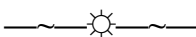




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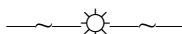
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The Pioneer (bi-monthly) is now part of the recommended reading for the Spiritualists' National Union's education courses.

This history journal is presented using original researched material wherever possible. Articles and quotes are taken from original sources as they were published at the time and reproduced by optical character recognition (OCR), the conversion of scanned images of handwritten, typewritten or printed text into machine-encoded text. This means that grammar, old English, spelling mistakes, etc. are not usually changed. However, long paragraphs are sometimes split for easier reading; any errors or explanations needed are noted in footnotes.

Special thanks to Leslie Price and Charles Coulston for their work in sub-editing this issue



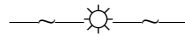
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JAMES ARTHUR FINDLAY

Stansted Hall & Elms Farm – The early years



Arthur Findlay, as he was more generally known, came to the forefront as a psychical researcher. This led to the publication in November 1931 of “On the Edge of the Etheric”, based on a series of sittings with a Glasgow trance and direct voice medium, John C. Sloan. The first publication of the book was in November 1931. Previously, in September 1924, Findlay published a small booklet titled “An Investigation of Psychic Phenomena”; this was basically a summary of his notes of his experiences with Sloan.

In the early part of the twentieth century Findlay’s family moved from Hillhead near Kilbirnie, North Ayrshire, on the west coast of Scotland to Woodside, situated a mile from Beith and just three miles from Hillhead. It would be at Woodside where the young James Arthur Findlay would meet his future wife, Gertrude Walker; Findlay records in his autobiography, “Looking Back”, first published in 1955, pages 146-147:

To FALL in love, as the saying is, then to become engaged, and then to marry, is one of the most important events in one’s life, and everyone who has gone through this experience has some story to tell as to how it came about. My story is simple. My brother, when an undergraduate at Cambridge, became friendly with a fellow student, and through this friendship I came to know his parents who asked me to stay with them at their lovely place in Argyllshire, where they spent several months in the year. The rest of the time they lived in Leicestershire, and it was when visiting them there at a later date that I met their niece, Gertrude Walker. She lived near, her home being called Glenn Hall, close to the village of Great Glenn.

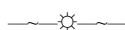
I first met her when she came to dine in the evening. I sat next to her at dinner and we talked of her travels abroad, which had been extensive, she always having accompanied her father and mother who generally went abroad for the Winter. I found that, except for Australia, New Zealand and southern South America, Gertrude had been to most of the other countries in the world, including a voyage round the world when she was nineteen years of age.¹ We got on well together, and she asked me to come the next day for afternoon tea. This I did, to find other subjects in which we were both interested, and so it went on. I again visited her aunt and uncle, and Gertrude and I met again, to end in our becoming engaged within a month of our first meeting.

¹ Annie Gertrude Walker (known as Gertrude) died July 19th 1963.

Her father, Theodore Walker, was a director of Wolsey Ltd., a charming cultured man with the mind of a university professor. He welcomed me as his future son-in-law in such a kind and cordial way that I knew I would like him. We always remained the best of friends, and I found him as good a father-in-law as a man could have. His wife, who could claim direct descent from the Welsh King Ludd, had died at sea a few years earlier coming back from South Africa, and he and Gertrude came home alone. Gertrude took her mother's place in looking after her father and their home, but my coming on the scene changed this arrangement and, following our marriage six months after our engagement, her place was taken by her sister.

My mother and brother decided to leave Woodside and live elsewhere, so that when we returned from our honeymoon we began our married life at Woodside.² The Hon. Edward Carr Glyn, Bishop of Peterborough, and two other clergymen officiated at our marriage, to which came many of our friends, and this took place at Great Glenn church on 15th July 1913. My father-in-law kindly put his car and chauffeur at our disposal and the honeymoon was spent in Devonshire and Cornwall. When we returned home we received a great welcome from the people of Beith. The train entered the station to the sound of fog signals going off and we were pulled to Woodside by ropes attached to our car. We certainly never expected this great reception.

Thus it was we married and lived happily ever after, ...



WOODSIDE FROM THE GLEN.

² Findlay records on pages 137-138: "The year 1907 meant much to me, to my mother and my brother, as in that year my father died on 24th July. He became ill when sitting out on the lawn one afternoon at Woodside and went to bed. He developed acute appendicitis, and a surgeon from Glasgow was called in. He said that an operation was the only hope, but that at the best there was slight prospect of his recovery. He never recovered from it, blood-poisoning set in, and he passed peacefully away at the age of fifty-one to the sorrow of everyone.

I remember making this remark to the surgeon before he returned to Glasgow. "I wonder," I said, "what death means. Does it mark the end of life or the beginning of another?" He replied: "The end, to be sure, there is no life after death. Your father only lives on in you and your brother." How wrong he was, ..."

The Findlays remained, by all accounts, happily at Woodside. After the Great War (1914-18) Findlay received a letter from the Home Secretary on behalf of the Prime Minister, Mr Lloyd George, informing him that he proposed to submit Findlay's name to King George V for the appointment as a Member of the newly established Order of the British Empire (MBE). This was duly awarded by the King at Buckingham Palace. A few years later the Lord Lieutenant of Ayrshire appointed Findlay to the position of Justice of the Peace, after which he devoted as much time as possible to work as a magistrate on the Bench.³

Findlay was also asked to become a member of an ancient Guild, a member of the Incorporation of Hammermen,⁴ and later was given the Freedom of Glasgow.

Findlay records in his autobiography, page 192:

I was now at a fork in my road of life. I had two ways I could go. I might then have stood for Parliament, or gone in for Glasgow municipal work, with the expectation of one day becoming Lord Provost with the title and honours attached to this office, but neither appealed to me.

My grandfather once said, when asked why he had not stood for the City Council, that he had no desire to work his way up through the intrigues, malice and backbiting with which it is surrounded, and I felt much the same.

Findlay further stated on pages 193-194:

So neither a parliamentary nor a municipal life attracted me, and yet I was now a free man to do as I liked, because I had all that I needed, quite apart from my business. With heavy taxation, as it then was after the First World War, and has remained since, I was just as well off out of business as in it. By taxing the taxpayers' income on a graded scale the Inland Revenue deprived me of nearly everything I made from my business. All incentive to work for gain had gone.

By such methods the war was in part paid for, and those who had the largest income had to pay the most in taxes. This method kills the rich man's desire for remunerative work, as my energy was now devoted to making money which was just handed over to the State. Why, therefore, should I not be free to live as I wished, and not be tied to the daily attendance at the office?

Findlay preferred country life to work in the city. Gertrude was happy to remain at Woodside for the rest of her life but Findlay "longed for the south of England. Western Scotland is very beautiful, but the climate is bad, as sometimes it rains for days, and Woodside, situated as it is in a valley amongst high hills, got all the rain coming in from the Atlantic."

Findlay records in his autobiography on pages 194-195:

So we decided to find a house in a drier part of the world. We must have gone through the catalogues of nearly a hundred houses when at last one came from my agents relating to Stansted Hall in Essex. This seemed to us just the place we wanted, convenient to, but not too near, London, in one of the driest and sunniest parts of England. There we would

³ Later in the late 1920s Findlay became a Justice of the Peace for Essex.

⁴ Throughout Europe, from the 11th century onwards, a system of guilds of craftsmen and merchants developed to regulate the trade and commerce of their communities. In towns and cities, including Glasgow, a highly developed system of guilds – or incorporations, as they came to be known – controlled the government of the Burgh, headed by an officer known as the Deacon Convenor.

not have the hills, but the countryside was rural and dotted everywhere with magnificent trees. A beautiful landscape, with large and stately trees, was to me ideal.

So off I went in January 1923 to see the house, which was situated on the Essex and Hertfordshire borders. I was so taken with it that my wife came with me on a return visit, to end in my buying the estate comprising the mansion and all the other houses and farm on about four hundred acres of land. My partnership had still two years to run, and, as the house required redecorating, we did not leave Scotland for England until February 1925.



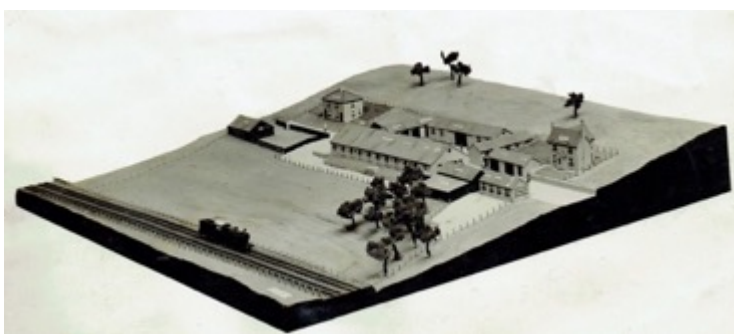
Findlay purchased the estate from Sir Albert Ball in 1923. Today the grounds are in glorious splendour, as shown in the photograph taken on June 11th, the start of Japanese Week this year. Full credit must be given to the College's head gardener, Will Crowley, and his assistant, Robert Watson. Under the long arch on the left-hand side lies the original gravestone of Emma Hardinge Britten, her mother, Anne Sophia Floyd, husband William, and her sister and her husband, Margaret and Gilbert Wilkinson.

Findlay turned his hand to farming and with no formal training turned Elms Farm into a Grade A farm, the first in the district! The images shown below are from Findlay's scrapbooks, held in the Britten Museum & Library at Stansted, and are under copyright.

Findlay records in his autobiography on pages 269-271:

"It is said that if a man retires from his profession he should do so when he is young enough to take up something new, and, if he is too old for that, he should not retire at all. Fortunately, I was young enough to be able to interest myself in all the opportunities which had opened up before me. I was forty-one years of age, strong, healthy, and energetic. So I bent my energies to farming, and for six years gave much of my thought to building up a dairy farm, for which the land was specially suitable.

"The existing farm buildings, half a mile from Stansted Hall, were old-fashioned and out of date. So everything was removed and new buildings erected,→ after I had made a close study of modern farming methods. Consequently, it became a Grade A farm, the first in the district. I never had any training as a farmer, but I am glad to say, after many years of experience, that if I rebuilt the farm to-day I would do so exactly as I did then. When completed, I engaged an experienced bailiff to look after a herd of eighty Shorthorn cattle and the cultivation of the land.

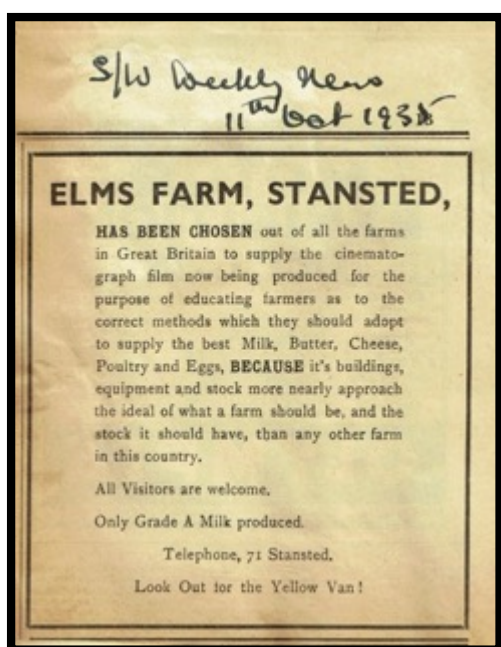


"When all this was done a business of some size had been created, and this gave me much pleasure as the work of creation should always do. Over three hundred acres of land were thus used for agriculture, the rest of the estate being made up of woodlands,



one was in the country and not in a town. Moreover, I could spend the day as I liked, which made all the difference.”

Findlay continues:



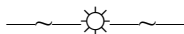
“I now discovered that there was much dissatisfaction amongst dairy farmers about the way magistrates were dealing with those who occasionally sold milk which had less than three per cent of butter fat. Adulteration of the milk was presumed, and the retailer too often convicted. The truth was that the cows themselves were in many cases giving poor milk, and the retailer was not to blame. The law allowed for this, but the honest farmer found it difficult to prove his case, as cows vary in the percentage of butter fat they produce. The sample complained of one day quite possibly would have complied with the standard of three per cent. if taken the next day. Several convictions in our neighbourhood made me look into the matter, and see what could be done to secure justice for the honest farmer.

“Everyone who sold milk was in danger of being in this unenviable position sooner or later, and to right a wrong I had a long correspondence with the Chief Inspector of Weights and Measures for Essex. He said he had to administer the law and could not help me. I then went to the Ministry of Agriculture and saw several leading officials, who sympathised, but could not do more than that. One stated that as the law was administered he would never be a milk-producer. Finally I decided to make out my case in pamphlet form, and send a copy to each Member of Parliament and the Chairman of every Justice of the Peace Court in the country. The pamphlet, entitled *The Law Relating to Butter Fat in Milk*, stating the case



and giving copies of the correspondence which had taken place, ran into twenty-seven pages and received much publicity. I am glad to feel that, when the position was understood by the magistrates, honest farmers who were summoned obtained greater justice than they had received in the past. The pamphlet still circulates and goes on doing its good work to this day.”

The Elms Farm land is now (2017) under development, with proposals of around sixty new houses to be built, and community allotments, etc.



Here we have an interesting story:

We can note in the above quotes that Arthur Findlay was a well-placed employer in Stansted, with household staff, gardeners and farm workers. When the editor was first employed at the Arthur Findlay College in 1973, there remained one of Findlay’s housemaids, Edith. She was elderly but each day she would be out with the feather duster keeping the house in good order, as she had done for many years. She told me Mr. Findlay was strict but very kind and generous; after all, he had secured her well-being in so much that she would be looked after for accommodation, food, etc. at Stansted Hall for as long as she wished.

In 1975 age had caught up with Edith and she decided to go into a home to be cared for. She was given a big send off, my car was covered in balloons, etc. and the College chef, Ken Fullard, drove her to her new home.

At Open Week this year, which was featured in the previous issue of “Pioneer”, my breaks for lunch, etc. were covered by one of the ‘Stansted Healers’, Beryl Jay. She told me her father worked delivering milk for Arthur Findlay from 1930.

Beryl told me her father,

“Alan Garnet Patmore, known as Garnet, was born in Stansted in 1916, left school at 14 and went to work at Arthur Findlay’s farm (Elms Farm) in Stansted.

His job was delivering milk as far as Saffron Walden on a bicycle with several crates fixed to it.

When Dad married in January 1940 Arthur Findlay gave him a wedding present of a carving set.

My dad served in WW2 from 1940 to 1945. He was in Cairo, the desert, Belgium and Sicily. He brought a German doll home for me. It had human hair; I wonder where the hair came from!

When he returned from the war, he went back to work at Arthur Findlay's farm. He no longer had to ride a bike but was issued with a white van."

The photograph shows Garnet Patmore on his milk round



Beryl continued an association with Stansted Hall, as she told me:



Beryl Jay

"I used to accompany my mother to services in the Sanctuary in the 1960s and 1970s and often saw Gordon Higginson work.

In the early 90s I went on a Coral Polge course at the College and decided I would love to work there. I started in the still-room washing up in 1995 and progressed to housekeeping, reception, and finally worked in the bookshop for eight years with the lovely Sheila Keener, then with the equally lovely Magda Korsak.

My husband Jack worked in the College bar for some years.

I joined the Friends of Stansted Hall Fellowship soon after it started. When June and Geoff Hughes took over the FOSH they trained some of us as healers. I became an Approved Healer in 2006 and joined the Stansted Healers soon after.⁵ I have also had some success as a psychic artist.

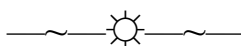
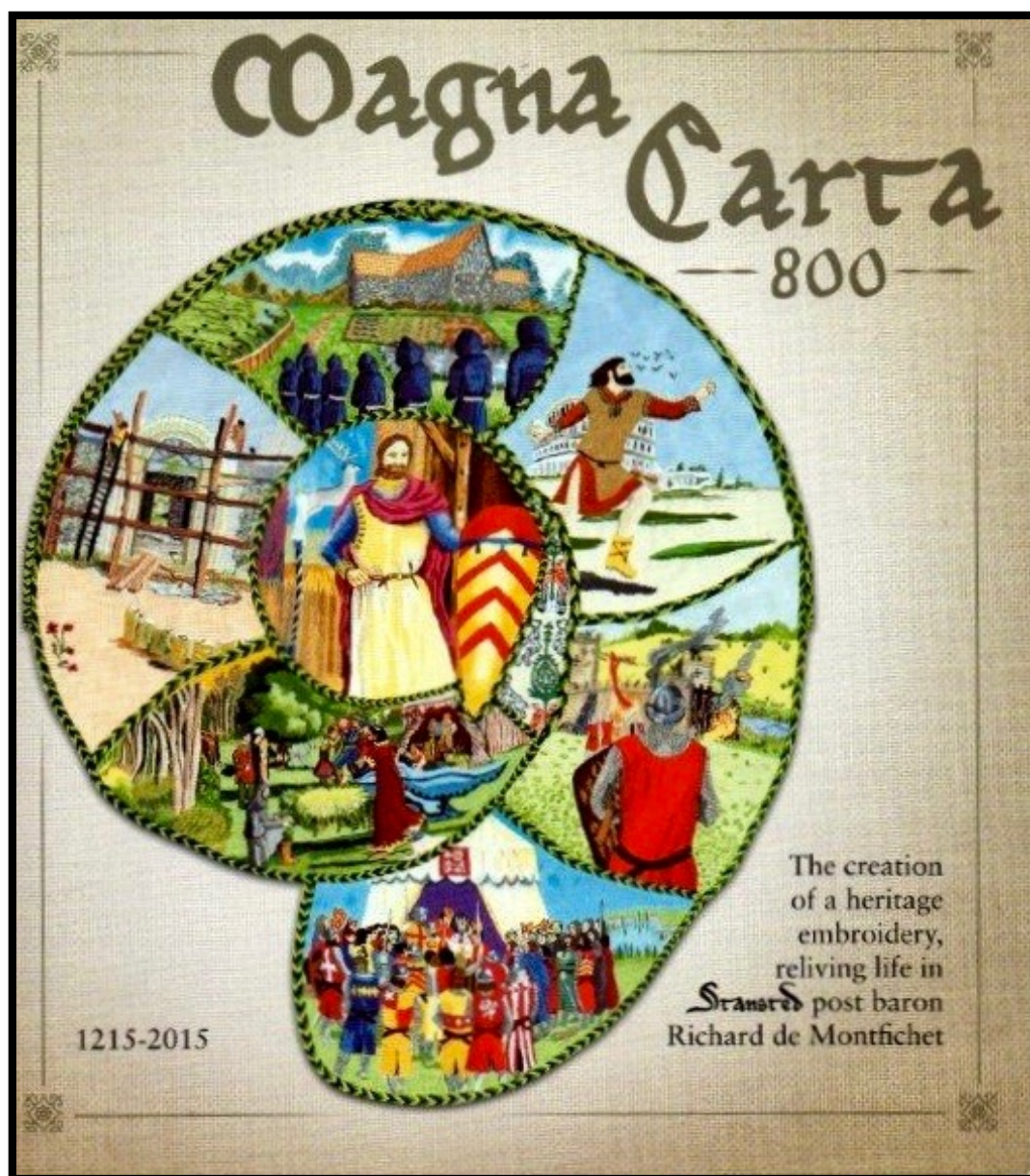
Arthur Findlay's wedding present to her parents was used consistently until Mrs Patmore's death in 2004. Beryl has passed on the carving set to the Museum.

*Seventy-seven years later it returns to
Stansted Hall!*

⁵ The 'Stansted Healers' are a working healing group, meeting on Tuesdays and the Open Week at the Arthur Findlay College. The Saturday 'SNU Stansted Hall Healing Centre' is an official SNU entity specialising in training SNU Healers. Both use the Pioneer Centre situated near the Sanctuary.

Beryl continued:

I have a sister, Carole, who is also artistic. Carole drew all the figures, which were stitched into a tapestry to celebrate the 800th anniversary of Magna Carta. The tapestry is at present on show in the Sanctuary at the Arthur Findlay College.⁶

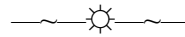


⁶ A special day was held at Stansted Hall - please see Pioneer, Vol. 2, No. 4, July 2015: "Epic scenes for the signing of the Magna Carta – Stansted Hall".



FRANK LEAH

Psychic artist



Frank Leah was featured in “Pioneer”, Vol. 2, No. 1, January 2014, “Artist who draws ‘Spirit’ pictures”. Frank Leah paved the ground for later psychic artists like Coral Polge. In 1943 Paul Miller published “Faces of the Living Dead”; at the time of publication Leah had been drawing faces of the living dead for over fifteen years. The book was republished in paperback in 2010 by Saturday Night Press Publications.⁷

Below is a quote from the first edition:

“ “IF only I could see his face.” That is the heart-cry of the mourner from the moment the body is laid away until time wears down the sharp edge of grief—or until Spiritualism answers the cry and there appears in reality the voice, the touch, the message, or the face of the living dead. It has happened so often that the time has come to record, in lasting form, some of the many cases of evidence which prove, beyond question, that not only do the “dead” live beyond the grave, but that they have the power, under suitable conditions and with the right kind of medium, of posing for their portraits.

“Unfortunately for the armies of mourners throughout the world, there is only one medium trained to draw or paint the “dead”. This is his story—Frank Leah, a journalist, artist, and medium. He was born with the psychic gift he now employs for the comfort of mourners. Long before he understood its meaning and purpose he was afraid of it. He sees with the eye of the spirit in a special way, for we all have some degree of perception. In most it is buried beneath the cares of the day and of this world; in others its beholding is ignored or dismissed as day-dreams. To others again, as in Leah’s case, it flowers as an artistic gift which is employed for a great and beneficent work—the stilling of fear, the soothing of the brooding mind, the comforting of the aching heart, and the kindling of the joy of recollection of the face of the well-known and well-beloved.

“Now a psychic or spiritual gift has to be trained. It is not something handed to the medium and left untended. The greater the technical skill in the medium, the greater the service that is done, for those who from the Other Side have charge of this work can then impress their points of evidence with greater skill and ease. Behind every evidential drawing, behind every detail impressed on paper, there is a story. Those who, from the spirit world, guide this medium-artist are so well versed in their work that they neglect nothing that will bring conviction—but when they have reached that point they go no further. That is a fact. Leah has given hundreds of instances of it. Did they so desire, I have no doubt—because of my long acquaintance with the power of those who guide mediums—the spirit operators could paint pictures that would rival the best in our art galleries. Often they are the great painters and singers, poets and musicians, teachers and reformers, doing again their familiar work from another place. That is all, and they temper their power to their purpose. They show in another form, a form all can understand, that there is no death, that the body perishes and the soul lives on, retaining memories, affections and the power to show facial peculiarities, aye, and even blemishes, for evidential purposes. The warm human personalities are alive always; and as of old they

⁷ *Faces of the Living Dead: The amazing art of Frank Leah* by Paul Miller: <http://www.snppbooks.com/faces-of-the-living-dead.html>

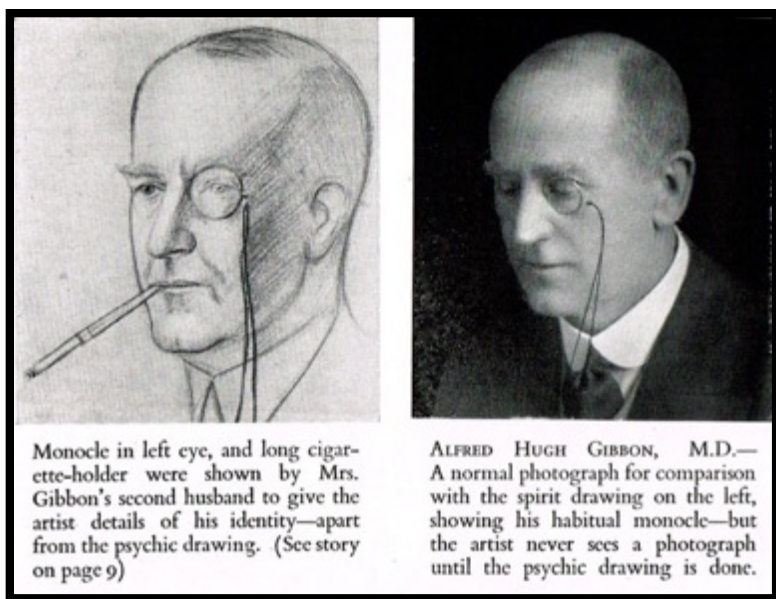
like to comfort those they love and have left behind. They like to know they have succeeded in catching the artist's eye, and that he has put their likenesses on record.

"In the early days of Leah's work he received sitters, all anonymously, through Spiritualist societies, and for their satisfaction he used a red torch to light his drawing board and paper while he worked, always with the sitter as close to him as possible.

"Leah has had many kinds of sitters. Many know nothing of Survival until they come to him. It would make no difference to him if he used a red torch or an electric light, for many of the drawings are made in his mind—if not, in fact, on paper—before the sitters arrive. Sometimes he describes the "dead" on the telephone before the prospective sitter has had time to give a name and ask for an appointment. How could Leah know who was going to telephone him—unless the "dead" relative told him? Some spirits are drawn in daylight; others have been done on top of a London bus."

"In the first instance all the sketches are outlined rapidly, though not all are completed rapidly. Some are finished within a few minutes; some have been done in a few seconds. Yet other spirits are obstinate or retiring, and the work is retarded or complicated. Often a life-size head will appear so rapidly that it appears not to be drawn but to be projecting itself on the paper."

There are many illustrations of Leah's work; an example is shown here on page 9:



Mrs. Ethel Gibbon, of Sussex Gardens, West London, made her first appointment with Leah anonymously, and when she saw him it was for the first time in her life. If you know Leah's quick, direct way of speaking you can imagine him saying this as he did to Mrs. Gibbon almost as soon as she entered the room: "There are two husbands here, but the second husband comes more strongly." Then the spirit gave the medium his name as Hugh, adding that he was a doctor. His full name was Alfred Hugh Gibbon. He explained that he

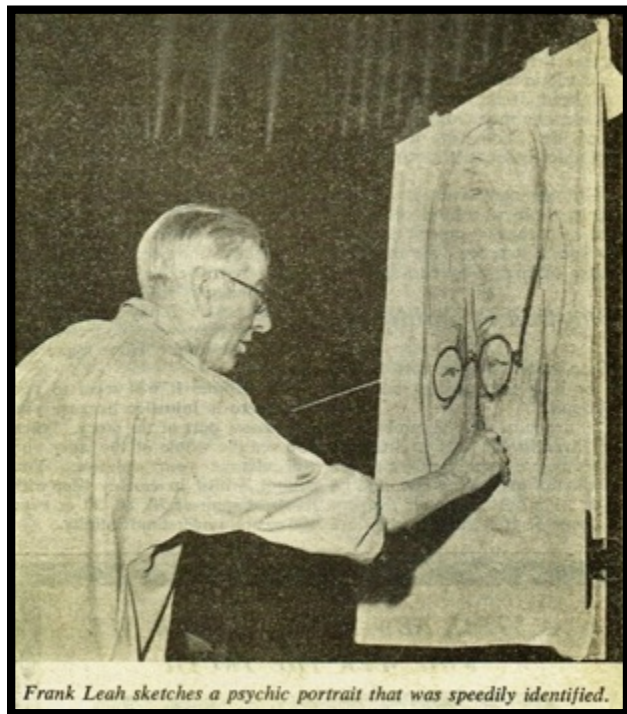
had come to "collect" his wife's mother who was being prepared for her passing. He told Leah that his mother-in-law had lived on the Other Side for many months, though still on earth, and that she was 102. Now the artist, accustomed to making portraits, could not believe that, and he said so because the daughter who was in the room with him did not look as though her mother was anything like 100.

Then the doctor posed for his portrait, showing himself wearing a monocle in his left eye. This was confirmed on comparison with a normal photograph. He also showed himself with his cigarette holder as a further proof of his identity. The whole drawing took two minutes, but it was not the end of the evidence for Mrs. Gibbon, for the artist prophesied that her mother would pass within a month. True, a prophecy is not evidence until it comes to pass, but this one did.⁸

⁸ The story continues giving further evidence of survival but owing to space it is not possible to continue.

It can be noted that Leah's drawings were given personally to the sitters; it would not be until sixty years ago, in March 1957, that Frank Leah made "the first-ever attempt at public post-mortem portraiture". Leah paved the ground for psychic/spirit artists but also for the first public partnered demonstrations, with mediums tuning into the same spirit contact. Later came the public partnerships of Coral Polge and Gordon Higginson, Stephen O'Brien, etc.

Below is the first report of an attempt at public post-mortem portraiture by Frank Leah, partnered by the clairvoyant Helen Hughes, who was featured in "Pioneer", Vol. 2, No. 3, May 2015:



Frank Leah sketches a psychic portrait that was speedily identified.

“Dead” man’s remarkable public proofs:

drawn by psychic artist – named by clairvoyant – identified

MORE than 1,000 people witnessed the first-ever attempt at public post-mortem portraiture by famous psychic artist Frank Leah at the Kingsway Hall meeting organised by Two Worlds last week.⁹

Dwarfed by twin easels against the majestic backcloth of the giant organ, the artist executed four rapid charcoal drawings, three of men and one of a woman.

Perhaps the most dramatic moment of the evening occurred after Leah had unveiled two previously drawn portraits

and asked whether anyone could identify them. With an outstretched finger indicating one of the pictures, taffeta-gowned and radiant clairvoyant Helen Hughes added a staccato postscript to the brilliant demonstration with which she had set the tone of the meeting.

“My father”

“That man’s name is Vallance Elam!” she said. Immediately, a woman sitting in the balcony called out, “Vallance Elam was my father!”

Called down to the platform, she produced a passport photograph of a man, signed “Vallance Elam,” which showed a clear likeness to the portrait.

Announcing that he would-sketch a man who had died in his 85th year and whose features he had begun to “see” during a telephone conversation, the blue-smocked artist with the charcoal drew the face of an elderly man. As he worked, he made comments into a hand-microphone.

He had a long nose . . . no teeth and the head is well down. But above all, he had exceptionally large ears. . . .” Sure enough, exceptionally large ears took shape.

⁹ Reported by Philip Paul, published in the “Two Worlds”, March 30th 1957.

“That is absolutely right, it is my father,” called Miss Vera Cripps, of Five Ways, Norfolk Road, Maidenhead, from the audience.

Obvious likeness

But Leah was not satisfied. “Stay a moment,” he advised, “there is a correction here.” A few deft strokes preceded another comparison of portrait and photograph. Again, an obvious similarity had been secured.

Grey-haired, 73-year-old little Mrs. Elizabeth White, of 120 Columbia Square, Bethnal Green, told the meeting that she could not produce a photograph of her father, who had refused to have one taken. But she was positive in her recognition of a keen-eyed middle-aged man whose face took shape under Leah’s expert hand as her parent, who had, she said, died when she was only 18. As he worked, the artist provided a feature-by-feature description.

The female portrait depicted an elderly woman who wore a patch over what Leah said had been a blind eye. “She was quite small,” he said, “only so big”—indicating a height level with his shoulder.

“She was over 60 . . . over 70 . . . over 80 . . . over 90 . . . no, wait a minute, about halfway. She was over 85 . . . the cheeks had gone in . . . there was very little eyesight . . . a little button nose . . . very lined forehead . . . wispy hair . . .”

After each comment, there was a “Yes” from Mrs. Lilian Flower, of 375 Rochester Way, Eltham, who spoke into a microphone placed near her balcony seat. But when Leah remarked, “She was very excitable,” Mrs. Flower responded, “Sure, she was Irish!”

“There was a little touch of vanity about her,” said the artist. “No,” said Mrs. Flower, “we Irish are not vain, we just like our-selves!”

When Leah asked if she had a photograph of her mother, she replied, “No, she tore it up because she couldn’t abide it.”

The most outstanding of Helen Hughes’ 14 messages was delivered to a couple who responded to her “Does anyone in the audience know a Captain Wotton?”

Receiving the acceptance, she went on, “Had he anything to do with a garage?”—“Indirectly.”

“Do you work in a garage?”—“Yes.” “He says you appear to be shocked by him coming to-night.”

“Peter is here, with Jack.”—“I understand.”

“He is with Captain Wotton and a John who died with thrombosis.”—“Yes.”

“You are not a Spiritualist . . . you are not sure.” — “Right.”

“Jack was killed.”—“Yes.”

“Have you been painting the garage? Yes.”



“He likes it but it is not quite what he would have done.” (Laughter).

“You dismantled a car today.”—“No, not quite.”

Airplane victim

“He says, ‘Just tell him I am among everything and they don’ know just what takes place.’ You don’t know how much you are helped by Jack. He will never leave you. Don’t be embarrassed if I ask you this, but didn’t you take Jack’s place? Yes.”

“He was killed in a plane, but he was not in uniform. It was a private plane.”—“Yes.”

Pointing into the audience at the start of another message, Helen asked: “Has someone just here got two photographs in their pocket? No, it is for you; someone wants his mother.”

A moment’s pause and a whispered aside to an unseen communicator. Then: Oh, yes, she has got her best coat on! Did you get your best coat to come here?”—“Yes.” (Laughter).

Told that her time had ended, Helen was expressing her thanks to her listeners when . . . another message!

“Is there anyone over there who knows a boy named Harry Mannings?” “Yes,” from the back of the hall. He says he has Freddie with him and the whole bunch that went down with him. And there is someone named Edith Mannings. She suffered with her chest, but they thought she took her brandy because she liked it!” (Laughter).

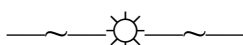
Just two days after the new year, you were going through the old photographs.”—“Yes, quite true.”

“There is a lady here who says she is Beatrice and you are not to have tears in your eyes any more.”—“I know, thank you.”

In his introductory remarks, Maurice Barbanell said that life after death was a fact in accordance with natural laws “just like those which control the arrival and departure of the four seasons.

“We say that Survival is a biological fact in which you have no alternative. Many religions teach life after death, but none offers evidence as Spiritualism does. Science is not much help, for, alas, today all that science seems to be able to offer is either complete annihilation by the detonation of H-bombs or contamination of countless unborn generations.

Today, March 21, is the first day of Spring, an annual reminder that the universe is ruled by natural laws. Spring heralds the resurrection after the long winter of death.”





Britten Memorial Museum & Library

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**All those intending to book should contact Paul first
to make sure any specialised subject material is available**
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MEALS & ACCOMMODATION AVAILABLE IF REQUIRED

Lunch £10, Dinner £12.50.

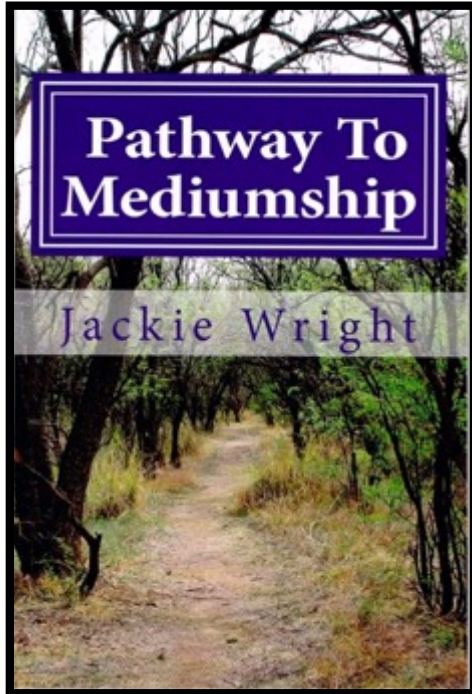
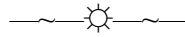
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Book Review:

PATHWAY TO MEDIUMSHIP

by Jackie Wright DSNU



Jackie Wright DSNU is an Arthur Findlay College course organiser and tutor from the North-East of England. Jackie is the former chair of the Spiritualists' National Union Education Committee. She also works across Europe, Australia, Canada and America.

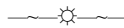
Jackie states in the foreword of her book:

Since I began to teach mediumship it has amazed me how easily influenced students are. In their rush to become 'professionals' they hang on to every word their 'teacher' tells them. I am constantly asking my students to become their own scientists, to use their logical minds in their quest to advance their discipline, and not to just believe what I am saying to them. After all I am only human, a mere mortal, I am not always right. Then one day I was telling students how my development days were and I realised that I too was that gullible once over, and I hung on to my teacher's every word

So this book is for two reasons. First it is to highlight just how naive we become when we seek out this power we call mediumship and secondly to offer some guidance for the student on their development. I hope that by taking the reader on a journey through my own development, and showing the heartache and humorous times I personally had you will realise the importance of keeping a reasoning mind, but also to give some practical advice for your own journey.

I often say that the Spirit world do not want sheep, but they do want critical thinkers who will question what is happening to them on their road of growth and discovery.

I hope you will enjoy the reading of this little book, but more importantly I hope it shows you how far we have progressed in the teaching and understanding of mediumship, that this will help you to go forward in your own development with an open and clear mind.



Jackie Wright's early life was not straightforward, easy or, in fact, very pleasant. Brought up in a large, dysfunctional, religious family and pregnant at an early age, marriage did not bring the happiness and freedom she had hoped for.

"Pathway to Mediumship" charts Jackie's journey through her mediumistic development. Unlike some mediums she was not psychic as a child; it would not be until her younger sister prompted the now married Jackie to go to Middlesbrough Borough Rd. Spiritualist Church (an SNU-affiliated church) that her *Pathway to Mediumship* began.

The reader is steered through Jackie's first development circle at a Greater World (Christian) Spiritualist church; she gives an honest account of her naivety in her early development and her reliance on others for her pathway of old-fashioned beliefs like 'grooming the aura',

removing bad spirits, etc. This resulted in her return to Middlesbrough Church and seeing an advert for mediumistic training at the Arthur Findlay College, eventually leading to her first mentor and inspiration under the guidance of Glyn Edwards.

The second part of the book is dedicated to Jackie's "guide to assist the student on their journey". It is refreshing that Jackie emphasises the differences of *psychic* and *spirit communication* and the importance of the former. Although some points Jackie raises may be considered controversial, this is counterbalanced by her down-to-earth, no-nonsense approach to her development and not necessarily the older, established views of Spiritualists.

The book covers development exercises, both psychic and mediumistic, and tips for the student. This little book is easy reading and a recommended read. Each story of development is different; this is Jackie Wright's story,

"recounting the tears and laughter she encountered on the way."

The book is available in the Arthur Findlay College shop at £9.99 and is also available from the online shop.¹⁰

Paul J. Gaunt.



Jackie Wright DSNU

Website:

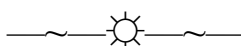
<http://www.jackiewrightdsnu.co.uk/>

Jackie comments:

I deliberately didn't get my book proof-read because I didn't want it to be perfect.

I wanted people to see it's okay to be flawed; it won't hinder your work for spirit.

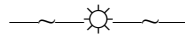
Photograph taken by AFC tutor Janette (Jan) Marshall at this year's AFC Open Week, April 29th-May 2nd 2017.



¹⁰ Arthur Findlay College online shop: <http://arthurfindlayshop.org/>

AN IMPORTANT CONSIDERATION

In the early Helen Duncan test séances



In early 2015 I tried to establish when Helen Duncan's main control, Albert Stewart, who would serve Helen for around a quarter of a century, first took over full control of the medium. My main agenda at the time was to try to find some explanation as to why her previously independent recorded *full-form materialisation* mediumship was not apparent in the early scientific test séances at the London Spiritualist Alliance (today it is known as the College for Psychic Studies). The LSA research department was called the "London Psychical Laboratory" (LPL).

From October 1930 the first series of test séances were conducted with Helen Duncan by the LPL, and later (in a different building) by the National Laboratory of Psychical Research (NLPR), starting their séances in May 1931. These series of test séances at the two institutions would damage the name of Helen Duncan for the rest of her life.

The name of Helen Duncan at the start of these test séances would not have been generally known outside Scotland. The initial séances with the LPL later led in March 1931 to Duncan being engaged under a contractual agreement for a series of regular séances, commencing on March 13th, exclusively for the LPL, with the Duncans temporarily moving to London from Dundee at the expense of the LSA.

During the initial séances in 1930 at the LSA Helen and her husband Henry met the director of the National Laboratory of Psychic Research, Harry Price. The NLPR laboratory was then situated on the top floor of the LSA. At the end of December 1930 the NLPR moved a short distance away. On May 4th 1931, apparently without the knowledge of the LSA, Duncan sat for the NLPR, effectively breaking the contract with the LSA. Duncan would sit for the NLPR on five occasions (the final séance on June 4th), resulting in the LPL bringing their contractual agreement to an end on June 12th 1931.

*Both subsequent reports were very unfavourable towards the medium
– owing to the analyses of "ectoplasm" and the suggestion of
"regurgitation" mentioned in both reports.*

My 2015 research to establish when Helen Duncan's main control, Albert Stewart, first took control was not straightforward, as until October 19th 1929 there are no independent reports on Duncan's mediumship and her development. The biographies, etc. had to use the Duncan family information, which is very contradictory and generally unreferenced. My initial conclusions were published in *Psypioneer*, Vol. 11, No. 2, February 2015; below is quoted from this issue:

Early reports on the development of Helen Duncan's mediumship and of her controls/guides are somewhat sketchy and appear contradictory in the published accounts of recent years. These accounts are:

Alan Crossley *The Story of Helen Duncan*, 1975, reprinted 1999

Gena Brealey *The Two Worlds of Helen Duncan*, 1985, reprinted and revised in 2008

Manfred Cassirer *Medium on Trial – The Story of Helen Duncan and The Witchcraft Act*, 1996

Mary Armour *Helen Duncan, My Living Has Not Been in Vain*, 2000

Malcolm Gaskill *Hellish Hell Last of Britain's Witches* 2001

Nina Shandler *The Strange Case of Hellish Nell*, 2006

Robert Hartley *Helen Duncan The Mystery Show Trial*, 2007

The development of Duncan's physical mediumship took place in the 1920's. A circle formed on Thursday nights, and the first sitters according to Brealey (Duncan's daughter) were Helen's husband Henry, brothers Jim & Frank Murray, and Joe Sauter. The circle was halted, according to Brealey, due to Henry having a heart attack; when it resumed, it included another sitter Mrs MacLain.¹¹ This made a total of five sitters, but Crossley adds another unnamed lady (p.19).

It is difficult to say when the circle began. Crossley gives the early part of 1926, however, this does not fit in with Brealey's account as Crossley states Henry and Helen were married in 1918, and three years later Henry had his heart attack. This would mean the circle had begun in the early 1920's (Brealey states her parents were married on May 27th 1919, Cassirer, Hartley, Shandler & Gaskill give 1916 but the general date remains as May 27th),¹² Hartley states the home circle began in September 1925 but there is no direct reference to this account.

The first circle control was "Dr. Williams," agreed by: Gaskill, Armour, Shandler, Brealey, and Crossley. Gaskill states "Matthew Douglas" followed Dr. Williams "... a deceased gentleman of Kirkcaldy, advised the circle to invest in a trumpet, ..." He continues: "After Matthew Douglas came the spirit of 'Donald', a controlling intelligence they all found unbearably lewd, not least Henry, ..." (p.81); only Gaskill states this actual order of controls.

Cassirer and Hartley state the first control was: "Matthew Douglas". That Donald followed Dr. Williams is stated by: Crossley, Brealey, Shandler. Gaskill states: Dr. Williams recalled Donald and replaced him with Albert Stewart. Hartley further adds (p.30), "He [Stewart] organised the séances from the spirit side of life initially along with another spirit control Dr. Henry James Williamson, another Scot, purported to be a former Unitarian Minister from Mint Street, Dundee. Henry claimed to have verified these details." It can be noted in the previous issue of *Psypioneer* "Seven Sitzings with Mrs Duncan L.S.A. – 1930-1" at the fifth sitting, on 28th November 1930:

¹¹ Known as Mac, or Auntie Mac, to the children.

¹² Lis Warwood confirms: "I have found the marriage record for Helen Duncan – she married Henry Duncan on May 27, 1916, when both were just 19 years old."

The control declared himself to be not Albert, but Henry James Williamson, and that he liked everything but stubborn men and women. Albert, however, presently reported that the new control was no good, and that he would take the control over.

The development of full form materialisation is again uncertain; for example, Crossley states on p. 27 that it was after Albert and Peggy had arrived:¹³

“The materialisations had by now developed from small, jelly-like forms to full human figures capable of independent thought and speech.”

Hartley states on page 30:

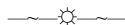
“Fully formed human figures that could speak and think independently were produced at her seances. This coincided with the appearance of a control named Albert Stewart in 1929”.

Brealey gives a vivid account of full materialisation when the circle was under the control of Donald page 53:

“He [Donald] would begin the seance by opening the curtains of the cabinet, standing at one side while the entranced Helen sat in her upright chair. He would then ask the sitters if they could see them both, after which Helen would be asked to stand up, sit down, walk around the room, then return to sit again on her chair in the cabinet while Donald remained beside her chair ...

The circle members around this period were asked by Donald to invite two or three visitors to the weekly circle so evidence could be given to a wider audience:

“By this time materialisation was a regular occurrence. As each materialised spirit appeared, Donald could give full name, cause of so-called death, and date of passing.”



As we can note, no firm, referenced information can be gained as to when Albert Stewart first took full control of Helen Duncan. Robert Hartley speaks of “the appearance of a control named Albert Stewart in 1929” but there is no reference or information given.

However, it does appear that full-form materialisations were being produced by Duncan. In February this year my appetite was again awakened when I found an article by Helen Duncan, “My First Experiences in Trances”, republished in *Pioneer*, Vol. 4, No. 1, February 2017. In the article Duncan mentions only two controls; firstly she states, “The first voice we heard claimed to be Matthew Douglas and stated he was a native of Kirkcaldy [...] He urged us to continue our trumpet sittings and promised some wonderful manifestations if we did so.”

Duncan further stated:

For fully two years I acted as medium for seances conducted on the foregoing lines, and then came a change where Matthew Douglas intimated that he was leaving us and that another controlling intelligence would take his place. The reason for the change, he explained, was that we might be enabled to obtain a different kind of phenomena.

Matthew Douglas’s successor proved to be a Colonial Scot, who gave the name of Albert Stewart, and who explained that he had passed on in Sydney, Australia.

¹³ Page 27, reprint edition, 1999 – page 34, first issue, 1975.

Unfortunately, no indication of the date is given. The first published independent report previously mentioned was by James Souter, published in "Light", October 19th 1929. The report notes that Duncan "is a remarkable trumpet Medium, but what is more important is the materialisations which have taken place since she developed this type of phenomenon in March of this year." The short report states:

The forms build up clearly and distinctly (as many as fourteen have manifested at one sitting); they speak clearly, giving their names and other convincing particulars, answer satisfactorily all questions put to them, they handle objects both light and heavy play musical instruments. They have brought articles from other rooms and other houses at a distance apart. The Guides, three in number, are good hard-headed, canny Scotsmen who know what they are about, carry out their part with precision and dignity and have a right sense of their responsibility. Mr. J. B. McIndoe, of Glasgow, and Mr. Herbert Hill,¹⁴ president of the Bon Accord Spiritualist Church witnessed these materialisations and were so impressed that they have invited Mrs. Duncan to give a series of s ances in Glasgow.

John McIndoe, SNU President 1930-1938, would give the first detailed independent report on two sittings he attended. He published a report on the Duncan mediumship in the SNU journal, "The National Spiritualist", October issue, 1929; this was republished in "Pioneer", Vol. 2, No. 3, May 2015.

The article does not mention Duncan by name, McIndoe records:

"The forms were distinctive, varied, lifelike and noiseless in their movements, not one of them remotely resembled the medium in build. Their voices were also distinctive and quite different from the medium's. Nothing in any way suggesting trickery of any kind was observed"



"Soon another voice is heard calling "Mother" and a young girl emerged from the curtains, came over and spoke to one of the new lady sitters, who recognised her as her daughter. She conversed with her in a low tone, apparently giving a comforting message, and handed her mother a rose, taken from a bunch placed in the cabinet.

"Then another girl form of different build took her place, coming from the other side of the cabinet, and was claimed as her sister by one of the ladies. She also brought a rose with her"

"I need not describe all the forms who appeared. There were eight of them, one child, two young girls and an older woman, and four men. Six of them came right out in front of the curtains, and seven of the eight spoke to us. One of the controls "Donald" had quite a conversation with us. He was a well built man. By request he brought a mandoline from the cabinet, and twanged the strings. We could easily see the hand which held it, but not the one which touched the strings. Finally he handed it to a sitter. He was asked to touch my outstretched hand. This has not previously been done. He appeared to make several attempts to do so. On the last his hand was plainly visible above mine, but he failed to touch it, and disappeared very suddenly, while the medium gave vent to a groan as if in pain. At the conclusion of the sitting there was blood on her mouth and chin, and some

¹⁴ Scottish District Council: Aberdeen Bon Accord National Spiritualist Church, Room No. 2, Shepherd's Hall, Union Terrace, Aberdeen. President: Herbert Hill. Hon. Secretary and Treasurer: Mrs Bowman, 4 Claremont Place, Aberdeen.

had trickled down on her dress. This had occurred on previous occasions when a form suddenly vanished for some reason or other.

“At the second sitting “Donald” was asked about it and explained that he had come out too far. On that occasion something did touch my hand, held close up to the curtain. It had the appearance of a stump with two fingers, and was rather hard, but the contact was too brief to allow any definite opinion to be formed.

“The notable features of the second seance were that there were two children right out moving in the circle at the same time. They came one from each side of the curtains. Later on by request of a sitter two apports were brought. One was a small ornament from the room below.”

It can be noted that Souter and McIndoe refer to multiple controls/guides; however, Albert Stewart is not mentioned by name. It may appear that in October 1929 he was not yet present and not in full control or named!

A critical point of observation may have been overlooked!

It may well be assumed that at some unspecified date later than October 1929 Albert Stewart was to take full control of Helen Duncan. We have seen that the history of the alleged controls is far from precise, with many contradictions. The most precise, on the surface, would be the independent reports by former SNU President John McIndoe, who mentions Donald as “one of the controls”, which does give some consistency to the various reports that Albert followed Donald. However, the medium in her own words contradicts this by stating quite precisely that after two years with Matthew Douglas Albert followed. The truth is at present not within our grasp.

What is clear is that full-form materialisation was in force and vouched for by the independent reports regardless of who the control/s were – which was not demonstrated at any of the test séances of 1930-1931.

At present, it seems that the name ‘Albert Stewart’ did not appear (at least publicly) until around August 1930 in an article by Harvey Metcalfe. The preliminary reports from the London Psychical Laboratory did start with satisfactory encouraging results for the investigators, for example as published in “Light”, May 16th 1931:

The production of “ectoplasm” has taken place at all sittings but varies in quantity from time to time. The ectoplasmic emanations usually issue from the mouth of the Medium.

The substance is as a rule white, but may be sometimes described as grey or slate colour, and a few times has appeared a dark brown. It is motile and seems to possess a sort of vitality. It bunches, folds and unfolds, divides into portions and joins up again.¹⁵

The “ectoplasm” has been produced in such quantities that the Medium when standing up has been covered over the head, round the shoulders, and over the whole of the body down to the feet. On two occasions it was produced while the Medium stood under the light.

¹⁵ The second sitting at the LSA on October 30th 1930 records: “Sir Oliver Lodge went up to the medium and held the substance in his hand, and he and the sitters saw it gradually with a slightly wriggling motion withdraw, sliding slowly over his hands towards the position of the medium [and] disappear while he was holding it.” The full report is published in *Psypioneer*, Vol. 12, No. 2, March 2016.

The Medium came out of the cabinet with no “ectoplasm” showing and stood under the red light at a distance of about eighteen inches; the mouth opened and the substance was seen gradually forming on the tip of the tongue until it resembled a cherry. It afterwards swelled up in the mouth unfolded and hung down about eight inches from the mouth. The substance moved slightly and remained for about one minute; then it began to retreat into the mouth, and gradually disappeared until the mouth, wide open, was seen perfectly empty. The Medium, still in trance, then backed into the cabinet.

It was clearly observed that, during the emergence and disappearance of the substance, no movement of the Medium’s throat, neck or body was apparent. No muscular contractions suggesting swallowing or vomiting occurred.

It should also be realised that when the substance retreated into the mouth, it diminished at the tip of the tongue into the likeness of a cherry as it at first appeared.

The cherry-like mass disappeared into a small point and finally vanished altogether. None of the substance appeared at any time in the pharynx.

Sometimes, when large masses of the substance begin to lessen in bulk, it appears to melt away first at the edges.

Throughout all the sittings with both laboratories the phenomena were generally *ectoplasmic formations*; they did not reach to full-form materialisations, with different independent voices of materialised forms – including children’s voices or trumpet phenomena, as the quoted independent reports suggest. Only the Metcalfe report of a séance on August 20th 1930 names the alleged Albert Stewart, so we know from this date that he was operational and using Mrs. Duncan.

The séance was held in a house, possibly at the Duncans’ home in Dundee. It is apparent that Albert’s practice of showing his medium and himself standing together at the beginning of each séance had begun by the report republished in *Psypioneer*, Vol. 11, No. 2, February 2015. It can be noted in the report that other materialisations with Albert were being produced in the circle.

An Important Consideration – In Helen Duncan’s Early Test Séances

Although the exact dates are not established we *know* by the independent October 1929 reports that Albert was not the main control and may not always have been active.

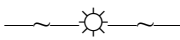
We also know he was the last control to take over!

This may go some way to explaining why there was a decline or drop in the phenomena exhibited to the researchers! It was because Albert (on the present known information) would be basically out of the development/home circle, as the most prominent full-form materialisation mediumship, etc. through Helen Duncan was exhibited by Donald and Matthew Douglas over some years, not by Albert.



Evelyn (Eva) Lees' Family Album

1879-1968



Some of us will remember that in the old days we would have an autograph book or album where our family and friends would draw, paint, write poetry or leave personal messages. I found such an album in the Museum cupboard at Stansted Hall. I have confirmed that this belonged to Eva Lees, daughter of Robert James Lees.¹⁶ Robert and Sarah Lees had around fifteen children, so there is no shortage of entries. The album starts in the late 1800s and covers over three decades; Robert James Lees' entry is dated June 30th 1916.

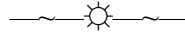
It contains some lovely drawings, paintings, etc. I have shown such an image because of its lovely content; I do not know the painter's name, "H. Percival". It suggests that *the painter promised Eva a letter and shows him writing it (note the envelope on the floor addressed to Eva in 1908).*



¹⁶ Just prior to Eva's death she bequeathed many of her father's personal items to the Arthur Findlay College Library, now displayed in the Britten Museum & Library (the R. J. Lees corner). Read more in "Pioneer", Vol. 3, No. 5, October 2016: "Did he (Lees) sit for Queen Victoria as a young boy?" – also "Lees' involvement with the 1888 Jack the Ripper case?", concluding in the next issue.

Spiritualists' National Federation

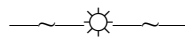
Let us again say our aim is to attain "Unity with Liberty." In joining the Federation no society loses its independence, or has its property interfered with in any form whatever. We therefore urge societies and workers to join the Federation, and assist our efforts to give Spiritualism a bodily existence, and make it a power in the land for good.



The fourth Spiritualists' National Federation Conference was held at the Town Hall, Sowerby Bridge, on Saturday and Sunday, July 1st and 2nd, 1893. Our early Conferences were opened in such great splendour:

"... in perfect weather, a large number of Spiritualists assembled at the Town Hall and, To the inspiring strains of a first-class brass band, paraded the principal streets of the town. The procession was headed by the Executive of the Federation, a splendid banner, and the smaller children of the Sowerby Bridge Lyceum were all dressed in white, and carried bunches of and other ornamental devices done in flowers and evergreens, which were greatly admired. Bannerettes were displayed in different parts of the long line of processionists made up of contingents from Halifax and West Vale Lyceums, delegates, associates, and visitors from various parts of the country—Brighouse, Huddersfield, Slaithwaite, Bradford, Leeds, and other places in the district being well represented. Between three and four hundred persons took part in this portion of the proceedings. The band ceased playing shortly after the procession had been set in motion, as a funeral party came past. A somewhat striking and appropriate incident—for do we not proclaim "There is no death our friends return; they live and love us still." Oh, if the mourners; only knew! A large number of spectators assembled in the streets and looked on with appreciative and admiring eyes. Spiritualism in Sowerby Bridge, by the sturdy and sterling character of its representatives has commanded respect from the townsfolk. The day for jeering has gone by for ever.

Our First National Hymn Book



It would be at the 1893 Conference under the Presidency of James Robertson of Glasgow that James Morse motioned the subject:

Mr. J. J. Morse then moved Motion 5: "That a committee of selection of hymns for a National Hymn Book be appointed by this Conference, and be empowered to raise funds, and if sufficient money be forthcoming, to publish the same at the earliest opportunity."—Adopted by the Executive. Mr. Morse said the fact that we had too great a variety of hymn books and that we want a hymn book at a moderate cost was generally admitted. Mr. Duckworth thought a hymn book *should* be sent out by the Federation, so that the cause might have *one* book. The motion was carried and a committee (Messrs. Wallis, Morse, Chiswell, Holt, and Johnson) was appointed.

At the following 1894 Conference held at Darwen under the Presidency of Peter Lee little advance had been made at this time:

"Rising out of the minutes of the last Conference, questions were asked as to what the National Hymn-book Committee had done. It was pointed out that although a Committee had been appointed, no secretary had been named, and everybody's business had been

nobody's. As a large sum of money would be needed, and the Executive had no funds to draw upon, nothing had been done. The materials for the hymnbook were in hand, but the difficulty as to meeting the cost of printing prevented action being taken. The outcome of the discussion was that Mr. J. J. Morse (London) proposed that the Special Hymn-book Committee be empowered to treat with *The Two Worlds Publishing Co., Ltd.*, regarding the publication of a National Hymn-book, and the General Secretary be instructed to call that Committee together."

In the following year, 1895, progress was made in the task of choosing hundreds of hymns and finance. From May 1895 the "Two Worlds" published a draft of the proposed National Hymn Book.

It can be noted in the draft:

"IN accordance with the resolution at the Annual Conference at Darwen last July, the Executive of the National Federation approached the Board of Directors of the Two Worlds Publishing Company Limited, to ascertain if they would undertake the publication of a new Hymn Book. The Directors have agreed with the Federation Executive to do so on the following terms:—

The Hymn Book shall be called the "Spiritualists' National Federation Hymn Book". It shall consist of 300 pages (demy 16mo.), 5½ x 4½ inches, double column, be bound in cloth covers, and contain about 500 or 600 hymns, including those "published by Mr. H. A. Kersey in his SPIRITUAL SONGSTER, and the favourites in the book now in use."¹⁷

The Proposed New National Hymn Book.

IN accordance with the resolution at the Annual Conference at Darwen last July, the Executive of the National Federation approached the Board of Directors of the Two Worlds Publishing Company Limited, to ascertain if they would undertake the publication of a new Hymn Book. The Directors have agreed with the Federation Executive to do so on the following terms:—

The Hymn Book shall be called the "Spiritualists' National Federation Hymn Book. It shall consist of 300 pages (demy 16mo.), 5½ x 4½ inches, double column, be bound in cloth covers, and contain about 500 or 600 hymns, including those published by Mr. H. A. Kersey in his SPIRITUAL SONGSTER, and the favourites in the book now in use.

The price (retail) shall be 1/-; superior binding 2/-; Wholesale price to non-affiliated societies 9/6 per dozen of 12 copies, and for the superior bound edition 19/- per dozen of 12.

To SOCIETIES AFFILIATED WITH THE FEDERATION the price will be 8/3 per dozen, 12 copies; 23 copies for 16/6, 50 copies for 32/6, 100 copies for 63/6; for the superior bound edition 26/3 per dozen, 12 copies. The profits arising out of the sales of the hymn book, should there be any, after paying all expenses connected with printing and publishing, etc., shall be equally divided between the Federation and the Two Worlds Company Limited.

The work of preparation for publication will be proceeded with immediately we see there is a likelihood of sufficient orders coming in to warrant the Two Worlds Publishing Company undertaking the heavy financial responsibility which is absolutely necessary in a task of this magnitude.

The last condition to be stated, which, however is of first importance is this: persons from societies to take hymn books as soon as ready must be sent in, and when the promised orders reach a total of one-third the cost of production then the printers shall be set to work and the book be got out as speedily as possible.

EXACT
SIZE OF
THE PAGE.

NATIONAL FEDERATION HYMN BOOK.

Where are the World's Heroes? Where have the world's great heroes gone, The champions of the right, Who, with their armor girded on, Have passed beyond our sight? Are they where palms and martyrdoms are, And laurels crown the brow? Or was the victory thine, O Grave? Whence are they? Answer thou. Their hearts were strong through Truth and Right, Life's stormy tide to cross; O Death! thou conqueror of Might! What need hasten thou of them? O Grave! O Death! thou canst not keep The spark of life divine: They leave no need of rest or sleep; Nay, Death, they are not thine. Where are they? O Creative Soul! To whom no name is given, Whose presence fills the boundless whole, Whose love alone is heaven. They live—not in some distant sphere, Life's mission to fulfill; But, joined with faithful spirits here, They love and labour still.	The Mystic Veil. When the shadows take their nightly gleam, And darkness/light is faint and pale, Then in my chamber gather phantoms fleet, Gazing through the mystic veil. One there is with features so familiar, Glimpses of her give my pulse a start: Then tell me—tell me truly—is it you, dear, Come to cheer my lonely heart? Concerns Come one step nearer, one shade closer, Beneath one word before we part; And tell me—tell me truly—is it you, dear, Come to cheer my lonely heart? When my song in lonely notes ascending, Vainly tells my saddest soul Methinks I hear a murmured voice blending— Is it really your sweet voice? Dearer none—if only by a whisper Read the veil—the mystic veil— again, And tell me—tell me truly—is it you, love, Come to cheer my lonely heart!
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SPECIMEN OF
THE TYPE
TO BE USED.

AFFILIATED SOCIETIES are offered a liberal reduction as will be seen by the above-named terms.

Will you put the matter before your Committee and let us know how many hymn books you will take when they are ready? Don't delay. If prompt action is taken this "long-felt want" can be supplied by Christmas.

HOW TO GET ORDERS. Open Hymn Book Clubs, get members to pay a penny a week. Make a list of names of those who promise to buy the new hymn book. Ask members to put their names down for the 1/- or 2/- edition—a great many we are confident will be pleased to have the best. Ask the chairman to announce it from the platform—put it on the "notice paper," so that he will not forget.

Choirmasters and chorists will all need copies; get up an entertainment or tea party to raise funds for books for them, and send word how many will be required.

There are over 150 societies on the list. If 50 societies took an average of 50 copies each that would mean 2,500 copies sold. If the other 50 societies took 50 copies each that would mean another 2,500. If the other 50 societies took 75 copies each that would mean another 3,750—total 7,750.

Will you try and get the largest number of promises? Let us see who will head the poll? Send in lists of names and addresses of intending purchasers to the Manager, Two Worlds Office, 73A, Corporation Street, Manchester, and week by week the names and numbers shall be published in the Two Worlds.

Yours fraternally,
W. HARRISON,
Hon. Sec. National Federation.

37, North Street, Burnley.

¹⁷ This was published in December 1891 and used by Spiritualist societies, Lyceums, public meetings and home circles, etc. It contained 176 songs, with music and sol-fa vocal score added – forming a musical supplement to the Lyceum Manual. By H. A. Kersey & S. M. Kersey. It was published in cloth binding at 4s. 6d for a single copy, with cheaper terms for multiple copies for societies and Lyceums.

In the December 27th 1895 issue of the "Two Worlds" came this notice:

SPECIAL NOTICE.

THE NEW HYMN BOOK OF THE SPIRITUALISTS' NATIONAL FEDERATION.

THE large number of hymns required, and the pressure of work at this busy season upon the printers, have rendered it impossible to get this book out before Christmas, as we had hoped to do. The work will, however, gain in completeness by the slight delay. It will be ready early in the new year, and will consist of 320 pages, and containing over 700 hymns. The One Shilling Edition will be bound in Strong Cloth Covers, and will be the best and cheapest book ever published in the interests of Spiritualism. The Two Shilling Edition will be bound in fine leather, limp covers, with the words "Hymn Book" in gold letters on the side. Both editions will have coloured edges.

To meet the wishes of friends, a still better binding in morocco, with gilt edges, will be done for Three Shillings each.

IMPORTANT TO SUBSCRIBERS.

To help meet the cost of production remarkably low subscription prices have been offered to societies affiliated with the National Federation. Now that the book is almost ready those subscription rates will not hold good, and societies wishing to avail themselves of those favourable terms must write and forward orders and cash at once. All orders booked to affiliated societies this year will be executed as soon as the books are ready, at the advertised subscription rates, but cash must now be sent in as speedily as possible.

TERMS TO SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION, ON AND AFTER JAN. 1, 1896.

For the Cloth Bound Edition (1s.)—12 copies, 9s.; 25 copies, 18s. 6d.; 50 copies, £1 16s.; 100 copies for £3 11s.

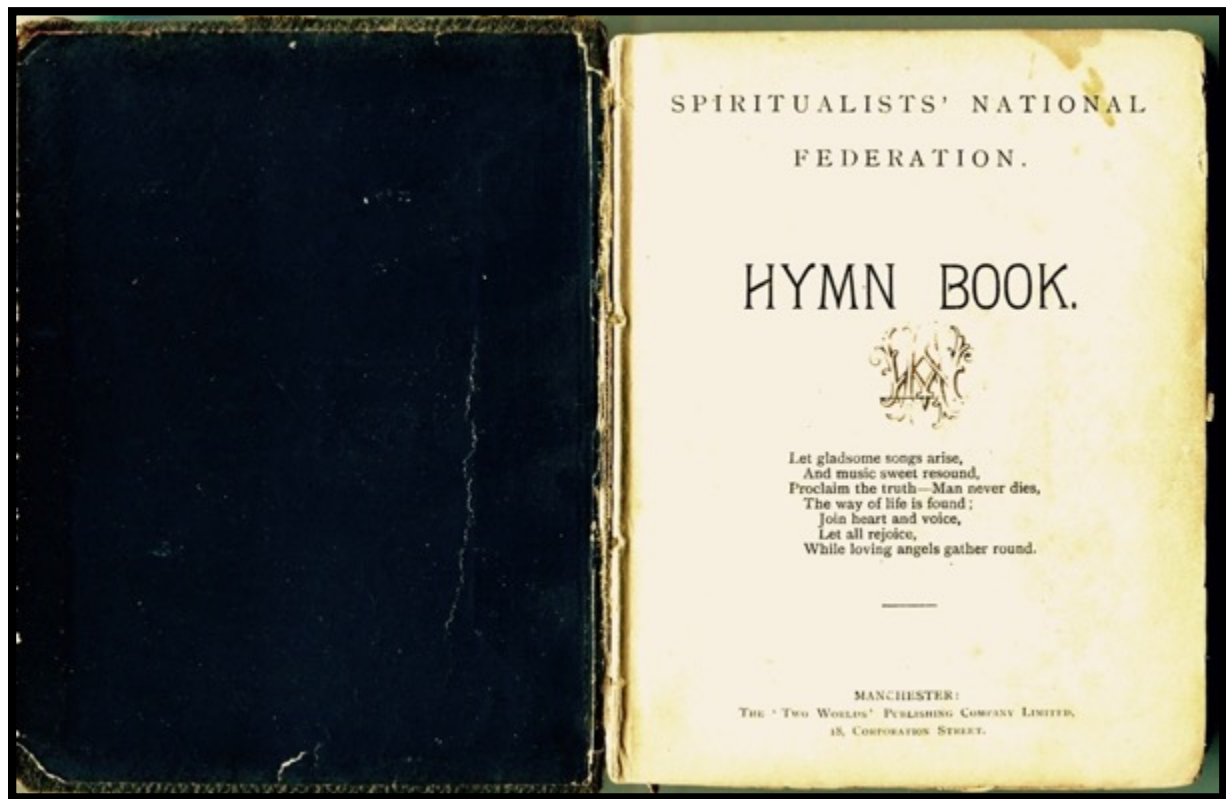
For the Leather Bound' Edition (2s.)—12 copies, 18s.; 25 copies, £1 17s. 6d.; 50 copies, £3 14s. 6d.; 100 for £7 8s. *Carriage forward in all cases.*

It appears that by May 1896 the hymn book was available from Edward Wallis, editor and office manager of the "Two Worlds"; the journal published on May 22nd:

SPIRITUALISTS' NATIONAL FEDERATION HYMN BOOK

THE NEW HYMN BOOK is a marvel of merit and cheapness, so it would be well for all Spiritualists to possess a copy. The print also is good, which is not usually the case with cheap books. The selection of hymns is almost, if not quite, all that could be desired; and the few to which some would take exception are just those which others would pick out as being of special interest. There is a brightness, cheeriness, and hopefulness all through, which is just what a hymn book should be. The absence of all theological teaching—except the fundamental truths that God is, the soul's immortality, and "the communion of saints"—should make it acceptable to all shades of religious opinions and beliefs. The old familiar hymns which have become as household words to Spiritualists are all in, and many more besides. There are hymns adapted for every occasion, and all one's varying moods find expression—even the most despondent, but they, like the rest, conclude with and inspire hope.

The contents included contributions written by well-known Spiritualists like William Denton, W. J. Colville, Edward Wallis and James J. Morse, etc. There was a total of 747 hymns and a section for a funeral service, graveside, etc. In more recent years SNU Ministers conducted funerals using the service by J.J. Morse, “When the spirit bids adieu to mortality”; this can be read at the end of an article on former SNU President Percy Wilson published on the President’s page.¹⁸



Copy in the Britten Museum & Library
Donated by Nellie Holliday, Armley SNU Church

Below is a quote from the Preface:

THE rapid increase in the number of Spiritualists and in the size of the audiences attending our Sunday services, rendered a larger hymn book for our movement a necessity. To meet this want, the Spiritualist National Federation decided to act conjointly with the TWO WORLDS PUBLISHING CO., LTD., and the present volume is submitted to the friends of Spiritualism in the hope that it will be found serviceable and satisfactory.

Its compilation has been a labour of love, falling mainly upon Mr. E. W. Wallis, who, among his manifold duties has found time to gather and arrange many favourite hymns, together with a number of new ones, and “revised versions” of such as were familiar from old associations, but unsuited to the new thought of our cause.

Efforts have been made to secure variety and consistency. To present as many of the aspects of Truth and Love as possible, and yet avoid the extremes of Orthodoxy or Agnosticism.

Our thanks are due to all those friends who have contributed to these pages, and especially to Mr. R. Phillips, Mr. John Page Hopps, Mr. Wesley Noakes, Mr. Gerald Massey, Mr.

¹⁸ SNU website: <http://www.snu.org.uk/spiritualism/presidents>

Thos. Shorter, Mr. J. Mc.Williams, Mr. E. Adams, and several others for original poems, and permission to use hymns already published elsewhere.

At the seventh 1896 National Federation Conference, held at Liverpool under the Presidency of A. J. Smyth, there was a report of good news:

Mr. E. W. Wallis, as sec. of the Hymn Book Committee, sent a written report, which was read, to the effect that more than a third of the first edition of the Hymn Book had been sold, and that if societies continued to take it up in the same manner by the next Conference a second edition would be required.

This was received and adopted with applause.

At the following 1897 Conference under the Presidency of Joseph Armitage at Blackburn we are given a breakdown on costs and issues sold, which must have been pleasing to all involved.

HYMN BOOK COMMITTEE'S REPORT

Ladies and Gentlemen,—As Secretary of the Hymn Book Sub-Committee (and also as Manager of the Two Worlds' Publishing Co.), I am pleased to be able to report that 10,000 hymn books were printed, of which at the end of May last nearly 7,000 had been bound, and upwards of 6,300 had been sold.

The cost of production up to May 31 was £270 8s. 7½d. for printing and binding alone. (This fact should be noted and borne in mind by those who are advocating another and larger type edition, which would require much more paper, and therefore make a larger and more expensive book) Nothing was charged for the work of compilation, and only £11 for all advertising done, making the total cost £281 8s. 7½d.

All bills have been paid from the cash received from sales (except £1 7s. 6d. due for binding), and as the total receipts from sales was £285 17s. 8½d., there is a clear profit balance (after allowing for the £17s. 6d. due for binding, as stated) of £31s. 7d. in hand, together with some 600 bound books in stock—worth £30 6s., and 3,000 books, unbound, worth at cost price £34 7s. 6d. Should these books be all sold (as I have no doubt they all will be, and most probably *before the next Conference*, if every Society will adopt them and push the sales)—should they all be sold, we may reasonably expect a clear profit of some £70 or £80 to be divided between the Federation and the Two Worlds Publishing Co., Ltd., who have done the work so agreed.—E. W. WALLIS.

The Spiritualists' National Federation was reconstituted in 1901, becoming known as the Spiritualists' National Union. The Conferences and the Annual General Meeting were mostly arranged for the first weekend of July. All unreferenced quotes in the above article are taken from the Conference reports published in the "Two Worlds"; for quote dates or further information please contact the editor.



SPIRITUALIST HEALERS OF THE PAST

Edward George Fricker *One of the most successful healers of the 20th century*

Edward George Fricker began his healing ministry around 1953 and would become one of the most successful healers of the 20th century. Below is a short profile taken from the “Two Worlds” monthly magazine, November 1960, sold at three shillings (15p). For over seventy years “Two Worlds” had appeared weekly in a newspaper format. The last weekly issue was October 1st 1960, No. 3801. Then in November 1960, under the editorship of Maurice Barbanell, it became a monthly magazine:



PROFILE OF A MEDIUM

HE has earned the title “Fricker the Fantastic” because of the large number of healing successes he has achieved with those regarded as medically incurable. Yet, seven years ago. E. G. Fricker, whose healing is performed in a modest house, one of a terrace in the North London suburb of Tottenham, had not treated one patient. He reckons that in this period he has personally given over 200,000 treatments.

On every weekday, you will see a queue of patients, who have been given appointments, eagerly awaiting the ministrations of 49-year-old Fricker, who abandoned his commercial career to dedicate the rest of his life to healing, after having proved its efficacy. His “practice,” if that is the description, has grown solely by word of mouth, for he has never advertised. Cured patients have spread the news of their successes to relatives, friends and colleagues, with the result that there is always a waiting list.

One of the most fascinating aspects of Fricker’s healing is the speed with which he works. It is seldom necessary to devote more than two or three minutes to each patient. Seemingly the treatment consists of merely rubbing his hands over affected parts of the body.

To some extent he could be described also as a specialist, for the power that works through him is responsible for curing instantaneously, if there are no complications, people suffering from slipped discs and ulcers. The number of erstwhile sufferers who have abandoned the “indispensable” spinal jackets and belts for slipped discs must number hundreds.

Almost every known complaint has yielded to his healing. When patients arrive suffering from comparatively “simple” ailments like influenza, he tells them to go to their doctors. Fricker does not regard it as part of his mission to have doctors eliminated from the therapeutic field. His healing is designed to demonstrate that divine power can heal successfully even when Medicine has said the case is hopeless.

He estimates that success is achieved with about 90% of patients, who are mostly “incurable.” With the remaining 10% he can help to relieve pain and suffering, or ease the passing when death is inevitable. He has found the most difficult cases to be those where patients have growths and have received radium or deep-ray therapy, two forms of treatment which appear to present barriers to healing.

Discussing the controversy over the visits of spiritual healers to hospitals, he recalls the only occasion when he was urgently requested by a woman to visit her husband in a hospital not far away from his Tottenham sanctuary. This became a spectacular cure because the patient, Alfred Ranger, aged 52, who had a coronary thrombosis, proved by X-rays and cardiographs, was given only two hours to live. Yet, after Fricker’s one treatment in hospital, Ranger made an immediate recovery. An X-ray taken on a portable apparatus soon afterwards revealed no trace of the thrombosis.

Now, nearly three years later, the man is to all intents and purposes full of health and vigour, working away as a metal-polisher in the Victoria and Albert Museum.

Doctors are his patients

Though, officially, the British Medical Association is opposed to spiritual healing, doctors, some in the Harley Street area, send him patients and even come themselves for treatment. Periodically Fricker has visited a well-known London medical centre and given treatment to in-patients, with the medical staff knowing who he is and what he was doing.

Fricker can never tell when there will be a “miracle,” an instantaneous cure. But it happens. When it does, the patient is given evidence that, for example, locked limbs are now freed, though it may take some time for the damage caused by the ailment to be wholly remedied.

The moment a patient comes into his room Fricker knows, or is told, if there will be a cure. He is both clairvoyant and clairaudient. From early childhood he could hear a voice, not audible to others, which nowadays advises him about diagnosis, treatment and cure. His clairvoyance enables him to see the affected organs. This extended vision also gives him sight of the spirit band, which includes former doctors, who use him as their instrument.

The healer has learned from experience that he must inform the patient what the voice tells him, no matter how extraordinary are the statements made by this supernormal agency. “That is a test of my faith,” he said. He is unconcerned as to whether sufferers have faith in him or not. It is his task to supply the faith.

His patients now number a cross-section of humanity. Apart from hundreds of working people, there are representatives from all the professions, titled individuals, members of embassies, and the wife of a former Prime Minister. His fame has extended beyond these shores, for he has an invitation to spend six weeks in giving healing in Egypt. The patients are of all religions and of none, for they include a goodly percentage of agnostics and even atheists. And there are scores of children too young to have any faith.

In addition to the personal healing, a tremendous amount of treatment at a distance is given. Sufferers in all parts of the world are told to link up with him at 9 p.m. British time. This tuning-in on their part makes a wavelength akin to radio or TV, along which the healing power travels.

No fees charged

Every weekday, with the exception of Wednesday and Saturday afternoon, the stocky, shirt-sleeved figure of Fricker, glowing with health and radiating vitality, is a familiar one to thousands of patients. Nobody is ever charged a fee, but there is a bowl in which voluntary donations can be placed. Frequently he dips into the bowl to help old-age pensioners not very well blessed with this world's goods.

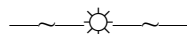
Fricker confesses that his work as a full-time healer is like living in wonderland. "Sometimes I feel it is a dream and I will wake up," he said. In his early days when he was the victim of many complaints, he always knew there was something unusual about his life, but he never visualised a full-time healing mission. "It has made me the happiest man in the world," he said, "knowing that I can help sufferers."

"What makes you sad?" he was asked. "The official attitude of the medical profession," he answered. "They behave as our grandfathers might have done if they were told about the television that we now accept as commonplace."



Earlier, the "Two Worlds" featured Edward (Ted) George Fricker on the front page on February 2nd 1957 under the heading: "Fricker the Fantastic Healer". Although it covers some of the above article it gives a good foundation on the healer's early days. The article refers to the noted healer W. T. Parish, who is featured in "Pioneer", Vol. 1, No. 5, October 2014, and the medium Joe Benjamin, also featured in "Pioneer", Vol. 3, No. 5, October 2016. The article below is by the paper's editor, who I believe was at this period Maurice Barbanell, who continued as editor until his death on July 17th 1981.

"DESTINED TO ACHIEVE NATION-WIDE FAME"



MEET Edward George Fricker, destined to become one of the biggest and brightest stars in the healing firmament. After a comparatively short healing career of only three years, his record of cures justifies the use of words like "amazing" and "miracle."

I saw him at work last week while a stream of patients received treatment. In four hours, 90 despairing sufferers, for whom this was their last resort, experienced the betterment that spirit healing can and does bring.

I watched with fascination a dozen of these healings. It was an extraordinary performance considering the speed at which the healing was given.



Fricker treats between 400 and 500 patients a week. The overwhelming majority have been told they are medically incurable.

Treatment is given in a small front room in a suburban house in Tottenham, London, N., which is somewhat off the beaten track. Yet because he has the healing gift, and obtains results, sufferers besiege him.

They come because they have met friends or relatives who have been cured by Fricker. Success is always the best advertisement.

The room is only about 12 feet square. Normally it is used as a sitting room, for it contains typical furniture, plus a radiogram which plays all the time during the healing.

The most important piece of furniture is a piano stool which Fricker uses as his “healing couch.” There is a bowl filled with water. He washes his hands after every treatment.

Jesus picture

On the wall is a small picture of Jesus and beneath it a statuette of the same figure. There are two psychic drawings of Fricker’s guides and two texts. “Lord in Thy mercy heal us,” reads one. The other ends with the words, “The Lord God is with thee whithersoever thou goest.”

Fricker must love flowers, for there were seven vases filled with them.

The healer himself, aged 46, radiant with vitality, completely confident, never falters.¹⁹ He is clairvoyant and clairaudient. His guides either tell him the diagnoses, which is the quickest way or, occasionally, the symptoms are reproduced on his own body.



He says that he is helped by a score of spirit doctors and surgeons, all of whom wear a white garment typical of their profession. Each specialises in a different form of ailment. It is the function of one guide to select the doctor best equipped to help the cases before him.

The spirit collaborators include, so Fricker told me, Abduhl Latif, whose features an artist has attempted to capture in one of the two psychic drawings.

“Do you know anything about Abduhl Latif?” I asked. “He has told me that he used to work with Mr. Parish,” was Fricker’s reply.

Because he does not read psychic books—lack of time may be the answer—Fricker was unaware of Abduhl Latif’s long association with healing.

He is a 13th-century physician who was not only one of the chief spirit helpers in the remarkable healing ministry of W. T. Parish but performed outstanding cures even before Parish’s time. Thirty years ago he worked through Nina Francis, a trance medium who has now passed on. Another earthly collaborator was R. H. Saunders who wrote two books on the cures achieved by this astonishing spirit physician.

¹⁹ Edward George Fricker, born in Highgate, North London, in 1910.

All so easy

Fricker well built and wearing a blazer of an athletic club whose activities he has no time to follow, stands there serene, dominating the proceedings. It all seems so easy and apparently perfectly normal.

His wife keeps records of the appointments, and Mrs. J. Archer, an old Spiritualist, helps in the healing. No fees are charged. There is a plate for voluntary contributions—Fricker, I noticed, restrained one grateful patient by saying, “You’ve put in too much, you can’t afford that.”

As fast as I could, for treatments only last about five minutes, I interviewed the patients as they left the piano stool. The healing was simple. It consisted mainly of laying on of hands or, occasionally, speedy passes.

I watched him treat cases of asthma, bronchitis, arthritis, rheumatism, duodenal ulcer and a slipped disc. Every patient told the same pitiful story—doctors could do no more for them.

A typical example is A. H. Tyler of 36 South Millfields, Clapton, London, E.5. He is a salesman and drives a van. About 18 months ago, he was diagnosed in hospital as suffering from a slipped disc.

All they could do was to fit him with a steel corset. That was no cure. Indeed the pain got worse. Tyler began to get worried. He had visions of having to give up his job.

Then he met some men in the Tottenham neighbourhood where Fricker’s fame is firmly established. They advised him to consult the healer. He had his first treatment a week before.

“I was in pain,” he said. The healer asked him to remove his coat and made a few quick passes down his spine. For seven days he had been able to carry on his job without any difficulty, loading and unloading his van and driving it. There had been a little backache, due to the fact that muscles, unused for a long time, were beginning to function.

I watched the healer give him speedy treatment, just a few passes up and down his spine. Tyler was made to bend down and to move his body from side to side.

“You’re cured,” said Fricker. “You can be X-rayed or do anything you like.” The grateful patient exclaimed, “Thank you very much, Mr. Fricker.”

“You thank God,” was the answer. “He is the one who did it.” Fricker knows he is only the instrument of spirit powers that are divine.

“Why did you come?”

Tyler was followed by E. J. C. Hewlett of 29 Winchester Road, London, N9, who had suffered from peptic ulcers for 27 years. He had been X-rayed, tried all sorts of medical treatments, but nothing had cured him. Now he was on a rigid diet.

“Why did you come?” I asked. It was a similar story. His friend, with whom he worked, had been cured by Fricker of an ulcerated stomach. “My workmate can eat what he likes now,” he told me.

Fricker told Hewlett that he too could take any food he pleased. This was his first visit. After one more treatment, he was told, he would be completely cured.

He was followed by D. Walton of 3 Wells Gardens, Elm Park, Rainham, Essex, a sufferer from a duodenal ulcer for nine years. To see Fricker had involved travelling from Beckton, a journey that took one-and-a-half hours.

Walton, who is only 29, has been thrice X-rayed. In a week's time he had an appointment at the hospital where an operation had been suggested. Fricker arranged to give him one more treatment before he went.

"You 'll be cured"

"Keep your hospital appointment," he said, "but they won't have to operate. You'll be cured."

When the treatments were over, I stayed to talk to Fricker, who has a dramatic story to tell. All his life, without knowing it, he had been psychic.

He can remember hearing a Voice ever since he was a boy of five. But the Voice always told him to say nothing about this phenomenon to his parents who would not understand and might have him put into a mental home.

His mother, whom he adored, suffered agonies for two years from cancer before she passed on. Always when he saw her he prayed that he might be able to heal others.



Persuaded to go to a public meeting at which Joseph Benjamin was giving clairvoyance, he was surprised by the medium's description of his mother which was more perfect than ever Fricker could have given. Moreover, the medium gave her name, "Mrs. Fricker."

Then, pointing straight at the son, Benjamin relayed her message, "You have a great healing gift."

That, however, was not the end of her communication. You are thinking of closing your business down," the medium said. "Your mother says you are not to do it. At 2 p.m. tomorrow you will get an order, and from that time on you will never look back."

In the bus on the way to the meeting, Fricker had told his wife that business was so bad at his glass factory that he had decided to close it down.

Next morning he telephoned all his customers, but only one could promise an order. Even then he did not know when it could be given because, so far as he knew, the glass to be treated at Fricker's factory was still at sea. Strange to relate the glass arrived at 2

p.m. that day. After that orders followed with such frequency that the closing down of the business was unthinkable.

“My voice told me”

Fricker’s first patient was his daughter whom he cured of warts which had troubled her since birth—his “voice” had to tell him how to treat her. His second was a girl coming out of the nearby factory who had just asked her employer for time off. Her migraine, which had troubled her for 25 years, was so unbearable that she could not work. Fricker treated her in a quiet spot in his factory and she was cured instantaneously.

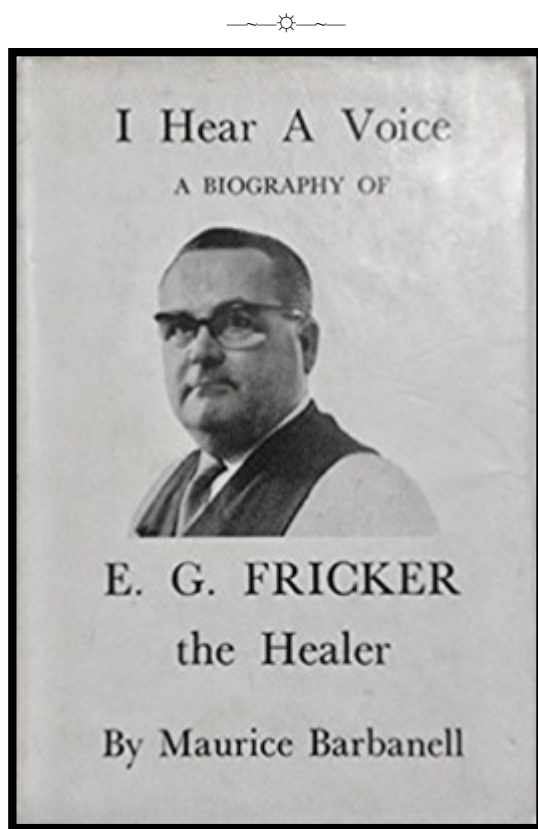
Then his sceptical brother sent him a third case, a man who had to live in plaster for years. And Fricker speedily cured him.

“How did you know what to do?” I asked. “My voice told me,” answered this modern male Joan of Arc. Those three cures launched him on his healing career. The news spread like wild fire.

Now he wants to build a sanctuary in his district and to have a clinic in the heart of London’s West End, preferably near to Harley Street’s citadel of medicine.

He has treated in hospital with a surprised specialist standing by. Doctors consult him privately. There is a waiting list of patients that numbers over 3,000.

It is an extraordinary phenomenon of the modern Spiritualist scene that healing has become so prominent. Destined to make it even more prominent is Edward George Fricker.



Published by the “Spiritualist Press” in 1962

