can and does control me. So, with this faith and love to all, I trust to be with you about the 15th of May next."

Among the many healing mediums in America, Dr. Newton has for a long period held a very prominent position. His earnest unselfish devotion to the cause of suffering humanity, and the numerous extraordinary cures he has effected by the exercise of his marvellous gift, command for him universal respect and attention. We are sure, therefore, he will find a warm welcome from the Spiritualists of England; and we hope in due time we may have it in our power to record that his mission has been entirely successful.

Dr. Newton arrived in Liverpool on Saturday, May 7th, 1870; part of the first report on Newton

was given by James Wason, who had substantially contributed in the early progress of Spiritualism in Liverpool and played a leading role in the forming of its first society on 26th of April, 1866.<sup>33</sup> We can follow the story of Dr. Newton's successful visit of four months, with many testaments of his healing abilities, numerous reports and high tributes given by some of the leading Spiritualists of the day in the pages of the *Spiritual Magazine*, available to read on line.<sup>34</sup>

<sup>33</sup> *Psypioneer* Volume 6, No.1:—*Liverpool Psychological Society*, pages 12-14:—<http://www.woodlandway.org/PDF/PP6.1January2010.pdf>

<sup>34</sup> The *Spiritual Magazine* (and other valuable journals) is freely made available by Marc Demarest, to read or download from:—[http://www.iapsop.com/archive/materials/spiritual\\_magazine\\_uk/](http://www.iapsop.com/archive/materials/spiritual_magazine_uk/) Reports on Dr. Newton are found in June-October 1870 inclusive.

Below a tribute/obituary given by James Burns in his journal:

# PERSONAL RECOLLECTIONS OF DR. J. R. NEWTON

Who passed away, August 7, 1883.

*The Medium and Daybreak:—*<sup>35</sup>

DISCOURSE DELIVERED BY J. BURNS, O.S.T., AT THE SPIRITUAL INSTITUTION, 15,  
SOUTHAMPTON ROW, LONDON. W.C., SUNDAY EVENING, SEPTEMBER 2, 1883.

That the weather has been so unfavourable to-day as prevent our meeting in Hyde Park, I much regret. There I hoped to pay my poor tribute to the memory of the great healer, who has been translated recently to a higher sphere; and there I would have been sustained by the presence of other healers still with us, worthy co-workers with the Great Healer in whose memory we drop the sacred tear of filial love; and one in particular would I have met to-day, beside whom I may not again have the pleasure of discoursing in Hyde Park.

What shall I say of Dr. J. R. Newton? Nay, what shall I leave unsaid? Where shall I begin with that which it is beyond time and ability to encompass!

Who has not heard of Dr. Newton? And yet we meet Spiritualists who know nothing of possibly the greatest Spiritualist of this age. A dozen years have passed since he left his mark amongst us, and in that time a new generation of minds grow into a movement, unacquainted with the lives that lived in their golden age of boyhood.

I first met Dr. Newton nearly twenty years ago, for it must be nearly that time since his first trip to this country. I remember seeing him: that was all. He went on a flying visit to Paris, and on his return to London said he had dispersed in the atmosphere of the French capital a magnetic influence which would perform useful results. He said the atmosphere of London was then in a fit condition to receive his services, but his visit would have a beneficial effect which would gradually be perceived. He bestowed on me the healing power, and whether it be due to that fact or not, still I have many times exercised the ability to benefit those who were in great suffering. And next to life itself, I am grateful for what this has done for those I love.

Like the dove upon the unassuaged waters, Dr. Newton could then find no resting place for the sole of his foot. He seemed ill at ease—on the wing. There was no Spiritual Institution, no means of coming in contact with Spiritualists, and except a passing record in a few minds, that visit is as if it had not been; but who knows what changes were made thereby preparatory to the work which has since been accomplished.

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<sup>35</sup> *The Medium and Daybreak*, No.701.—Vol. XIV September 7, 1883. Taken from the front page, then pages 561-563.

The “Spiritual Magazine” had made Dr. Newton’s fame well known in this country. Mr. B. Coleman seized every opportunity to set forth all forms of the phenomena. Mr. Young’s cure had been widely reported in the DAYBREAK, the forerunner of the MEDIUM. England was in a state of preparedness on the occasion of the Doctor’s second and last visit. Mr. Peebles was then giving that series of Sunday evening lectures in Cavendish Rooms, which were the beginning of regular Sunday meetings in London.<sup>36</sup> The MEDIUM had just been started as a weekly, and in its first issue, April 8, 1870, is a letter from Dr. Newton to Mr. Peebles, intimating his intended visit. He says: “You were sent to prepare the way. The power and development on me the last four months has been astounding. 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. Give my love to brothers Thomas Shorter, J. Burns, Benj. Coleman, and all others of the household of faith. The time is close at hand when we will be face to face, and I at my good work. Tell each of these brothers that I would write to them long letters, but it is only with pain and cramp that I write at all. Before I was a medium I was a good writer; but I am not allowed to read or write much.”

With this, and more of the same strain, the good brother introduced himself. In every sentence, every word, the man could be clearly seen. No studied phrases, ambiguity of expression or prevarications marred the serene lucidity of his mind. He was a piece of pure crystal, through which the Divine Sun shone with unmeasured brightness. So he was not induced to read, that the intellect might not be clouded with men’s ideas, or to write that his own might cast a shadow over the mental landscape. What could men’s ideas, or his own, aid him in his healing work? That which others consumed in bother of brain, he devoted to the good of mankind.

He arrived in London on Monday evening, May 9, having landed in Liverpool on the Saturday, and set to work at once to heal the sick. There was no formality or preparation for his work. He met a sick person, and, there and then, before anyone knew what was on foot, a cure was effected, a miracle wrought. Once he was in a cab, and the horse was taken so ill that it could not proceed. The Doctor jumped out, cured the horse, resumed his seat, and drove off with scarcely any loss of time.

He was met at the station by Messrs. Peebles, Coleman, and Burns. That same evening he came home to the Spiritual Institution, for it was a home, the centre of future operations. The whole story is told in No. 6 of the MEDIUM, published on May 13, 1870. This number was immediately out of print, and I have paid as much as a shilling for a copy. It is, indeed a scripture that is sacred to the memory of many, and should be reprinted in memory of the one that has arisen: The leading article is an account of the sitting with Dr. Newton, in this very room on the evening of his arrival. There was a select and harmonious company, and an influence was experienced such as was new to us all. Our visitor was in a spiritual ecstasy all the time. He moved his hands as in benediction, and all sensitives were deeply affected. He seemed to radiate a spiritual influence that enveloped everyone as in a cloud of perfume. Then he came to us personally, and spoke to our spirits in such a manner as never man spake. With a deep insight

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<sup>36</sup> Dr. J. M. Peebles, was instrumental with James Burns in the introduction of the London Sunday services. See *Psyopioneer* Volume 8, No.9:—*The Building of the Spiritualists’ National Union: Part Two* – Paul J. Gaunt, pages 311-325:—<http://www.woodlandway.org/PDF/PP8.9September2012.pdf>

and appreciative fervour he probed the deepest aspiration of our souls and pointed out to us the beautiful spiritual destiny that awaited each. External facts and tests were ignored, but we all could recognise that a man was there who could read our very soul's sacred page of unspoken aspiration. Jesse Shepard, the musical medium, was present, and his performance was extraordinary. Then Dr. Newton gave a long account of his spiritual state, and his abode above; all told with childlike simplicity, yet with a logical cogency that made a deep impression.

I would like to quote the whole of that No. 6. It contains a report of the reception given by Mr. Coleman in Harley Street. This took place on the Thursday evening. I kept the printers at work all night, and we had the MEDIUM with a full report out at the usual time next day.

London, and the country as well, were at once alive with interest. Letters came pouring in, and callers were numerous. It seemed as if an attractive influence in the air drew them. The sick and ailing seemed to know him by instinct. He would come rushing in, followed by a crowd of sufferers, and forthwith he would set to amongst them and relieve them to the best of his ability. Then would my own medium wife flee from the consequences. The diseases as they were driven from the diseased would promptly lay hold of her. One part of her body after another would be struck by an unseen missile, till she was a mass of disease all over, which could only be got rid of by much vomiting and suffering. This shows that disease is a "something," and that such cures are not imaginary.

One day I saw a tall heavy man hobble up stairs on crutches, unable to place one foot before the other. Before I had time to think who it could be, I saw the same gentleman walk smilingly and briskly out into the street. His crutches were left behind, and there they remained for some weeks. This was the Rev. W. Van Mitter, an American Evangelist, or philanthropist, and who had injured his spine beyond the reach of medical aid. The cure was complete as it was instantaneous, and the benefited gentleman testified to the fact, but the persecution that was poured upon him by his Christian brethren was such that he ate his words in the most wretched fashion, saying that after all he was not quite cured, as indeed he was not when unfaithful to the power that had healed him, he brought back upon himself the evils from which he had been freed.

Dr. Newton attended the meetings in Cavendish Rooms, and gave an account of his mediumship. As, it may be said, in all cases his abilities were hereditary. His father was a seafaring man, and had the healing power. The doctor was a strange boy: had curious experiences, was prophetic, met with alarming accidents but by the intervention of an unseen power, generally escaped unhurt. Strange to say, this born medium and wonderful child became a confirmed sceptic. He attributed this perversion of his nature to the preaching of Christian ministers. His spirit could not recognise an angry God as its father, and who kept a blazing hell for the majority of his children. The other alternative, of being saved by the atoning blood of the good brother Jesus, was equally repugnant to him, so that no pathway was held out to him upon which his soul could perform its progress heavenwards.

He went into business and made a fortune, but soon after the dawn of modern Spiritualism his healing power began to manifest itself. Who knows but that the interregnum of scepticism was a needful time of idle fallow for the spiritual nature that had to bear so much fruit afterwards. The

springtime of his work introduced itself by degrees, till in the year 1858 he was forced into the field, and his travels and his spiritual work began.

Were I to dwell upon the experiences I have had with Dr. Newton, I would fill volumes. We travelled together to different towns, and were thus thrown much into company. I thus knew the man thoroughly, both in public and in private, and found him the same simple, unsophisticated, trusting nature under all circumstances. He was always doing, giving, speaking out plainly, and yet he always had time to do more, had plenty in his pocket, and could protect himself well in the midst of the world. It was a many-phased, and yet a homogeneous mind he had.

In his own person he exercised all phases of mediumship. He described spiritual surroundings well, but it was not in the professional medium style, nor to help people on in their selfish affairs. His power came upon him intermittently when the spirit willed, and then it was to enlighten and direct in spiritual channels. He was not an eloquent but an impressive speaker. He did not give set speeches, yet he spoke most pointedly. To the Christian his language was sometimes presumptuous, but it was honestly spoken. He said his best things when standing in the midst of a hall full of sufferers and with his coat off labouring amongst them like a farmer amongst his crops. As he worked miracles of the most astounding kind, his relieved patients would burst into raptures of religious fervour. It was such as were capable of this exaltation that seemed to derive most benefit. When in greatest power, the Doctor would pause between the cases, and speak with great freedom. He had on his tongue choice passages in the Gospels: the words attributed to Jesus as he spoke to the people. These he used in a very simple and impressive manner. The works that I do shall he do, and greater works, for I go to my Father. And he entertained no superstitious views on these matters. He believed in those statements on no authority, but because he had proved the truth of them. Jesus was just a man like ourselves, for he had seen him, and he called him "good brother," and Jesus was only one of many bright spirits, all of them helpers of mankind. He was not God; he was not divine, he required no worship, but only that we would try to benefit humanity as he had done. And Dr. Newton held that he had done greater healing than Jesus did, because he had worked much longer at it, and there was no reason why truth should be falsified to make one man appear better than another. Pythagoras, Plato, and other bright spirits also came into his sphere, and Jesus and them were to him "good brothers."

He required certain simple conditions for his healing. The mental atmosphere had to be quite [sic]. Busy, talkative, officious people distressed him when at work. Scurrilous opposition upset him quite. On one occasion the meeting was passing into disorder, and he declared his power gone. I was impressed to take up speech, and in a few minutes the people were orderly, and the doctor at work in full vigour. The cures were so instantaneous and wonderful that the onlookers could not grasp the fact sometimes, and Dr. Newton was made of too precious material to be wasted in explanations.

He could not heal equally well at all times. He required to be in the state to do so. Then he could touch the most tender limbs and cause no pain. He would take a man, who had not bent the joints or walked without crutches for years, by the waistband and make him crouch down, the joints cracking like dried sticks; but no pain was felt, and the patient would bound up with the vigour of youth, and walk away without crutches. On one occasion, as he was hurrying to the

railway station and many importuning him to heal them, he operated on a stiff old man and caused him to shout with pain. The Doctor was not the doctor then.

In his time he had been able to exercise wonderful psychological power; rendering things visible invisible and making appearances where nothing existed. Had he devoted his powers to magical arts in place of the good of humanity, he would have eclipsed the whole body of theosophists. Though he had a multiplicity of powers he rendered them all subservient to healing.

Frequently he healed at a distance. He would describe a sufferer miles away, say that a change had arrived, he or she was cured, and on inquiry it was found to be so. The patient had got up, not knowing the reason why, and was cured or benefitted. He had hundreds of photographs taken, and these he carefully magnetised, and they were sold for the purpose of extending the Cause. He would not touch a penny of that money. I have a quantity of these magnetised cards yet, carefully preserved. They have effected many cures.

Dr. Newton's kindness was only exceeded by his conscientiousness. He was strict in his desire to fulfil his engagements. Through lack of opportunity to heal he contracted a severe illness, and was not able to go to Northampton. To make it up, he travelled hundreds of miles on a subsequent date. The power which he threw off was immense. His clothing would be saturated with perspiration, and when the hand was held several feet over his head, a current could be felt as from a pair of bellows.

Latterly he took to healing by magnetised letters. The last correspondence I had from him was one of these. It was a short kindly epistle, telling me when I read it to get right up and I would be well. Strange! it came to me as I was prostrated with brain fever. I had not even sat up for days. Dr. Mack had broken up the severity of the symptoms, and I was in a dreadfully depressed condition. I can just remember reading the letter. I thought: Is it possible that I can jump up and be well? I reasoned that I could not, and so did not get up. Had I not reasoned at all, but been able to accept the statement made, and acted on it, I might have been greatly benefitted; but the constitution of my mind stood as a barrier in the way of spirit action.

Dr. Newton anticipated that he would travel more and heal more cases than he was successful in. No doubt the habit of reposing in the Power caused his own judgment to miscalculate. Inordinate healing is a sad destroyer of the mental fabric. We would be glad to know Dr. Newton's state, these few years. He seems to have been drooping for some time, but no danger was apprehended. A change suddenly came over him; he was removed to bed, when he gently slept into the immortal awakening, his face peaceful, and a symbol of the good man he had been.

Since this lecture was given, we perceive from the "Banner of Light" that Dr. Peebles assisted at the interment.

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## OBITUARY

**DR. J. R. NEWTON:**—We learn from the American papers that this extraordinary man passed away on August 7, at the ripe age of 73. As a healer we never knew his equal. Hundreds of patients we have seen him cure “quick as thought.” At the same time, be it said, he did not benefit all who came under his treatment. He had remarkable psychological power. He was a simple minded, good-hearted, faithful man. His trust in the power of the Spirit was immense. He could not realize any doubt as to the effect of his healing efforts. Others might think it was a pretension on his part, but to him it was an essential of his being. This faith was rooted in his firm hold of the spiritual. He was all soul, and through it the Divine Spirit, that creates and regenerates, shone in a manner which was bright and beneficent. May his many good works follow him, and flow back, to the healing of suffering humanity. Of all those with whom we have worked, and we had many successful missions together, he has remained nearest to our spirit. Possibly that work has yet to be completed.

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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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Paul J. Gaunt

