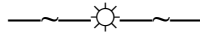




Volume 6, No. 3: June 2019

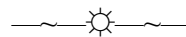
Contents list:



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

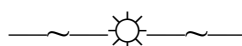


- 077 – Open Week May 2019 at the Arthur Findlay College – Janette Marshall**
- 086 – Britten Museum & Library Research – Study Weeks at the Arthur Findlay College**
- 087 – Harry Price**
 - Daniel Dunglas Home – “Was he genuine?”**
 - Eileen Garrett—R101 crashed**
 - Miss Stella C—Stella Cranshaw**
- 095 – Emma Hardinge Britten & James Johnson Morse – Full Script**
- 105 – Franek Kluski**
 - Experiments of the Polish S.P.R. with Franek Kluski**
 - Beasts from The Beyond Story of Franek Kluski**
- 115 – 2020 Dates! Britten Museum & Library Research – Study Weeks**

Please note that Part Two of “The Spiritualists' National Union & World War II” will continue in the next issue of Pioneer

“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/>

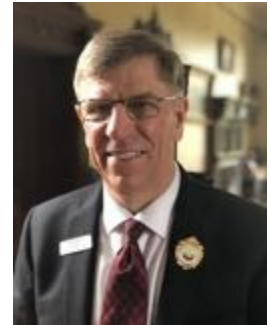


Open Week May 2019 at the Arthur Findlay College

Photographs and Article for SNU Pioneer by Janette Marshall



The UK Bank Holiday weekend, Saturday 4th May to Tuesday 7th May, saw the Arthur Findlay College once again open its doors to the public. People travelled from near and far, including overseas, to attend the annual four days' event. 'Open Week May 2019' offered attendees a healing atmosphere and an inspiring insight into the opportunities offered throughout the year. The Course Organiser, AFC Principal and President of the Spiritualists' National Union, Minister David Bruton, took time to create a well-thought-out four days' programme offering a traditional and innovative view of Spiritualism, spirituality and mediumship with an introduction to Pioneers who made it possible.



David Bruton



Alan Rawnsley, June English, Julia Almond and SNU President Minister David Bruton were ready in reception to meet the first of many visitors.

A £20 entrance fee for Saturday, and thereafter £15, offered a valuable day to all who attended and an opportunity for the public to experience debates, lectures, tutorials, workshops and demonstrations of mediumship, plus psychic and spirit art with mediumship. Payment or prepayment of £8 secured a place for those who chose to experience a Masterclass. £25 offered visitors a further opportunity to have a private session with one of the College Tutors or approved mediums. Healing in the Pioneer Centre was also available without charge, yet people willingly made donations with appreciation.



The Sanctuary

The Sanctuary was filled with the air of anticipation as visitors began to arrive.

The College was represented by AFC Tutors, approved mediums, guest speakers and experienced presenters Alan Stuttle NDDRCA, Alv Hirst, Chris Drew, Minister Colin Bates, Minister David Bruton, David Schlessner, Minister Irene McGilvray, Minister Jackie Wright, Janette Marshall, John Blackwood, Minister Judith Seaman, Lillian Steiner-Iten, Lynn Parker, Minister Matthew Smith, Maureen Murnan, Otto Haddad, Paul Jacobs, Penny Hayward, Rachel Casson, Sally Barnes, Stella Upton, Minister Steven Upton, Su Wood, Tim Smith, who also celebrated his birthday at the College, and Minister Val Williams, plus the Gordon Higginson Scholars Adam Berry, Daniel Robinson and Robert Cairnie.

The Presenters were supported by Chairpersons Minister Alan Rawnsley, Alv Hirst, David Schlessner, Minister David Bruton, Minister Jackie Wright, John Blackwood, Joy Clark, Julia Almond, Minister June English, Minister Lyn Bradley, Mark Bradley, Rachel Casson, Minister Steven Upton and the AFC General Manager Tanya Smith.



Tanya Smith

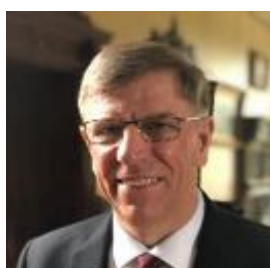


Healing was available each day in the Pioneer Centre. 'The Stansted Healers' included Angela Gotobed, Annette Garrod, Beryl Jay, Bill Fletcher, Chris Bennett, Dagmar Hoffman from Germany, Ed Bluett, Graham Clarke, Gwen Williams, Hazel Shaw, Helen Cooper, Jackie Wallace, Jackie and Keith Parsons, Joy Clark, Judi Hancock, Maxine Fenwick, June Shore, Mick Bond, Pat Canfield, Sonia Beck, Steve Morris, Sue Tabrett and Wendy Boulton.

Healers Pat Canfield & Steve Morris.



*Gordon Higginson
SNU President
1970-1993*



*Minister David Bruton
SNU President
2010 to present day*



*Minister Duncan Gascoyne
SNU President
2000-2010*

The initial Welcome in the Sanctuary on Saturday was followed by a Dedication of the 'Duncan Gascoyne Pioneer Centre' by current SNU President David Bruton. David succeeded Duncan in 2010. Duncan, who was President of the SNU for ten years, dedicated much time to securing the viability and advancement of the College. Duncan is well respected and appreciated for his contribution to AFC and Spiritualism.

Another dedication was made on Monday to renowned President of the Spiritualists' National Union and previous Principal of the Arthur Findlay College Gordon Higginson. Gordon to date has been the longest-standing SNU President, with 23 years from 1970 to 1993. SNU President David Bruton presented the Dedication of the 'Gordon Higginson Library' within the Arthur Findlay College.



Paul Gaunt Museum Curator

Visitors to the Britten Museum at AFC were greeted by the Museum Curator and lecturer Paul Gaunt, Editor of Pioneer Journal. Paul is always happy to assist and inform visitors and researchers. He verifies the facts for Tutors and students working on SNU education courses. Always willing to generously share his extensive knowledge of the history of Spiritualism, he has now been invited to lecture at Lily Dale, USA. He is pictured here with a model of the 'Hydesville House'.



Minister Val Williams

Masterclass Titles included the following carefully considered choices:

Animal Communication, Creating Communication, Deepening Attunement Techniques, Deepening the Evidence, Diversity of Perception, Experiencing True Clairvoyance, How a Spirit Artist Works, Importance and Awareness of Communication, In Search of the Diamond, Mastering Emotions within Mediumship, Paranormal Investigation, Photographic Mediumship, Portraits in Perspective, Prayer, Prayer for Today, Private Sitzings, Sitting in the Power Techniques, Soul Growth - The Source of Personal



Lillian Steiner-Iten

Power, Sound Healing Bath, Spiritual Healing in the 21st Century, Spiritualism's Forgotten Assets, Strengthening Psychic Senses, Strengthening Meditation, Symbolism in Mediumship, The Art and Science of Colour in Healing, The Aura as a Tool for Mediumship, The Healing Touch, The Heart of Spirit, The Hidden Magic of the Aura, The Importance of Colour, The Message of Spiritualism, The Power of Communication, The Voice of Spirit, Philosophy for the Modern Age, and Trance Healing, plus Working with Mediumship to find Missing People.



Minister Colin Bates

Tutorial Titles also included Animal Communication, Clairvoyance Evidence and Message, Defining and Challenging your Avenues of Mediumship, Demonstration of Mediumship, How to Blend with Energy and Stay in the Power, Moving the Power, Physical Energy within Mediumship - Past, Present and Future, Spirit Guides - Actual or Virtual?, The Art & Science of Colour in Healing, The Control in Trance Mediumship, The Evolving Medium, The Philosophy of the Spirit,



Paul Jacobs

Why Mediums Need to Learn to Pray, and in the Garden 'Branching Out' Philosophy to take us Further with Alv Hirst, plus an introduction to Pioneers for the Day Hannen Swaffer, with Tim Smith, and Gordon Higginson, with Lynn Parker.

Workshop Titles included Developing the Power of Philosophy, Drumming - The Healing Journey, Private Readings and How to Enjoy Doing them, and The Soul, plus The Spirit Intelligence.

Demonstrations: Mediumship, Mediumship and Psychic Spirit Art, Sound Healing, and Trance, plus Trance Healing.



Minister Jackie Wright

Saturday Evening Special Event
'Sound Healing', with Otto Haddad.

Debate Titles included 'Search for the True Message of Spiritualism', with SNU President Minister David Bruton, Minister Jackie Wright and John Blackwood OSNU, and 'Can the NHS Survive without Spiritual Healing?', with SNU President Minister David Bruton, Minister Steven Upton and Tim Smith.



*Sally Barnes with
John Blackwood OSNU*



Minister Matthew Smith

Lecture Titles: ‘Investigating the Haunted’, with Stella Upton, ‘Photographic Mediumship (Spirit Photography)’, with Minister Martin Colclough, and ‘Shamanic Soul and the Shamanic Cosmology’, with Maureen Murnan.

Lecture/Tutorial: ‘The Relativity of Time within Mediumship’, with Janette Marshall.



Janette Marshall



Minister Steven Upton



*Booking Desk for Private Sessions run by
Sue Crook, Caroline Spink and Simon Parr*

‘Runner’ Co-Ordinator Russell Fitzpatrick & Christa Korzenietz & Jeannie Pickles



Minister Irene MacGilvray

The Private Sitzings Booking Desk and Reception staff were kept constantly busy as visitors booked personal one-to-one sessions and excitedly booked places on future courses at the College. The ‘Loyalty Scheme’ discounts also saw previous students eagerly rebooking,



Alan Stuttle NDDRCA



Alv Hirst, Julia Almond & Alan Rawnsley

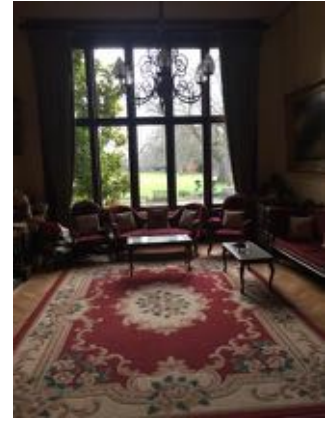


Chris Drew

The air of generosity of spirit was apparent as people browsed the College corridors and bustled enthusiastically into rooms. ‘Team Spirit’ prevailed amongst everyone working together to ensure the smooth running of yet another successful Open Week. During work or well-served breaks, it was possible to capture photographs of some of the many people involved.



We have respectfully regarded the privacy of visitors and not included photographs of them in this article. Their interest, joy and, for some, comfort was expressed, viewed and felt as they explored the College.



As one of the many visitors stated, “Stansted Hall is a truly unique and beautiful building with exceptionally talented Tutors and a worldwide reputation for quality education.”

A visit to the College would not be complete without a moment spent in the well-kept gardens. The wealth of trees and plants include the spectacular Tulip Tree.

AFC with a view to the Garden

Reflections of Moments at AFC Open Week



*Penny Hayward
& Rachel Casson*



*Gordon Higginson
Scholars
Daniel, Robert & Adam*



*Margaret Falconer
& Carmel Cranston*



Christa Korzenietz



Joy Clark



*Lyn Bradley &
Josie Anderson*



*Maureen Murnan
& Lynn Parker*

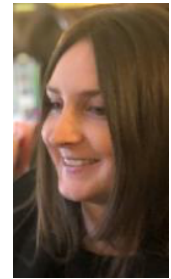


*Minister June English
& Jean Smart*



Helen

Behind the Scenes at Open Week. Before the event takes place, extensive planning and preparation are necessary to coordinate a successful event. AFC Principal Minister David Bruton and Tanya Smith, the Manager of the Arthur Findlay College, lead a great team working to support the College, Tutors and students, not only on Open Week but all year round. Bar staff, Dining-room Staff, Nurturing the Garden – Will & Tom, Housekeeping – Chefs Danny and Stuart, Kitchen and Office staff, the Reception, AFC College Shop, the Maintenance Team – Vinnie, Mick, Ian and Paul, Night Managers – Alan and Mike, and so many more staff and volunteers who dedicate their time free of charge, are much appreciated.



Cassie



*Volunteers Car Parking
Maurice Smedhurst & Carl McLelland*



Reception Natalie, Niki and Alison



*Volunteers AFC Entrance & Car Parking
Mark Bradley & George Falconer*



AFC Shop Nicki



Main Office Kelly, Christine, Sandra & Colette



George Falconer on the steps of AFC



Garden Manager Will



Bar Food Eddie Hill & Tina Elven



Housekeeping Jacqui & Dave



AFC Shop Karen



Assistant Manager Viv Simpson stepping in to offer Dominika a well-earned break.

The AFC College Shop is open most days during the year. Each day of Open Week the shop was filled with people purchasing art, books, including publications by Arthur Findlay himself, candles, cards, crystals, educational and music CDs, jewelry, magazines, singing bowls and many other welcomed articles of interest, for themselves and as gifts for others. A wide variety of secondhand books was also available to purchase in the Gallery.



James Arthur Findlay

Arthur Findlay's book titles include 'The Unfolding Universe', 'The Way of Life', 'Where Two Worlds Meet', 'On the Edge of the Etheric', 'The Rock of Truth', 'The Torch of Knowledge', and more.



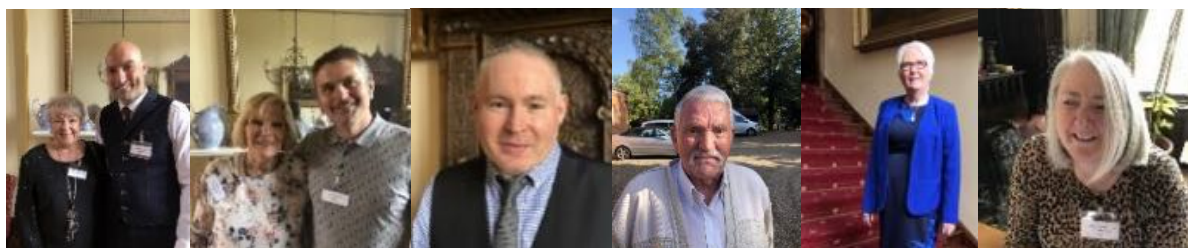
David and Tanya stood at the door and on the steps of AFC to greet old and new arrivals. Newcomers to Stansted Hall were interested to learn that the public are welcomed to attend Sunday and Wednesday Services in the Sanctuary, to book a day or week in the Museum, to attend Healing in the Pioneer Centre on Tuesdays or to begin a spiritual journey with FOSH, 'The Friends of Stansted Hall', at their Open Circle on Thursday evenings or at their Saturday workshop events. The Open Week Sunday evening Divine Service saw visitors happily soon return.



David Bruton & Tanya Smith

'2019 Open Week' at AFC was quite a family affair, with husband and wife Barry and Judith Seaman, Margaret and George Falconer, plus their daughter Caroline Spinks, Stella and Steven Upton, Mark and Lyn Bradley, Vinnie and Alison Gillam, Kathy and Smudge Smedhurst, plus others, including sisters Jodie and Toni from the dining-room and their mother Debbie. It has been quite usual over the years for AFC to attract family members, parents, children, siblings and spouses to become staff and Tutors. It all contributes to a close-knit team of people who are there to support one other and the many thousands of visitors who annually frequent AFC.

Another valuable team member, AFC Organist Ron Holding, is still remembered and missed.



Maureen with Adam Christa with Simon Robert Cairnie Bill Fletcher Margaret Falconer Caroline Spinks

Stansted Hall for many is that 'home away from home' with a sense of spiritual family. It was wonderful to see so many people enjoying the freedom to visit the Findlay family rooms, also used as classrooms during working sessions. They retain a homely, yet majestic feel.

Whilst walking in the corridors it almost appears that voices of Tutors and personalities past still resonate in the fabric of the building. Albert Best, Coral Polge, Heather and Eric Hatton, Glynn Edwards, Jean Bassett, Jill Harland, Maurice Barbanell, Muriel Tennant and Vi Kipling are but some of the many who dedicated their time to furthering the knowledge base of AFC. Perhaps we still benefit from their words woven within the voices of the Tutors of today.



The Arthur Findlay College of Stansted Hall



Sundown in the Arthur Findlay College Gardens

AFC has over 50 of its own Approved Tutors, plus experienced guest Tutors and speakers focused to sharing their wide range of skills and expertise. Open Week allows Tutors to come together to work diligently and set goals for the future, yet also enjoy each other's company, creating a wonderful atmosphere going forward. Not all Tutors are able to attend Open Week, yet all have contributed. Services take place most Wednesdays and Sundays, Healing Tuesdays, FOSH Open Circle Thursdays. If you are unable to visit AFC at Stansted Hall, education is also available through www.snu.org.uk and through SNU International www.snui.org.uk.



Judith Seaman



Stella Upton



Su Wood



Martin Colclough



Tim Smith



Alan Stuttle NDDRCA
Photographs taken from the AFC Website

To learn more about the events and people who have influenced the face of Spiritualism you may wish to spend a study day, days or a residential week in the Museum with Paul Gaunt. Please see page 86 for further details. It is a valuable and enlightening experience.



Museum R J Lees Corner

It is only possible by prior appointment when Paul is present at the College.

You will have access to articles, journals and artefacts from over 100 years ago, starting from the 1860s.

There are many interesting exhibits, including Pioneer James Morse's 'Magic Lantern' Slide Projector and Slides.



Gallery Stairs to Museum



Paul Gaunt shown at a Lecture with James Morse's 'Magic Lantern'

'Open Week 2020' is currently scheduled for **2nd to 5th May next year**. Minister David Bruton, AFC General Manager Tanya Smith, her staff and the Committees work hard to ensure that the College continues to offer the highest standard of tuition.



James Morse's 'Magic Lantern'

You are Welcome to Attend Open Week 2nd to 5th May 2020.



Visitors also had an opportunity to book the Pre-Christmas **1920s-style Christmas Week 2019**, another special Annual Event with Course Organiser AFC General Manager Tanya Smith. As a residential week the College invites you to come alone, joining others, or to bring your partner, to just relax or to experience a week of focused learning plus festive cheer in a relaxed atmosphere. Tanya, with her love of the Arthur Findlay College and its history, enjoys bringing her team of Tutors together to combine some of her favourite topics from courses throughout the year.



Enjoy the warmth of the crackling open fires if you wish. Tanya's aim is to create a pre-Christmas indulgent relaxing retreat filled with the seasonal magic that would have been felt by the Findlay family at Stansted Hall at Christmas.

The Arthur Findlay Legacy of Knowledge and Inspiration for Mankind

James Arthur and Mrs. Annie Gertrude Findlay left their home to the SNU in 1964 to further education for Spiritualists and people from all walks of life to study and research Spiritualism and psychic sciences. It is not difficult to imagine them standing on the lawn welcoming travellers to their home.

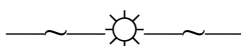
AFC includes the Arts, Sciences, Philosophy and Education.

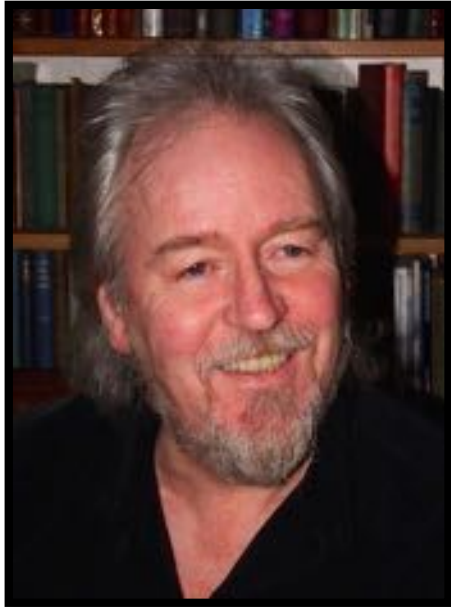
Open Week stands as a tribute to this family, who appeared earnest and passionate, caring deeply for their fellow men and the future of humanity. The resonance of many Tutors and visitors of the past, present and perhaps future contribute to the atmosphere and intellectual interface of the College. They are remembered in our minds with gratitude and appreciation, particularly on Open Week, as everyone gathers together.



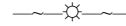
Mr & Mrs Findlay

The current President and AFC Principal Minister David Bruton and the AFC General Manager Tanya Smith, with their team and fellow colleagues, focus to uphold and perpetuate the continuance and excellence of the AFC Experience.





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

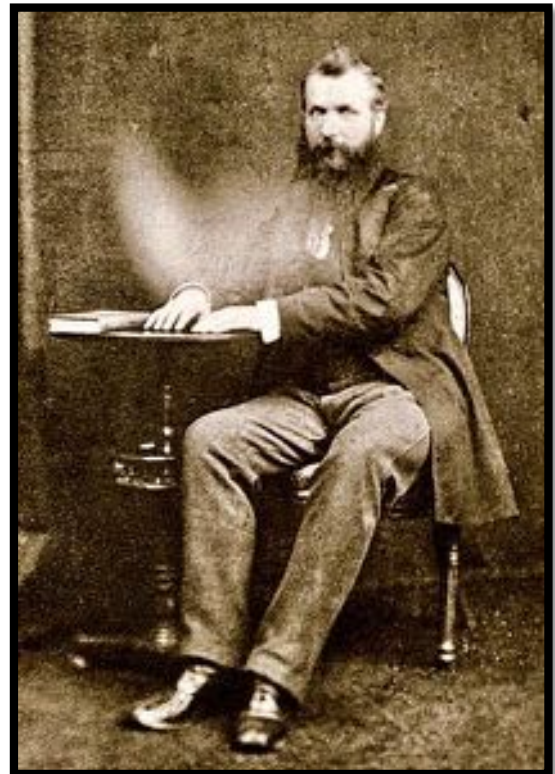
Studying for an SNU Course, a degree, writing a paper or furthering your general knowledge of Spiritualism and our history, etc.?

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



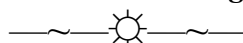
Meals and accommodation depending on availability

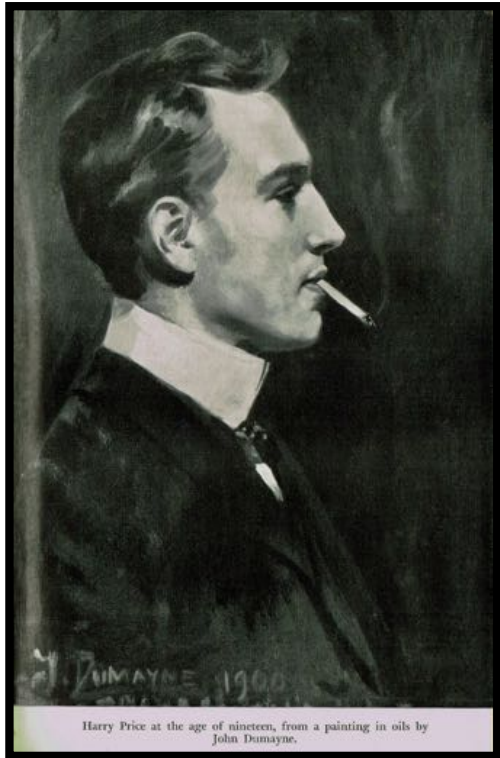
Lunch £10, Dinner £12.50

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

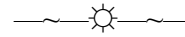
Alternatively, accommodation is available in the village; a list is available on request.





HARRY PRICE

1881 - 1948



Harry Price was a psychical researcher; it would be fair to say, generally speaking, that he was—not popular in the Spiritualist Movement—a debunker and an exposé of fraudulent mediums; some would consider Price the British equivalent of Harry Houdini. This would be an unfair assumption: Price did in fact endorse some valuable Spiritualistic and psychic phenomena during his researches, unlike Houdini. See *Pioneer*, Vol. 5, No. 2: “Did Harry Houdini ever believe in Spiritualism?”

An example of this is published below in Jean Burton’s “Heyday of a Wizard: Daniel Home the Medium”, published in 1948, for which Harry Price, just prior to his death, wrote the foreword:

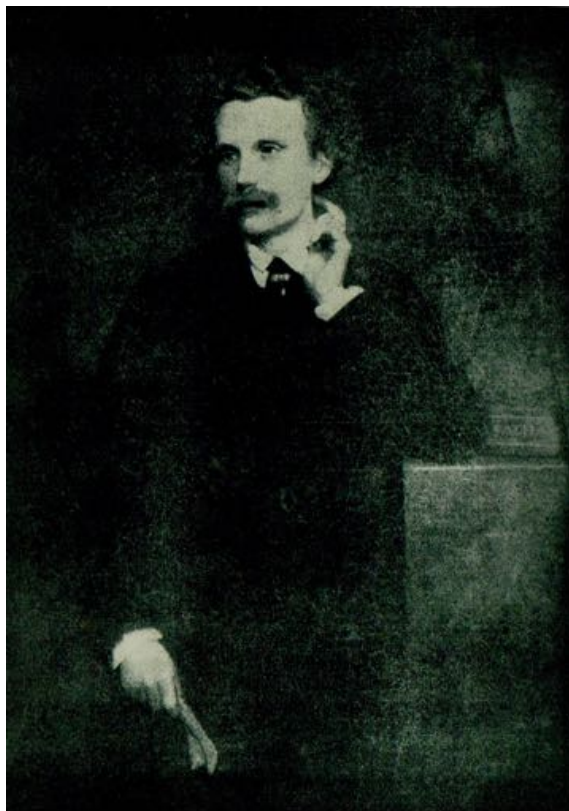
It was with great pleasure that I accepted the invitation to introduce this latest and most colourful story of Daniel Dunglas Home’s life and achievements. For the layman it is the best biography extant, and Miss Jean Burton is to be congratulated upon writing a racy, impartial, accurate, and most readable record of a great personality and a great physical medium.

I have always regretted that I was born many years too late for me to test the alleged—and much debated—phenomena of Home. But even in my early youth I was attracted to the man and his miracles and began collecting all the books, articles, and letters I could find concerning this strange psychic. Always I asked myself, “Was he genuine?”

Was he genuine? There is a vast literature dealing with Home, and in my own library I have scores of items describing the man and his phenomena, his life, his queer personality, his egotism—and his gentleness. But—and this is significant—I possess not one word about any valid ‘exposure’ of his methods or that he was ever caught cheating at his séances. This does not, of course, preclude the possibility that Home did ‘help out’ occasionally. But he was never exposed.

The very fact that such an extensive literature concerning Home is available is, I think, *prima facie* evidence of the man’s genuineness. Had Home been merely a charlatan, interest in his person and performances would have petered out long since. In my collection of such things I have literally hundreds of books and pamphlets exposing mediums and explaining their tricks—tricks which, to the uninitiated, appear far more startling and impressive than anything Home ever did. But the fact that they were tricks, and that their exponents were tricksters, meant that the ‘mediums’ involved lasted a very short time only, and quickly faded from public memory. How many of the lay public have ever even heard of such physical mediums as William Eglinton, ‘Dr’ Francis Ward Monck, Charles H. Foster, F. F. Craddock, and a score of other charlatans? These men were more or less contemporaries of Home; all were exposed and their tricks duplicated. It is noteworthy that Home’s most striking phenomena have never been duplicated, under the same conditions, by normal means.

I have said that Home was never exposed. But there have been stories of exposures, all of them untrue and unsubstantiated. The most persistent of these is a yarn about a séance held at the Tuileries during the Second Empire, in the spring of 1857.¹ Napoleon III and the Empress Eugénie were present. It was stated—some time afterwards—that at one of these Tuileries séances, Home was detected removing one of his feet from its shoe and touching with it the august person of the Emperor—the implication being that the medium had prehensile toes.²



For nearly ninety years this story has gone the rounds—with variations and embellishments. Several different dates are mentioned and many different places have been given as the scene of the dénouement—but usually it is the Tuileries. Details are conspicuous by their absence, and no evidence for the exposure worthy of the name has ever been published. And not a word about the alleged incident is printed in Princess Metternich's *Souvenirs*,³ in which she gives such a graphic word picture of her adventures with Home. If there had been a word of truth in the story at least she, of all persons, would have recorded it. Though she accepted the phenomena, she was sceptical at heart, and would not have suppressed any evidence for fraud. She was an intimate friend of the Empress and would have heard all about any 'exposure' at Court. But she is silent.

In 1934 it came to the knowledge of Dr Eugene Osty, Director of the Institut Métapsychique, Paris, that M. Marcel Le Roy Dupré, a distinguished Parisian who had been a friend of the Empress Eugénie, had approached this lady on the very question which we are discussing. So Dr Osty wrote to M. Dupré, asking him to put in writing the details of the Empress's answer as to the truth or otherwise of the statement that on one occasion Home cheated.

In a letter dated November 26, 1934, M. Dupré gives Dr Osty the result of his interview with the Empress, whom he saw at Cap Martin:

I no longer remember whether, without a direct question, I led the interview around to the subject, or whether the Empress mentioned it spontaneously, nor whether the gist of the matter, which I have retained, was enlarged upon. It is more than fifteen years since that day! But I remember that *she affirmed the falsity of the widespread rumour* that Home, in a séance at the Tuileries, succeeded in putting his foot, first drawn from his shoe, under the table into the Emperor's hand according to

¹ Wikipedia: The Tuileries Palace (French: *Palais des Tuileries*, IPA: [palɛ de tɥilɛʁi]) was a royal and imperial palace in Paris which stood on the right bank of the River Seine. It was the usual Parisian residence of most French monarchs, from Henry IV to Napoleon III, until it was burned by the Paris Commune in 1871.

² Pioneer: Prehensile feet are the lower limbs which possess prehensility, the ability to grasp objects like a hand, commonly observed in monkeys, who similarly have prehensile tails.

³ Pauline, Princess Metternich, *Souvenirs d'enfance et de jeunesse*, 1845-1863 (Paris); Eng. trans.: *The Days that are No More* (London, 1921).

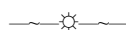
some, on his knee according to others. The Empress seemed even a little shocked that such an audacious and gross lack of respect for a reigning Sovereign could be supposed possible; and, moreover, for so many unlikely reasons.

I was led to believe, further, that this invention was not immediately contemporaneous with the séance. If it were true it would have spread rapidly. Now, my father told me that considerably later, at the request of my mother, who was interested in these phenomena, then hardly known and scarcely examined, he went to look for Home in Paris in order to bring him to see her. He did not succeed, as Home was, I think, just leaving France. But an anecdote about any subterfuge would naturally have prevented my father from taking this step. A minimum presumption!

[Signed] MARCEL LE ROY DUPRÉ ⁴

So now we have first-hand evidence from the Empress Eugénie herself that Home was not caught cheating at any Tuileries séance. As Miss Burton points out, there were many people in Paris willing—even anxious—to slander the great Daniel in an effort to drive him from Court and capital.

At no period was Home without active enemies.



There are indeed a few stories surrounding Home's (pronounced Hume) alleged imposture during this period; an example is published in "The First Psychic", by Peter Lamont, 2005, who tells the story of a séance in Biarritz which came under the watchful eye of Dr. Barthez, who it is said become concerned that the Empress was under Home's influence. The physician *was confident that Daniel was 'a performer of tricks', but he did not know how the tricks were done.*

The doctor was persistent in his quest to show that Home was a fraud:

As for the nature of the subterfuge, Barthez explained: The matter is simple enough. Mr Home has thin slippers, easily drawn on and off; he has also, I fancy, cuts in his socks, which leave his toes free. At the proper moment he throws off a slipper, and with his toes tugs at a dress here and there, rings a handbell, gives a rap on this side or that, and the thing once done quickly slips his foot back into its slipper again. This', Barthez went on, was not mere speculation, but 'was seen by M. Morio, who drew up a full signed and written statement, with all the details necessary to establish the genuineness of his discovery'. Alas, this first statement by a witness telling us how Daniel accomplished his feats never survived, ...⁵

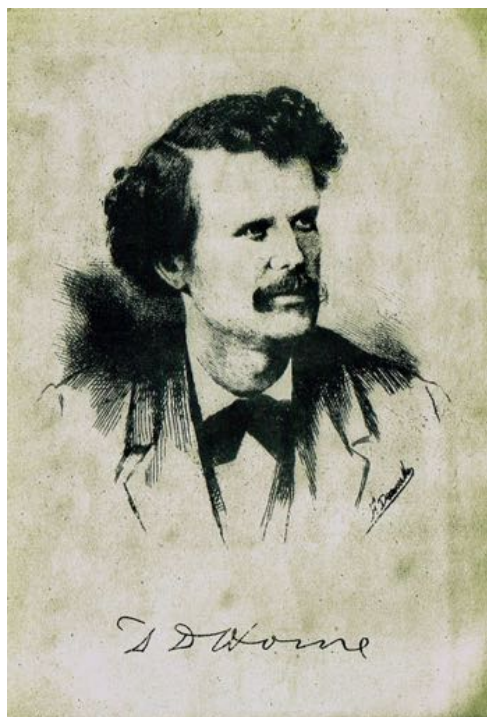
The story is told in Chapter 6, "Diagnosis in Biarritz", but the attempt held little substance to show conclusive evidence that Home was indeed a trickster. During the above period Home was still recovering from the suspension of his mediumship; on the evening of February 10th 1856, as Home himself records, "the spirits told me that my power would leave me for a year." He was also in poor health. Home had many who would like to see him exposed and it appears that all the allegations were of a similar nature concerning his feet.



⁴ For the full text of this letter, see Osty's "D, D, Home. New Light on the 'Exposure at the Tuileries' ", *Journal of the American S.P.R.* (New York), March and April 1936.

⁵ Pages 91/92.

To close on the allegations against Daniel Home, the account published below is taken from “The Newer Spiritualism”, by Frank Podmore, published in 1910, pages 45/46:



Robert Browning was convinced that Home was an impostor, and gave characteristic expression to his conviction. But there is no direct evidence that he ever proved that Home cheated, though he formed a decided opinion, after witnessing a single performance, “that the whole display of hands, spirit utterances, &c., was a cheat and imposture.”⁶

The only direct evidence of imposture which I have come across is in a letter from Mr. Merrifield, who wrote in August, 1855, an account, from which the following extract is taken, of a sitting held with Home the previous month. New moon occurred on July 14, 1855, and, as the moon had already set, the date of the sitting would probably be not later than the 18th, a time when the last faint traces of daylight would still be lingering in the sky even at eleven p.m. There had been a sitting earlier in the evening, at which the usual phenomena—movements of table, playing of accordion, and plucking of dresses—had occurred:

“ . . . Just as we were on the point of taking our leave, the medium professed his willingness to give us another sitting. Accordingly, we took our places at the side of the table, the medium occupying the extreme right, and a constant associate of his sitting opposite to him. I sat nearly half-way between them, and therefore facing the windows. The table was circular, and the semicircle nearest the window was unoccupied. The lights were removed, and very soon the operations began. It was about eleven o’clock; the moon had set, but the night was starlight, and we could well see the outline of the windows and distinguish, though not with accuracy of outline, the form of any large object intervening before them. The medium sat as low as possible in his low seat.

His hands and arms were under the table. He talked freely, encouraging conversation, and seeming uneasy when it flagged. After a few preliminary raps somebody exclaimed that the ‘spirit hand’ had appeared, and the next moment an object, resembling a child’s hand with a long, wide sleeve attached to it, appeared before the light. This occurred several times. The object appeared mainly at one or other of two separate distances from the medium.

One of these distances was just that of his foot, the other that of his outstretched hand; and when the object receded or approached, I noticed that the medium’s body or shoulder sank or rose in his chair accordingly. This was pretty conclusive to myself and the friend who accompanied me; but afterwards, upon the invitation of one of the dupes present, the ‘spirit hand’ rose so high that we saw the whole connection between the medium’s shoulder and arm, and the ‘spirit hand’ dressed out on the end of his own.”⁷

⁶ See letter from Robert Browning, published in *The Times* of November 28, 1902.

This is an error by Podmore, as Robert Browning died in 1889; the letter appears to have been written by his son, also called Robert. It appears that after the séance Browning wrote an angry letter to *The Times*, in which he said that the whole display of hands, spirit utterances, etc. was a cheat and imposture [Wikipedia].

⁷ Journal, S.P.R., May 1903, pp. 77,78.

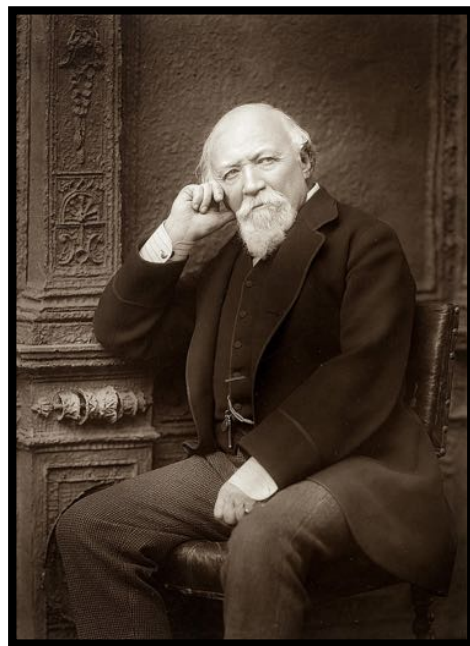
No doubt Mr. Merrifield saw what really took place. But his account in itself carries no more weight than that of the rest of the spectators, who “saw” spirit hands. It is valuable, however, as showing that Home did not succeed in hoodwinking all his sitters.



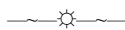
Incidentally, Robert Browning was an English poet and playwright who believed Spiritualism to be a fraud and focused on Daniel Home. However, maybe one motive was that his wife Elizabeth was convinced Home was genuine, which proved to be a constant source of argument with her husband.

Browning wrote a long poem, “Mr. Sludge The Medium”, which is a fierce attack on Spiritualism. The setting of the poem is Boston and a Yankee medium called Sludge, who confesses his duplicity. Browning is almost certainly referring to Daniel Home as the medium, Mr. Sludge.

It is published in a collection of works by Robert Browning, “Dramatis Personae”, in 1864 and is available on the internet; it begins:



Now, don't, sir! Don't expose me!
Just this once! This was the first and only time, I'll swear,—
Look at me,—see, I kneel,—the only time,
I swear, I ever cheated,—yes, by the soul
Of Her who hears—(your sainted mother, sir!)
All, except this last accident, was truth—
This little kind of slip!—and even this,
It was your own wine, sir, the good champagne,
(I took it for Catawba, you 're so kind)
Which put the folly in my head!



Harry Price was involved with one of the finest demonstrations of spirit communication on record with the medium Eileen Garrett, who was not a Spiritualist in the normal sense; she maintained during her lifetime her firm belief that her spirit guides/controls (Uvani, Abdul Latif, Tahotah and Ramah) were different aspects of her deeper self. She was not convinced that her mediumship stemmed from separate, discarnate entities.⁸

Below briefly outlines the story:

EARLY IN THE MORNING OF SUNDAY, 5, 1930, A CUMBERSOME AND BEAUTIFUL GIANT OF THE SKIES, THE R101 AIRSHIP, CRASHED ON A HILL NEAR BEAUVAIS, FRANCE. FORTY-SIX OF THOSE ON BOARD WERE INCINERATED IN THE WORST TRAGEDY OF ITS KIND IN BRITISH AIR HISTORY. TWO DAYS LATER, THE “DEAD” CAPTAIN OF THAT AIRSHIP COMMUNICATED ONE OF THE MOST DETAILED AND IMPRESSIVE MESSAGES EVER TO BE RECEIVED FROM THE BEYOND.

He gave a mass of technical details regarding the cause of the crash which at least two experts admitted could only have come from him. It is one of the most remarkable and dramatic examples we have of a person supposedly dead conveying information that could not have been in the mind of any living person.

The original arranged séance with Price was for something entirely different:



Captain Flight-Lieut.
H. C. Irwin

They hoped for Doyle

It all began when Sir Arthur Conan Doyle, who had recently died, was “invited” to a seance. This famous Spiritualist, who had attended so many seances during his earthly life, was still expected to make the headlines by attending them in spirit form.

Ian Coster, who had been commissioned to get articles for “Nash’s Magazine,” conceived the idea of getting in touch with Doyle.

On October 2, 1930, he called on Harry Price and outlined his idea. Price agreed to help in the attempt to contact the famous author. While Coster was with him he telephoned that great medium, Eileen Garrett, simply asking her to give the journalist a sitting. Doyle’s name was not mentioned. An appointment was made for October 7 at 3 p.m., three months after Doyle’s death.

Thus at the appointed time, four people, Price, Coster, the medium and Eileen Beenham,⁹ Price’s secretary, met. Eileen Garrett was soon entranced.

Uvani, her guide, gave a message to Price from a German doctor and one to Coster from an elderly woman whose described appearance reminded him a little of his maternal grandmother. There was nothing at this stage to indicate the drama that was to come.

⁸ It can be noted in her 1943 book, “Awareness” (quoted from the 2007 reprint), page 133: “I cannot explain or definitely understand them. I have never been able wholly to accept them as the spiritual dwellers on the threshold, which they seem to believe they are. I rather leaned away from accepting them as such, a fact which is known to them and troubles them not at all... My own lack of a true belief in the identity of these controls troubles me, but I have maintained an impartial, but respectful, attitude toward them.”

⁹ The reference to Harry Price’s secretary, Eileen Beenham, appears to be a slip of the pen and should read Ethel Beenham.

The quotes are taken from the account published in Pioneer, Vol. 3, No. 1, February 1916:

“Eileen Garrett – Medium solves air disaster mystery”.

Further to the above article published in Pioneer I found more information in Price’s 1942 book, “Search For Truth - My Life for Psychical Research”, pages 158-160:



During this brilliant séance, two observations by ‘Irwin’¹⁰ were truly remarkable. He said: ‘We almost scraped the roofs at Achy.’ Now, no one knew where Achy was and the place was never heard of in connection with the disaster until the name emerged at the séance. It is a tiny village near Beauvais, and I searched high and low in several guide-books and tourist maps, without finding the place. However, it *was* found by the Cardington people on the largescale French ordnance map, and the probability that the airship ‘scraped the roofs at Achy’ was

emphasized at the public inquiry when two French air officials testified that at Poix (14 miles north of Achy) the airship was seen to be only 300 feet from the ground.

The other remarkable statement made by ‘Irwin’ was that ‘this exorbitant scheme of carbon and hydrogen is entirely and absolutely wrong.’ Now it happened that, known to only a very few officials at Cardington, experiments were in progress for testing a new fuel composed of coal gas (hydrogen), and carbon (oil fuel from the ship). These experiments had never been made public; in fact, they had hardly begun when the R101 crashed. How were these highly-technical and secret tests known to the entity that ‘communicated’ at this séance?

There were many other statements, later proved to be facts, connected with the ill-starred airship. Where did this information come from? As Mrs. Garrett did not know one end of an airship from the other, and the sitters, too, possessed no technical knowledge of such things, it is quite certain that the facts about the R 101 emanated from an external source. There is no evidence that it was the discarnate Irwin speaking, But it *is* possible that the information came from the dead Irwin, telepathically, and was ‘picked up’ by the entranced medium. This hypothesis may be the *vera causa* of all genuine trance communications. There is a well-known theory that some portion of the mind of a deceased person may linger on for an indefinite period. If that person was in dire distress at the time of passing, it is conceivable that the ‘persisting remnant’ of his mind or ego might register itself on, or combine with, the mind of some living person sensitive enough to receive it.¹¹

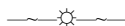


Eileen Garrett

¹⁰ Flight-Lieut. H. C. Irwin, captain of the ill-fated R101, who controlled Eileen Garrett during the séance.

¹¹ My official report of this séance, from which the above few details have been extracted, can be read in full in the Am. S.P.R. Journal, July 1931.

At this same séance the alleged spirit of Conan Doyle ‘conversed’ with me for an hour. The ‘Doyle’ entity and I discussed our old quarrels, and I must admit that the verbal mannerisms of the entity, the choice of expressions, and the style and diction, were reminiscent of the living Doyle. I reminded the entity that a few years previously I had been asked to lecture in Scandinavia in his stead because the ‘spirits’ had warned him not to go. But just before Doyle died, he did go to Denmark on a lecture tour, and I asked the entity whether this was the indirect cause of his death. ‘Doyle’ said: ‘I felt my better self warning me not to go to Denmark . . . all my audiences were not sympathetic . . . I think I overdid it in my last tour.’ ‘Doyle’ said a great deal more: all interesting, but not conclusive that the spirit of the great writer was speaking.



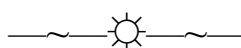
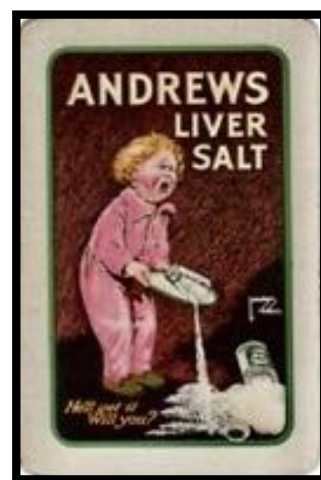
Price relates a rather fascinating story with Miss Stella C—Stella Cranshaw:



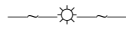
In the previous chapter I related some of the convincing physical phenomena witnessed through Miss Stella C. Stella was a brilliant physical medium, but on one occasion she startled us by describing, when in trance, the details of an advertisement that was to appear on the front page of the *Daily Mail* thirty-seven days later. The séance was held on April 12, 1923, and she ‘saw,’ as in a vision, an advertisement for Andrews Liver Salt on the front page of the *Daily Mail* for May 19, 1923. She described it in detail, and full particulars were recorded, as usual, in the séance record, which was signed by everyone present.

I had forgotten all about the advertisement, but upon looking at the *Daily Mail* for May 19, 1923, I saw Stella’s visualised advertisement of Andrews Salt, exactly as described at the séance.

The reader will at once imagine—as we did—that Stella had, in some way, subconsciously received information concerning this advertisement, and had revealed the information in trance. But during our exhaustive inquiries into the matter it was revealed that an advertisement for Andrews had been received by the *Daily Mail* for publication on May 19. The prominent feature of this advertisement was the picture of a large statue of Abraham Lincoln on a plinth. Three weeks before this was due for publication (i.e. a fortnight after the séance) the Newcastle-upon-Tyne firm which owned the Andrews Liver Salt suddenly informed the *Daily Mail* that another picture (the one Stella described) of a crying boy spilling a tin of Andrews Salts was to be substituted for the ‘Abraham Lincoln’ copy. This latter picture was not decided upon, said the *Daily Mail*, until several days after our séance. How did a young girl, permanently living in the South of England, anticipate the changed policy and the changed picture of a firm in the North of England? There was no suggestion that the ‘crying boy’ picture should be used until a fortnight after Stella’s vision. How did Stella know that a Newcastle-on-Tyne firm would advertise in the *Daily Mail* on May 19? The Advertising Manager of this paper wrote me that his department was deeply impressed by Stella’s spontaneous ‘prediction.’



EMMA HARDINGE BRITTEN & JAMES JOHNSON MORSE



During the ‘Traditional Victorian Christmas Week’ held at the Arthur Findlay College from December 10th to 17th 2016, Emma and Morse *return to spend an evening at Stansted Hall!* General Manager Tanya Smith and Museum Curator Paul Gaunt took the part of these two founder members of the Spiritualists’ National Union. This was followed by a Victorian slide show – see Pioneer, Vol. 3, No. 6, December 2016.

Emma and Morse revisited Stansted Hall at the July 4th Pre-Congress Event for the lead up to the World Congress on July 5th and 6th 2018. For the final time Emma and Morse told their story live on SNUi on Monday May 20th 2019 and on this occasion the role of Emma was narrated by Daniela Gervasoni CSNU. During the three occasions I played Morse I have been repeatedly asked for the script. This is now published below, together with some of the Powerpoint images used during the narration:



I Am Emma Hardinge Britten:

I was born on May 2nd 1823; my parents were Ebenezer and Ann Sophia Floyd.

When I was 11 my father died and I had to support my family; I did this by teaching music in a school.



EMMA FLOYD

In my late teens I went to Paris for a period of musical training and a year later I began my life as a concert musician and vocalist; my talent was looked upon as remarkable!

Unfortunately, while in Paris I lost my voice and had to begin another career as a pianist and composer.

Then I found work as an actress with the Haymarket and the Adelphi companies for seven years; I also worked as an organist, choir leader and composer, and writer for a musical publication.

For my musical compositions I called myself Ernest Reinhold; music lasted prominently throughout my life.

But I had another life when I was around 12 years old...

I served as an entranced clairvoyant and a mesmeric subject for an English occult society called “The Orphic Circle”.

I cannot tell you anything about this secret occult society, except that I kept certain connections throughout my life.

I later returned to the stage in Paris, acting at the Imperial Theatre; there I was offered to go to the Broadway Theatre in New York. I was then 32 years old; I took my dear mother with me.

During my acting career and until I got married I was known as Mrs Hardinge. A year later I gave up my career as an actress.

I visited a Spiritualist medium – and fled in horror; it was so unchristian and blasphemous!



I was persuaded to visit another medium because I was told by the medium Ada Foye I would be a great medium – I received a communication from my brother Tom, who died 10 years earlier, aged 16.

When I got home my mother confirmed the details of the message from our Tom.

So my life would soon change to a Spiritualist medium. I was helped by Mrs Kellogg to awaken my spiritual powers of magnetism.

I was soon giving séances free for all who sought my services.

I held public seances as a test medium, gave music lessons in the rooms of the Society for the ‘Diffusion of Spiritual Knowledge’ and edited their periodical, ‘The Christian Spiritualist’.

I crossed the Atlantic Ocean from Liverpool to New York on board the steamship “Pacific” and it took 13 long days...

In July 1857 I had developed into a public trance-speaker; my public début was at Troy, New York – the spirits had promised me I would hear every word I spoke, and so I intended to convert many of them to the true Christian faith.

But instead of converting any of my audience to orthodoxy I converted myself entirely away from the mists of superstition invented by priestcraft; my assurance was my own personal responsibility both here and hereafter for all the good or evil I have ever done on earth.

I would become one of the most successful trance-lecturers in Spiritualism, and in the next eight years I travelled throughout the entire United States of America.

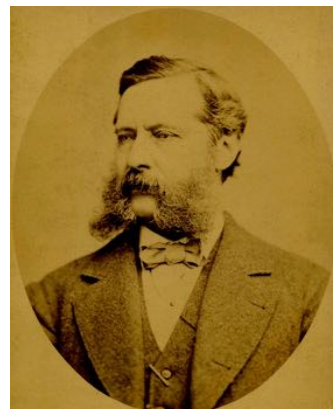
During this period numerous lectures were published and I contributed to the Spiritualist periodicals. I supported Abraham Lincoln, raising funds for nursing and medical care for the soldiers during the Civil War.

After the war I returned home to England and was in great demand and shuttled back and forth to America. I wrote my first historical work while in England, ‘Modern American Spiritualism’.

On October 11th 1870, while in America, I married Dr William Britten.

We returned to London, where I lectured extensively. I conducted consecutive Sunday Services in London; these were arranged and published by my good friend James Burns, editor of the "Medium & Daybreak".

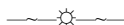
My concluding Sunday lecture on April 30th 1871 was my most famous. I gave four principles, which were evolved from Spiritualism:



I believe in God
I believe in the immortality of the human soul
I believe in right and wrong
I believe in the communion of spirits as ministering angels

I toured the North of England and continued the lectures in London. I sailed back to America in August 1871. I was presented by the English Spiritualists with a purse with 145 pounds to continue my work abroad.

At this time my good friend James J. Morse had started his work.



MORSE:

I was born on October 1st 1848; my parents, Thomas and Mary, were publicans at the Strand, London. I was the youngest and I had a brother Charles and a sister Louise.

I was not a strong child and not expected to live – my mother died of cholera when I was about five and father followed five years later.

My family was broken up; my elder brother was sent to Canada, my sister to Norfolk, and I was placed in a care home. It was a dreadful time in my life.

I ran away to family friends and was put under the care of a lovely lady and received only six months' schooling. I was now 10 years of age and sent out to work.



I was then sent off to sea as a sailor. In the spring of 1863 I had an accident; I was at work in the hold when suddenly a huge piece of timber hit the back of my skull – I was knocked senseless!

I was too ill for duty, so my captain discharged me and paid just over ten shillings; after my passage to London I had sixpence left.

My friends and uncle all accused me of deserting my ship and would have nothing to do with me – I was so ill I was confined to the infirmary for six months.

I recovered and found employment as a barman in a public house called the “Fox and Grapes” and later in the “Two Brewers”.

I was duped after eight months’ work; I lost my money and my clothes and was starving. I was almost an atheist during this dreadful period of complete loneliness.

At this time I became aware of a peculiar guiding influence about me; something appeared to intervene at the right time – I called it Providence.

I would later write in my autobiography:

The gentle dew descended, my soul was watered with a purer truth, and I arose to a consciousness of the existence of the soul, immortality, and God

I now know it was my mother’s influence and direction.

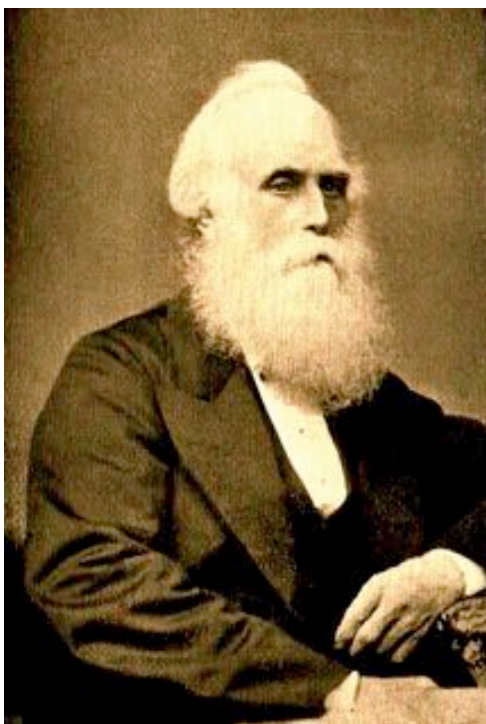
My attention was drawn towards Spiritualism in the autumn of 1868; I was now 20 years old.

A button came off, so I called at a haberdasher’s shop kept by Mrs Hopps, who was holding a conversation on Spiritualism. I remarked, “You are not such a fool as to believe in that stuff, are you?” – “Yes, I do,” she replied.

As the result of further conversation she lent me two books, “Experiences of the Davenport Brothers” by Robert Cooper and “Six Months’ Experience at Home of Spirit-Communion” by the Rev. John Page Hopps, the son of the shopkeeper.

Impressed with what I read – I wanted to see it – when I returned the books, Mrs Hopps gave me the address of a medium, Mr Cogman, in Whitechapel.

The following Sunday being my “Sunday out”, I found my way to Mr Cogman’s; I presented myself to him and in due course I found myself for the first time at a spiritual séance!



Mr Cogman was an elderly gentleman, of an age perhaps to be my grandfather at least. His flowing gray hair, piercing eyes and general appearance all contributed to strike the beholder with respect.

The chamber in which the séance was held was an ordinary room, on a level with the street; it joined with a back-parlour by means of folding doors, which were open.

A settee, sideboard, chairs and a long table comprised the furniture, and all seemed neat and tidy. The séance commenced. I expected that tables and chairs would be moved and that the raps would occur, and was totally unprepared for the following proceedings.

The mediums present were all of the psychical order, consequently we had no physical phenomena.

The first medium to “go off” was a gentleman now in the United States, Mr. Woolnough (Woolnuf), who was

entranced, as he said, by the spirit of Dr Young. However, I could not *see* it, in a double sense!

Afterwards a lady was influenced; she lectured for some time and peaked in a tremendous outburst of either noise or eloquence. The effect was to disgust my mind with the whole proceedings.

I had almost imagined that I had got into a ranters' meeting.

While these somewhat ungenerous thoughts were passing through my mind, I was conscious of a very peculiar experience. I must mention that at the time I was a disbeliever in mesmerism, so I was wondering whether these trance mediums, as I heard them called, were rogues or fools.

However, to return, my sensations were of a peculiar and unusual character. I felt as if a large hand had suddenly struck me a heavy blow with extended palm upon the top of the head.

I instantly turned round to see who had taken this liberty with my crown, the room being lighted with an ordinary paraffin lamp in full light.

Observing everyone in their seats and no one behind me, I was astonished.

My strange sensations continued until my brain felt as if split in two halves, and into the cavity a shovelful of burning sand seemed to be poured, which trickled through me from my split head right down to the tips of my fingers and to the tips of my toes.

These sensations were followed by an intense desire to give a tremendous shout.

The muscles of my throat, lungs and mouth all seemed intent upon giving out this uncontrollable shout. While this internal struggle was going on, I tried to rise up and shake the feeling off but, to my horror, I was a fixture.

My eyes had closed and were proof against my most powerful efforts to open them.

The internal desire to shout at last prevailed and a goodly "whoop" was the result.

I then seemed endowed with another personality, which for a period of three-quarters of an hour raised the most un-Sunday-like din that ever afflicted mortal ears.

I shouted, I rolled round the room, I swore and, as if to render my position more uncomfortable, I was perfectly conscious of all my actions!

The more I tried not to do these things, the more perfectly were they accomplished!

At the end of three-quarters of an hour the fit, or whatever it might be called, passed off and I sank exhausted upon a settee.

Upon regaining possession of myself, with the most profuse apologies, I tendered my excuses to the proprietor of the house, vowing that I could not help doing what I had done.

For I had in the course of the proceedings spoken to the old gentleman in a most abrupt manner and used the most offensive names.

Mr. Cogman, very good-natured, replied that it did not matter; he was not offended and implied that he was rather used to that kind of thing, and concluded by suggesting my coming again on the following Sunday evening – I was utterly at a loss to account for what took place.

The following morning, I went to work, considerably shaken by the events. While busy I suddenly felt a peculiar warm sensation on the left side of the back of my head, passing down my neck into my right arm downwards to my index finger; my body felt fixed.

I felt I should write something. As this suggestion entered my mind my index finger scrolled a tremendous “Yes” in the sand contained in the tub I was using; I felt I had red-hot wires passing down my arm.

I asked more questions and found the communicator to be my mother; I then took the possibility of spirit communication seriously. It was six or seven minutes before my arm recovered. I purchased an exercise book and pencil and got the same result at home, receiving a long, loving message from my parents telling me I would become a great medium.

Once all this cooled down by reason I attributed the whole thing to excited imagination. It kept cropping up in mental battles; as the time approached for the next séance it proved irresistible.

The same experience repeated itself at the séance; I seemed to be two persons instead of one. A parson delivered a lecture through me for 40 minutes; I was then taken over again by a complete blackguard. I continued for some weeks, always becoming influenced; was I being mesmerised?

I met a medium called Frank Herne at one of the séances. He gave me details of my family, including the names of my parents. I later put further tests to this medium; I now accepted spirit communication.

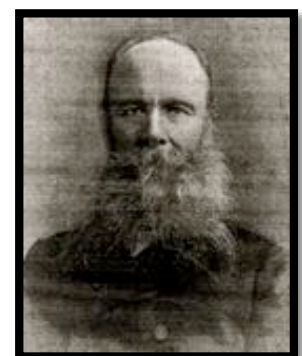
As I progressed in the Spiritualist movement I developed other forms of being in a controlled state, such as putting my hands in the fire and holding burning coal on the palm of my hand. This reached the Spiritualist press; I made many Spiritualist connections.

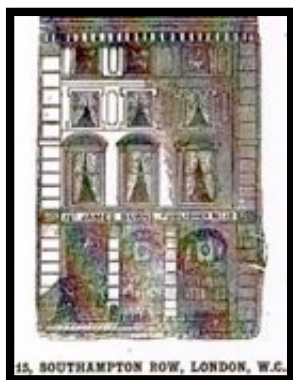
I had attended the medium Mrs Main’s for some time, where I met my wife, who had been told she would meet her future husband at the circle; it was a case of “love at first sight”.

It was in this circle that my lecturing control first announced his presence – “Tien-Sien-Tie”, a Chinese mandarin.

I met James Burns, who ran the Spiritual Institute, and he invited me to conduct séances every Friday. This was in October 1869 and they were reported in the “Medium & Daybreak” and in the Spiritualist and the general press; they were the first regular séances in London for trance mediumship and they continued until 1872.

It was during the Friday séances, as my mediumship developed, that my second control became known; he is called the “Actor” or the “Strolling Player” and he joined “Tien”.





I was also working at the Spiritual Institute, assisting in his publishing business, extending over three years.

I started giving regular trance addresses in London in April 1870 and my first in the provinces was in Northampton in September.

The spirit prophecy of my parents was fulfilled.

My position as a Spiritualist may be defined as beautifully described by EHB in her 1871 lecture, the “Creed of the Spirits”:

I believe in God
I believe in the immortality of the human soul
I believe in right and wrong
I believe in the communion of spirits as ministering angels

EMMA:

I continued my work in America. During one year I was privileged to do 300 lectures; on each occasion there were between 2,000 and 3,000 people in attendance.

During the 1870s I wrote, edited and published various works and in 1877 I began my Pacific Lecture tour, travelling overland to California.

In January 1878 I continued my tour to Australia, which continued for 15 months, then on to New Zealand, returning to America in January 1880, where I resumed my work.

MORSE:

I toured much of the United Kingdom in August 1872; I became listed as a professional speaker.

My friend James Burns had done so much to promote and organise Spiritualism in this country. I began my work calling for a National Organisation, which I strongly outlined at the annual Conference of Spiritualists held in Liverpool in August 1873.

In October 1874 I crossed the Atlantic to tour America – New York, Philadelphia, Massachusetts – returning home in October 1875; while in Boston I visited my dear friend Emma.

It was while I was in New York that I met Wella Anderson, a “spirit photographer in pencil”, who drew the wonderful image of my chief control, “Tien-Sien-Tie”, under the influence of the Italian sixteenth-century artist known as Raphael.

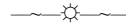
The National Organisation started with the “Lancashire District Committee”. It was the first



district association to be formed, at a Conference in Bury, August 1875, headed by my friend William Johnson.

Its aim was to promote Spiritualism in new districts, places of weak or non-existent Spiritualist activity, supply experienced speakers and distribute literature.

In 1881 we were aided by Emma upon returning home: the years of work resulted in the formation of the Spiritualists' National Federation in 1890, of which I was President on two occasions.



EMMA:

In 1881 my husband William and I returned home to England with the full intention of retiring. I was completely exhausted from so many years of extensive travel, lecturing and writing.

Spiritualism in England was not in a good position; my dear friend Morse, with other pioneers, had been working to establish a National Organisation.

Retirement was not an option.

In September 1881 I started another intensive tour, this time in the North of England, starting in Liverpool.

In 1884 my second historical work was published, "Nineteenth-Century Miracles".

In 1886 my dear mother, Ann Sophia, died; she had for so many years been my touring companion.

In 1887 I helped to compile the English Lyceum Manual.



I also gave my summary of statements at the Oldham Spiritual Temple that had been given to me over the years by the spirits that had evolved from Spiritualism – proven on the basis of previously established truths of spirit communication through Spiritualism:

I believe in the Fatherhood of God,

The Brotherhood of Man,

The Immortality of the Soul,

Personal Responsibility,

Compensation and Retribution hereafter for all the good or evil deeds done here,

And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

These were placed in the laying of the corner-stones of the Oldham Spiritual Temple.

I was co-founder of the “Two Worlds”, of which I was editor until 1892. It was through my editorship that I helped to arrange the “National Conference of British Spiritualists” on July 6th 1890, becoming the “Spiritualists' National Federation” the following year.

My husband, my sister Margaret, James Morse and myself, as well as other colleagues, were part of the first executive of the Federation. I was never President as some think; myself and my family all resigned at the following Conference to continue other work.

In 1894 my dear husband William died.



My work was now mainly over except for the odd lecture, as I was in poor health.

I died aged 76 years on October 2nd 1899 at home in Manchester.

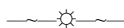
Two of my dearest friends, John Lamont and James Morse, took part in my funeral service.

At two o'clock the cortege left the house, passing through the heart of Manchester and attracting widespread attention. “The line of carriages was so extended that when the wreath-car was well out of Albert-square into Cross-street the last conveyance was just entering the square at the other end.”

Upon arriving at Harpurhey Cemetery, Manchester, the entrance pathway was lined with Lyceumists clothed in white.

Around the grave gathered a great concourse of people, with the Lyceum children in the centre.

My great work on this side of life was done



MORSE:

I was instrumental in forming the “Britten Memorial” just weeks after Emma’s death – a lasting monument to our departed sister. As the Federation had no home it was decided to form a trust to purchase a building as its head office; I would not live to see this fulfilled.

In 1901 the Spiritualists’ National Federation was reconstituted, becoming the Spiritualists’ National Union.

In 1902 I was engaged by the Victorian Association of Spiritualists of Melbourne to lecture upon Spiritualism in Australia and then to continue to New Zealand; on my return in June 1903 I would continue my work within the SNU, where I held many executive posts.

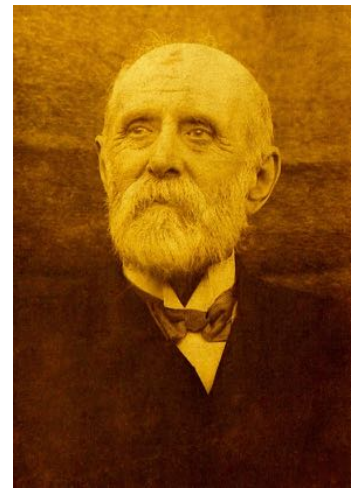
In 1906 I followed Emma as editor of the SNU flagship journal, “The Two Worlds”, a post I would hold until my death.

During the war years, through “The Two Worlds” and aided by my only child Florence, we were able to raise funds to purchase six ambulances to be sent abroad.

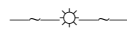
I suffered the great loss of my companion, Marion Morse, who passed over, after a long illness consequent on shock from air-raids, on November 25th 1917.

For some years I had been Vice-President of the Union and preparations were in place to celebrate my 50 years' anniversary.

On February 18th 1919 I had an attack of influenza; its effect on my heart was fatal. The following day I became unconscious and sank rapidly; at about 6:30pm I passed quietly away from this life.

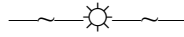


My great work was also done



Emma and Morse revisited Stansted Hall at the July 4th Pre-Congress Event for the lead up to the World Congress on July 5th and 6th 2018

FRANEK KLUSKI



Franek Kluski, sometimes referred to as the “King of Mediums”, was born in Warsaw in 1873. His profession was banking and journalism; he was also a poet. His mediumship was active from 1918 to 1925, taking a break due to the Polish/Russian war in 1920. He gave up mediumship due to poor health, a heart condition caused by being shot in the chest, apparently in a duel around 1900. Kluski was a married family man; he was not a professional medium and accepted no fee. He died in January 1943 of tuberculosis and was buried in Warsaw.

Kluski has previously been featured in *Pioneer* with the remarkable production of ‘wax gloves’ for Dr Gustave Geley in the early 1920s; please see for further details *Pioneer*, Vol. 5, No. 2, April 2018: “Britten Museum & Library “Wax Spirit Hands” booklet”, reviewed by the SPR.



However, some Spiritualistic phenomena are not always as easily associated, or even accepted, within the Spiritualist movement, but are invariably linked by its critics. However, in saying that, some well-known Spiritualists like Emma Hardinge Britten and Arthur Conan Doyle believed in, and in some cases experienced, for example, ‘elementals’ first-hand. A good example of this is reported in the old *Psypioneer*, Vol. 5, No. 12, December 2009: “Spirits of the Mines – Emma Hardinge Britten”.

Demonstrations of clairvoyance, clairsaudience, etc. have often related messages from our loved family pets, etc.; there are also reports of animals allegedly materialising at séances, for example at Helen Duncan séances, where dogs, cats, birds, etc. returned to their previous owners.

At the earlier experimental séances with Kluski, a large creature would be reported to materialise more like a modern horror story in the séance room! A creature neither human or animal – a *Pithecanthropus*; some recorded seances imply that the creature was at times *violent and rough*. A lion or similar animal and large birds of prey would be some of the materialised apparitions over the course of the séances.

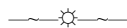
Serious investigation was given to this rare Spiritualistic phenomenon and it was investigated by well-known investigators, as will be noted in the ensuing information. Kluski was a powerful psychic medium, but unlike most materialisation mediums he often remained conscious during the phenomena. He was most willing to submit to rigorous investigations, often for long intervals:

Thus he easily recuperates from the drain on his vital forces. When, after an interval of rest, he agrees to sit again, he knows that his pent-up psychic energies will produce startling manifestations.

The 1919-1920 images below are sometimes incorrectly credited to Dr Gustave Geley (1868-1924) and were published by Geley in his “Clairvoyance and Materialisation: A Record of Experiments”. The English translation was published posthumously in 1927. Dr Geley died as a result of an air crash, leaving Warsaw for Paris on 15th July 1924. He had been conducting more experiments with Franek Kluski at Warsaw and his last two sittings were on 3rd and 11th July (published in *Revue Métapsychique*, Jan.-Feb. 1925). Prior to these more séances were

conducted; the quote that follows applies to a séance held on June 20th, 1924, possibly the first in the final set; *Psychic Science* notes:

This glove and all those obtained during the séances were in a little bag which Dr. Geley was holding in his hand at the moment of this death. The aeroplane's crash broke the moulds into tiny bits.



Below is taken from pages 263-265:

17. Experiments of the polish S.P.R. with Franek Kluski

During 1919 and 1920 the Polish S.P.R. made a series of remarkable experiments with Mr. Kluski, and the Society has kindly permitted me to publish parts of their Proceedings *in extenso*¹² with the photographs of the materialised forms.

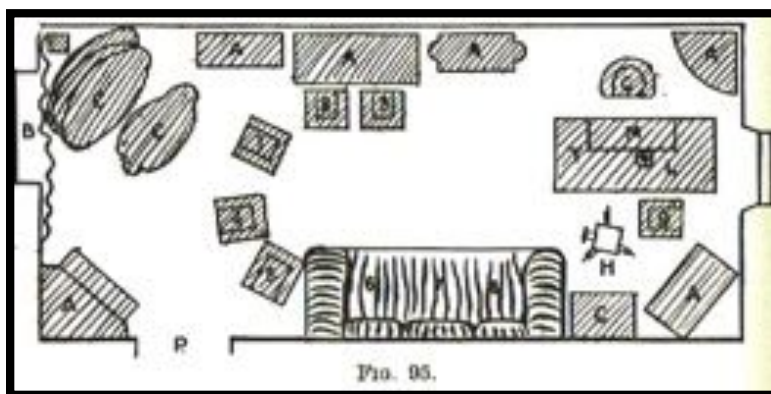
Having taken no part, directly or indirectly, in these experiments, I can only publish these as documents which throw light on the subject. I desire only to give my readers some exact information on the modalities of Mr. Kluski's powerful mediumship.

I render my cordial thanks to the Society, to Mr. Franck Kluski, and to Colonel Okolowicz, who directed the experiments and has edited the Proceedings. I also thank my friend, Count Potocki, who has so kindly undertaken to translate them.

These experiments were undertaken with the special intention of photographing materialised forms. The purpose was but partially realised, but interesting records have been secured, and the sittings were nearly always characterised by important phenomena. All were conducted under identical conditions.

They were held in Mr. Kluski's study, a large room on the fifth floor, measuring about 22 feet by 16 feet. There is only one door and one window. The furniture consists of a table with a typewriter and a red electric lamp, small bureaux containing his papers and correspondence, a bookcase, some chairs, stools, and a sofa. There were in it no draperies, muslins, or white materials of any kind. Before each sitting the room was carefully searched, the window was closed by shutters and a thick curtain, and the door was bolted from within,

The experimenters were grouped as shown in Fig. 95, the medium being seated on a plain chair, and both of his hands were held. The room was lit by the small red lamp on the table, permitting satisfactory vision of the materialised forms. Near this table was a camera, and a little behind it one of the experimenters (No. 9) sat to make the magnesium flash.



¹² These, being somewhat redundant, are slightly condensed in translation.

The séances were conducted by night; they were very long, sometimes lasting the whole night, with intervals of rest.

Many human and animal forms manifested, only a few of which were photographed, the reason being that consent of the materialised forms was always asked for prior to making the flash. Many of these entities seemed to dread the flash and would not consent to it.

Development of the plates was done at once in the room itself. The camera was an ordinary one taking plates 13 centimetres by 18 centimetres. The photographs were taken by Lieutenant Dluzynski and Colonel Okolowicz.

It is to be noted that Mr. Kluski was usually conscious and observed the phenomena, but had to maintain entire mental passivity, failing which the forms were resorbed in him. The records were written up immediately after the séances, and signed by all present.



Given the restricted space, I will publish the first recorded experiment but will add other images from the succeeding experiments with quoted notes:

Experiment of August 30, 1919

Present: The medium, Mr. Kluski; controllers, Mme. L. Sokolow, Mr. S. German, Colonel Okolowicz, Mlle. Hertner, Mme. Okolowicz; photographer, Lieutenant Dluzynski.

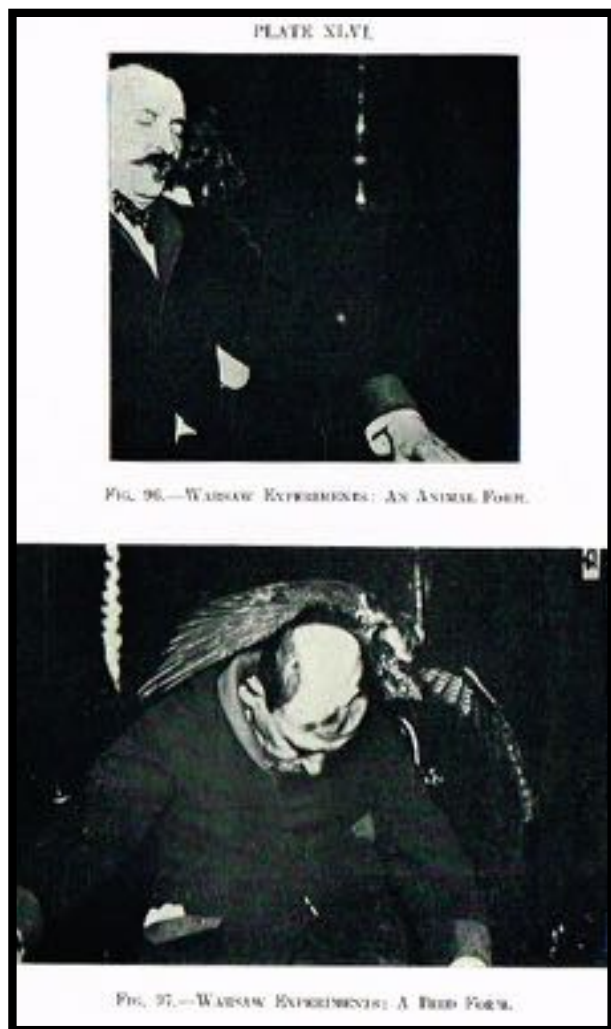
First Phase.—Beginning at 10.45 p.m. Deviation of the compass, 10°. As no materialised forms presented themselves, the sitting was broken off at 11.30 p.m.

Second Phase.—Sitting resumed at fifteen minutes past twelve. Luminous points round the medium, crackling noises, and steps in the room. The medium asked that when the materialised entity were ready he should give the signal for photography by four distinct raps.

Several apparitions were seen at the same time. The first to be clearly seen was one which had appeared at previous sittings. It was a creature as large as an adult man, very hairy, with a mane and a bushy beard, resembling an animal or very primitive man; did not speak, but made hoarse noises, clicked his tongue, and ground his teeth. When called, he approached, allowed his fur to be stroked, touched the hands of the sitters, and scratched them lightly with claws rather than nails. This was an improvement on previous sittings, when he was violent and rough. He obeyed the voice of the medium, doing no harm to the sitters. He constantly tried to lick their hands and faces, much to their annoyance. He obeyed the orders of the medium, whether spoken or mental.

The next was the materialisation of a man who called himself Charles, approached Colonel Okolowicz, and greeted him by three pats on his hands. He asked to communicate by raps, said he had died thirteen years before, but would not let himself be photographed, saying that he could not do this for the medium's sake. Mr. Kluski having said that this was untrue, we heard slaps, and Mr. Kluski said that he was struck on the head, on his back, and on his hands. We asked Charles about the hairy creature, but Charles replied that he knew nothing about it.

There followed in succession two apparitions of women, features very clear, with an indication of the bust. The first was recognised as "Rheri," an Indian woman from Calcutta, seen in previous séances, with whom we communicated in English.



Then there were four clear raps, and the red light on the table went out without being touched. The flash was made, and the lamp rekindled of itself, untouched (Plate XLVI., Fig. 96). After the flash cracklings were heard and some of the furniture was moved. A small table and a wooden column holding candelabra were moved over the heads of the medium and of Colonel Okolowicz into the circle, and the sofa was pushed up against the chair on which Colonel Okolowicz was sitting.

Third Phase.—Resumed at 4 a.m. for photography. The medium asked us to sing, to concentrate the thoughts of the sitters, and again requested four raps. We sang, accordingly, Mme. Konopnicka's hymn and three soldiers' songs. Lights round the medium. At 4.15 a.m. the four raps came, and the flash gave Plate XLVI., Fig. 97.

The medium, being very tired, asked that the sitting be suspended.

(Signed by all present.)

Dr. Geley notes: *"However strange these materialisations of animals may seem, their reality is not in doubt. We have been able verify them in recent experiments made at the Paris Institute."*

Fig. 98: The séance exhibited a minute after the lights were put out: "luminous gleams appeared and condensed into a face with phosphorescent teeth". The "ape-man" materialised with similar actions above cited, four raps were asked for, when heard the red lamp went out and relit as before. By the flash light all saw the white form shown in the photo.



Fig. 99: During this séance three paraffin/wax moulds were produced, the “ape-man” was again present, a luminous screen was roughly snatched, thrown into the air and remained floating near the ceiling for two minutes, luminous side down. Four raps and Col. Okolowicz made the flash and then developed.

Fig. 100: More paraffin moulds the observers could clearly see the outlines of the hands formed in the tank (middle of the room) by the red light. Lights concentrated around Kluski about two yards above him forming a triangle of small bright stars, different sizes. At the same moment two moulds were placed on the table—the “type writer on the table, fully illuminated by the red light, began to write.” During this phenomenon, the persons holding Kluski’s hands stated the mediums hands “twitched during the writing.”



FIG. 99.—WARSAW EXPERIMENTS, SEPTEMBER 14, 1919.
(See p. 506.)



FIG. 100.—WARSAW EXPERIMENTS, NOVEMBER 23, 1919.



FIG. 101.—WARSAW EXPERIMENTS, DECEMBER 23, 1919.
(See p. 526.)



FIG. 102.—WARSAW EXPERIMENTS, JUNE 15, 1920.

The sitting resumed at midnight, hands linked. “Powerful luminous effects, phosphorescent nebulae, as a large luminous sphere floating in the air not far from the medium.” Indistinct whispering voice, and the ape-man, usual four raps and the photograph taken.

Fig.101: Two cameras were used simultaneously, medium awake and well disposed. Large and small lights seen in twenty minutes the four raps heard—photographs developed on the spot.

Fig. 102: “Present: Mr. Franek Kluski; controllers, Mr. Iskowski, Mr. Niemojewski, Mlle. Wanda Kluska; photographer, Colonel Okolowicz.

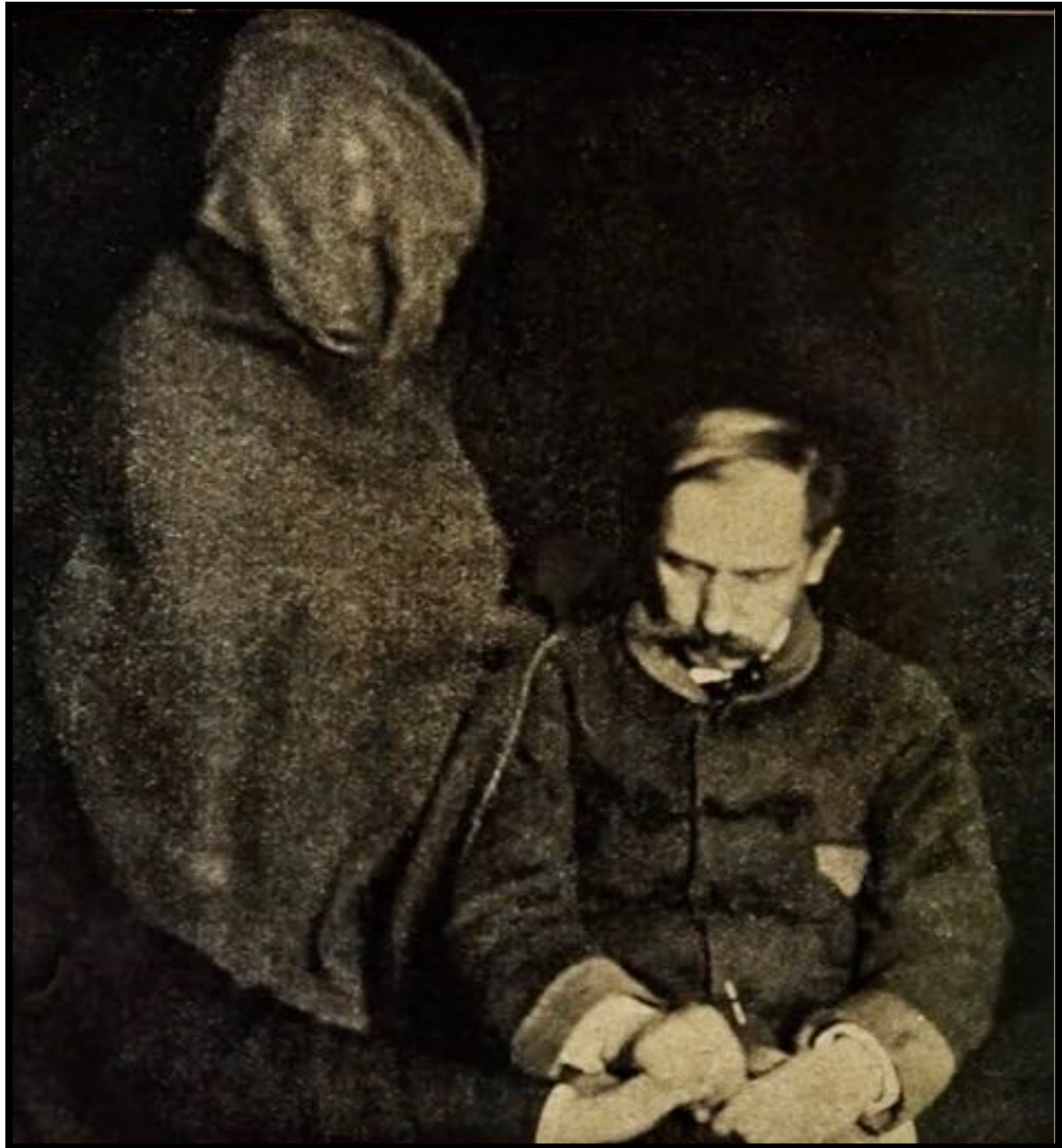
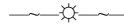
“The medium, very well disposed, chatted with the sitters and asked that the materialised entity should let

himself be photographed without a veil. Four raps, and the photograph was taken on a plate 9 centimetres by 12 centimetres. After development the plate was put into water and shut up in a cupboard in the room. On the morrow it was found to have been mysteriously scratched as shown (Plate XLIX., Fig. 102).

“Some other photographs were obtained at later séances, which will form the subject of a special publication.”¹³

(Signed)

For the Polish Society of Psychical Research.”¹⁴



¹³ The image shown above I am afraid I have no reference.

¹⁴ Please note that apart from Fig. 102 I have summarised the information given by the Polish SPR.

Below is an overview of Franek Kluski's mediumship taken from "These Mysterious People", by Nandor Fodor, published in 1934, chapter VI, pages 61-67:

STRANGE BEASTS FROM THE BEYOND

Story of Franek Kluski

THE familiars against whom Moses warred, who loom uncannily in witch trials and old tales of mystery, have been rehabilitated, and tamed, under the name of "controls" by Psychical Research, The ghost world, however, does not always respect the discipline of science, and occasionally investigators are visited by terrors of the dark which would chill the spine of the most hardened adventurer.

There are instances on record in which the visitants, who appear to be born into temporary existence through the agency of a materializing medium, were not human beings. They were the "beasts that perish"; animals whose presence inspired fear, To Franek Kluski, a Pole, whom the late Dr. Gustave Geley, Director of the Institut Metapsychique International of Paris, called the King of Mediums, we owe the most incredible experiences of this kind which scientists ever had the good fortune to share.

For the consideration of those who would accuse them of temporary insanity there are flashlight photographs, which demand an explanation. The best of these pictures (which is reproduced in Dr. Geley's classical *Clairvoyance and Materialization*¹⁵) was taken in 1919 in Warsaw. A bird, described by Prof. Pawlowski, of the Massachusetts Institute of Technology, as a hawk or buzzard, was heard to stretch its wings with a whirring 'sound, accompanied by blasts of wind. It "flew round, beating its wings against the walls and the ceiling; when it finally settled on the shoulder of the medium it was photographed with a magnesium flash, as the camera was accidentally focussed on the medium before, and was ready".

There was no possibility, we are assured, of introducing that bird surreptitiously into the room or hiding it after the manifestation. It appeared and vanished in the way of human phantoms.

There was another, more dangerous customer in charge of a completely luminous old man, Prof. Pawlowski describes the man (an Afghan native who called himself Hirkill) as a column of light. He illuminated all the sitters and even the more distant objects of the room. The light appeared to be focussed in his hands and in the region of his heart.

"Accompanying him always was a rapacious beast, the size of a very big dog, of a tawny colour, with slender neck, mouth full of large teeth, eyes which glowed in the darkness like a cat's, and which reminded the company of a maneless lion, It was occasionally wild in its behaviour, especially if persons were afraid of it, and neither the human not the animal apparition was much welcomed by the sitters, The lion, as we may call him, liked to lick the sitters with a moist and prickly tongue, and gave forth the odour of a great feline, and even after the séance the sitters, and especially the medium, were impregnated with this acrid scent as if they had made a long stay in a menagerie among wild beasts"¹⁶

¹⁵ pp. 266-267.

¹⁶ Psychic Science, April, 1926.

The acrid scent was very pronounced with the weirdest of all these apparitions—the Pithecanthropus, which showed itself several times, “One of us,” writes Dr. Geley, “at the séance of November 20th, 1920, felt its large shaggy head press hard on his right shoulder and against his cheek. The head was covered with thick, coarse hair; a smell came from it like that of a deer or a wet dog. When one of the sitters put out his hand the Pithecanthropus seized it and licked it slowly three times. Its tongue was large and soft. At other times we all felt our legs touched by what seemed to be frolicsome dogs.”

According to Col. Norbert Ocholowicz, “this ape was of such great strength that it could easily move a heavy book-case, filled with books, through the room, carry a sofa over the heads of the sitters, or lift the heaviest persons with their chairs into the air to the height of a tall person. Though the ape’s behaviour sometimes caused fear, and indicated a low level of intelligence, it was never malignant. Indeed, it often expressed goodwill, gentleness and readiness to obey... It was seen for the last time at the séance of December 26th, 1922, in the same form as in 1919, and making the same sounds of smacking and scratching.”

Of another small animal, reminding the sitters of a weasel, the following description was quoted by Mrs. Hewat McKenzie, widow of the founder of the British College of Psychic Science:

“It used to run quickly over the table on to the sitters’ shoulders, stopping every moment and smelling their hands and faces with a small, cold nose; sometimes, as if frightened, it jumped from the table and rambled through the whole room, turning over small objects, and shuffling papers lying on the table and writing-desk. It appeared at six or seven séances, and was last seen in June, 1923.”

Kluski’s animals are unique in species but not as phenomena. Two other Polish contemporaries, Burgik and Guzyk, demonstrated similar apparitions. Prof. Richet, the world-famous physiologist ‘of the Sorbonne, writes of a séance with Burgik: ¹⁷

“My trouser leg was strongly pulled, and a strange ill-defined form that seemed to have herd paws like of a dog or small monkey climbed on knee, I. could feel its weight very light, and something like the muzzle of an animal (?) touched my cheek. It was moist and made a grunting noise like a thirsty dog.”

Other investigators with other mediums have also testified to such amazing adventures. Gambier Bolton, Fellow of the Zoological Society, writes in his *Ghosts in Solid Form*:

“Materialization of both beasts and birds sometimes appeared during our experiments, the largest and most startling being that of a seal which appeared on one occasion when Field-Marshal Lord Wolseley was present.

“We suddenly heard a remarkable voice calling out some absurd remarks in loud tones, finishing off with a shrill whistle.

“Why, that must be our old parrot,’ said the lady of the house. ‘He lived in this room for many years, and would constantly repeat those very words.’”

“A small wild animal from India which had been dead for three years or more, and had never been seen or heard of by the Sensitive, and was known only to one sitter,

¹⁷ *Thirty Years of Psychical Research*, London, 1923.

suddenly ran out from the spot where the Sensitive was sitting, breathing heavily and in a state of deep trance, the little creature uttering exactly the same cry which it had always used as a sign of pleasure during its earth life. It had shown itself altogether on or about ten different occasions, staying in the room for more than two minutes at a time and then disappearing as suddenly as it had arrived the scene, but on this occasion the lady who had owned it during its life called it to her by its pet name, and then it proceeded to climb slowly up on to her lap.

Resting there quietly for about half a minute it then attempted to return, but in doing so caught one of its legs in the lace with which the lady's skirt was covered. It struggled violently, and at last got itself free, but not until it had torn the lace for nearly three inches. At the conclusion of the experiment a medical man reported that there were five green-coloured hairs hanging in the torn lace, which had evidently become detached from the little animal's legs during its struggles. The lady at once identified the colour and the texture of the hairs, and this was confirmed by the other sitter—himself a naturalist—who had frequently seen and handled the animal during its earth life. The five hairs were carefully collected, placed in tissue paper, and then shut up in a light-tight and damp-proof box. After a few days they commenced to dwindle in size, and finally disappeared entirely.”

To return to our Poles, Burgik and Guzyk had questionable reputations. They were professional mediums. Kluski, on the other hand, is a distinguished professional man, a poet and writer. His real name has not been made known.¹⁸ In him powers of “physical” mediumship co-exist with remarkable intellectual psychic gifts; which is a rare combination. Strange presentiments, visions of distant events, and the facility of seeing phantoms, were his endowment from early childhood, but his “physical” powers were only accidentally discovered in a sitting with Guzyk in 1919. Their manifestation annoyed him, but his curiosity was aroused and he consented to experiments. Like Mme. d'Esperance, he preserved consciousness during the phenomena of materialization, and could give invaluable subjective accounts of his own sensations to men of science, whom he was always very willing to oblige. There was no facet in his strange gifts which did not lend itself to the fullest and most rigorous scientific examination. An instance of his luminous phenomena,¹⁹ as recorded by Dr. Geley, is the following:

“A large luminous trail like a nebulous comet, and about half a metre long, formed behind Kluski about a metre above his head and seemingly about the same distance behind him. This nebula was constituted of tiny bright grains broadcast, among which there were some specially brilliant points. This nebula oscillated quickly from right to left and left to right, and rose and fell. It lasted about a minute, disappeared and reappeared several times. After the sitting I found that the medium, who had been naked for an hour, was very warm. He was perspiring on the back and at the armpits; he was much exhausted.”

At the Institut Métapsychique of Paris there are eloquent proofs of Kluski's supernormal powers on view. They include plaster casts of human hands with fingers bent and joined. The mould is fine and delicate, and the texture of the skin perfect. But whose skin? That question cannot be answered. For the hands which alternately dipped into buckets filled with hot paraffin and cold water ended at the wrist. They had no visible owner. When the paraffin shell thickened the hand faded away, vanished, dematerialized and left a perfect glove behind. The operation only took three minutes. Normally, it would

¹⁸ Pioneer: Teofil Modrzejewski.

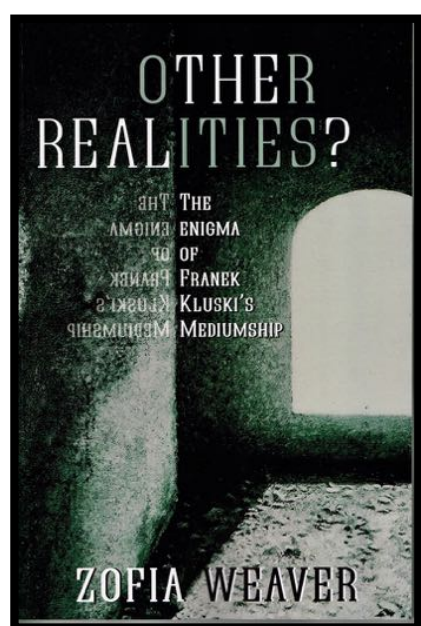
¹⁹ See Pioneer, Vol. 5, No. 6, December 2018: “Part Two: Spiritualistic Phenomena of the Past – Luminous Phenomena”.

take twenty minutes to produce a paraffin glove. But the hand, with drawing from it, would burst he shell at the joints if the fingers were bent, and at the wrist.

The Kluski gloves defied normal human production. They showed blue spots, traces of cholesterol which Dr. Geley, unknown to all, mixed with the paraffin to have further evidence that the gloves were made on the spot.

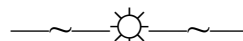
The excellence of Kluski's phenomena is due to his economy in the use of his mysterious power. Not being a professional medium, he only sits for those he cares for, and at comparatively long intervals. Thus he easily recuperates from the drain on his vital forces. When, after an interval of rest, he agrees to sit again, he knows that his pent-up psychic energies will produce startling manifestations.

Further recommended reading is:

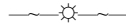


OTHER REALITIES?
The Enigma of Franek Kluski's
Mediumship,
by Zofia Weaver

Reviewed by Tom Ruffles of the Society for Psychical
Research



Britten Museum & Library



Research - Study Weeks at the Arthur Findlay College

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July 4th — 11th

September 5th — 11th

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.