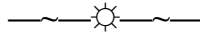




Volume 5, No. 4: August 2018

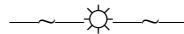
Contents list:



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.

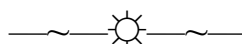
Special thanks to Leslie Price and Charles Coulston for their work in sub-editing this issue



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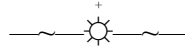
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World Congress of Spiritualists

Hosted at the Arthur Findlay College on July 5th & 6th 2018



The World Congress of Spiritualists is not an organisation as such but an umbrella under which, from the 1880s, Spiritualist organisations come together from various parts of the world, forming a Congress of International Spiritualists. Four years ago it was held at Lily Dale, New York, which would have its roots in “Cassadaga Lake Free Association”. In 1891 the spirit guide of C. E. Langdon, Rochester, N.Y., suggested the wearing of a token by which Spiritualists might recognize each other, naming as appropriate for the purpose a badge having as its emblem “a sunflower with the sun in the centre”. Around 1893 the Association adopted the sunflower as its official emblem, becoming recognised as the American National Spiritualist symbol.

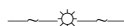
It can be noted in *Psyioneer*, Vol. 9, No. 11, November 2013:

“LILY DALE” is the name of the post-office, and of the particular locality of the grounds of the Cassadaga Lake Free Association, but the name of the Association itself and the connection in the mind of the visitor of the summer meetings with the lake, have caused the place to be broadly and generally known as “Cassadaga.”

The Cassadaga area is steeped in spiritualistic history. It was first used in the winter of 1844-5 for a course of lectures and study into animal magnetism and mesmerism, a close association in the early Spiritualist movement. Many camp meetings followed, the Cassadaga vicinity becoming a strong hold of Spiritualism, and by the mid 1850’s William Denton delivered a course of lectures on geology and the philosophy of Spiritualism. Later other well-known Spiritualists such as Paschal Randolph, Andrew Jackson Davis, Samuel B. Brittan, and John M. Spear would occupy the platform. These also would include Elizabeth Lowe and Cora L. V. Scott (later Richmond), who were at this time scarcely more than children.

In 1879, the grounds were purchased and incorporated under the name “Cassadaga Lake Free Association” and the site named as the “Cassadaga Lake Camp Meeting Grounds.” The formal opening and dedication of the grounds was on Tuesday June 15th 1880 with the address being delivered by Mrs Elizabeth Lowe Watson (noted above) with the first meetings starting in August under its first President Albert Cobb (resigned in 1882); a year later a children’s Lyceum was started by Thomas Lees.

In 1891 the “History of Cassadaga” was told by Adrian W. McCoy and the earlier history of the “Spiritualist Camp Meetings” by Harrison D. Barrett published in the *Cassadaga; Its History and Teaching*, edited and compiled by McCoy and Barrett, published by Meadville, PA. There appears however, to be no mention of the Sunflower emblem up to this period in time. In 1903 “Cassadaga Lake Free Association’s” name was changed to the “City of Light Assembly” and again in 1906 to “Lily Dale Assembly” as it remains today.



The referenced history and how the Sunflower emblem evolved can be found in the issue cited above.

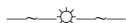
The first International Congress I can find was the Barcelona Congress; this is reported in “Light”, issue November 10th, 1888, page 552. (It appears there was an earlier Congress in Madrid in the early 1880s.) Numerous other Congresses would follow, for example the “Spiritist and Spiritualist International Congress in Paris”, which took place on September 9th 1889, again reported in “Light”. The well-known Spiritualist, Thomas Everitt, was the delegate for the London Spiritualist Alliance (LSA), under the presidency of William Stainton Moses. Everitt was one of the Congress Vice-Presidents. In his address he spoke on the various phases of phenomena with which he was acquainted through the famed physical mediumship of his wife. Numerous World Congresses continued, with some positive attempt to form an International Union or Federation, but this was interrupted by WWI.

Post-war, the Spiritualists’ National Union significantly helped in the formation of the International Spiritualist Federation in 1922-23. From this time the Federation would continue strongly, only to be halted by WWII. During this period the Federation’s headquarters were at “Maison des Spirites”, la rue Copernic, Paris, through the generosity of Jean Meyer (who died in 1931). The war would halt all activity. It appears their headquarters was completely destroyed in the siege of Paris in 1940, including all the Federation records up until this period; the ISF never secured another headquarters of its own. It would not be until 1947 that a new start and a complete reorganisation began in the re-establishing of the Federation. At the SNU AGM in Bournemouth delegates “were to be invited by the S.N.U. in the hope of forming a new International Federation.” Former SNU President Ernest Keeling was the Acting President of the ISF.

It is interesting to note that, a year later, the re-launch with the new constitution adopted by the International Spiritualist Federation, under the now elected President Ernest Keeling, involved Mr and Mrs J. Arthur Findlay.

This report was published in the “Two Worlds,” September 17th 1948:

Visit to Stansted Hall



“The coach trip to Stansted Hall by invitation of Mr. and Mrs. Arthur Findley provided a most enjoyable change for the delegates attending the Congress. Four large buses carried no less than one hundred and sixty visitors to Mr. Findlay’s charming residence which is situated in the heart of some of the most beautiful country in England.”

Who would have known 70 years later that Stansted Hall would host a World Congress?



As noted, the last World Congress of Spiritualists was held at Lily Dale in 2014 and this year at the Arthur Findlay College, and in 2020 it will be held in Canada.¹



The previous two and the forthcoming Canada Congress are organised by the Reverend Janet Nohavec at The Journey Within Spiritualists' National Union Church, 25 Carr Street, Pompton Lakes, NJ, and Ministers Simon James and Brian Robertson at Inner Quest Centre, 1600 Cook Street, Victoria BC, V8T 3P1, Canada.



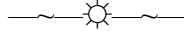
World Congresses were big affairs and their early history can be easily traced in the Spiritualist journals of the day, namely “Light” and “Two Worlds”; below I have selected a report from “Light”, September 19th 1925, by Leslie Curnow:

¹ Top photograph: Is the opening of the World Congress by the Arthur Findlay College General Manager Tanya Smith, to her right is AFC Principle and SNU President, Minister David Bruton. Below left to right Ministers Simon James, Brian Robertson, and the Reverend Janet Nohavec.

PARIS INTERNATIONAL CONGRESS

AN EVENTFUL WEEK

SIR A. CONAN DOYLE'S AMAZING MEETING



THE SPIRITUALISTS' INTERNATIONAL CONGRESS in Paris closed in a blaze

of glory. One is in some danger of hyperbole after a week of fervid oratory of our Continental brethren at the Congress, but it is relating sober fact to say that the Congress gained in utility and impressiveness as it advanced in its course, and further that what may be called the culmination—Sir Arthur Conan Doyle's truly wonderful meeting in the Salle Wagram, on Friday, September 11th—is probably destined to have the most far-reaching consequences.

For practical business the Congress divided itself up into Commissions, and their Reports provoked interesting discussions and mutual enlightenment. Miss Lind-af-Hageby and Miss Felicia R. Scatcherd proved an invaluable aid on the Commissions, owing to their expert knowledge and their high capacity for organisation. Dr. Abraham Wallace and Mr. Ernest Oaten were also elements of strength in this direction. Mrs. Cadwallader too, on occasion, made a most excellent chairman, and there were others.

The Duchess of Hamilton and Brandon and Lady Conan Doyle were radiant figures, whose presence and influence counted for much.²

Papers of deep scientific and philosophical import by Leon Denis, Gabriel Delanne, and Dr. Joseph Maxwell were outstanding events of the week.

PARIS, SEPTEMBER 6--13, 1925.	
FIRST DAY. —Sunday, September 6th.	
	MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m.	Reception of Congressists. Distribution of Cards.
	Constitution of Committees and registration of names of Delegates wishing to participate in the work of the Committees.
11 a.m.	Inauguration of the Spiritualist Exhibition. HOTEL DES SOCIETES SAVANTES, 8, Rue Danton.
2 p.m.	General Meeting. Welcome by M. Leon Denis, Chairman and Senior. (Doyen-d'age).
6 p.m.	Speech and Introduction of Delegates by Mr. Berry, President of the Federation Spirite Internationale.
	General Meeting of Delegates of National Federation (F.S.I.).
8.30 p.m.	Deliberations on the Order of the Day. Nomination of Chairman of the Congress. Public Conference with projection of Lantern Slides of supernormal pictures by Sir Arthur Conan Doyle, Honorary President of the Executive Committee of the F.S.I.
SECOND DAY. —Monday, September 7th.	
	MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m.	Division of the Communications classified by the Organisation Committee.
3 p.m.	Committees.
THIRD DAY. —Tuesday, September 8th.	
	MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m.	Committees.
3 p.m.	Committees.
9 p.m.	Musical Evening Party (Reserved for Congressists), with Psychometrical Experiments by M.P.F.
FOURTH DAY. —Wednesday, September 9th.	
	MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m.	Committees.
3 p.m.	Deliberation of Committees for the Presentation of Reports to the Congress.
9 p.m.	PUBLIC MEETING.—Exhibition of Lantern Slides from the Collection of the METAPSYCHICAL INSTITUTE.
FIFTH DAY. —Thursday, September 10th.	
	MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m.	Committees.
3 p.m.	SOCIETE DES SAVANTES, 8, Rue Danton. Presentation of the President of the Congress by Mr. Berry, Chairman of the F.S.I. Speech of the President of the Congress. Reading of Reports and Discussion.
SIXTH DAY. —Friday, September 11th.	
	MAISON DES SPIRITES, 8, Rue Copernic.
9 a.m.	Reading of Reports and Discussion.
	SOCIETE DES SAVANTES, 8, Rue Danton.
3 p.m.	Reading of Reports and Discussion.
	MAISON DES SPIRITES, 8 Rue Copernic.
8.30 p.m.	Paper by Mr. Alfred Kitson (of the British Spiritualists' Lyceum Union), "Spiritualism in Relation to the Child."
SEVENTH DAY. —Saturday, September 12th.	
	SOCIETE DES SAVANTES, 8, Rue Danton.
3 p.m.	General Meeting. Discussion. Report of M. Ripert, General Secretary. Conclusion and Closing of the Congress.
EIGHTH DAY. —Sunday, September 13th.	
Afternoon.	EXCURSION TO VERSAILLES.

There were two tender and beautiful episodes that will be long remembered. They were the placing of wreaths from English and from American Spiritualists on the tomb of the Unknown Warrior at the Arc de Triomphe, and a wreath on the grave of the great French pioneer Spiritualist, Allan Kardec, in the historic cemetery of Père Lachaise. One

² In case the word "Brandon" causes a query, the Duke of Hamilton and Brandon is Hereditary Keeper of the Palace of Holyrood House, the official royal residence in Scotland, where he maintains a large private quarter. - Leslie Price.

could not fail to envisage at these thrilling moments the indubitable band of fellow celebrants in the Great Beyond, as we thus joined hearts across the bridge of death.

It was gratifying to all to hear the wise words of the message to the Congress from Sir Oliver Lodge, whom Sir Arthur Conan Doyle described as our great intellectual and scientific leader in England.

A notable event on the social side was the brilliant Reception to members and friends organised by the Duchess of Hamilton, Miss Lind-af-Hageby, and Miss Felicia R. Scatcherd.

DELEGATES TO THE CONGRESS.

The following is the list of delegates to the Congress:—

South Africa.—Mrs. Gladys Davies and Sir A. Conan Doyle.

Germany.—Herren Bruns and Schlotterberg.

England. —S.N.U., G. F. Berry, Mr. and Mrs. Oaten, Mr. and Mrs. F. T. Blake, F. Bessant, J. Slimmin, A. G. Newton, E. Vickers, Dr. Margaret Vivian; B.S.L.U., Mr. and Mrs. G. A. Mack, G. F. Knott; London, Miss Felicia R. Scatcherd; Marylebone Association, Miss Lind-af-Hageby; LIGHT, Leslie Curnow; L.S.A., Dr. Abraham Wallace.

Belgium.—MM. L'Homme and Coninckx (press), M. Maillet, Mme. Jane Oudot.

Cuba.—M. Jules Vega.

Brazil.—M. Leon Denis, Cdt. Blaye (press), M. Jules Thiebault.

Costa Rica.—M. Lopez Gomez.

Denmark.—M. Beversluis.

Spain.—M. Gertsch.

United States.—M. Van der Nailen, V. A. Jackson; National Spiritualists' Association, Rev. Thomas Grimshaw; (press), Mrs. E. M. Cadwallader.

France.—MM. Melusson, Forthuny, Chreveau. Mme. Duceul, MM. Malosse and Marty.

Greece.—M. Yotopoulos.

Holland.—MM. Beversluis, Goedhart, Bergman.

Hungary.—Mme. Reichenhaller.

India.—V. D. Rishi.

Indo-China.—M. Mellini.

Mexico.—M. Leon Denis.

Norway.—Mme. Ellen Letort.

Poland.—(Press) M. Marendowski.

Portugal.—M. Graca Zugarte.

Rumania.—M. Stanulescu.

Switzerland.—MM. Montandon and Booss.

SIR OLIVER LODGE.

Sir Oliver Lodge wrote:—

I trust that the International Congress in Paris will be successful. We have hold of a truth much needed by the world, but one which is of so remarkable a character that acceptance is difficult.

Communication with another order of existence, is so great a novelty in science, and the phenomena accompanying or associated with it are, many of them, so inexplicable, that scientific scepticism is very natural and not at all surprising.

It behoves us to make very sure of our facts, to present them with candour, courtesy and care, and then to have faith that the weight of evidence will in due time overpower

hostility, will carry sincere conviction, and will enlarge the boundaries of scientific knowledge.

DR. JOSEPH MAXWELL.

DR. JOSEPH MAXWELL, of Bordeaux, author of that splendid book (to give it its English title) “Metapsychical Phenomena,” and one of the ripe thinkers in the psychic field, whose conclusions, moreover, are based on extensive practical experience, contributed a valuable paper. While not, sharing all the Spiritualist ideas, he was convinced that the movement possessed great importance in its bearing on the destiny of humanity. Materialism had had disastrous results on human evolution, and unless checked in its mad course, must lead to fatal ruin. Psychic phenomena, when studied from the biological point of view, afforded a glimpse of the very mechanism of life. Spiritualism in its philosophical aspect must play a great part in restoring to the world the ideals it had lost.

From the full text of Dr. Maxwell’s thoughtful contribution, which it is hoped to publish in a later issue, his views will be more readily grasped.

THE CARE OF MEDIUMS.

MISS LIND-AF HAGEBY at Friday’s session at the Rue Danton proposed and carried an important resolution regarding the care of mediums and the study of mediumship. It affirmed that, as Spiritualism was based on mediumship, a sympathetic study of mediums and mediumship should be one of the primary duties of Spiritualists; that genuine mediums should be protected from charges of insanity and fraud, from reckless exploitation, and from the dangers incidental to poverty and economic distress.

Miss Lind, with power and lucidity, indicated that as mediumship was in constant process of evolution—it was impossible to say what developments there might be—and that, as we could not adequately protect what we did not properly understand, it was eminently desirable there should be a more exact study of the psychological aspects of mediumship. Dr. Abraham Wallace and others supported Miss Lind.

THE “CREDO” OR THE CONGRESS.

On the last day (Saturday, September 12th) the final decision of the Congress was expressed in the following words:—

The Executive Committee, after reading all reports and documents and hearing speeches on questions concerning the varied phases of Spiritualism its propaganda and organisation, votes in favour of the following conclusions:—

Spiritualism is a philosophy based on scientific and precise facts. Its fundamental principles are as follows:—

1. The existence of God, the supreme intelligence and cause of all things.
2. The existence of the soul or spirit connected through earthly life to the physical and perishable bod by the intermediary element called the perisprit or fluidic and indestructible body.
3. The immortality of the soul and its continual evolution towards perfection through progressive stages of life.
4. Individual and collective responsibility, and universal fraternity and communion between all beings.

With the close of the formal business, M. Leon Denis, in felicitous terms, proposed a vote of thanks to the workers at the Congress. Mr. Ernest W. Oaten seconded this,

making special mention of MM. Pascal Forthuny and André Ripert. Dr. Abraham Wallace added an expression of his appreciation of the assistance rendered by the delegates from national bodies in England and America.

SIR ARTHUR CONAN DOYLE'S GREAT MEETING.

SIR ARTHUR CONAN DOYLE scored a great triumph at his lecture, with illustrations, on Friday evening, September 11th. No one who was present at the Salle Wagram on that occasion is likely to forget the scene. On the first night of the Congress Sir Arthur gave his lecture at 8, Rue Danton, where the hall holds about a thousand people. The accommodation was hopelessly inadequate, and there was some disappointment owing to the lantern being manipulated by an incompetent operator. It was a trying time, but Sir Arthur showed wonderful patience. A small section of the Press in England described the lecture as a fiasco. It was nothing of the sort.



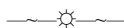
To enable those to attend who had been refused admission, the Salle Wagram, which holds between three thousand and four thousand people, was engaged for Friday night, with the services of the best lantern operator in Paris. The lecture was announced for 8.30 p.m., but at 7.30 the Avenue Wagram was blocked by a long queue, formed in the street, instead of on the pavement as with us in England. The hall speedily filled. After the lecture had been in progress for a few minutes, there was an uproar, and a huge crowd suddenly pressed in, after having brushed the police aside and broken down the barriers. They stood in every available space and remained in rapt attention, save when they burst into applause at many stages.

Sir Arthur was in splendid form, and his address and the remarkable pictures he afterwards showed, evidently made the deepest appeal.

Nearly all the Paris newspapers reported the lecture at length.

The "Chicago Tribune" (Paris edition) said that he "brought tears of hope into the eyes of hundreds of unconsolated men and women who wanted assurance that their loved ones were not gone for ever. For over an hour, in a voice ringing with conviction, the great creator of Sherlock Holmes affirmed his belief in a life beyond the grave, reasoned with sceptics, expounded the doctrine of mediums and of ectoplasm, and then brought applause and gasps of amazement and terror with photo after photo on the screen of spirits emerging from ectoplasm."

Such a crowd on such an occasion was, of course, no novelty to Englishmen, but a competent French authority said that never before in Paris had there been a meeting at all approaching it, connected with Spiritualism. He declared that the Trocadero, the largest hall in Paris, would not have held all those who desired to be present on that evening. Sir Arthur's great popularity in Paris—his books, in French and in English, were encountered on all sides—had something to do with the demonstration, but it was obvious that in the main it was his message of hope and consolation which people had come to hear.



The previous International Congress was held in conjunction with the Spiritualists' National Union's twentieth AGM at Caxton Hall, Westminster, London, which opened on July 1st 1922. Incidentally, up until more recent years the SNU AGM was held on the first weekend of July.

On the third day an interesting paper was read by Stanley De Brath on "Materialisations by Franek Kluski and Some Inferences from them". Included in his paper was reference to "Jack the Ripper", rather shrouded in mystery even as to the medium's or killer's identity, etc. Further comments were at the conclusion of the article, which is taken from "Light," July 15th 1922, page 436:

JACK THE RIPPER.

Before speaking of one or two examples in which I have personally investigated, I should like to refer to one of the most notorious cases where Psychic Science was successfully employed. Few people, even Spiritualists, know that that series of atrocious crimes which took place many years ago in the Whitechapel district of London, perpetrated on women of the "unfortunate" class, and associated with the name of Jack the Ripper, was brought to light and terminated by the action of a friend of mine, a trustworthy sensitive, a distinguished Spiritualist, and one of the most highly spiritually evolved men who exist to-day.

The case proved to be one of the most difficult ever experienced by the Metropolitan legal authorities. Owing to the many outrages committed, the police had numerous detectives in plain clothes nightly perambulating the locality. Yet victim after victim was discovered in the early mornings without a trace being found of the skilled perpetrator.

In all the cases the methods followed indicated that it must be the same individual—someone possessing highly trained surgical ability, as the precision displayed in the use of the knife pointed to an expert with perfect anatomical knowledge. The culprit was found to be one of those rare cases of double personality, and, I regret to say, belonging to the medical profession—a Dr. Jekyll and Mr. Hyde, with all the characteristics of Stevenson's wonderful creation. Owing to the interposition of a high authority the homicidal maniac in the Whitechapel case was quietly removed to an asylum for the insane, where he died many years after. Some time ago I learned some details of the psychic aspects of the case, and it is very interesting to investigators to consider these, for they were more or less of the same nature as I have found in investigating other cases.

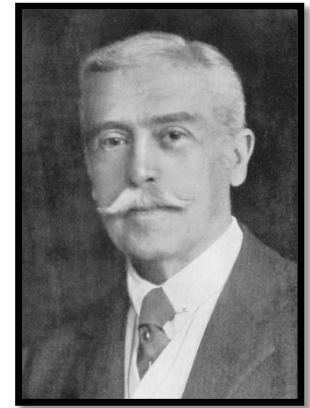
My sensitive friend has always displayed excellent powers of retrocognition and prevision, which usually evolved in his sleep life, and afterwards sometimes manifested in his ordinary consciousness. It is highly probable, however, perhaps absolutely certain that in the discovery of the culprit in the above instance he was prompted by intelligences from higher planes, who doubtless knew what murders had already been done by the wretched man, and could recognise what he further intended to do which they determined to prevent.

I understand that the sensitive first came into contact with the murderer while riding in an omnibus. A "voice" told him to follow the man sitting opposite to him, as he was Jack the Ripper. He did so, because the voice informed him that the murderer intended very soon to do another outrage in a certain way. He then communicated with the police who were disposed to suspect him as the culprit. He requested them however to keep him under observation till the next murder took place, which they did. Thereafter they listened to his statements without question, and acted according to his directions. The criminal was taken, the series of murders terminated, the great public excitement ceased, and nothing more was heard of the case.



This rather interesting story about “Jack the Ripper” told by De Brath has been previously addressed on Pioneer

Stanley De Brath, M.Inst. C.E., early in his career was more widely known under his pen name, V.C. Desertis. During his life he was secretary (psychical matters) to Arthur Conan Doyle, a psychical researcher, author, translator, editor³ and Spiritualist. Stanley De Brath's first book, “Psychic Philosophy as the Foundation of a Religion of Natural Law”, was initially published by George Redway, London, 1896.⁴



The medium referred to in the above article is Robert James Lees

A two-part article on Lees can be found in Pioneer; the quote below is taken from this article:⁵



One day, while riding in an omnibus from shepherd's Bush in company with his wife, he experienced a renewal of the strange sensations which had preceded his former clairvoyant condition. The omnibus ascending Notting Hill. It stopped at the top, and a man entered the interior of the vehicle. Mr Lees at once experienced a singular sensation. Looking up he perceived that the new passenger was a man of medium size. He noticed that he was dressed in a dark suit of Scotch tweed, over which he wore a light overcoat. He had a soft felt hat on his head.

Over a year had elapsed since Mr Lees' clairvoyant vision, but the picture of the murderer had been indelibly impressed upon his mind. Leaning over to his wife he remarked earnestly, ‘That is Jack the Ripper,’ his wife laughed at this, and told him not to be foolish. ‘I am not mistaken,’ replied Mr Lees, ‘I feel it.’ The omnibus traversed the entire length of the Edgware road, turning into Oxford

street at the marble arch. At this point the man in the light overcoat got out.

³ In 1926 Stanley De Brath became editor of “Psychic Science” – the quarterly journal of the British College of Psychic Science (BCPS).

⁴ For further information on De Brath please see Psypioneer, Vol. 8, No. 3, March 2012.

⁵ Vol. 3, No. 5, October 2016: Did he really sit for Queen Victoria as a young boy? — Lees' involvement with the 1888 Jack the Ripper case? Also Vol. 3, No. 6, December 2016: Robert James Lees – continued and concluded.

JAMES J. MORSE & EMMA HARDINGE BRITTEN VISIT THE WORLD CONGRESS AT STANSTED HALL



On the Friday night running up to the start of the World Congress College General Manager Tanya Smith and Paul Gaunt took on the roles of Emma Hardinge Britten and James J. Morse, who told the Congress their life-stories, backed with a timed Powerpoint showing their various images.

This was incorporated with the events of their lives, for example the images of Robert Cogman, Mary Main and James Burns, who were so instrumental in the early development of Morse's trance mediumship in London in the late 1860s and 70s.⁶

Morse told in graphic detail his initiation and daunting experience in the development of his trance mediumship.⁷

Emma spoke of her early years as a musician and actress, her propagation of Spiritualism in America and how in 1871 while in London she gave her first four Principles.



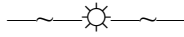
Thanks are due to the stunning outfits which were supplied by “The Dressing-Up Box”, close to Stansted Hall at Dunmow, and very kindly loaned to the Congress free of charge.⁸

⁶ See Pioneer, Vol. 5, No. 1, February 1918: “First Public Developing Circles – Robert Cogman – Mrs. Mary Main”.

⁷ See above article.

⁸ The Dressing-Up Box: <http://www.dressing-upbox.co.uk/contact-dressing-upbox/>

Lionel Owen



Lionel Owen is internationally known as a Spiritualist teacher, speaker and medium, who presently lives in South Africa and is a former President of the “International Spiritualist Federation” (ISF). Lionel was a delegate at the World Congress this year at Stansted Hall. I had not previously met Lionel but I was aware of his family’s many years in the Spiritualist movement.

I asked Lionel if he was any relation of our former SNU President, Robert Owen — “Yes,” he replied, “he was my uncle.”

Our former 1925-1928 President has been featured in *Pioneer* several times regarding our first official Presidential badge. Lionel was unaware of the story about the badge and his uncle.⁹

I later met up with Lionel in the lovely gardens at Stansted Hall in the brilliant weather which continued throughout the whole Conference, I took the opportunity to have a short interview with him:

I just want to ask you about your uncle Robert.

Lionel: Okay.

If you could tell us something about him — that he was your uncle on your father’s side, obviously.

Yes, that’s right, he was my father’s eldest brother and he was really responsible for our family becoming Spiritualists, because, when he was seven, he sat with his father, my grandfather, having read a pamphlet by Emma Hardinge Britten, and they sat at the kitchen table and of course expected the table to move, but what happened was Robert fell asleep, or so my grandfather thought.

He went to wake him up and then he recalled the pamphlet said, “Don’t do that, put a piece of paper and pencil in front,” and he did, and Robert wrote, and he was seven years old, mind you; he wrote quite a bit in Welsh. Now Welsh was my grandfather’s native tongue but Robert was seven and born in Liverpool, didn’t know much Welsh at all, and the information was known to only two people, my grandfather and a relative of his who died a few years before.

But he didn’t stop there; he thought, “Well, if this is my relative, my son can’t speak Welsh and if I ask some questions in Welsh and I get the right answers, then I’ll be convinced.” And that’s what he did.

Oh, really?

He got the right answers and then from being ardent Methodists they joined the local psychological society and the rest is history.

Wow, that’s impressive!

⁹ See *Pioneer*, Vol. 5, No. 2, April 2018: The President's Badge and Farthings Again!

It was really something, and of course Robert went on; apart from becoming President of the SNU, he had the gift of medical clairvoyance.

Like Andrew Jackson Davis.

Yeah, well, that's right; now it would be illegal today but then it was okay. When he treated a patient, he would see a medicine bottle and he could read the label and he wrote down what was on the label and gave it to the patient and said, "You go to the chemist and get this made up and you'll be all right."

And probably in Latin as well.

Well, I'm not sure about that, but a lot of the herbs were tropical and the chemist didn't have them. Now in Liverpool there's a very good School of Tropical Medicine at the university, so they used to go down to the university and they got to know, and it came to the stage where people would go with us and they would say, "Oh, Mr. Owen sent you, did he?"

Ah! Wow!

And the tropical medicine people used to ask folks what was wrong with them, and they'd tell them and say, "Well, this is exactly the right thing to treat that condition."

Extra confirmation.

Yeah, that's right. He and Ernest Keeling were known as the terrible twins in the SNU because they always used to stir things up at Conferences.

So they were good friends?

Yeah, oh, they were very good friends, yeah. So he was a remarkable man.

Was he married?

Yes.

And were they Spiritualists?

No, his children, he had two children, who are still living in Ireland, but they're not Spiritualists.

Ah! So that was the end of the line from his family.

Yeah. Well, I'm the only one in my family that stayed with Spiritualism.

Ah, right!

My brothers and sister, we all went to the Lyceum, but I'm the only one who remained involved.

So when did you come into Spiritualism?

Well, I was born into it.

Yeah, but when did you take an active interest?

Well, initially I started developing trance mediumship when I was 16; my father put me in a circle in Watford, where we lived then. But then I was called up and I used to help in the Lyceum, initially in Norwich, because that's where I was stationed; and then in Cardiff, when I was moved to Cardiff. And it was, of course, while helping at the Lyceum in Cardiff that I had this séance with Alec Harris, because he used to give a special séance for the Lyceum every Christmas and I was lucky enough to be invited.

Well, you were privileged, to have one with Alec Harris.

Yeah, and not only that, my grandmother materialised and came and held my hands.

Really! So you could actually, like, identify her from the form?

Yeah, absolutely. You know, the thing that impressed me about the whole thing was the atmosphere of reverence; it was, it was astonishing, it really was. And it's a feeling that's never left me; and I thought, you know, I took it all for granted at the time, but it's the only time I've ever had a member of the family materialise, it's not happened to me since, but it was a wonderful experience.

And presumably Alec was in a cabinet, was he? Or behind a curtain or something or...?

Well, they had a cabinet with a curtain over it.

Like a corner of the room, I suspect.

He sat in a chair, which they've still got at Cardiff Church.

Oh, have they?

They've still got his chair; they keep it there. There's somebody here from Cardiff this week that was talking to me about it. Well, he was quite a small guy and he had this great big Native American guide; he was the first one to materialise and he was almost twice the size of Alec Harris.

And you saw this clearly?

Yeah.

And in reasonable light?

Yeah, yeah, that's right.

In red light, presumably?

It wasn't white light, it was subdued light, but it was bright enough to identify people, especially with 19-year-old eyes.

Yeah, yeah. And just about Gladys Owen; she was your auntie?

Yes, she was my father's sister, he had two sisters and she was the youngest sister; and she was involved and remained involved in the Lyceum all her life, and she became the Centenary President of the Lyceum Union and was also President of Liverpool Church for many years before she died. In fact, when she died, there had been an Owen associated with Liverpool Church since the 1880s.

Oh, right. So they would have known John Lamont, our first President really and the founder of the Liverpool Society.

Yes, that's right; and I was privileged to be asked to speak at the 125th anniversary of the church. You know, when Gladys was President, she used to invite me to go there and take services now and again, and by the 125th she'd been long gone by then, but it was a thrill, really, to be there, to sort of continue the line, as it were.

Yeah, that's great. And then of course she was involved here somewhere along the line, wasn't she? With the College.

Oh, she was indeed. She was one of the original hostesses, when they first took over.

Would she have known Findlay? Would he still have been a resident then?

Oh, yes she did, because in 1963, when I lived in Hounslow, she and a group that had been at the SNU Conference came to visit us, and they were on their way the next day to see Arthur Findlay, to finalise the arrangement for the SNU to take over.¹⁰

¹⁰ In July 1966 Miss G. Owen, SNU Treasurer, accepted a temporary offer whereby she would move from her home in Bootle to take up residence at Stansted Hall to act in a dual capacity as SNU Treasurer, as well as College receptionist and Hostess. This was on the understanding that no member of the National Council received payment for work done at the College. In January 1967 she was asked to stay for a year and continue her work at the College and to also act as Hostess; for the latter she would receive no monetary payment but, instead, she would receive free board and accommodation. With her agreement she conducted her work from

Ah! So that would probably have been just after Findlay's wife's death in 1963.

Yes, that's right.

Thank you.

Lionel also told me that his uncle, Robert Owen, sat in the William Hope Crewe Circle for some years and was closely associated with the work, telling me some remarkable stories of Hope and the Crew Circle's work in psychic photography.



Showing Lionel the articles in "Pioneer" regarding his uncle, Robert Owen, as SNU President and receiving the first Presidential badge of the Union in 1927.

SNU President and AFC Principal Minister David Bruton wore the badge throughout the official business of the World Congress.

Thanks are due to Janette (Jan) Marshall for all the excellent Congress photographs supplied.



her second-floor room. As Miss Owen was now under the direction of the Manager, she could no longer be a member of the Board of Governors. For further details please see Pioneer, Vol.1, No. 2, January 2014.

Congress streamed live

The early World Congress of Spiritualists of the nineteenth and twentieth centuries were very well recorded within the Spiritualist press of the day but without doubt this year's World Congress of Spiritualists, hosted at the Arthur Findlay College, received the highest ever coverage.

Francesco Rovelli Gervasoni, Segretario from the Associazione Spiritus Italia, which is an SNU Associated Body.¹¹

Streamed live were all the major sessions of the Congress held in the Sanctuary at the Arthur Findlay College.

For the first time it was streamed live on Facebook, page “WCOS 2018”, globally — the page had reached more than 50,000 people within the streaming days.



This historic event can still be viewed on the Facebook page.

Francesco kindly supplied Pioneer with this breakdown report:

WORLD CONGRESS OF SPIRITUALISTS 2018 JULY 5th & 6th

Online Streaming and Viewers Report

Stream 1: July 4th, Pre-Congress Event: “James J. Morse and Emma Hardinge Britten” (7.30 pm) Full visualization: 4.515 Coverage: 8.443¹²

Stream 2: July 5th, “Welcome and Keynote Speakers” (9.00 am) Full visualization: 1.441 Coverage: 3.684

Stream 3: July 5th, “Keynote Speakers” (11.30am) Full visualization: 4.263 Coverage: 8.072

Stream 4: July 6th, “Divine Service” (9.00am) Full visualization: 6.254 Coverage: 21.563

Stream 5: July 6th, “The Ministry of Spiritualism” (11.30am) Full visualization: 2.379 Coverage: 5.465

Stream 6: July 6th, “Spiritualist Outreach” (2.30pm) Full visualization: 2.910 Coverage: 13.642

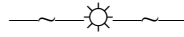
Stream 7: July 6th, “Hope and the Global Spiritualist” (4.30pm) Full visualization: 1.075 Coverage: 2.141

WCOS 2018 Streaming Global General Coverage: 46.043 Global active interactions (page share, comments, reactions): 4.532.¹³

¹¹ Spiritus Italia: <http://www.spiritusitalia.com>

¹² Full visualisation: people who watch the entire video from the beginning to the end —Coverage: full viewers, or someone who just views parts of it.

HYDESVILLE HOUSE — REBUILT!



Earlier this year Minister Steven Upton, who, as part of his Ministerial role, works as a Prison Spiritualist Chaplain, told me of a prisoner he visits, known only as A.B., who makes models out of matchsticks; he has previously made a Land Rover and a Reliant Robin from ‘Only Fools and Horses’, and he is currently working on the ‘foundations of the Fox House’!



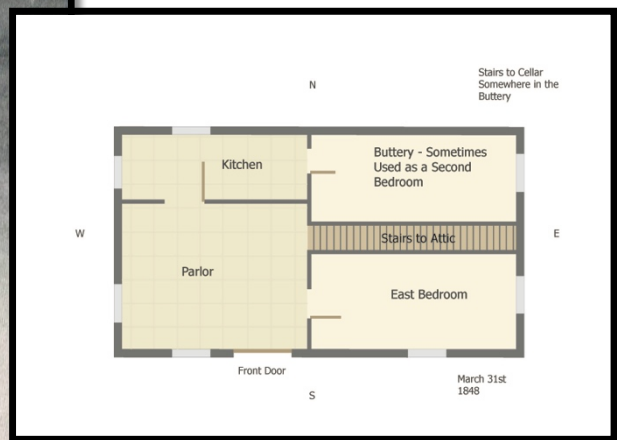
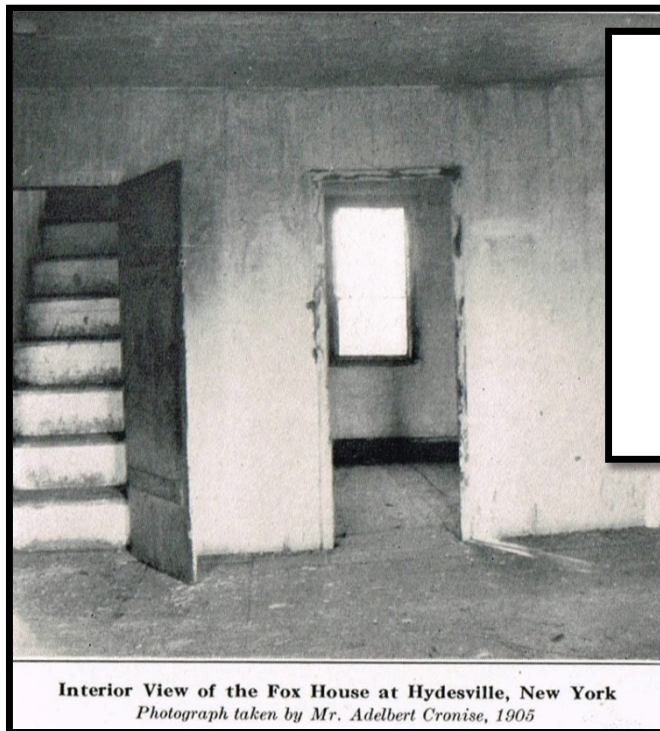
A.B. is himself a Spiritualist — Steven asked me if a model of the Fox house would be of interest to the Britten Museum & Library — *indeed it would*. I gave Steven a diagram and a rare image of the inside of the original house as shown below.

Please note:

Anybody studying the history of Hydesville for an education course, etc: It should be strongly noted that over recent years new information has been uncovered which significantly changes the story. The Spiritualists’ National Union uses these changes and has updated their course notes, etc. accordingly to reflect this.

In 2013 the SNU published the original signed statements by Mr E. E. Lewis of the events surrounding the Hydesville House.¹⁴

All the information contained in this short article is available from the editor.



The front door opened directly into the south-facing parlour. The kitchen was set back, on the northwest side, and had its own door to the yard.

On the east side, a buttery – sometimes used as a second bedroom – connected

to the kitchen, and the main east bedroom adjoined to the parlour. An enclosed staircase between the buttery and main bedroom led up to a large attic, while another staircase from the buttery led down to a dirt-floor cellar.

¹³ Notes: REPORT1: This number refers to July 7th 2018 at 8.20 pm UK time. Numbers will continue to increase within at least the next coming three weeks.

¹⁴ pioneer@snu.org.uk

From the diagrams layout A.B. has constructed a remarkable reconstruction of Fox House, as can be seen in the images shown. David Bruton is noting some of the windows and doors which actually open and close; the images shown are with the roof removed and the attic rooms lifted out, for display over the World Congress, giving much interest.



The story of the Hydesville rappings does not just concern the happenings on March 31st 1848, as many believe. The phenomena continued after this date on successive days and a committee was formed to see if a trickster could be found!

Elizabeth Fox stated: “There were committees appointed by those present, and stationed, some in the cellar and some about the house in different places, in order to ascertain the cause of this rapping”¹⁵



But the phenomena were not reliant on anyone particular being present, I have found not a single contradiction in the communications with different parties on different days. The phenomena were present in daytime or at night by the unknown spirit rapper and reportedly witnessed by hundreds of people.

The real value and understanding of the events of 1848 include a return to the beginning of the story around five years earlier. The Hydesville story in my opinion should be looked at as an *accumulation of phenomena* over these years, with the sworn statements by the people who actually witnessed the story unfold — where the true body of evidence is located.

It is not a story of just “March 31st 1848”

We can note from the statements at different periods and by different occupants of the house that much of the recorded phenomena was located in the east bedroom.

The story of the unnamed pedlar appears to begin with the signed statement of Miss Lucretia Pulver on April 11th 1848, who at this time was 19 years old but who around five years earlier had worked for Mr and Mrs John C. Bell, who then occupied what became known as Fox House.

Lucretia recalls in her statement noted below, summarised in my own words:

A pedlar called to the Bells one afternoon — Mr. Bell did not want to hire Lucretia anymore— Lucretia wanted to buy some things off the pedlar, he never called at her house the next morning as arranged — After a few days the Bells sent for Lucretia to

¹⁵ Elizabeth was the wife of David Fox, the sisters’ brother.

return — Mrs. Bell had a couple of coats to fix for her husband — they were too large for him — out of fashion – and needed to alter them – the coats were ripped to pieces.

The pedlar was about 30 years old — he had a family and children — Lucretia did not recollect the details — The pedlar carried a trunk and a basket — he wore a black frock coat — and light-coloured pants.

During the latter part of the time — Lucretia heard this knocking frequently — in the (east) bedroom under the foot of the bed.

One night I thought I heard a man walking in the buttery — it sounded as if the person walked through the buttery, down cellar, and part way across the cellar bottom, and there the noise ceased.

One evening about a week after this — Mrs. Bell sent me down cellar to shut the outside door — in going across the cellar — I fell down near the center of it — It appeared to be uneven and loose in this place.

A few days after this — Mr. Bell carried a lot of dirt into the cellar just at night — and he was at work there some time — Mrs Bell told me that he was filling up the rat holes.

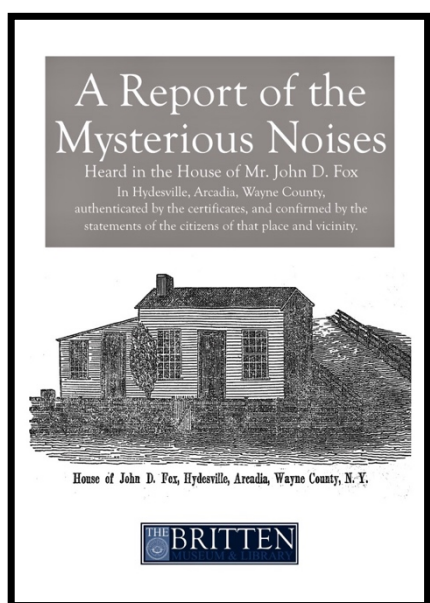
After the Bells the Weekman family moved into the house; we can note Michael & Hannah Weekman's signed statement dated Tuesday April 11th 1848:

The Weekman family were disturbed by the rapping on the outside door — sounded sometimes as if someone was walking about in the cellar.

A few nights afterwards, one of our little girls who slept in the east bedroom — woke the family by screaming — the girl said that something had been moving around over her head and face — it was cold — she felt it all over her.

Their maid, Jane C. Lape, notes in her signed statement dated April 17th 1848:

While she was working in the kitchen — she saw a man in the bed-room joining the kitchen — no one had gone into that room — there was only one door to the bed-room, and that opened into the kitchen.



The man stood facing me when I saw him — he did not speak — he had on grey pants — black frock coat and black cap — I knew of no person in that vicinity who wore a similar dress.

These are the foundations which would lead to the next tenants, Mr and Mrs John D. Fox and their family

'The Report of the Mysterious Noises' by E. E. Lewis is available on the SNU online shop.¹⁶

¹⁶ SNU On-line shop: <https://www.snu.org.uk/shop/a-report-of-the-mysterious-noises>

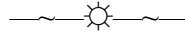


Last year during Tanya Smith's "Christmas Week" the lecture room at the Arthur Findlay College was transformed into the Central Criminal Court, Old Bailey for a re-enactment of the 1944 trial of the physical medium, Helen Duncan.

This Christmas Week, December 15th - 22nd, we will be going back further another hundred years and the lecture room will become the "East Bedroom" of Hydesville House and our *foundation story* re-enacted from the disappearance of the pedlar to 1848, the generally accepted birth of:

"Modern Spiritualism"

Rescue the history of Dutch Spiritualism



It took the staff of the Dutch ‘Het Johan Borgman Fonds’ foundation over eight years to complete the task they set themselves but the end result is magnificent.

The history of Spiritualism in the Netherlands 1880 – 2015 is now publicly available to everyone.

The huge archive is deposited at the regional archival institution in Utrecht. Everyone interested can go and visit it. It contains, among others, over 5,600 files, each of these folders filled with original documents, handwritten letters and photographs.

Included is a library of the most important – and rare – books and journals, some of these dating back to the 1860s. During WWII the German occupation forces issued a law that made it illegal to have any letters, books or journals about ‘occult’ and ‘Spiritualistic’ or to practise seances and hold meetings.



The Germans also actively confiscated libraries, archives and personal belongings that were considered to be of an occult nature.

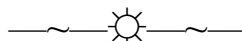
The ‘Het Johan Borgman Fonds’ staff spend much time in localising the last remaining prewar books and journals. After the Iron Curtain fell in the early 1990s a small collection of correspondence that once belonged to the local Amsterdam Chapter of the Spiritualistic society, Harmonia, was recovered from Russia. A rare find.

Most documents in this huge archive are in Dutch but correspondence in English, French, German and Spanish can be found in the section of the International Spiritualist Federation (ISF). The index to this archive is available and searchable on the internet.

There are two collections, No. 1390 and No. 1841.¹⁷ Everyone can visit this archive in Utrecht on weekdays during office hours. It is free of charge.

For more detailed information and questions e-mail: info@hjbfnl

The photograph is of Wim Kramer discovering historical spiritual documents in 2015 that were hidden for over half a century in the mantelpiece



¹⁷ See: <http://hetutrechtsarchief.nl/english>

The importance of research:

The Arthur Findlay College “Britten Museum & Library” Research - Study Weeks under the direction of this journal’s editor have proved most useful to those who have come for a day, a few days or the full week. Numerous university students have done their dissertations and have had their papers published and Spiritualist researchers have taken the opportunity of using Museum and Library resources. It is a perfect opportunity for SNU students to find out the true facts of their subjects in studying our education courses, what actually took place at Hydesville, etc.

This July Research - Study Week was no exception and included:

Ann from Kingston National Spiritualist Church, Villiers Road, Kingston-upon-Thames, who was researching her church history for a talk on her church and for a leaflet on the church history: “I was very happy to come away with such a lot of research treasure.”

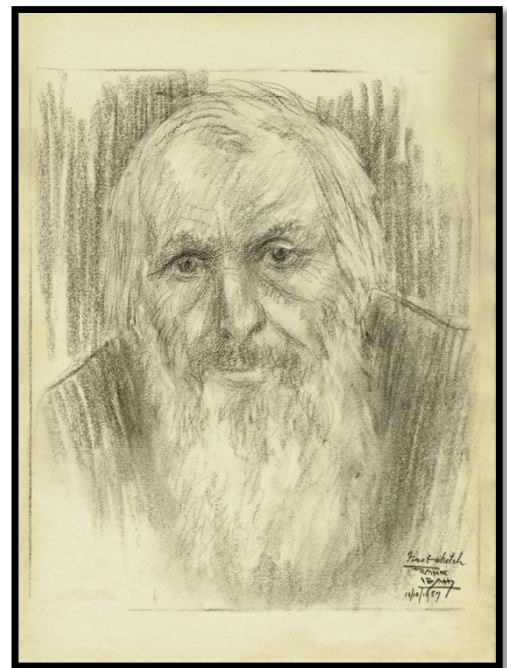
Emily Karim, a graduate Teaching Assistant in Psychology: School of Social and Life Sciences, Wrexham Glyndwr University. Emily’s thesis is looking at the wellbeing of people who practise mediumship and the history of the SNU and Spiritualism in general. Emily, who travelled with her mother from Wales, was not disappointed in her research day with referenced materials for her subject.

Vivienne Roberts, who is the Art Historian at the College of Psychic Studies, 16 Queensberry Place, Kensington, London SW7 2EB, spent three days primarily looking through our set of the “Two Worlds” journals, which started in 1887 under the editorship of Emma Hardinge Britten.

A few months earlier I had spent some time in the cellar, where the museum has a locked room; however, since becoming the Museum Curator I had never completely stripped the whole room out. During the process of this work and rearranging the room I found two drawings. I was quite sure in my mind that these were by the remarkable psychic artist, Frank Leah. On Vivienne’s last day I mentioned these two drawing to her. I went down to the cellar and brought the two framed drawings to the Museum and asked Vivienne to verify that they were in fact by Leah.

“Oh, yes,” remarked Vivienne, “these are by Frank Leah”, as only part of the signature was visible, as they had both dropped below the frame mounts. Given the importance of this find I asked Vivienne to take them out of the frames, revealing two drawings signed and dated, front and back of the psychic images. The image shown on this page is still to be identified and is dated October 11th 1957. Neither of these two images appears in our archive reference book; the other image is dated March 18th- 20th 1959 and presumably may have come from the same unknown donation to the Museum some years ago.

During the course of the afternoon Vivienne and myself being alone in the Museum, she called to me, holding a bound volume of the “Two Worlds” for 1959 identifying the other drawing and, importantly, the story surrounding the psychic drawing as published below:

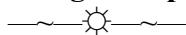


The importance of research !!!

Below is taken from the front page and page 8 of the "Two Worlds", June 27th 1959:

PERFECT PROOF OF AFTER-LIFE

This Psychic Drawing Challenges Sceptics

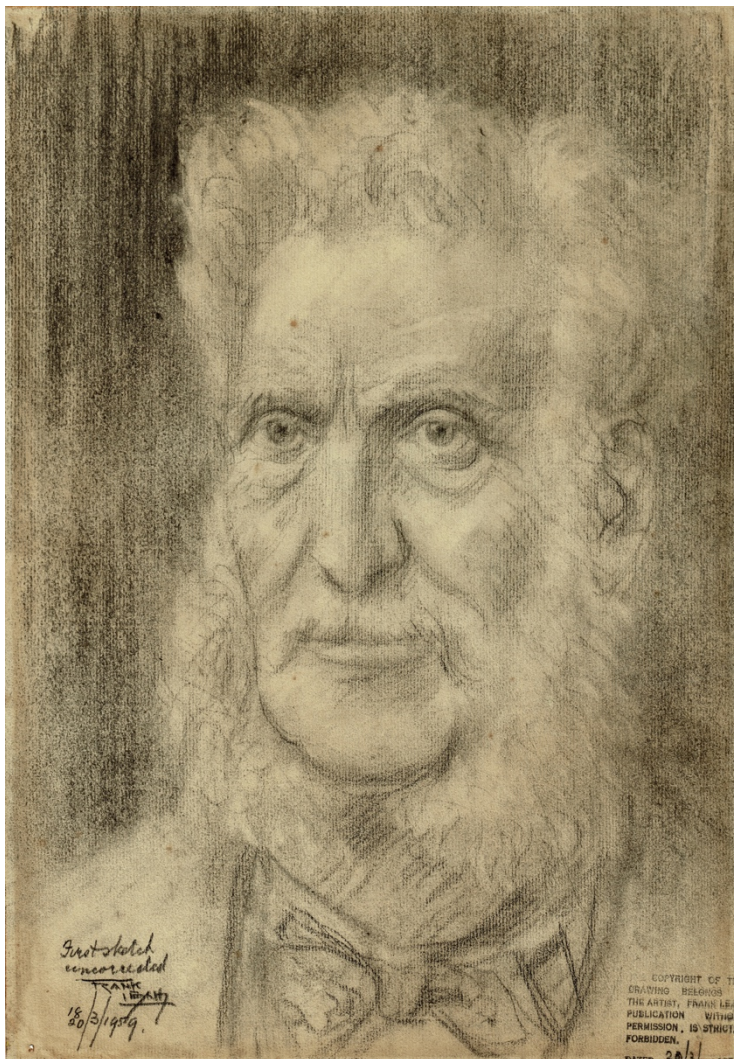


Perfect proof of Survival has been furnished by a 'dead' man whose psychic portrait is unlike any picture of him in existence.

Every known photograph possessed by his daughter shows him younger than the drawing made by that remarkable clairvoyant artist, Frank Leah.

This is a case which sceptics cannot explain away. As there is no photograph like the psychic drawing in existence they cannot argue that the seance portrait is a copy.

This psychic feat is not only incontestable evidence of the afterlife but a wonderful example of planning by a spirit intelligence.



The delighted recipient of this permanent memento of Survival is Miss C. Ward, of Burwash Common, Sussex. She is an old Spiritualist, who wrote Leah for an appointment without disclosing the individual she hoped would communicate.

He made his customary reply, 'Please telephone me.' Leah does this because a long experience has taught him that his successes in psychic art are achieved if, in the course of telephone conversation, spirit communicators reveal their presence.

Thus he is able to describe them, give some evidential messages from them and make preliminary sketches of their appearance.

Miss Ward telephoned she was told by Leah that her father and mother wished to manifest that several others were present but her father was the most dominant. An appointment was made for Miss Ward to visit Leah at his London studio.

No sooner had she arrived than the artist gave a detailed description of her father, who was obviously present. she confirmed the mediums description of the communicator.

Yes. she said, he was 6ft. tall or more, broad in proportion, had a long face and high forehead, a long pointed nose with its tip lower than the nostrils.

She confirmed that his keen grey-blue eyes had a far-away look, and his wavy hair was plentiful and curled over the ears. She recalled, of course, his firm mouth with moustache turned down at sides, his side-whiskers coming down under his bare chin, and prominent ears.

When, however, Leah said, 'He was very young,' she answered, 'No, he was 85 when he passed.'

Impatiently the medium retorted: 'I did not mean his years. He was a man young in spirit, full of life and energy.'

This was eagerly accepted, just as she confirmed Leah's next statement that her father was 'a seaman, a first-class navigator and a typical nautical adventurer.'

Then the medium assumed some of the communicator's earthly conditions by saying: 'I feel so cold. I cannot breath properly. I have bronchitis.'

Miss Ward's father suffered from that complaint. He also felt the cold excessively, having lived for years in India and other countries with a hot climate.

While the medium had been talking, he had been busy at work with his drawing. 'Come and look at this,' he told the sitter, and beckoned her to his easel. There she saw that the outline of her father's face was already drawn.

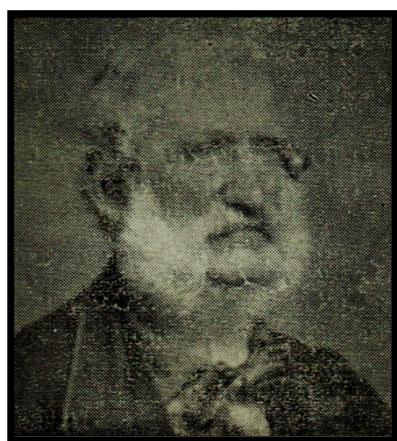
With a few rapid strokes the features took shape until, she says, the living image looked at me.' It was accurate even to the turned-down collar and carelessly knotted bow.

'Preposterous'

Leah then said: 'This is preposterous. Your father passed on 74 years ago, in 1885, when you were a child. This is the first time he has shown himself for an intimate and physical description of the kind I am now giving you. Yet you tell me he communicates orally and fairly constantly.'

Miss Ward said that with nearly every medium she had visited her father communicated.

Two days later she was asked to call and see the completed portrait. 'It show a man somewhat older than in any photograph I possess,' she says.



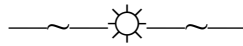
It was only then when the psychic drawing was finished in every detail that she produced a photograph for comparison, the one printed on page 1. Seeing this photograph for the first time, Leah commented, 'It speaks for itself.' It certainly does.

'Sure Proof'

Miss Ward recalls one other strikingly evidential reference made by Leah when she telephoned him. He then stated that something important happened 24 years ago. She knew immediately what he meant.

In 1935 her mother died very suddenly. Within a few weeks the close friend with whom she lived passed on equally suddenly, a happening which caused her to adopt a completely new style of life.

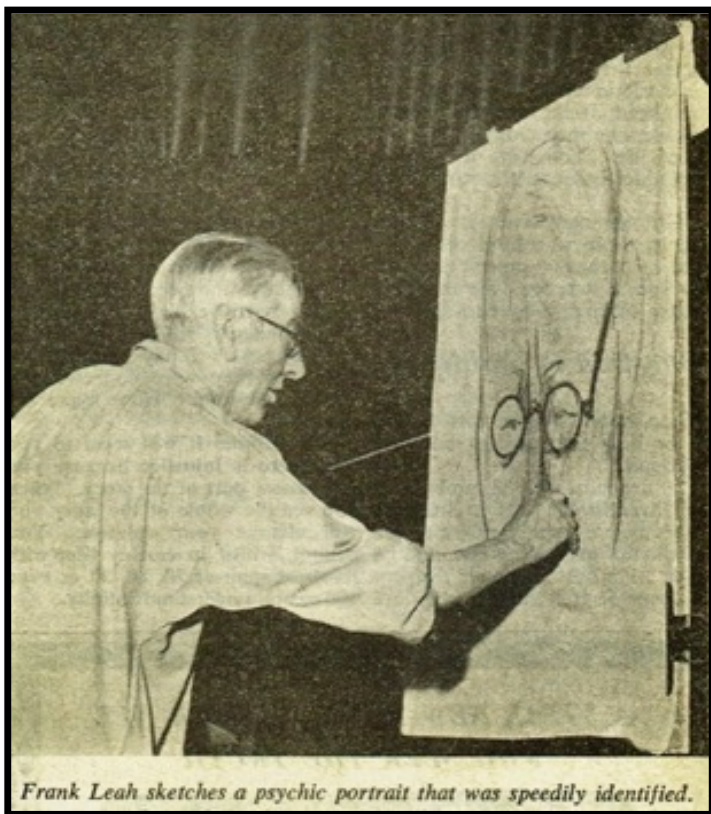
Miss Ward summarises her dramatic seance experience by saying: ‘This is a factual account of the return of my still living father and a sure proof of the thinness of the veil which separates us, the living, and the so-called dead. One cannot be other than astounded at Leah’s wonderful clairvoyance and the marvellous artistry, a combination that is unique.’



Frank Leah – Psychic artist

**First-ever attempt at public post-mortem portraiture was
by Frank Leah,
partnered by the clairvoyant, Helen Hughes**

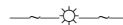
See Pioneer ¹⁸



¹⁸ See Pioneer, Vol. 4, No. 3, June 2017: Frank Leah – Psychic artist. First-ever attempt at public post-mortem portraiture by Frank Leah, partnered by the clairvoyant, Helen Hughes.



Britten Museum & Library



Research - Study Weeks at the Arthur Findlay College

2019 Dates

February 16th — 22nd

July 13th — 19th

September 7th — 14th

A Unique Opportunity Exploring Spiritualist History

Studying for an SNU Course, a degree, writing a paper or furthering your general knowledge of Spiritualism and our history, etc.?

Your Research study visit will be supported under the guidance of the Museum Curator and Librarian, Paul Gaunt.

Students will have access to the important major Spiritualistic journals of the day, books and the Museum, where you can study and research the many aspects of our history.

**£25.00 per day
09.00 - 17.30**

All those intending to book should contact Paul first to make sure any specialised subject material is available: curator@snu.org.uk



Meals and accommodation depending on availability

Lunch £10, Dinner £12.50

The following prices include all meals and accommodation.

1 or 2 nights £90.00 bed and breakfast

3 nights £235.00

4 nights £285.00

5 nights £300.00

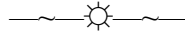
6 nights £335.00

7 nights £360.00

Alternatively, accommodation is available in the village; a list is available on request.

When the spirit bids adieu to mortality

by J. J. MORSE



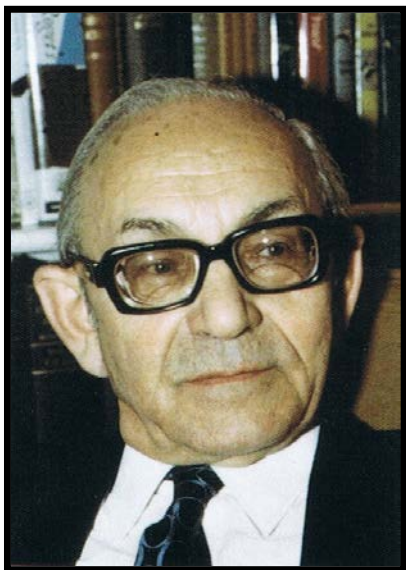
*The silver cord is loosened, the golden bowl is broken. The bond has been
freed. Never again shall the flesh be the prison-house of the soul now
released*

James Morse needs little introduction to the pages of Pioneer, as one of the movement's finest pioneers, particularly within the Spiritualists' National Union. In the early years, when it was still the Spiritualists' National Federation, it introduced the first national hymn book. It was at the 1893 Conference, under the Presidency of James Robertson of Glasgow, that James Morse first 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.

For further information please see Pioneer, Vol. 4, No. 3, June 2017: "Spiritualists' National Federation – Our First National Hymn Book". At the back of the hymn book it has a section, "Comforting Words for Funerals". During the Federation years Morse wrote a funeral service which he most probably used at his friend Emma Hardinge Britten's funeral; this funeral service continued within the Spiritualists' National Union, used by their Ministers.

Maurice Barbanell was one of the Union's first Ministers circa 1938; please see Pioneer, Vol. 1, No. 2, January 2014: "Who were the first Ministers of the Union?"



Barbanell conducted the funeral service of our former President, Percy Wilson (1950-1953), who died at the age of 84 on April 30th 1977. The service took place on Friday, May 6 at Oxford Spiritualist Church, 39b Oxford Road, Cowley, at 3 pm, and at Headington Cemetery at 4 pm.

Barbanell used the funeral service written by James J. Morse: "When the Spirit Bids Adieu to Mortality". Barbanell noted that the former President much admired Morse's service and also Percy's connection with Morse. Percy's wife wrote in his Psychic News obituary:

"Winifred wrote that Cora Tappan opened the Sowerby Bridge Spiritualist Church, W Yorks, and Percy's grandfather presided at the ceremony. Percy received his spirit name at the same church from the guide of another famous medium, J. J. Morse."

Barbanell wrote in the "Two Worlds", February 1977 issue:

AS promised I conducted the cremation service for an old friend, the healer George Jessup. He is the second member of Hannen Swaffer's home circle to pass to the higher life. The first was Nettie Abrahams, whose cremation service I also conducted.

I take no credit for the fact that non Spiritualists always volunteer how impressive and uplifting they find these funeral services because of their marked contrast to the sterility of orthodox ones.

I use what I consider the ideal one written over 60 years ago by J. J. Morse, a former editor of this magazine who was also a brilliant trance medium. I reproduce it with a very few revisions so that you can read the heights of inspiration and beauty achieved by a man who had practically no education.

M.B.

When the spirit bids adieu to mortality



For use at the house

IN the fullness of time comes the harvesting. The golden sheaves are garnered, and the husbandman rejoices that his labour has not been in vain. He thanks the giver of all good whose laws have thus fulfilled His purposes.

We are ears of corn in the fields of life, ripening for the Great Reaper to gather us in for the harvest home in the sweet homeland beyond.

Man, too often ignorant regarding his heritage of continued existence, sees but gloom and sorrow in death. He notes the drooping of the young, the failing of early prime, the steadily advancing snows of age. His heart aches, the brevity of life seems so pitiful, the dread ending so swift that, in anguish, he asks, "What is there beyond?"

He muses that if life be all, then all too brief is life. The little span of three score years and ten scarce affords him time to know he truly lives. Youth and age alike ever feel the coming of the white angel all too soon. But, truly, God knows best, for assuredly His will and wisdom rule all things wisely and well.

Death is the gateway of life. In very truth to die is to gain. In all ages the eye of faith has caught glimpses of the serener regions of the life beyond. Prophets, poets, seers and soul-illuminated thinkers of all lands have upheld the hope of immortality, while visions, trances and open visitations from the spirit realms have added knowledge to faith, giving man the certainty that death does not end all.

But human life is not all suffering and strife. To each of us comes something of gladness and sweetness. The tender ties of blood bind hearts in loving unison, while those still holier links of human love hold us firm and true to each other when trials and disappointments fret us almost beyond endurance.

Our children comfort us in age, soothing our pains of body and mind. Tenderly they minister to us when the spirit bids its adieu to mortality as it goes to realise its greater freedom.

Sad it is when death comes to the accompaniments of pain and anguish, but then sweet are the ministries of those nearest and dearest to us.

Let us then give thanks with heart and soul, for the love that blesses and soothes in our hour of separation.

But a greater comfort is ours in the certain knowledge that death, as men call it, is truly a part in the great plan of life. As the rose buds and blossoms, making summer airs fragrant and the days beautiful, so, in due time, the human spirit buds, blossoms and is made ready to be transplanted to the more congenial life of the Summerland beyond. To die is as natural as to live.

As the bud contains the potentiality of the flower, so we each contain the finer elements which are fashioned into our supernal forms. Those forms, fashioned in life, are liberated by death that they may evermore grow beautiful under the clearer skies of the spheres of glory and light towards which each and all of us are surely tending.

How can we say there is no death? Because those whom we once counted dead are oft about us, not as phantoms of our dreams or articles of our faith. They are realities, the arisen ones of our hearts and homes, the friends of former years, parents, children, the loved and the loving.

Today, as of old, the gates are ajar. Messengers come and go. Loved ones come to the aching and hungry-hearted to console them, to add further proof of life hereafter to those who already hold such testimony, to cheer those who have it not. Tears may flow. We are but human, for the great poet has truly said, "One touch of nature makes the whole world kin."

Not cleansing fires, but cleansing tears remove ills and hatreds, cleansing our minds, our loves, freeing us from the impurities of unkindness and uncharitableness. The tears of joy are also shed, of joyful thankfulness that wounds are healed, that the haven has been gained.

The tears that give ease to sorrow, that relieve the overcharged breast, are nature's means to ease her children's griefs. Be not ashamed to receive our great mother's kindly help.

This silent form is to be removed from its accustomed home. One face will be absent from the family circle. There will be a vacant chamber, an unused chair, a voice no longer heard. Reverently take away the discarded garment; quietly bear it to its final resting place.

It is but the casket that hid the beauteous jewel. That which made this form so wonderful, the form we knew so well, has gone. The immortal jewel it contained has now a richer setting, one more fitting to its nature and high destiny.

Bowing to the wonderful mystery of death, yet lifting our faces that they may be flushed with the glory of life, let us rejoice that another has gone a little further along the road our feet are treading.

But the home is not vacant of the presence of the arisen. The dead do not all depart; they are with us often, to help and cheer us on our way. The blessing of heaven be upon us, and the hallowedness of this hour remain a sweet memory for many days to come.

At church or chapel

LIFE and death are the servants of God, love and duty the incentives that link people to their higher selves. A well-spent mortal life is man's best acknowledgement of indebtedness to God and nature.

Now in this place let each search his heart in silence that the good or ill therein may be discerned, that one may be fostered, or the other overcome.

(Let the company indulge in silent prayer.)

We have not assembled to grieve, but rather to rejoice that the arisen one has escaped from darkness and found the light. We pay soulful tribute to the eternal power. Within these walls there is no insensate grief, no uncontrollable terror. We know that death is liberation, a step "Nearer, my God, to Thee," an uplift in the divine order of eternal progression.

God's laws heed neither creeds nor rituals. His only ritual is the order of His laws; His church, the universe, its members all mankind; His ministers the souls that are seers, the hearts that live, the minds that serve. His altars are human hearts sanctified by love and service.

In honouring the departed, let us not forget our duty to the living. Unwisely to bemoan our loss is to becloud our judgement. It is not pleasing to the arisen, nor is it helpful to the living.

Rather than unduly lamenting, let us recall the goodness of the departed, that we may emulate it. If we needs must remember their ill, let it be that we may avoid its like in ourselves, and do our best to prevent it in others.

(Here introduce appropriate personal comments to the arisen one.)

Out from these walls, for the time being sanctified by our sympathy and love, let us follow this mouldering flesh, that it may be decently returned to the great mother from whose vast stores it was first compounded.

She will resurrect its elements for her further purposes. The late dweller in this silent form will never need it, or its like, again. It has done its work, it has served its purpose.

**(For cremation services substitute the three paragraphs beginning with the one marked with an asterisk.)*

Committal

LEAVES have their glad recall. Flowers bloom and die, but they come again. Night and silence bring quiet and rest. Death smooths out the creases from the faces of those who have suffered, leaving the face as tranquil as if an angel had said, "Poor, tired frame, be at rest."

With the trees as sentinels we leave this empty tabernacle, while flowers, like silent watchers, keep their guard. Summer suns and winter snows will come and go. Oft our memory will turn towards the grassy mound that presently will rise above the form we leave beneath the earth.

But life is growth and change, as in the great order of the universe. Life never ceases, it only varies in its moods and forms. We know death is but the doorway to a larger life. Up-ward lies the pathway of the deathless soul. Earth and its limitations are left behind, sense and time no longer thrall.

To nature then what nature loaned.

For cremation

*THE life-containing spirit having finally departed from its temporary earthly tenement, the body is now to be resolved into its original elements, for mother earth to use again in her own way.

The one who occupied it will never need it again. It has done its work. It has served its purpose. We are about to hasten and sweeten the process of disintegration by committing it to the purifying flames.

As fire and smoke ascend, so too does the deathless spirit. Earth and its limitations are left behind. Sense and time no longer thrall. To nature then what nature loaned. The body is dead, but the spirit still lives.

After interment

FAREWELL to thee thou raiment of mortality, so wondrously fashioned to serve the purposes of our earthly life, thy task is done. May we who still wear thy semblance learn to use our garment ever wisely and well, that we may return it undimmed by aught dishonouring to our God, our fellows, or ourselves.

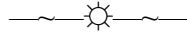
All hail to the enfranchised soul that lately left this tenement. Let us, dear friends, rejoice in the knowledge that giveth strength, the knowledge that there are no dead.

The silver cord is loosened, the golden bowl is broken. The bond has been freed. Never again shall the flesh be the prison-house of the soul now released.

I always find it helpful to include in the service these highly appropriate verses written by my wife which she titled, "Some call him Death."

SOME call him Death whose hands efface,
With swift and certain skill,
The lines of pain that marked a face
Now mercifully still.
At the appointed hour comes he,
As envoy of the Lord;
With gentle touch he tenderly
Severs the silver cord.
Arise bright soul with living breath,
Vanished is mortal strife;
Greet then thy friend whom some call Death —
His other name is Life.

SPIRITUALIST HEALERS OF THE PAST



CATHERINE SHEPPARD

Catherine Sheppard is another of our workers whose work has been lost in the annals of time.

Below is taken from the “Two Worlds”, by the paper’s correspondent, Philip Paul. The photograph shown is by Leon Isaacs and was published on August 20th 1955, page 7:

The scene was Epsom Hospital.

The doctor looked up from the papers on his desk to the slim, dark-haired woman sitting quietly at his side.

“There is no doubt about it,” he said. “You are suffering from sugar diabetes. There is only one thing to do. You must take a course of insulin injections.”

Still sitting quietly, the patient shook her head. “I shall not do that,” she said.

The medico shrugged impatiently and slammed his file shut with a snap. “In that case,” he said, “you can expect to live for a further three months.”

The woman returned home to her villa at Ewell. Saying nothing of her death sentence, she telephoned her printer and ordered a further—20,000 sheets—of business notepaper “as a challenge.” Her 23-year-old son left for his annual holiday happy in his ignorance of his mother’s condition.

Despite the verdict

Next, fighting her symptoms of failing eyesight and devastating fatigue, the condemned sufferer drove, alone, to Sheffield to keep an engagement made many months before.

Completing her mission and still in sole possession of her frightening secret, she left Sheffield at 7p.m. on a Sunday and drove through the night—sometimes she had to reduce her speed to 15 or even 10 miles an hour, so great was her weariness—to arrive home at 3a.m. next day. After three hours sleep, she rose and carried out her normal Monday duties.

All this happened a year ago—but this is not a posthumous story. The woman who, according to medical science, is ten months on the wrong side of the grave has regained her lost weight, is bright-eyed and vitally energetic. Her name is Catherine Sheppard. Her occupation: spiritual healer.

Her explanation of her personal “miracle”: “The power of the spirit sustained me through all my difficulties.” Naturally she does not advise others, especially diabetic



sufferers, to ignore medical advice. She regards her own case, not un-naturally, as a special one, a test of faith in her inspirers.”

“Just a job”

Five years ago, Catherine, eldest of three children born to a Kennington bus driver and his wife, was a secretary to spiritual healer Harry Edwards. She was not at first interested in Spiritualism, nor did she have any particular inclination to healing. Her office duties were “just a job.”

Then, on holiday in Lucerne, she met a fellow Englishwoman whose vacation was being marred by an agonising attack of arthritis. Such was the pain that the victim was confined, prostrate, in her bedroom. There, Catherine visited her and suddenly thought of trying to heal her. The results were such that the woman was able to leave her bed and enjoy the remainder of her holiday.

The news of this achievement seemed to spread in a mysterious way. Soon Catherine found she was being approached for healing by an ever-increasing number of people. Later, at direct-voice seances, she was told she was being trained to heal and had great work to do.

Foretold at seance

She converted a small ground-floor room at her home into a sanctuary and there proceeded to follow the advice she had been given. Soon, her mission of mercy had become a full-time job.

A rapidly-growing absent healing list necessitated the services of a secretary. Michael, Catherine’s son, undertook the keeping of accounts and records after his return from work in the evenings.

At a direct-vice seance she was astonished by the information, “[You will be going to the Middle East.” Three days later came a cable from the Governor of Jericho, asking her to fly out to the Holy Land to demonstrate her healing work. He had been told to contact her in this way during a “wine-glass-and-alphabet” seance.

Governor cured.

Her tour—she visited Jericho, Jerusalem and Bethlehem during her four week’s stay—was a great success. The Governor of Jericho himself is one of her successes—she cured him of colitis. She describes her time in the Holy Land as a “magical experience.”

Back in Britain, she gave demonstrations in Edinburgh, Glasgow, Belfast and other large towns. With a weekly postbag exceeding 800 letters, four secretaries are engaged in transmitting her replies. Her complete cures she puts in the order of 80 per cent, but, she says, everyone treated reposts some form of betterment.

Just home from another outstanding successful demonstration tour in Finland, she displayed with pride her considerable collection of musical boxes. They are her consolation for the musical career—she founded the Stoneleigh and District Orchestral Society—she gave up to follow her healing path.

She is also the mother of a growing “international family”—at present numbering 50 souls—in the form of a collection of national-costumed dolls.” She introduced colourful representatives from Arabia, China, Africa, Germany, Switzerland, Finland, France and Holland.

Some, she acquired during her travels but most are gifts from grateful patients who know of her love for these little people.

Remains unspoiled

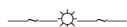
She had healed animals as well as humans. She cured her own pet, a six-year-old mongrel, Monty, of an attack of paralysis. A neighbour's cat, which would not allow a vet to approach it, also responded to her healing touch after hope for its recovery had been abandoned.

The meteoric success which has raised her to front-page news from obscurity in less than five years has not spoiled her. She is still simple, unassuming and possessed of a simple ambition: "To go on with the healing."

She adds: "So many people say, 'It is lovely work. I wish I had the gift.' But how many people realise the responsibility involved or could devote their lives to it?"

Of orthodox treatment she says: "I would never advocate that people should give up going to their doctors—I only wish we could co-operate—but many people give up going to them because they are so dissatisfied with their treatment."

May her merciful mission go forward to ever greater heights.



The very brief remark about "...was a secretary to spiritual healer Harry Edwards" drew my attention, as recently my colleague, Leslie Price, alerted me to a book by Maurice Barbanell, "Saga of Spirit Healing," published in 1954. Albeit it covers some of the material above, it gives a wider view of her healing work and the help she gave as one of our movement's forgotten pioneers. Below is quoted from pages 102-105:

CATHERINE SHEPPARD—SHE CAME TO TYPE . . .

CATHERINE SHEPPARD, who became Harry Edwards' secretary because she needed a job ("I didn't think much of it at first—just typing, typing, typing") is now a healer in her own right with many successful cures to her credit. Yet she has never been inside the famous Shere Sanctuary to see Edwards give healing. "I am too busy receiving patients outside the Sanctuary to get even a peep at what is going on inside," she explained.

Her introduction to healing came seven years ago when she answered an advertisement in a local paper and subsequently found herself being interviewed by Edwards in a flower-filled room. She got the job and viewed it only as a job: healing held no attraction for her. Edwards, for his part, made no attempt to inflict his beliefs on his employee. But the supplicatory mail was increasing daily and on the occasions when she drove him to his public demonstrations, crowds sometimes mobbed him.

Eventually, her interest whetted, she resolved to study Spiritualism, especially healing. She had noticed that patients from all walks of life and from all over the world wrote to her employer for healing or visited the Sanctuary. "Well educated and uneducated, rich and poor alike, all were receiving treatment and obviously benefiting greatly," she said.

During her investigation of other aspects of Spiritualist phenomena she went to a direct-voice seance which in her incredulity she thought to be a fake. Accordingly she asked the medium, William Olsen, to demonstrate his powers in her home with sitters of her choosing. Surprisingly, he complied with these arrangements which, she realises,

could hardly have created the ideal atmosphere for a successful sitting. Yet the evidence was exceptionally good. One message to a man concerning his three-day-old baby was particularly evidential inasmuch as no member of the circle knew the child had been born. As a result Catherine Sheppard became whole-heartedly a Spiritualist. When she was told, through the direct voice, to make healing her life's work, she had no misgivings. Secretary of a local orchestra in her spare time—a work she loved—she nevertheless gave it up to concentrate on development as a healer.

Then four years ago, on holiday in Switzerland, she met her first patient. She had been on a coach tour with other holidaymakers. Returning to the hotel she heard that one of the guests was unable to go out owing to the great pain she was suffering.

"I felt impelled to go to her," she says. "When I went to her room I found her in floods of tears, her face ravaged with pain. She said that she could not make any of the maids understand her wants as they only spoke French, a language she did not know—that she could not get out of bed because of the excruciating pain. I asked her to let me try to ease it, but she begged me not to touch her as the pain in her leg and hip was so terrible and increased when she was touched.

"However after some minutes I managed to remove the bedclothes and lay my hands on the afflicted parts. Instantly her face changed to such an extent that it could only be expressed by the word 'revelation.' A smile shone through her tears, her brow became smooth and there was a radiant look on her face. For the rest of her stay she was able to accompany the rest of the party on trips. I spent a few minutes with her each evening before I retired to ensure that she had a good night's sleep."

Now Mrs. Sheppard has her own Sanctuary in her Stoneleigh, Surrey, home, when she gives healing every Monday and Wednesday evening. Most other evenings, also, when she arrives home after a busy day's typing for Edwards, sufferers are waiting on her doorstep. Though she has to do her domestic work and prepare a meal, she first attends to these afflicted visitors.

A recent spectacular cure concerns a man, Robert Newton, who first came for healing in a frenzy of pain, unable to lift his head. He had just been to hospital where he was told that an infected right frontal sinus was granulated and therefore inoperable. "They can do nothing for me, I must suffer for the rest my life," he groaned, "unless . . ."

Mrs. Sheppard began healing him. After three treatments he wrote: It is in a spirit of profound gratitude that I type this letter to you. Looking back, I remember the intense and continuous pain I have suffered in my head owing to an infected right frontal sinus. The only relief given by doctors consisted of various painkilling tablets, giving relief sometimes for a limited period. Hence my thankfulness, first to the friend who directed my attention to spiritual healing and then to the powers that sent me to you whose wonderful healing powers cleared my head of those vicious pains in three weekly visits. I know nothing of the Spiritualist movement at present, but I will remedy that serious defect in my education in the very near future."

Another patient, a Mr. Hepworth, was rushed to hospital with a tumour on the brain. At his age—seventy-two—hope of recovery was slim. Yet as soon as the operation was over, absent healing began. Recovery was so immediate that even the doctors expressed amazement.

Mrs. Betty Cain, who was in splendid health and robust state of mind when a reporter interviewed her, owes her recovery from nervous trouble to Mrs. Sheppard, to whom she wrote:

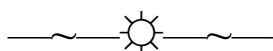
“There is no need to remind you of my physical and mental conditions when first I came to you for treatment over six months ago. The doctor said he could do nothing more to help me whilst my nerves were in such a bad state, and I felt that I could not carry on. The fact that I am now very fit, able to work and also help to run the home is entirely due to the great help I received from you. One of the things I appreciate most is to be able to sleep again, after weeks of sleepless nights. I saw my doctor last week and he remarked on how well I was looking”

One patient the reporter met when he visited Mrs. Sheppard was Mrs. M. Gurr, who has been receiving treatment for migraine. She had suffered intensely for years—as soon as an attack threatened she could do no more but go to bed until it ceased. The attacks have now abated and occur at only very infrequent intervals. Mrs. Gurr’s family also received healing. Alan, aged sixteen, used to suffer with an asthmatic condition so severe that the faintest scent of grass being cut in a neighbouring garden was enough to make him shut all his windows. Now he mows his mother’s lawn without the slightest hint of his old trouble.

His fourteen-year-old sister had two verrucas on the sole of her foot. The first was cut off by doctors, but the experience was so terrifying that the girl dreaded its repetition. So she went for healing instead and after only three treatments the verruca fell off. That same week she went on a twelve-mile hike with the girl guides, and enjoyed every moment.

Recently, Mrs. Sheppard spent a holiday in the South of France—at least that was her intention—but somehow word got around that she was a healer and patients from Cannes, Monte Carlo and other big towns besieged her. All thoughts of a holiday were swept out of her mind, but she held no regrets. Had not she, like her famous employer, long ago resolved to dedicate her life to the healing of the sick?

[Since this account was written Mrs. Sheppard has relinquished her position as secretary to Harry Edwards and made healing a full-time work.]





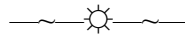
PIONEER

Pioneer was launched at the Torquay A.G.M. 2013, replacing the SNU hardback magazine of the same title; a special edited edition of the first issue was published for the delegates.

The front page noted:

The foundations of the Spiritualists' National Union were laid over a long period of time, and its growth ensured by dedicated pioneers, many of whom have been forgotten. Most readers will be unacquainted with their names and the roles they so valiantly played in the building of the SNU, an organisation that today stands firm due to their bold efforts.

This journal is dedicated to those Pioneers.



The Huddersfield A.G.M. this year, 2018

Marking the journal's fifth birthday

**Pioneer is pleased to announce
it has reached:**

**ONE THOUSAND
individual subscribers!**

Additionally, there are SNUi & on-line readers

