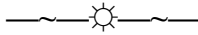




Volume 5, No. 5: October 2018

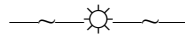
Contents list:



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.

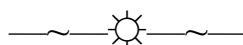
Special thanks to Leslie Price and Charles Coulston for their work in sub-editing this issue



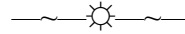
- 145 – Stansted Hall, an Educational, Convalescent and Holiday House**
- 148 – Jack Webber – John Boaden Webber 1907 - 1940**
 - Ectoplasm Examined – Seen and Handled by Experimenters**
 - The Mediumship of Jack Webber – Full Face Materialisations**
 - Editor's Note**
- 155 – 2019 Research – Study dates now available to book**
- 156 – Edward Walter Wallis (1855 - 1914)**
 - Forming of a National Spiritualism**
 - A National Memorial Tribute to the Life and Work of Edward Walter Wallis**
- 166 – Part One: Spiritualistic Phenomena of the Past**
 - Elongation and Shortening of Medium J. J. Morse**
 - Elongation of D.D. Home**
- 171 – Spiritualist Healers of the Past – Nan Mackenzie**

“Subscribe” free to Pioneer or contact the editor –
pioneer@snu.org.uk

All references to Psypioneer in this issue are archived at <http://psypioneer.iapsop.com/>



Stansted Hall, an Educational, Convalescent and Holiday House



Maybe the first booklet produced by the SNU on Stansted Hall, then situated at their Manchester office, was on the opening of

The J. Arthur Findlay College for the Advancement of Psychic Science.

The start of the AFC functioning as a residential college and the opening of the College can be found in Pioneer, Vol. 1, No. 2, January 2014: “The J. Arthur Findlay College for the Advancement of Psychic Science – The early years”.¹

The main purpose of bringing this booklet to attention is the photographs, but note the last page titled “Facilities at Stansted Hall”, republished below; most have come and gone, and others have been achieved:



Stansted, with its broad acres and velvety lawns bedecked with flowers, is ideal for a refreshing and health-giving holiday where everyone is welcomed and given freedom to rest and be lazy or to take part in more active physical pursuits. The well-stocked library will be a joy and haven to all book lovers; the comfortable public rooms will satisfy those who want to do nothing but sit and chat and rest; the games and billiard rooms will please the more restless beings, as also will the outside amenities, e.g., Tennis, Bowling, Miniature Golf, Boating and Fishing. The whole district has a historic setting and will incite the Rambler and the Hiker.

But Mr Findlay had other things in mind when he gifted us this magnificent house. He envisaged some kind of College and also a Home for Healing. Therefore in deference to his wishes there will also be provided facilities for:—

- (a) National Conferences, where Spiritualists of different points of view may meet and discuss their problems. It will also be available for non-Spiritualist organisations not actively hostile to Spiritualism.
- (b) Summer and Week-end Schools where a variety of studies will be possible, such as—

The Study of Spiritualism and its Allied Phenomena.
Mediumship and its Development.



¹ Also available in a Museum booklet at the Arthur Findlay College or in the online shop:
<https://www.snu.org.uk/shop/the-arthur-findlay-college>

Spiritual and Psychical Unfoldment.
 Comparative Religion.
 The Physiology and Anatomy of the Etheric Body.
 The Technique of Spiritual Healing.
 Psychology.
 Public Speaking and Chairmanship.
 Conducting a Lyceum.
 Musical Appreciation.
 Foreign Languages.



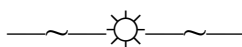
THE LIBRARY
Sitting: Miss G. Owen, Dr J. Winning, Mr C. I. Quastel,
Standing: Mr R. Ellidge.

(c) There is also planned the erection of a Healing Sanctuary or Church for Spirit Healing and Meditation, and where Religious Services may be held. Any visitor requiring Spiritual Healing will be given free treatment during their stay at Stansted. To supplement Spirit Healing other forms of treatment can be had, such as Hydrotherapy, Physiotherapy and Special Nursing under the guidance of fully qualified medical and nursing staffs. The cost of this will be extra and the amount will be determined by the doctor in charge and will depend on the type of treatment and the ability to pay.

Direction to get to the Hall.—As you come out of Stansted Station turn right into Church Road and go over the bridge. Continue along that road for about 200 yards until you come to the Lodge Gates on left. Turn into drive. Walk on till you come to Stansted Hall, $\frac{3}{4}$ mile on. Arrangements may be made to meet visitors at Stansted Station if time of arrival is given either by letter or phone.

Phone Stansted 2366 or O.B.S. 971-2366.

Charge for car 2/6 for each person.

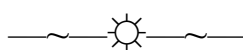




The Grand Staircase, Stansted Hall



STANSTED HALL
The J. Arthur Findlay College



JACK WEBBER

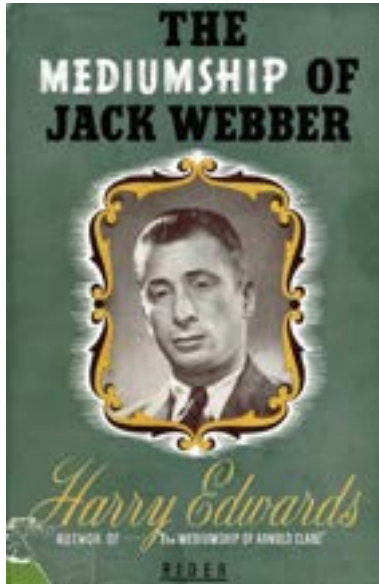
John Boaden Webber

1907 - 1940

“At Birmingham twenty-six roses were apported into the circle through closed doors and windows and were distributed to the twenty-six sitters.

(The number of people sitting was not determined until the very last moment).

“Psychic News,” July 8th 1939”



Webber’s life was short. His prime public work as a physical medium was achieved over a fourteen-month period from late 1938, producing numerous photographs of his psychic phenomena by flashlight and infrared photography. His mediumship at the time was well covered within the Spiritualist press, the “Two Worlds”, “Psychic News”, etc.; today his mediumship is kept alive in Harry Edwards’ book, “The Mediumship of Jack Webber”, published in July 1940 shortly after his death on March 9th 1940, aged thirty-three.²

Edwards first encountered Webber in Hendon, London in April 1938; he notes in his Foreword in 1939:

“...over four thousand persons witnessed the phenomena, from small home circles to mass seances of five hundred people.”

The article below is taken from the “Two Worlds”, June 30th 1939:

ECTOPLASM EXAMINED

SEEN AND HANDLED BY EXPERIMENTERS.

MR. HARRY EDWARDS reports that experiments are still proceeding with the remarkable mediumship of Mr. Jack Webber, and we publish herewith a photograph of an ectoplasmic structure which was taken at Webber’s private developing circle, which shows a remarkable ectoplasmic effect.³

Prior to the photograph being taken, the guide had given permission to the sitters sitting on each side of the medium to handle the ectoplasm, and to unfold it. The width of this ectoplasmic structure was about one yard and a half, and required the effort of two of the sitters to unfold it to its extreme width. The formation was very clammy to the touch, the sitters testified that it felt like a closely woven silk, and that it was possessed of a peculiar odour.



² A PDF of the book can be downloaded free.

³ The only photograph with this article is shown below; this image is elsewhere in the same issue.

Ectoplasm seen and Handled

On another occasion at this same seance, the ectoplasm was seen by the aid of a red light operated by the spirit controls themselves, to reach from Mr. Webber's mouth to the floor, it was spread out for several feet in front of him, being approximately two to three yards in length.

The return of the ectoplasm to the medium appears to take place in a fraction of a second. This has been carefully witnessed in red light. One moment the ectoplasm is extended before the medium, then a swish is heard, and with tremendous rapidity, it disappears into the medium's body so quickly that the eye cannot follow it. One moment it is there, the next it has gone.

What have regurgitationists to say to this?

The chair was smashed

Another remarkable happening at Mr. Webber's seance was the fact that a heavy Windsor chair was smashed to pieces. The seat of the chair, one and a quarter inches thick, was broken across in two places, the arm of the chair was broken off where it joined the back, and the legs and supporting bars were wrenched out.

This incident happened to the armchair in which Jack Webber was bound, when it was brought to the floor after the medium had been levitated in the chair. An effort was being made to photograph, by infra-red rays, the medium bound to the chair, while still levitated.

A few minutes previously, Webber had been taken up into the air, and had descended with considerable force. The controls were endeavouring to repeat the feat when the descent of the chair was so forceful as to break it in pieces. The photograph on another page shows the armchair actually in the process of being broken up, and readers will notice the entire absence of tension of the medium's body; there is no downward force being exerted by him as far as can be seen.

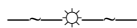


Tremendous Force Necessary

The nature of the physical force necessary to break up a chair in this manner arouses interesting problems. Assuming the medium was levitated two to three feet, and suddenly dropped, this would not account for the force required to smash the chair. The most reasonable thesis is that the very considerable psychic forces which were used to lift the chair and medium in the air were suddenly reversed, thus accentuating the descent.

It is also noteworthy that when the medium is entranced and such an unusual incident occurs, rendering the physical body of the medium liable to injury, or when, during a seance, the trumpets return with a force, striking the medium's head, there has never been any harm done to the medium himself, not even a reddening of the skin. Normally, of course, such incidents would severely bruise or cut the medium.

The incidents described above took place in Mr. Webber's own developing circle in a red light, and in addition to the usual sitters, Mr. Bernard Grey (of the *Daily Mirror*), Mrs. Grey, and Mr. Leon Isaacs were present.⁴



The above séance is mentioned in Edwards' book but not referenced to the above article; however, the photographs, which were taken by Leon Isaacs, are reproduced in the book. It is noted that Bernard Grey of the "Daily Mirror" lived in Wembley. As a journalist he published a report of a séance he attended on May 24th 1939, which covered a two-page spread in the "Sunday Pictorial". He prefaced his report with an affidavit swearing that what took place happened and was true.⁵

The article which follows is an earlier report and gives a more detailed look into Webber's mediumship. It was published on the front page and continued on page 50 on January 27th 1939 in the "Two Worlds", by their Special Reporter:

The Mediumship of Jack Webber

FULL FACE MATERIALISATIONS

ON Friday, January 20th, I attended a seance conducted by Jack Webber at the premises of Mr. Harry Edwards, in Balham, London, in the company of Mr. H. B. Millar, who was in charge of the recording arrangements, made possible by the use of his portable "Phono-Disc" recording apparatus.

Other than the equipment necessary for the seance, such as luminous plaques, skipping rope, small handbell, three metal trumpets, etc., chairs for the sitters, there were no unnecessary fittings or fixtures; the room was [lofty?] and the ceiling well out of reach of anyone who might have attempted to touch it, even standing on a chair—a point which is of importance when considering the phenomena which occurred later.



⁴ Leon Isaacs took many of the photographs of Webber's seances. Photography does not necessarily show genuine mediumship, as unscrupulous mediums may use tricks. Pioneer has previously published the séance photographs by Leon Isaacs with Ronald Cockersell, who tricked Isaacs; the photographs are shown in Pioneer, Vol. 4, No. 1, February 2017: "Leon Isaacs – Pioneer of infra-red séance photography – Britain's Greatest Seance Room Photographer – Two Worlds".

⁵ The paper may well have been in the Mirror Group- the "Sunday Pictorial" was renamed the Sunday Mirror in 1963.

Prior to the sitters assembling in the circle, two of us were invited to secure the medium to his chair with a single length of stout rope; a lady first obliged by sewing the medium's jacket securely with white thread—I examined her handiwork, approved it, and proceeded to rope the medium in a fashion which must have caused him considerable physical discomfort, the other sitter making himself responsible for the remainder of the roping. A microphone stood in the centre of the circle, I seated myself next-but-one to the medium, and practically as soon as the lights were extinguished, the heavy breathing of the medium indicated that a supernormal condition had supervened.

General levitation of the equipment, which had been placed on a small table in the corner of the room, first occurred. The path of the levitated articles could be easily followed by the bands of luminous paint which supplied a phosphorescent glow in the darkness.

I was careful to note that various objects, trumpets, small bell, etc., were floating well out of reach of the entranced medium. The trumpets occasionally rose to the ceiling, and could be heard tapping against the plaster. I was fortunate, enough during the seance to witness practically the whole of the phenomena that occurred. The small hand-bell floated across, a glowing ball of metal, and remained poised before my face. I invited it to touch me, which it did, gently moving across my face in a manner which satisfied me that it was actually floating. Then it drew back a yard or so, and suddenly flew towards me at a speed which made me draw back involuntarily. It continued across the room, in a flashing arc of phosphorescent light, so quickly did it travel.

At this juncture, the sitters were told by the entranced medium (presumably under the control of a guide) to put on the lights; this was done and I observed the ropes to be in their original positions, and noticed a trumpet by his side, rocking gently as though it had just come to rest. Lights were extinguished again, and a mass of material fell across my feet. On putting the lights up, it proved to be the medium's jacket; still sewn across the front; the ropes were still intact.

Then the seance began in earnest: floating objects paid me considerable attention. For instance, a trumpet crossed the room and repeated the procedure observed by the bell at an earlier stage; first, the mouthpiece passed gently across my face, then the body of the megaphone, finally, the trumpet-end, in a fashion which demonstrated the unquestionable nature of the levitation.

A luminous plaque—a piece of plywood some nine inches by four—coated with luminous paint, floated across to me, and hovered before my face; I invited the plaque to repeat the performance of the trumpet, which it did, bringing the luminous surface within half-an-inch of my nose. I must mention that during the whole of the seance, the sitters' hands were linked round the circle.

A pair of castanets rose in the centre of the circle, crossed to me, and rapped out a well-marked rhythm on my head; they then floated back across the room to a different tempo, occasionally tapping the frame from which the microphone was suspended.

Occasionally, a trumpet crossed to the medium, tapping his arms, shoulders and head, presumably with a view to indicating that he was still in his ropes.

Prior to this, nothing evidential of spirit return had occurred, apart from the physical phenomena which were undoubtedly supernormally produced.

A control announced that an attempt would be made at recording; Mr. Millar prepared his task in the dark—and a record was soon ready for cutting. A trumpet rose to the microphone, and a powerful baritone voice led the singing of a hymn. Mr. Millar informed the voice that the volume of sound was likely to distort the recording owing to the nearness of the trumpet to the microphone; whereupon, it immediately withdrew a foot or two, still floating above the circle.

The recording was played back immediately on the same machine, to the great satisfaction of the sitters, who found it an exciting experience to hear their lusty voices as a background to the fine singing which had come through the trumpet. This procedure was repeated, and several good records secured. “Paddy,” Jack Webber’s youthful control, spoke without the trumpet; his childish treble, with its Celtic lilt, advised the sitters to carefully consider the phenomena they had witnessed and apply the lesson they had learned to their ordinary lives. A three-minute record was thus secured, the play-back being made on “Paddy’s” request, when he demanded the same treatment which had been accorded to the other voices. Mr. Millar is to be congratulated on the fine results which were secured under difficult conditions; the co-operation of the unseen operators was also noticeable; when Mr. Millar announced that the end of the record was approaching, for example, whatever was being said by the communicator was quickly brought to an end.⁶

Again, although the nature of the communications was not always evidential, these were fine demonstrations of direct-voice.

For me, the most outstanding event of the seance was the materialisation of two faces. A luminous plaque rose from the floor, and came within a few inches of my face; rising from it, partially concealed in what appeared to be a shining band of material, some two inches wide, was the face of a woman—I should estimate her to be between 40 and 50 years of age; it was perhaps a little larger than three-quarters life size, and near enough to me for me to observe the fine moulding of the features, which were illuminated with the glow from the plaque. Particularly, I noticed the nose and nostrils, which seemed to be perfectly chiselled as from alabaster or some similar material.

A Living Face

The face was quite solid—three dimensional, without colouring, but obviously alive; I encouraged it to talk while it floated there, resting on the plaque which was quite unsupported. The lips moved in attempt to answer me, but produced that strange “ticking” sound that seems to precede any attempt at speech under these occasions. Eventually, the woman whispered “I have no pain now; I do not suffer as I used to . . . isn’t it glorious . . . mother.” The information was not for me, nor was it claimed by the others. Then the plaque withdrew, and the face disappeared.

Afterwards, when discussing this phenomenon with an observer, he remarked “While you were staring at it, I did something which might have had me thrown out—I passed my hand all round the plaque; there was nothing there!”

The woman’s face was remarkable for the fine moulding of the features—almost like a piece of Greek sculptury; the absence of skin-creases probably accentuated this, and while it was obviously the face of a mature woman, there was a suggestion of youthfulness about it. The eyes were partly in shadow, owing to the lighting arising from the plaque, so that it was difficult to determine whether or not they had been materialised;

⁶ A recording of another séance with one of Webber’s alleged controls, “Reuben”, singing via direct voice can be heard: Google “Jack Webber’s Spirit Control - Reuben”.

yet during the; whole time the face remained there—a matter of several minutes—there was no suggestion of eyeless sockets.

The second face, which appeared after an interval during which records were made, and the earlier physical phenomena were repeated, also came across to within a few inches of my face, supported by the luminous plaque.

This time, the strong masculine features were surmounted with a white, typically Egyptian head-dress; the long, Roman nose gave it a look of severity and the eyes—what I could see of them, looked piercingly into mine. This face was unlike its predecessor in that there was a suggestion of swarthiness about it. Pronounced facial ridges in the flesh enhanced the severe expression, and the set of the jaw and mouth suggested a powerful character. Several times, the head bowed in front of me, and, projecting from the headdress, I noticed a triangular device which stood out, and threw a shadow back on the forehead. I heard other sitters commenting on the “hair”; they apparently overlooked this triangular projection, which had its base in the head-dress, and apex standing well out from the head. It seemed to be constructed from different material, and was evidently not intended to be overlooked. I commented on it, and, after remaining in front of me for a brief period, the head withdrew and disappeared.

Head-dress Device

This, too, was solid, and three dimensional in appearance, certainly more life-like than the first, nearer to life-size, and without the mask-like appearance that characterised the first, before it spoke.

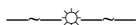
Needless to say, there were no sitters in the room resembling either face. I later learned that the device in the head-dress corresponded to that worn by priests and officials of the ancient Egyptian temples; it apparently signified rank in the temple—this no doubt explains the repeated endeavours of the head to draw my attention to the device.

Shortly afterwards, the seance came to an end. The medium was still in his ropes and the equipment was lying about the floor of the room. Several good records had been secured, although one or two attempts to communicate via direct voice with other sitters were poor.

Trance States

Considering the seance afterwards, it occurred to me that the apparently meaningless levitation of articles, rapping of castanets, etc., corresponded with the ebb and flow of the trance state. Like other states of consciousness, mediumistic trance is not a static condition; under seance-room conditions, there seems to be a marked “tide,” which, on the influx, brings remarkable phenomena such as the faces I have described, and on withdrawing, leaves behind the simple levitation of articles. This seems to be repeated until the energy is exhausted.

Investigators would be wise to consider this point before condemning the strange and apparently inexplicable levitation of articles such as castanets, skipping ropes, bells, etc.



Editor's Note:

Not knowing the person who wrote the above report rather inhibits the full credibility of the report; part of the report is *quoted* in Edwards' book and referenced but the direct *quote* is edited, removing, for example, "The information was not for me, nor was it claimed by the others" (referring to the alleged materialised head).

Harry Edwards' destiny was to become one of the movement's finest spiritual healers. He began his investigation into Spiritualism in 1936, then starting to sit for his development and becoming aware of his healing potential, as well as trance speaking and clairvoyance. Webber for around two years was under his sponsorship, moving to London and working as a professional physical medium. Harry Edwards was the head of the 'Balham Psychic Research Society,' under whose auspices Webber worked. It should be noted that Edwards had only been in Spiritualism for around eighteen months or so and could not at this time be considered as an experienced psychical researcher into the various phenomena said to be exhibited by his friend Jack Webber.

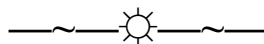
The Spiritualist weekly journals of the day are the best source of information, reporting the unfolding reports of the events shortly after they happened; as soon as the reports were reproduced, they became edited and often out of context, etc.

The journal reports were mostly fair, which may be in favour of the medium or maybe against, giving a balanced view of the original accounts. The genuineness of the mediumship was regulated by the Spiritualist press and their readers. Many physical mediums were publicly exposed by the journals by Spiritualists.

The reports published in 1940 in "The Mediumship of Jack Webber" are selective and positive accounts of Webber's mediumship, but when readers read the original amazing accounts of his remarkable mediumship within the journal pages in 1938/9, Webber's mediumship was beginning to be questioned by some sitters.

One criticism was that Webber used *one* length of rope, which, when slack, could be taken up and be able to release his arms freely; also pointed out is the fact that *all paraphernalia was placed on a table on the medium's immediate right*.⁷ These points can be clearly observed in some of the photographs published in the 1940 book. The challenge to Webber's mediumship was potentially damning, starting in the February 17th 1939 issue of the "Two Worlds". The paper published both sides of the controversy over some months. In the issue cited above its editor, former SNU President Ernest Oaten (1919-1945), made these remarks:

Editorial remarks.—Since *The Two Worlds* has repeatedly given publicity to Mr. Webber on the testimony of various people who have sat with him, and of photographs received, we are obliged, in the interests of truth, to publish the foregoing. Our sole desire is that the facts should be made known. The above are statements of eye-witnesses pro. And con.⁸ We are glad that there was no flash and grab, a form of procedure with which we have no sympathy. After carefully reading the statements on both sides, one can only conclude that evidence on either side is inconclusive. A majority of the sitters, at any rate, are satisfied that evidence for the actuality of psychic phenomena is lacking.



⁷ "Mr. Webber's Mediumship Questioned", published in the "Two Worlds", February 17th 1939.

⁸ As the previous footnote, not published in this issue of Pioneer.



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

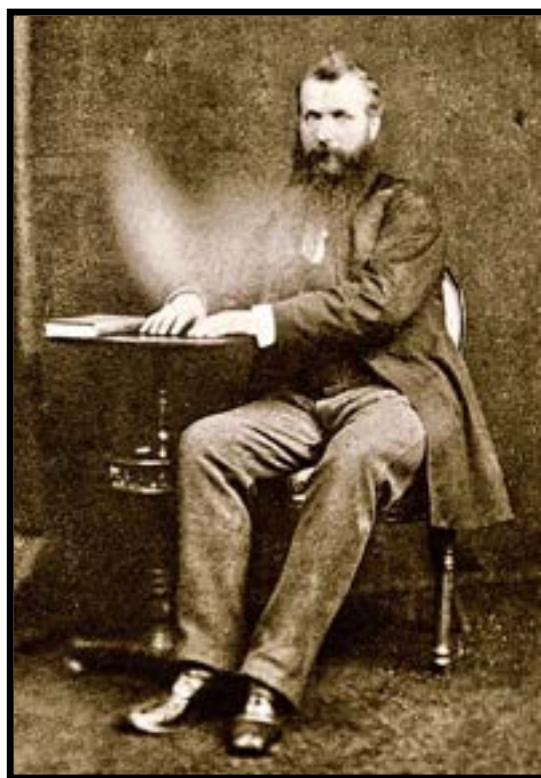
Studying for an SNU Course, a degree, writing a paper or furthering your general knowledge of Spiritualism and our history, etc.?

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.

Edward Walter Wallis

1855 - 1914

The image of Edward Walter Wallis shown is taken from the “Medium & Daybreak”, June 5th 1885. He is without doubt *one* of the truly forgotten pioneers of our movement. He played a substantial part in the forming of a National Spiritualism in Britain, leading to the Spiritualists’ National Union. Wallis, like many of our pioneers, was a tireless worker for the establishment of an organised National Spiritualism in this country.

In Psypioneer 2012 I wrote a five-part series titled “The Building of the Spiritualists’ National Union”; from Part 1 I quote below the opening paragraphs:⁹

I have always been dismayed that no serious attention has been given to this history; the task of a national organisation, which started in Darlington in 1865, was immense. At this time it would be fair to say Spiritualism in this country was represented by the *Spiritual Magazine*, a Christian publication which dealt mainly with the facts, but did not take any noticeable interest in the subject as a public movement. The few brief references to early attempts at a national organisation referred to then as “Progressive Spiritualists” mostly a non-Christian group. They were then, and are today, looked upon as failed attempts.

Though these pioneers of National Spiritualism are today mostly unknown, it would be incorrect to state that these noble efforts were in fact “failed attempts”. The long chain of events, immense struggles, ridicule and a desire to succeed, give prominence to their final achievement. One of those early pioneers was William Johnson. Decades later he would become the last Spiritualists’ National Federation, and the first Spiritualists’ National Union President in 1902.

At the annual Conference of Spiritualists, held in Liverpool on Tuesday, August 5th 1873 under the presidency of Mr. Thomas Everitt, a new upcoming physical/trance medium, James J. Morse made his feeling known on the future of a National Spiritualist movement:

“Mr. Morse expressed himself strongly in favour of national organisation, by means of a union of all the existing associations; and he believed the thing to be feasible. Their work was to show that the cardinal fact of Spiritualism—communication between the two worlds—was absolutely true. There was a sufficient staff of mediums and speakers to do this work if they were organised, well used, and sufficiently paid. He was for avoiding theological and philosophical disputations, and would simply invite the people to come and judge for themselves. The function of the executive would be one of business rather than preaching or teaching. This would



⁹ Psypioneer: “The Building of the Spiritualists’ National Union”. Please see Vol. 8, Nos. 8, 9 & 11 and Vol. 9, Nos. 2 & 5.

ensure a certain amount of harmony. There were reasons both for and against the use of the word “Progressive;” these reasons Mr. Morse placed fairly and forcibly before the Conference. He approved of locating the executive power in London, but the conferences should be movable. He moved: —

“That this Conference, being a representative one, do constitute itself into a permanent national association, and elect, either from itself or from representatives of other societies not present, or by both methods if desirable, an executive head, for the purpose of carrying out the objects decided upon by that body.”

An important society did merge from this 1873 Annual Conference of Spiritualists and the word *national* was within its title but it was never representative of a national organisation. The organisation was called “The British National Association of Spiritualists” (BNAS); in Part 2 of the series it can be noted:

The British National Association of Spiritualists had a long history.¹⁰ But in May 1882, BNAS decided to re-constitute the Association under a new Constitution by the name, “Central Association of Spiritualists,” taking over the membership and premises of BNAS. Later, at a meeting on October 25th 1883, the Central Association of Spiritualists was dissolved. Stainton Moses moved for the foundation of a new society, subsequently to be called The London Spiritualist Alliance, (LSA). The name was changed to The College of Psychic Science on 31 January 1955 and to The College of Psychic Studies (CPS) in 1970, and remains so today.

We can note in the series that Edward Wallis is working for a national organisation; in 1878 a national network was being established by District Committees, for example in 1877, published in “The Spiritualist Newspaper”, February 2nd, 1877:

SPIRITUALISM IN LANCASHIRE. —Mr. W. Johnson and Mr. John Hartley write: —



**William Johnson
First SNU President**

“Organisation is the basis of all efficient movements, whether social or political. The Lancashire Spiritualists have determined that a more vigorous organising policy shall be commenced at once, for the purpose of enabling every town where there are a few Spiritualists only, to hold regular Sunday services and week-night classes for research and discussion in connection with the subject. There is scarcely a town or village in the district which the Lancashire Committee has not already visited, and sown the first seeds. Organisation would aid the progress of Spiritualism in these places.”

William Johnson would become our first SNU President! The “Lancashire District Committee” was the first district association to be formed, at a Conference at Bury in August 1875. Its aim was to promote Spiritualism in new Districts, places of weak or non-existent Spiritualist activity, supply experienced speakers and distribute literature.

¹⁰ The Society for Psychical Research (SPR) was founded on BNAS premises, on January 5th and 6th 1882. The conferences were held at the invitation of Professor Barrett (Dublin), resulting in the formation of the SPR, which was constituted on February 20th 1882. Its appointed Council and committees were partly made up by BNAS officers and Council members.

It is in the conference report quoted below that I first noted the name Edward Wallis. This was the fourteenth Quarterly Conference, held in the Temperance Hall, Grosvenor Street, Manchester, on November 3rd 1878:

Mr. Wallis stated:

“Mr. E. H.¹¹ Wallis of London, remarked that he was very much interested in the proposed “Conference Committee,” and in all the places he had recently visited he had advocated it, and done his best to persuade the friends to unite in the matter. He had the pleasure of saying that in Leicester, Loughborough, Walsall, Northampton, Mount Sorrel, and other places he had visited, the friends all expressed a desire to unite and help to form the Committee. He felt the need of organisation, and without it the cause would always be chaotic and unsound.”

And it continues:

The newly formed “Midland District Committee” was started off by Wallis giving a series of successful mission meetings in the district. Later that year the Wallis family moved to Nottingham.

For the full report and references please consult the full series referred to.

It can be noted in “Pioneer,” Vol. 3, No. 3, June 2018, “The Constitution of the Spiritualists’ National Federation”, that tribute is paid in the forming of a National Spiritualism which we have today:

Already for some years a National Federation of Spiritualists has existed. Several very successful representative annual Conferences have been held of delegates from affiliated Societies and of Associate members, and a good deal of propaganda work has been performed to spread the light and consolidate the movement.

One of the most successful British Spiritualist journals is the “Two Worlds”; it was announced by the present editor, Tony Orzen, that in July 2018 the monthly magazine would merge with “Psychic News”. The “Two Worlds” became a monthly magazine in 1960 under the editorship of Maurice Barbanell, who continued until his death in 1981. The “Two Worlds” has always been a purely *Spiritualist newspaper/magazine* since its start in 1887. It was co-founded by Emma Hardinge Britten and Edward Wallis; the first issue was published on Friday November 18th 1887, under the editorship of Emma Hardinge Britten.¹²

In ‘After Forty Years: An Outline of the History of “The Two Worlds”’, published by the “Two Worlds” in November 18th 1927 and republished in *Psypioneer*, it can be noted:¹³

The initiation of THE TWO WORLDS was due in the main to a thought which simultaneously struck both E. W. Wallis and Mrs. Emma Hardinge Britten, and its object was distinctly stated in its first issue to be “to add to and supplement the work of our contemporaries, and not to supersede or injure it.” Throughout the whole 40 years history THE TWO WORLDS has ever maintained the closest fraternal relationships with its Spiritualistic contemporaries, while it has afforded an avenue to every honest Spiritualist to express his hopes, his doubts, his criticisms, and his theories, provided only they were expressed honestly, fairly, and without personalities. From its very inception it has earned and tried to deserve, the title of the “People’s Spiritualist Paper.”

¹¹ It should read “E.W. Wallis”.

¹² Early editors were Emma Hardinge Britten (1887-1892), Edward Walter Wallis (1892-1898), Peter Lee (1889-1899), Will Phillips (1899-1906), James Johnson Morse (1906-1919) and Ernest Walter Oaten (1919-1945).

¹³ *Psypioneer*, Vol. 9, No. 5, May 2013.

THE original minute book shows as its first entry that a meeting was convened by invitation at the home of Dr. and Mrs. Britten, on Wednesday August 24th, 1887, Dr. Britten being elected chairman and Mr. Wallis secretary of the meeting. The first resolution stands in the name of Mr. Wallis: "That this meeting is of opinion that the time has arrived when a new and representative paper is needed for the promotion of Spiritualism." This was seconded by Mr. Braham, and after lengthy discussion was unanimously carried. Mr. W. Johnson of Hyde, then proposed that a company be formed with a capital of £1,500, and that the paper should be started if £700 be subscribed. The motion was seconded by Mr. Peter Lee, and carried unanimously. The meeting next appointed a Provisional Committee, consisting of Dr. Britten (Chairman), Mrs. E. H. Britten, Mrs. Wilkinson,¹⁴ Messrs. David Brown. Peter Lee, Braham, George Hill, T. Brown, W. Johnson, E. W. Wallis, L. Firth, G. Boys and F. Tomlinson. Mrs. Britten and Mr. Wallis were appointed to draft a prospectus.

Edward Wallis died on January 11th 1914 and almost the whole issue of the "Two Worlds," February 6th 1914, was dedicated to his life and work. Below I have quoted from this issue. The biographical information is fairly long; I have referenced some of the material which has previously been covered by "Pioneer". Apart from the tribute to this fine pioneer the text holds educational value:

**A NATIONAL MEMORIAL TRIBUTE TO THE LIFE AND WORK
OF EDWARD WALTER WALLIS,
A PIONEER SPIRITUALIST, TRANCE SPEAKER, AUTHOR AND
JOURNALIST.**

*Who Served the Cause of Modern Spiritualism Faithfully for Upwards of Forty Years and
was Raised to the Higher Life on Sunday, January 11th, 1914 at the Early Age of Fifty-
Eight Years.*

THE BIOGRAPHY OF A WORKER

Birth and Early Life.

Mr. Wallis was born at Teddington, Middlesex, on Saturday, December 8th, 1855, and was the fourth child of a family of ten. His parents were engaged in the grocery business, and were highly respected by all who knew them. His home life was of the usual character. His health did not permit of any indoor employment; therefore, instead of apprenticing him to a watchmaker, it was felt that an outdoor employment would best suit his needs. The result was that he became a "paper-boy" at the bookstall of W. H. Smith & Sons at the local railway station.

He soon advanced in position to "head boy," and at 17 was promoted to clerk-in-charge at Vauxhall Station, London. In 1870 he signed the temperance pledge, which he rightly looked upon in after years as a wise and good thing to do. Two years later he left Smith & Sons, and served at a picture gallery in Pall Mall, London, but the occupation proving distasteful to him, he resigned his position. For some months afterwards he was employed at the establishment (in Oxford-street, London) of Dr. Nichol, at that time a well-known vegetarian, reformer, and Spiritualist. In 1877, having left the above-named firm, owing to it being wound up, he undertook (at the suggestion of Mr. James Bums, who was then conducting the Spiritual Institution at Southampton Row, London) a house to house distribution of Spiritualist literature. He met with many rebuffs, but sowed much good seed.

¹⁴ Emma's sister, Margaret.

He Enters His Work.

About this time the way was opened for him to conduct a missionary tour for our Cause in the provinces, which lasted thirteen weeks. The new recruit was worn out with his labours, and after returning home resolved never again to undertake such arduous exertions.

He next obtained a situation with a Mr. Cotterill, an undertaker, and a Spiritualist, who agreed to allow time for the exercise of his mediumship, which was used on Sundays. At this point arose a matter which is worth far more attention than some captions-minded people in our ranks give to it, viz., the incompatibility of business pursuits with the development of mediumship as a serviceable asset to our Cause. The spirit-friends told Mr. Wallis that they could not use him at all satisfactorily, as he becoming too engrossed with business, and added that unless he was willing to exercise his talents in a broader sphere they would be compelled to retire. The result was that in 1878 he placed himself at the disposal of the Movement, and removed to Nottingham.

Previous Activities.

This narrative must turn back for a little, and deal with work done in the Metropolis. In 1872, whilst visiting his parents he for the first time saw a copy of *The Medium and Daybreak* and as Spiritualist meetings were being held at Kingston-on-Thames, he attended, and was told by a medium, Mrs. Bullock, that he was to fare forth as a disciple of the New Dispensation, which prophecy he received with not unnatural incredulity. It is now a matter of history that the prophecy was literally fulfilled. Mr. W. J. Campernowne, one of the earliest Spiritualists of Kingston-on-Thames, was a staunch friend and supporter of the new worker in those early days.

The sphere of action soon broadened, and when that good-souled pioneer of Spiritualism in the East of London, Mr. R. Cogman, passed away, Mr. Wallis was prevailed upon to assume his work, and thus prevent the meetings from being discontinued.¹⁵

Cupid Intervenes.

Mediums, like other people, “fall in love,” and Mr. Wallis was no less susceptible than others. He became acquainted with a Mrs. Eager, and her daughter, Miss Minnie Harriet, the latter then holding seances at Mr. Burns’ Institution. In view of the responsibilities involved in taking over Mr. Cogman’s house and meetings, the young couple decided to marry, somewhat in advance of their original intentions. The union



¹⁵ See Pioneer, Vol. 5, No. 1, February 2018: – First Public Developing Circles – Robert Cogman & Mrs. Mary Main.

proved a very happy one right down to its mortal parting, the issue comprised three sons, Bert C., Ernest, and Arthur, who are still in the mortal. Mr. Wallis's married life was a splendid refutation of the slanders that the foes of Spiritualism so glibly utter concerning the lack of moral influence of Spiritualism upon its workers and adherents, for it was literally without spot or blemish.

Nottingham, Walsall, and Glasgow.

As already mentioned, Mr. Wallis removed from London to Nottingham, where he opened a fancy goods establishment. Here again, after fifteen months, the incompatibility of the material with the spiritual reasserted itself. It was impossible to reconcile the twain, and a move was made to Walsall at the suggestion of then Mr., but now Councillor, Venables, the present ex-Mayor of the Borough.¹⁶ Mr. Wallis and his wife were installed as managers of a coffee tavern in the town. Yet again the old difficulty arose. Truly, "a house divided against itself must fall," for the numerous calls to attend meetings and events incident to the duties of a public worker for our Cause prevented due attention to a commercial undertaking of the nature of the one in question, therefore another change was inevitable. Consequently, in response to a warm invitation from the Spiritualists of Glasgow, Mr. and Mrs. Wallis and family removed to that city, where they found a warm welcome and a staunch friend in that noble soul, Mr. James Robertson.¹⁷ A vigorous but futile effort was made to establish a Spiritualist church, but insufficiency of financial support, and a lack of the necessary enthusiasm to sustain the effort, compelled the abandonment of the project. But the workers remained, and did good service during the remainder of the time they resided across the border.

Ascending the Mountain.

Up to this period in his career Mr. Wallis had been ascending the mountain. The road had been rugged, and stones and briars many. The writer of these lines knew something of the struggles and privations Mr. and Mrs. Wallis endured. Pence were as pounds; the cares of a growing family, the cost of their education, and the often unrewarded labour, would have damped a less ardent spirit. In spite of all, the eyes gazed at the mountain peak, and devotion to Truth never wavered. So is it with all dauntless souls who lay their all upon the altar of truth. But the road now became smoother, and patience and merit were to win, as they always do if sufficiently continued. The first upward step was taken by the

Removal to Manchester.

The day of labour in the Scottish metropolis ended, and the pilgrims of the spirit returned to England and made Manchester their future home. At last an enduring field of work was reached, and the results achieved stand to-day as a lasting monument of service to the Cause. But the desire for occupation again came to the front. Mr. Wallis undertook the opening of a depot for the sale of Spiritualist and other literature, and connected there with a lending library. It was the only one of the kind at that time in the North. But events were toward. In answer to a demand, he, in conjunction with Emma Hardinge Britten and others, co-operated in the establishing of THE TWO WORLDS Publishing Company, Ltd., and the publication of THE TWO WORLDS was the outcome of their efforts.

¹⁶ John Venables gave considerable service in the building of the Spiritualists' National Union - he was the Spiritualists' National Federation President in 1901. For further information please contact the editor.

¹⁷ James (Jas) Robertson, Spiritualists National Federation President in 1893. The year 1876 marked the entrance into the movement of Mr. James Robertson, who was destined to do so much for Spiritualism in Scotland. He became President of the Glasgow Association of Spiritualists in 1879 and held that office for over 20 years. See *Psypioneer*, Vol. 7, No. 10, October 2011: Glasgow Association of Spiritualists.

“The Two Worlds.”

In the record of this long and busy public life one thing will always stand prominently out among all other matters. That is the part taken in the formation of THE TWO WORLDS Publishing Company, Ltd., and the establishing of THE TWO WORLDS as a weekly periodical. A number of pressing reasons led to the call for a representative organ of the Spiritualist Movement. There is no need to call any ghosts from their rest, but the need for such a journal as this was imperative. It was due to the initiative of Mr. Wallis that the preliminary meeting for the consideration of the matter was held at his then home at Petworth-street, Cheetham Hill, in this city, at which Mrs. Britten was present to give the benefit of her advice and experience. Mr. Wallis was appointed secretary to the Company in the early Autumn of 1887, and when the paper was started in November of that year he became the general manager. Mr. Wallis occupied these dual positions for several years, and when Mrs. Britten resigned he was unanimously appointed Editor.

It was due to his indefatigable exertions that the Company was put upon its feet, and the paper conducted to success. The struggle was a hard one, the monetary difficulties were great. Financially the road was rough for some years, but energy and perseverance conquered, and losses were at last avoided. The paper to-day stands as a result of those strenuous days, and to Mr. Wallis belongs a very large share of the credit. In the opinion of the writer of these lines, this portion of Mr. Wallis's services to the public work of Spiritualism is the greatest thing he did while in the flesh, and for which a lasting debt of gratitude from the friends of Spiritualism was incurred.

The Spiritualists' National Federation.

The formation of the Spiritualists' National Federation was another of the notable events in the career of Mr. Wallis, for it was in his home at Petworth-street that the matter was initiated. The meeting was held on April 1st, 1890, and there were present Mrs. E. H. Britten, Mrs. M. H. Wallis, Mrs. M. Wilkinson, Dr. Wm. Britten, Messrs. R. Fitton, Peter Lee, Wm. Johnson., Fredk. Tomlinson, J. J. Morse, E. W. Wallis, T. H. Brown, and T. Simkins. Some 8,000 circulars, signed by Mrs. Britten and Mr. Wallis, were issued. The first conference was held in the Co-operative Hall, Downing-street, Manchester, in July of the above-named year. Mr. Wallis ardently supported the project alike by pen and voice and personal service, as the files of THE TWO WORLDS abundantly disclose. Thus his name is inseparably associated with the first real attempt to organise our Cause upon the basis of federal union. In 1898 Mr. Wallis was honoured by being elected president of the Conference for that year. In 1901 the Federation was reconstituted as a legally incorporated body under the present title of the Spiritualists' National Union, Ltd.

The Jubilee Bazaar.

The Spiritualists of Great Britain commemorated the Jubilee of the Movement in 1898 by holding a National Bazaar in Manchester. The idea originated with the Council of the old Federation. Sub-committees were appointed to carry out the details, and Mr. and Mrs. Wallis were speedily deeply immersed in the labour necessary to success. Mr. Wallis threw open the pages of THE TWO WORLDS for recording the amounts donated by sympathising friends, and several funds were opened for contributions in sovereigns, half-sovereigns, five shillings, half-crowns and even single shillings. The publicity accorded the project in THE TWO WORLDS, the strenuous efforts of Mr. Wallis and his wife, backed by the almost herculean labours of Mr. James Swindlehurst,¹⁸ were ultimately crowned with success, for the whole kingdom rallied to the event, which, after all financial

¹⁸ James Swindlehurst, an early pioneer of National Spiritualism, holding various executive positions in the National Federation. At the 1895 Conference he was appointed Organising Secretary and frequently engaged in propaganda work for the Spiritualists' National Federation, etc.

obligations had been met, resulted in a sum of some £600 profit, which amount was used for propaganda work during the following years.

Bids Manchester Adieu.

In May, 1899, Mr. Wallis severed his connection with THE TWO WORLDS, the occasion of his departure being his acceptance of an invitation to go to London as assistant to Mr. E. Dawson Rogers, the then Editor of *Light*. The opportunity was taken advantage of by the Directors of THE TWO WORLDS to take farewell of their excellent co-worker, and to make a presentation to Mr. Wallis and his wife of a silver tea and coffee service, the presentation being made by Mr. Fredk. Tomlinson, the chairman of the Directors. A number of eulogistic speeches were made, containing many expressions of regret at Mr. Wallis's departure. Once again the pilgrims moved on their road, back to their native city, where, as all know now, Mr. Wallis remained until he answered the call "Come up higher" into the great land beyond.

Work in London.

A few weeks after the above-recorded events Mr. Wallis was installed in his new department of labour, which included the hon. secretaryship of the London Spiritualist Alliance. Under the kindly tutelage of Mr. Rogers he rapidly became a valuable recruit, as could not otherwise be the case, for Mr. Rogers was a skilled and able journalist, eminently successful in newspaper organising and direction. In due course he became Associate-Editor, and for a short time after Mr. Rogers' transition he was Acting-Editor, when ultimately the proprietors of the journal promoted him to be Editor-in-Chief, which post he well and worthily filled almost down to the hour of his departure from this sphere of action. Mr. Wallis made many warm friends in London, and was a frequent occupant of the platforms of the Marylebone Association, and of the London Spiritual Mission, and always with acceptance. Other Societies received his services, and he was usually a notable figure in the annual conventions of the Union of London Spiritualists. London Spiritualists paid fitting honours to his memory by attending in large numbers the farewell ceremonies following his departure. He passed "in harness," as he wished.

Other Incidents

As rivers are fed by their tributary streams, so our lives are filled out by minor incidents. Such was the case in Mr. Wallis's career. Not all his journeyings took place within the limits of the United Kingdom. Twice in his progress he crossed the Atlantic Ocean, the first time about 1878, when he travelled alone; the second time in 1898, when he was accompanied by Mrs. Wallis. American Spiritualists accorded both a hearty welcome, and the visits were among the pleasantest memories of their varied travels.

All present-day Spiritualists are familiar with the Spiritualists' National Union Fund of Benevolence, but many may not know the initiators of that fund were really Mr. Wallis and his wife. Originally, when they commenced the work, it was known as the Order of Progressive Spiritualists, in which days the letters O.P.S. were as familiar as are now those of F.O.B.¹⁹ The hope was to found a fraternal order to unite Spiritualists throughout the country. Badges of recognition were issued, in silver and gold, so that members wearing them could readily recognise a Spiritualist while travelling. The attempt to establish the order did not meet with any conspicuously lasting success, but the fund flourished. Mrs. Wallis acted as secretary and almoner for a number of years, and in distributing grants in aid helped to lighten the burdens of many a sick and impoverished worker. Ultimately the fund passed to the old Federation, and then to the existing National Union, and is now

¹⁹ See Pioneer, Vol. 1, No. 3, April 1914: "Badges, Symbols and Emblems of the Spiritualists' National Union".

admirably administered by Mrs. M. A. Stair, of Keighley, as the sympathetic and earnest secretary, on behalf of the Union.²⁰

Mr. Wallis was a prolific writer, and published many pamphlets. They commanded a ready sale. Among them was “Did Jesus Die on the Cross?” (which was answered in the negative), “Is Spiritualism Dangerous?” “Spiritualism and the Bible.” “Spiritualism Explained,” “Death’s Chiefest Surprise.” “Spiritual Emancipation by the Elimination of Fear,” “Two in One: Sinner or Saint,” “Forty Years of Mediumship,” etc., while he gave us two books—one, a very useful one, entitled “A Guide to Mediumship,” and a novel called “Spirit Guided.”

In former years he was a debater of some power, having dialectical contests with, among others, the Rev. Thomas Ashcroft,²¹ Mr. W. T. Lee, and the Rev. Mr. Aked, of Liverpool, and the Rev. Mr. Grinstead, and other persons of lesser note. In such case Mr. Wallis set an example of courtesy and honourable conduct which was not always emulated by his opponents, but showed the natural delicacy of the man. He never descended to the artfulness of the professional debater, but always’ staunchly defended his cause as a Spiritualist and a gentleman.

He was a staunch upholder of the righteousness of professional mediumistic work, claiming that the worker was worthy of his hire. As a professional medium he was above reproach. Yet, on the other hand, he never stinted his efforts because they were called for by weak Societies. Many times he assisted a poorer brother, even in early times when material fortune did not smile upon him.

As a speaker he possessed a charm of manner and a gentleness of expression that won a way to the hearts of his auditors. He never denied he was a trance speaker, for he was true to his guides to the last. He laboured for self-culture as well as for mediumistic developments. While not a vigorous speaker on the platform, he was clear and incisive in method. He was of the persuasive rather than the aggressive order of exponent, and his quality improved with the advance of years. He was one of the rapidly diminishing number of the good trance speakers developed in the early days of our Movement. The memories of his service to Spiritualism will always be pleasant to Spiritualists, and his work is the best and most fitting crown to a well-spent life in the service of the spirit world.

The Moral of It All.

In concluding this brief chronicle, let it be asked: What is the moral of it all?

Here was a man of humble origin, scant in educational training, an inconspicuous unit among the teeming millions of these islands. Of humble but honourable parentage, he starts out in the world to earn his living in the manly fashion of a Briton, battling his way with the same quiet determination that characterised his conduct in all he put his hands to. None dreamed of him becoming a household name all over the world, least of all himself. Then comes that wonderful call from the spirit world, and, like Samuel of old, he responded. Amidst discouragement and privations, far more than delicacy permits to recall, he struggled with his cross, for cross it was for the worker of forty years ago. He trusted his unseen mentors, and in the end won his crown of loving recognition. Proving himself faithful in little, he proved himself faithful in much. His life showed what the

²⁰ See Pioneer, Vol. 2, No. 1, January 2014: “Remembering our old workers” – Mrs. Mary A. Stair and Miss M. L. Stair.

²¹ See Psypioneer, Vol. 5, No. 12, December 2009: Robert James Lees and the Revd Thomas Ashcroft – Stephen Butt.

spirits can accomplish when their efforts are seconded by zeal and faithfulness in those whom they select as their evangels. His life was a lesson to all mediums, aye, and to all Spiritualists also. Some are prone to cast aside the ladder by which they have climbed: he did not. Success did not spoil him, pride of place did not canker him.

Spiritualism to him was the gospel of life. He lived his gospel. Simple in manner, genial in conduct, yet zealous for our truth, he would neither palter with our foes nor compromise with the half-hearted in our midst.

He leaves a legacy of example to be followed; an example that should stimulate all to increased faithfulness to the spirit world; an example that utterly discredits the fatuous criticisms of the unthinking against either mediumship or Spiritualism. Spirit control was to him a means to an end, not the end itself. It meant self-unfoldment, that greater fitness for the work of the spirits could be attained. This is one of the great morals deducible from the orderly use of mediumship. And because of this sterling example Mr. Wallis neither lived nor worked in vain. We are all the richer for his having lived. We are further enriched in his passing, because of the good we remember of him.

Le Envoi.

My task is done. My pen rests. I knew him well, have ate at his table, slept under his roof. We travelled many miles together, and laboured in many a field. It was no light task to take farewell of his poor tired form. But the blessed consciousness that he still lived, and was with us all on that memorable Thursday afternoon, lightened the gloom and brought sunlight into all hearts.

These words are my memorial tribute; they attempt but to tell “a plain unvarnished tale,” and they may serve as an honest effort to add to our annals the life story of one of our pioneers. It has all been a labour of love, and as such is offered to the friends of Spiritualism all over the world. To add more would be “to paint the lily and gild refined gold,” a task I am not unwise enough to attempt.

The words are of the paper’s editor, James J. Morse.

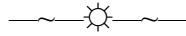
Edward Walter Wallis (1855-1914)

It was also Edward Wallis who worked on our first Hymn Book; see Pioneer, Vol. 4, No. 3, June 2017: “Spiritualists’ National Federation – Our First National Hymn Book”.



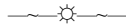
PART ONE:

Spiritualistic phenomena of the past



In the history of Modern Spiritualism there have been many variations of physical mediumship; some of these phases were fleeting and not generally repeated as the various types of phenomena developed or simply seem to have disappeared. Over the next few issues Pioneer will be looking back to the nineteenth and early twentieth century. Starting off with James J. Morse, the following article describes how he was changed as regards the dimensions of his body, arms and hands: ²²

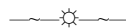
ELONGATION AND SHORTENING OF MEDIUM



“On Friday, August 12th, Mr. Morse was entranced in our office, and the controlling spirit elongated his body in various ways. The medium was made to kneel down with his chest against the end of the table and his arms placed on the top of it. In this position it was impossible for him to move his body forward. His left arm was first stretched till the bones in the shoulder were felt to be considerably apart, and till it was about three inches longer than the other arm. Then the right arm was stretched, and afterwards both were contracted. Measurements were being rudely taken, when the spirit requested that a measuring tape should be used. The natural length of the medium’s hand was ascertained to be 7½ inches, which became elongated to 9 inches, and was afterwards reduced to 6¾ inches. The medium then sat upon a chair, when his chest was expanded, previous to which it measured 13 inches across, but after expansion it was 17¼ inches. This was not accomplished by simply inflating the lungs, as the spirit spoke through the medium all the time, and gave directions as to how the measurement should be taken. The medium then sat upright, and it was found that from the corner of the shoulder-bone to the seat of the chair, measured 24 inches. After the elongation of the body, which was not effected by the medium rising from the seat in any degree, the elevation of the shoulder-bone from the chair was 27½ inches, and after contraction this measurement was reduced to 19¾ inches. These changes seemed to be effected without effort or straining.



“The controlling spirit stated that these elongations were effected by the will-power of himself and another spirit. Each atom of the body and aggregation of atoms forming tissues and organs could be made the objects of this will-power and shaped accordingly. The spirits not only used their own will, but stimulated the latent will of the medium.”



²² Published in *The Medium & Daybreak*, August 19th 1870, and cited in the *Spiritual Magazine*, 1870, p. 401. The quote is taken from *The Facts of Psychic Science* by A. Campbell Holms, 1969, University Books Inc., N.Y. (originally published 1925), pages 317-318.

Below is taken from “The Physical Phenomena of Spiritualism Fraudulent and Genuine” by Hereward Carrington, published in 1907, pages 394-399.

It gives the testimony of psychical researcher Mr Henry Diedrich Jencken, barrister-at-law. Henry, incidentally, was married to the younger Fox sister in December 14th 1872 in London; Kate became known as Kate Fox Jencken. Jencken over several séances investigated the phenomena of elongation with the medium Daniel Home in 1867. There is also the testimony of the Master of Lindsay (the Earl of Crawford), who in December 1868 witnessed Home’s levitation, where it is alleged he levitated out of a window and floated back through the window in which the witnesses were seated.

Another case of elongation is quoted with the medium Mr Alfred Peters in 1900, investigated by the sceptical Frank Podmore, an influential member of the Society for Psychical Research. His report was published in the *Journal* of the Society for Psychical Research, *suggesting* how these phenomena could be produced by trickery.²³

Elongation

Another of the marvellous feats witnessed in Home’s presence was that of “elongation,” in which the medium’s body was apparently, lengthened or drawn out a number of inches, and quite beyond the limits of any normal extension possible. This is one of the best attested, and at the same time one of the most incredible phenomena witnessed in this medium’s presence, varied as those phenomena were. One or two typical reports of this phenomenon are as follows:



“Mr H. D. Jencken, of Norwood, England, communicates, under the date of December, 1867, his experiences at four séances, at which the body of D. D. Home was elongated; and on all these occasions, Mr. J. used his utmost endeavor to make certain of the fact. On two of them, he had the amplest opportunity of examining Mr. Home, and measured the actual elongation and shortening. At one, the extension appeared to take place at the waist, and the clothing separated eight or ten inches. Mr. J., who is six feet, hardly reached up to Home’s shoulder. Walking to and fro, Home especially called attention to the fact of his feet being firmly planted on the ground. ‘He then grew shorter,’ says Mr. J., ‘until he only reached my shoulder, his waistcoat overlapping at his hip. . . . Encouraging every mode of testing the truth of this marvellous phenomenon, Mr. Home made me hold his feet, whilst the Hon. Mr.— placed his hands on his head and shoulders. The elongation was repeated three times. Twice, whilst he was standing, the extension, measured on the wall by the Hon Mr—, showed eight inches; the extension at the waist, as measured by Mr.—, was six inches; and the third time the

²³ Pioneer: Unfortunately, there are no details given of the actual séance procedure, e.g. whether the medium was searched before or after, etc. In a case like this it would have been beneficial for Alfred Peters to have been searched.

elongation occurred, Mr. Home was seated next to Mrs. —, who placed her hand on his head, and her feet on his feet, had the utmost difficulty in keeping her position, as Mr. Home's body grew higher and higher; the extreme extension reached being six inches.”²⁴

Very much the same description of the phenomenon was given by the Master of Lindsay (the Earl of Crawford), as follows:

“ . . . I saw Mr. Home, in a trance, elongated eleven inches. I measured him standing up against the wall, and marked the place; not being satisfied with that, I put him in the middle of the room, and placed a candle in front of him, so as to throw a shadow on the wall, which I also marked. When he awoke I measured him again in his natural size, both directly and by the shadow, and the results were equal. I can swear that he was not of the ground or standing on tiptoe, as I had full view of his feet, and moreover, a gentleman present had one of his feet placed over Home's insteps, one hand on his shoulder, and the other on his side where the false ribs come near the hip-bone. . . . The top of the hip-bone and the short ribs separate. In Home, they are usually close together. There was no separation of the vertebrae of the spine; nor were the elongations at all like those resulting from expanding the chest with air; the shoulders did not move. Home looked as if he was pulled up by the neck; the muscles seemed in a state of tension. He stood firmly in the middle of the room, and, before the elongation commenced, I placed my foot on his instep. I will swear he never moved his heels from the ground.”²⁵

It is true that there are several minor defects in the records, as given above, which detract from the strength of the evidence. Thus, it is hard to see how the Earl of Crawford had a “full view” of the medium's feet, when we learn that they were covered by the feet of another sitter; nothing is said as to the amount of light admitted at these séances, and it is very suspicious that the vertebrae did not separate, when the length of the elongation would seem to call for such separation, if genuine. However, the defects in the report seem to me to be such as would be made by any person drawing up a report of unusual occurrences; minor inaccuracies exist, but the central facts seem to have been carefully noted, and rather more than the usual care exercised against fraud. It is hard to consider seriously this phenomenon as genuine; but, on the other hand, if we are to keep an open mind, what *right* have we to dismiss the phenomenon as impossible or inconceivable, merely because it is not understandable? If we had been at the séance in question, it is possible that our belief would be as strong as those who recorded the phenomena; for the present, it would seem best to hold our judgment in suspense, awaiting further evidence.

A case of apparent elongation occurred in 1900; it was investigated by Mr. Podmore, and a report of the case printed in *Journal S. P. R.*, Vol. X., pp. 104-9. In this case the medium, Mr. Alfred Peters, stood in the corner of the room, which was poorly lighted, and, after being “controlled,” began swaying backward and forward. Two sitters stationed themselves one on either side of the medium, placed their feet on his feet, and one hand on his hip (the one nearest to them), the other hands grasping those of the medium. Under these conditions, the medium was elongated. “Both my brother and I looked to see that we were still on his feet, and that our hands were on his waist; we were both conscious that the hands we had placed on the waist were being carried up as the elongation gradually took place.



²⁴ *Planchette*, by Epes Sargent, p. 100-1.

²⁵ *Dialectical Report*, pp. 207-8, 213-4.



Keeping our eyes upon him we found that we had to stretch our arms to their fullest extent (without rising from our seats) to retain their position on the waist. On my attempting to arise from my chair, the 'Indian' requested me to remain seated. At last a point was reached when I called to my brother, 'If he goes any higher I can't reach,' my arm being stretched to its very fullest extent; at the same time I was conscious, and so was my brother, that our feet were still on the medium's feet. The 'red Indian' (who was controlling) called to us then to observe his hands, one arm (the hand and fingers being open and extended) being quite six inches longer than the other; from our position, this was difficult for my brother and me to see, but was quite apparent to Mrs. S. . . . Again our attention was directed to the fact that the shorter arm had been lengthened to match the other. We had now arrived at the limit of our powers of extension, and, with a warning from the 'Indian,' the medium collapsed on to the floor."

When this case appeared (which is at least interesting, if only to show that phenomena of the kind still occur), I sent in a criticism of the case, suggesting three possible methods of trickery by which the phenomenon might have been accomplished.²⁶ I then said:

"(1) We are told . . . that he appeared to be drawn upward by his hands,' which were 'stretched straight out above his head.' Now are we sure that his hands could reach nothing sufficiently substantial to enable him to raise his body in this way? Of this we are told nothing definite. The ceiling of the 'bow window' was lower by six inches than that of the remainder of the room; and there were curtains separating them. On what were the curtains hung? On a rod, as is usually the case? And if so, would this rod be sufficiently substantial to sustain the medium's weight, assisted, perhaps, by one or both feet? As for the hands seen against the ceiling, they may have been the medium's shown *alternately*, he, meanwhile, supporting' himself with the other hand. The objection to this hypothesis is that the medium's feet were held, and on this basis they would necessarily have to be free. When we read that the medium's 'feet were held, we must presume, in this case at least, that it was his *shoes* that were so held, and very insecurely at that. I would suggest, therefore, either that the medium slipped out of his shoes and left them under the careful supervision of their guardians while he 'elongated' himself, as above described; or that dummy feet were substituted, whilst his own followed the rest of his body, as they would under ordinary circumstances.

"(2) My second hypothesis is that dummy feet were substituted, or his shoes left under observation, as above described, and that the medium mounted in some way by means of his stocking feet. This would cause his body to be elevated from the floor to the extent described and enable his arms to be seen against the ceiling, as they would really be at that height from the ground floor. The question is, on what did the medium find a foothold? We read (p. 108), 'the only chair near (D) I pushed away when the medium began to sway backward and forward, fearing he would knock himself against it.' On the other hand, the chairs A and B were not moved during the whole phenomenon—'we none of us moved from our chairs during the whole time.' " (These chairs were those on either side of the medium, and I advanced the theory that the medium was enabled to place his feet on the rungs of the chairs). . . . "It must be remembered that the attention of the investigators seems to have been almost entirely concentrated on the medium's arms and

²⁶ *Journal S. P. R.*, Vol. X, pp. 238-40.

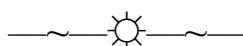
upper portion of his body; he, no doubt, attracting attention thereto. . . . From their strained position, observation must have been next to impossible.

“(3) My third hypothesis I admit to be exceedingly improbable, but it is, to my mind, more conceivable than a genuine manifestation of the phenomenon of elongation. It is that the medium employed dummy arms to display against the background of the ceiling, and that some sliding mechanism was attached to his body, which, being elevated, would carry the investigator’s hands along with it (his feet remaining on the floor), and thus give the sensation of moving the whole upper part of the medium’s body. It will be observed that only the medium’s hands and arms were actually seen to be at an unusual distance from the floor; nothing is said of the body being seen in its elevated position, it being merely *inferred* from the sense of touch.”

I think that Mr. Podmore’s suggestion is more probable than any of my own, however, it being that “the elongation was effected by some simple mechanism, such as steel stilts, concealed in his boots and trousers.”²⁷

The evidence for this case, however, is distinctly inferior to that in the case of Home, both with regard to quality and quantity. It is hard to see how Home could have produced his own cases of elongation by trickery; the nearest attempt to an explanation that has been offered is that by Mr. Podmore, in a passage following that just quoted. He there says: “That Home used any such concealed apparatus of the kind (just described) is, I think, improbable. The evidence in his case, either from want of detail, length of time between event and record, or the attendant circumstances, such as feebleness of illumination, is so defective that it is easier to attribute the results recorded to illusion, which Home may no doubt have eked out on occasion by such devices as slipping his feet half out of his boots, and standing on tiptoe, or supporting himself on some convenient articles of furniture”.

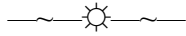
The question of Home’s elongation is likely to go unsolved until another medium shall arise who can duplicate the phenomena under the same conditions. If such a medium ever comes to light, it will be time to consider, seriously, this phenomenon of elongation.



The December issue will continue with “LUMINOUS PHENOMENA”

²⁷ *Modern Spiritualism*, Vol. II, pp. 261-2.

SPIRITUALIST HEALERS OF THE PAST



NAN MACKENZIE

Trance Healer

born Sarah Annie Murray Stephenson in Yorkshire in 1882. Roy Stemman notes in “One Hundred Years of Spiritualism”, 1972, the booklet to commemorate the Centenary of the “Spiritualist Association of Great Britain”:

NAN MACKENZIE. One of the Association's best-known and most loved workers. She began work for the Association in 1936 and gave her first public demonstration at the Queen's Hall in October of the same year. Since then she has become internationally famous as a trance lecturer, clairvoyant, and, in particular, as a trance healer. She received life membership of the Association in 1950, and her famous guide, “Running Water”,²⁸ addressed the 80th anniversary service of the Association in 1952. She retired in 1968, but continues to give an occasional lecture. She spoke on “50 years a psychic” on March 24, Belgrave Square.



In the “Pioneer” series, “Spiritualist Healers of the Past,” many of the healers featured have been taken from the “Two Worlds”. In 1954 its editor, Maurice Barbanell, published a little book, “Saga of Spirit Healing”, and I noted an article on Nan Mackenzie taken from the journal. It is undated but it was originally published in the “Two Worlds” in 1953; below it is quoted:

NAN MACKENZIE—CANCER CURED IN FIVE WEEKS

The story of this wonderful medium is graphically conveyed in the following account written by a reporter:

VETERAN medium, Arthur Whyman, introduced himself as “Nan Mackenzie’s miracle” when I interviewed him. “But for her,” he said, “I wouldn’t be talking to you now.” He told me of the time when, suffering with a severe internal cancer, he went to his doctor in Hanley, Staffs, to be informed: “This is pretty near the end of things. You haven’t much longer to go.

“Thank you very much,” said Whyman, and caught the next train to London. In five weeks he returned to the Midlands. An amazed doctor certified the growth as dead. “But,” he added, “you will have to carry it about with you for the rest of your “life.”

“We’ll see,” said Whyman.

²⁸ The photograph shown is from the booklet.

For weeks, when giving public clairvoyance he was forced to wear a belt to hide the protuberance from the audience. Then one night, on going to bed he asked Running Water, Nan Mackenzie's guide, to get rid of it. In the morning, it was gone! He went to see his doctor again. The bewildered medico exclaimed, "I suppose I daren't call it a miracle."

"No," said Whyman, "just say that one of nature's laws has worked."



So impressed was the doctor that he used to ask Running Water's advice on certain cases, and always acted on it with implicit faith.

Here is another outstanding cure by the same medium concerning an imbecile child. "Put him in a home," said specialists at the beginning of the year. "He will never walk or talk. He will be an imbecile for the rest of his life."

For four years the boy's parents had lived in hope—a hope that was killed with the utterance of those cold, cruel words. Yet though they were desolate they refused to part with their child. "As long as we have a home," said the father, "we shall look after him."

A few weeks ago, in an Ilford Spiritualist church, the child was named, the Spiritualist equivalent to a baptismal service. Nan Mackenzie, who officiated, was conscious that the atmosphere of reverence which usually pervades such ceremonies was missing. The disturbance came from a four-year-old boy. He was fidgeting and talking the whole time. No one seemed to mind. In fact the congregation were nodding and smiling and whispering excitedly. And two people who had been desolate were desolate no more. For the power of healing, that is no respecter of disease whether it be of body or mind, had restored energy, intelligence and articulation to the benumbed consciousness of a child.

It was an occasion at which Nan Mackenzie had justification for feeling not a little proud. But there was no pride. To a woman who has dedicated her life to healing, and whose greatest possessions are humility and compassion, there came only the tranquil joy of thankfulness that yet another cure had taken place.

Nan Mackenzie is one of those paradoxical people who have about as much interest in fame as an owl has in the noonday sun, yet who can never, somehow, seem to avoid it. In one corner of her healing sanctuary is a sturdy little desk bulging with patients' letters. Many tell of against-the-odds cures. Yet get her to discuss her achievements and she does so with an almost timid diffidence. You would scarcely credit that this gentle, quiet-eyed, self-effacing woman is one of the half-dozen most renowned healers of this generation.

And like most healers she is an excellent psychic. She has been so since early childhood, and can remember one incident occurred when she was no more than four years old. To her puzzled mother she had declared, Auntie —is coming to see us.

"What makes you say that?"

"She is coming on the train."

Some minutes later ‘the tiny healer-to-be slipped out of the house and scampered down the street. She returned in a flurry of joy, tugging her aunt by the hand. Mother, smile Nan Mackenzie, “was staggered.”

Nan grew up and became Mrs. Mackenzie at the end of the first world war. In 1919 she went abroad with her husband. Before her departure she had a dream. She seemed to be in a strange house. Seated cross-legged on the floor were children of a nationality unknown to her. The dead body of a man was in the room. Its wide-open eyes gazed grotesquely at the ceiling. “Give me two coins to weight the lids,” said the dreamer. She placed the coins over the eyes.

A few weeks after the dream she arrived in Siam and went to live in one of a row of houses alongside a canal. One night the man next door came home drunk, fell headlong into the water and was fished out. He was wrapped up and put to bed, all to no avail: he died of pneumonia. Called in to help the wife and keep an eye on the children, who were seated cross-legged on the floor, the medium noticed the dead man’s staring eyes. She asked for two coins. As she placed them on the lifeless eyes the memory of her dream rushed back to her and she realised that she had foreseen the whole episode, even to the tiniest item of furniture.

The Mackenzies moved on to Hong Kong—“a wonderful climate for psychic development.” Nan Mackenzie’s clairvoyance increased apace so that conversations between her mother (in the world of spirit) and herself were an everyday occurrence. When the time came to return to England, the mother predicted the couple would not travel via the Suez Canal, as they had planned, and that they would depart earlier than they anticipated. She predicted a number of other things, all of which came true during the homeward journey (via Japan and the U.S.A.). She also said that before they reached England, Nan’s sister would have moved and would forward them her new address. The mother told them the prospective street name, number, and the district. On arrival in this green and pleasant land they were handed a letter from the sister which read: While you have been travelling home I have moved. I now live at—” (there followed the address exactly as the mother had given it.)

A crop of ailments and minor complaints were the English climate’s welcome home to Nan. But someone got her interested in healing. After attending a Spiritualist church in New Malden, Surrey, a few times, she was on the road to recovery. During this period her husband had been enticed into a development circle. When she was well she joined him, and in swift and bewildering succession she developed one psychic gift after another. She became more and more interested in the Spiritualist movement as a whole. Then, invited to become president of a church in Addlestone, Surrey, she took up healing there also. One of her patients was so deaf when he first came to the church that he had to sit in the first row to hear what was going on. When the new president had finished with him he became an inveterate back-row man.

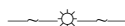
For her healing work Nan was lightly controlled at first, but as she gained more experience she was gradually taken into a deep trance. Running Water, her famous healing guide, had arrived. Nan’s fame spread and soon she was working as a free-lance medium for both the Marylebone Spiritualist Association and the London Spiritualist Alliance. Eventually she joined the staff of the M.S.A. and devoted her psychic activities entirely to them. In 1936 she first appeared—as a clairvoyant—in a propaganda meeting at the Queen’s Hall, London. Though unnerved by the immensity of the famous concert hall she was a success, and soon she was demonstrating there regularly every fortnight.

It was not until 1939 that she started healing at the M.S.A., but when she did, bombs could not deter her. Throughout the war she and Running Water, in remarkable partnership, expanded the M.S.A.'s healing activities until four large meetings were being held each week.

Perhaps her most well-known cure is that of Annette Mills of "Muffin the Mule" fame. While entertaining the troops during the war, Annette suffered a severe accident. Nan was asked to go to the hospital where she had been taken. Said the healer, "I shall never forget the intense pain in that woman's eyes." The bed happened to be screened, so Running Water entranced his medium and began healing. When an astonished doctor poked his head round the screen and saw what was going on, he was told by the imperturbable Indian, "This arm is not set correctly." The doctor examined the limb and found the guide was right! He re-set the arm.

"They said she would never walk nor play the piano again," smiled the healer, "but Running Water had other ideas." In 1951 at the M.S.A. Armistice service in the Albert Hall, Annette Mills paid a moving tribute to Nan Mackenzie and her healing guide. Through them, she had been made whole again, and had resumed her career as an entertainer.

Just after the war, Nan had had enough. "I thought it was time to sit back on my oars," she exclaimed. Then she commented whimsically, "They say the good die young, so I'll carry on."



The veteran medium Arthur Whyman, mentioned in the above article, was a well-known Stoke-on-Trent medium; he first came to the SAGB in the late 1940s, in 1949 becoming an improved staff medium. Whyman died in 1958. In 1978 an interesting 59-page booklet was privately published by the Almorris Press, Ltd., London: "Nan Mackenzie Healer and Medium", by Rosalind Cattanach.²⁹ Below is quoted the Foreword by Maurice Barbanell, editor of *Psychic News*:

When I was asked to pay a tribute to Nan Mackenzie I regarded it as a privilege to do so, for I have a tremendous respect for her. The last time I did so was in public in 1977 when she was the guest of honour at our annual dinner.

To refresh my memory I turned to our library where we have scrupulously filed from the beginning of publication in 1932 every reference to events and people in the psychic field.

I took home, for the purpose of my speech, four fat folders on Nan Mackenzie, starting in 1937 when we first wrote about her. One phrase I found kept repeating itself, "Everyone loves Mrs. Mac." The reason is simple. She radiates love from a gracious personality.

As I write, she is only a few weeks away from celebrating her 96th birthday. Naturally this has brought a little fragility. But advancing age has not dimmed the brilliance of her mediumship, or changed by a hair breadth the dedication she brings to it. She is the exemplar of how a medium should regulate her life.

Our cuttings reveal that her interest in the subject was aroused during World War I when she lived in Siam. A Sunday newspaper was featuring the remarkable automatic

²⁹ Second-hand copies can still be found on the internet.

writing received by an Anglican clergyman, the Rev. G. Vale Owen, describing, among other things, life in the spirit world.

On returning to Britain she and her husband had successful sittings with friends. The scores of evidential messages they received soon made her realise that she was a medium, and how superbly she has developed her gift.

Being a trained nurse, Nan was attracted to healing. Her guide, Running Water, confirmed this was to be her life mission. Ever since she has been used in trance by her guide for accurate diagnoses and for healing, which has achieved successes often after the best medical skill had failed.

Nan was also a hospital matron and a founder-member of the Royal College of Nursing. Probably her medical training has helped in the healing which she still administers. Nowadays she regularly conducts healing services at the London Spiritual Mission with a band of helpers who are devoted to her.

To this accomplishment must be added the fact that her trance mediumship is the means for proving to countless mourners that individual life continues after physical death.

So Nan is also responsible for replacing the tears of sorrow caused by bereavement with the knowledge of survival after death.

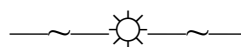


Nan demonstrated how real Spiritualism was to her when her beloved partner, to whom she had been married 65 years, preceded her into the larger life.³⁰ She said of him: "The frame became worn out. Now he is free. Bless him." Despite being a nonagenarian, she travels regularly and unaccompanied from her home in Gosport, Hampshire, to London to fulfill her engagements. When I last saw her she told me how, a few days previously, she had travelled alone to Newcastle-upon-Tyne to comfort relatives who had suffered bereavement. And naturally she made the return journey by herself.

She is probably the only spirit healer who has been publicly praised by an Anglican bishop. He thanked her for the instruction she had given in healing.

In the Spiritualist firmament, Nan Mackenzie is one of its brightest stars.

(Photograph at the Royal Albert Hall 1960)



³⁰ John Mackenzie died in 1976, aged 96.