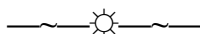




Volume 7, No. 2: April 2020

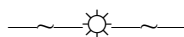
Contents list:



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 Charles Coulston for his work in sub-editing this issue



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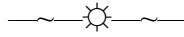
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“Subscribe” free to Pioneer or contact the editor –
pioneer@snu.org.uk

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

PRESIDENT OR CHAIRMAN?



The foundation of the Spiritualists' National Union began with the National Conference of British Spiritualists held in the Assembly Room of the Co-operative Hall, Downing Street, Manchester on July 6th, 1890. They nominated the veteran Spiritualist, John Lamont, of Liverpool as their first Conference President.¹ Lamont was again elected for their second Conference. However, Lamont was unable to fulfil his commitment owing to illness, resulting in the Executive and Bradford Committees appointing Samuel Chiswell as their Conference President.



The second Conference was held on July 4th and 5th 1891; after a meeting at the Temperance Hall on the Saturday evening the Conference commenced on Sunday the 5th at the Prince's Theatre, Bradford, Yorkshire, with around 2,000 people present.² It was here that the Spiritualists' National Federation (SNF) was formed and constituted under the Conference President, Samuel Chiswell. He would later serve as SNF President the following year and in 1895 also; for that year he was the second President of the British Spiritualists' Lyceum Union. Chiswell was a former chairman on the Two Worlds' Board of Directors.

It has been previously noted in the Pioneer, Vol. 4, No. 5, "British Spiritualists' Lyceum Union – Lyceum Archives moved to Stansted Hall", how the Lyceum Union were so very closely entwined in the early days of the establishment of National Spiritualism.

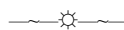
Some of the Presidents of the Spiritualists' National Federation" (SNF) were also Lyceum Presidents:

Samuel S. Chiswell (1891, 1892, 1895), John Venables (1901), James J. Morse (1899, 1900), William Johnson (1902).

Later, the SNF was reconstituted into the Spiritualists' National Union (SNU); for details please see Pioneer, Vol. 3, No. 1, "National Federation to National Union".

This continued with SNU Presidents:

Jessy Greenwood (1923–25), Albert Wilkinson (1910), William Johnson (1902), Ernest Keeling (1928–30).



¹ Photograph of John Lamont: see Pioneer, Vol. 3, No. 3: "John Lamont – Our first President – The Passing of John Lamont."

² It should be noted that Emma Hardinge Britten was never the President of the National Federation, as is often assumed. After the 1891 Conference Emma seems not to have attended any other meeting or Conferences of the Spiritualists' National Federation and in February 1892 she resigned as editor of the Two Worlds.

However, there is some confusion in the old SNF Conference reports, etc. as to the position of: **President – Chairman** – and these were used interchangeably in the many different reports to mean the *same position*.

At the tenth Annual Conference of the Spiritualists' National Federation, held at Blackpool on Saturday and Sunday, July 1st and 2nd, 1899, a Committee Meeting of the Temperance Section was held on the Sunday morning; owing to a small attendance it was postponed to the following morning. We can note in *The Two Worlds*, July 7th, 1899:

The Conference was called to order by the President at 10-5, and after a hymn and invocation by Mr. Thos. Grimshaw, the President delivered his official address.

The President at this Conference (and the following year) was James Johnson Morse and within his Presidential address Morse makes an interesting comment on the official position of their "President". During this period of time Morse and his colleagues were pushing for legal changes within the Federation via a Deed Poll. Please see, as previously noted, *Pioneer*, Vol. 3, No.1: "National Federation to National Union".

Morse stated during his address:

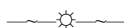


One year ago, at our Conference in the historic town of Keighley, the highest honour our movement can confer on a worker was conferred upon your presiding officer. That he fully appreciated it you will rest assured.

But the Federation founded upon what it is common to describe as 'democratic' lines has no President, and, one of the difficulties your speaker has had to contend against has been the frequent incorrect description of him as the 'President of the Federation,' though at all times he has endeavoured to avoid the appearance, even, of, using a designation to which he is not entitled.

One result of the lack of a Federation President is that the organisation is a body without a head, which, though it may enable us to avoid some, largely imaginary, dangers, may yet cause certain real disadvantages. If our new Constitution becomes operative, an opposite condition of affairs will exist, as therein a President of the Federation is provided for, and, may it be said, wisely so? However, owing to the fact as stated, and that your

Executive have held their sessions strictly for business only, and at one place always, there have been no official visits paid to any centres of our work during the past year, nor has your presiding officer felt it right to claim official recognition during his term on the Executive, when visiting societies in the course of his public duties. Should the Walsall resolution be passed, it will help to popularise and strengthen the Federation in many places.



Below is a more detailed list of all the Chairmen – Presidents:

National Conference of British Spiritualists – July 1890

Spiritualists' National Federation (SNF) July 1891 – July 1902

- 1890 John Lamont (-1900), Liverpool
- 1891 Samuel Southern Chiswell (1852-1910), born Barleston, Leicestershire
- 1892 Samuel Southern Chiswell (1852-1910), born Barleston, Leicestershire
- 1893 James (Jas) Robertson (1844-1913), Glasgow
- 1894 Peter Lee (1841-1908), born Bolton
- 1895 Samuel Southern Chiswell (1852-1910), born Barleston, Leicestershire
- 1896 A.J. Smyth (-1913), Birkenhead, died aged 60
- 1897 Joseph Armitage (1843-1924), born Dewsbury Moor, Yorkshire
- 1898 Edward Walter Wallis (1855-1914), born Teddington
- 1899 James Johnson Morse (1848-1919), born Strand, central London
- 1900 James Johnson Morse (1848-1919), born Strand, central London
- 1901 John Venables (c1853-1931), Walsall (incorporation into the SNU) ³
- 1902 William Johnson (1838-1914), born York – last elected SNF – First SNU President

Spiritualists' National Union (SNU) July 1902 – present

- 1903 John James Parr (1860s-1946), born St. Helens, Lancashire – First elected President
- 1904 John Adams (1841-1922), born Devon
- 1907 George P. Young (-c1928)
- 1909 Frank Thomas Hepworth (1859-), Clayton West, Huddersfield, Leeds
- 1910 Albert W. Wilkinson
- 1911 George P. Young (-c1928) (term not completed moved), British Columbia, Canada
- 1912 George Tayler Gwinn (sometimes spelt Taylor)
- 1915 Ernest Walter Oaten (1875-1952), born Bristol
- 1920 George F. Berry (1873-1947), Birmingham
- 1922 Ernest Walter Oaten (1875-1952), born Bristol
- 1923 Jessy Greenwood (1860-1958), Cawkwell, Lincolnshire – First woman President
- 1925 Robert Anderson Owen (1881-), Bootle, Lancashire
- 1928 Ernest Allan Keeling (1877-1958), Anfield, Liverpool
- 1930 John Brown (Mac) McIndoe (1875-1958), born Paisley, Scotland
- 1938 Frank Thomas Blake (1875-1941), born Bristol – First President to die in office
- 1941 John Macintosh Stewart (1883-), Glasgow
- 1943 A.H.L. (Harold) Vigurs (-1970)
- 1948 W. Lorraine Haig (1891-1953), Glasgow
- 1950 Percy Wilson (1893-1977), Halifax area, West Yorkshire
- 1953 Harry Dawson (1886-), born Bolton
- 1958 Charles Ivan Quastel – First Jewish President
- 1965 Dr John Winning (c1886-1975), Scotland

³ Mr. James J. Morse, on behalf of the Executive, proposed: 'That this Conference* adopt the advice of Mr. Bateman that the Federation be incorporated under the Joint Stock Companies' Act, with liability limited under guarantee, under the style of 'The Spiritualists' National Union Limited.' Mr William Johnson seconded. In the afternoon session after it was debated and amendments made: James Morse moved the adoption of the Memorandum and Articles of Association. Mr. J. Burchell seconded, and the motion was carried unanimously. When the registration was affected the body would be known as 'The Spiritualists' National Union Limited.'

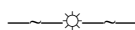
(Information taken from the Conference report published in the *Two Worlds*, Friday, July 12th, 1901.)

*Held on Saturday 6th and Sunday 7th July, 1901 at the Music Hall, Surrey Street, Sheffield.

- 1968 Charles Ivan Quastel – First Jewish President
- 1970 Gordon Mons Higginson (1918-1993), Longton – Second President to die in office
- 1993 Eric Leslie Hatton (1926-2015), born Brierley Hill, West Midlands
- 1996 Judith Jane Seaman (1946 -), Methley, near Leeds –Second woman President
- 2000 Duncan P. Gascoyne
- 2010 David Robert Bruton (1960-), born Sutton Coldfield



*President David Bruton at the 2017 AGM wearing the
“President’s Badge”*

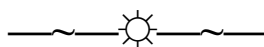


Pioneer, Vol. 4, No. 4:

The President's Badge – Robert Owen 1925-1928 – David Bruton 2010

*At the twenty-fifth Annual General Meeting of the Union, held at Caxton Hall,
Westminster and the Artworkers’ Guild, Queens Square, Southampton Row,
London, on July 2nd and 3rd 1927 respectively, SNU President Robert A. Owen
was presented with a new President’s badge.*

*For many years, a farthing coin⁴ was the symbol of office carried by the
President of the Spiritualists’ National Union.⁵*



⁴ A former monetary unit and coin of the UK, withdrawn in 1961, equal to a quarter of an old penny.

⁵ See Pioneer, Vol. 1, No. 3, April 2014: “Badges, Symbols, and Emblems of the Spiritualists’ National Union” and Vol. 3, No. 5, October 2016: “The ‘President’s Farthing’”. See also Vol. 5, No. 2, April 2018: “The President's Badge and Farthings Again!”.

Forgotten Pioneers:

MISS EDITH POTTS

In 1927 she was invited to the platform of the Glasgow Association and soon afterward became one of the most popular mediums touring Scotland under the auspices of the Scottish Council of the SNU.

Presently there is very little information available on this medium; the odd snippets I have found show that she was a fine evidential medium, working on occasions with two of our finest exponents bringing public awareness of Spiritualism, Hannan Swaffer and Maurice Barbanell. See Pioneer, Vol. 2, No. 6: “Maurice Barbanell, the S.N.U. and his Propaganda Work”. This issue includes “On Tour with Hannan Swaffer – We Continue Our Crusade”, by Maurice Barbanell.

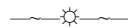
Taken from Light, March 9th, 1934: ⁶

SCOTTISH PROPAGANDA MEETINGS

CROWDED meetings on Sunday (March 4th) in St. Andrew’s Hall, Glasgow, and in the Music Hall, Edinburgh, were addressed by Mr. Hannan Swaffer and Mr. M. Barbanell.

Mr. Swaffer dealt with experiments at his own circle and stressed the great importance of home circles and the value of Spiritualism as a factor in daily life. Mr. Barbanell dealt pointedly with the recent dictum of the Archbishop of York, that it is positively undesirable to have experimental proof of Survival. He asked his hearers not to take other people’s opinion on Spiritualism for or against, but to investigate for themselves.

Miss Edith Potts, of Gateshead, gave about twenty clairvoyant descriptions at the Glasgow meeting. Names and surnames were given, usually with accompanying message, and the responses by the recipients indicated in almost every case that the clairvoyance was of a very evidential nature. Mrs. Chanley, of Leeds, gave clairvoyance at the Edinburgh meeting, and it also was very evidential and met with general acceptance. Mr. J. B. McIndoe presided at both meetings.⁷



In 1927 psychic photographers William Hope and Mrs Buxton gave some group sittings at Rectory Hall, Gateshead National Spiritualist Church. In the glass slide printed here can be noted Mrs Potts and Miss Potts (right) in the front row. The extra enclosed an arched veil; this is sometimes referred to as the “psychic arch”.⁸

The extra was claimed by Mrs Potts to be a member of her family.

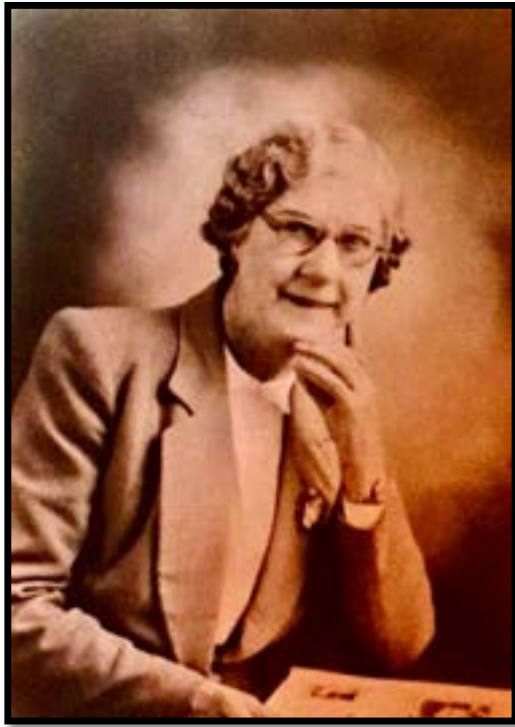


⁶ This was found on “The International Association for the Preservation of Spiritualist and Occult Periodicals” (IAPSOP), noted elsewhere in this issue, which highlights the importance of the availability of original materials.

⁷ John (Mac) McIndoe, SNU President 1930-1938.

⁸ Pyspioneer, Vol. 4, No. 5: “The Case for Spirit Photography – Arthur Conan Doyle – The Crewe Circle”.

Direct link via: www.pauljgaunt.com



Below is a short overview of the work of Edith Potts, as published in the Two Worlds, February 23rd, 1952:

ONE notable quality about the mediumship of Miss Potts of Gateshead, is that apart altogether from the content of her platform messages, her demonstrations usually have an exhilarating effect on the audience. This is largely due to the manner in which the messages are put over.

Miss Potts usually goes into trance, and the audience hear the naive and engaging commentaries of her youthful control. The control does not suffer from any kind of platform shyness, and her sometimes pointed and engagingly childish comments are always enjoyed. The commentaries frequently extend to the speaker who has preceded the medium, and who finds that his audience has been more extended than he had realised.

Miss Potts' mediumship began when she was a schoolgirl. Her earliest recollection relating to her psychic gifts brings up an episode when she was sitting in church with her parents. Her attention was centered on the lovely colours and forms which surrounded the minister in the pulpit. She also saw a form standing beside him as he preached his sermon. She naturally thought that the others in the church saw what she was seeing. One day, however, she spoke to her mother about the lovely things she had seen and then discovered that she was seeing differently from her mother and other people.

Her mother was naturally a little puzzled about her daughter. One day she happened to meet a Spiritualist and told her about the things her daughter described as seeing. The mother was asked to go to a Spiritualist meeting. Knowing nothing of the subject she went very reluctantly.

She was impressed and went a second time, taking her little daughter with her. To the latter the platform proceedings were no mystery. She also saw the people described, as well as colours surrounding different people in the church.

HER FIRST MESSAGE

This came to the knowledge of the President about what she saw. She told a lady who was present that she had a boy on crutches standing beside her, and the boy said it was his mother and that his name was Jimmy. The lady confirmed that this was a correct description of her son. This was Miss Potts first message from the other side. It was the beginning of a long career of clairvoyance.

Her first big demonstration was in St. Andrew's Hall, Glasgow, when Mr. Hannen Swaffer was the speaker. This was in March 1928. She has appeared since then at numerous meetings with Mr. Swaffer and other leading exponents of Spiritualism, and has travelled all over the British Isles, giving clairvoyance in the churches and to psychic study organisations. She frequently appears at the Edinburgh Psychic College and is always sure of a large and sympathetic audience. "I have loved every moment of it," she says.

Miss Potts was very fortunate in her early adventures into psychic communication. Her mother gave her encouragement and was sympathetic and understanding. As soon as she assured herself that her daughter had this special faculty, she helped her all she could in its development. Miss Potts never required to sit in a development class. All her development took place at home. “Psychics” she says, “are born, not made”—although the latent faculty exists in many individuals without their knowing it.

There have been various developments of her mediumship and she has been inspired to attempt drawing. Some wonderful psychic drawings and compositions have been the result. Some of her later work in this direction has been done in ink, the control, being a Greek artist. She has no natural aptitude for drawing and had no training of any kind.

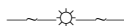
A PRIMA DONNA

One of her occasional controls was a famous vocalist. Sometimes Miss Potts’ clairvoyance has been interrupted whilst she has given a rendering of a song associated with the vocalist in question. Her singing is in a voice not at all like her own; it is a deep contra’ to—and the singing is marked by the effectiveness and artistic qualities of the expert.

In the early period of her mediumship, Miss Potts was accustomed to take the whole service for churches in the Northumberland and Durham districts. In 1927 she was invited to the platform of the Glasgow Association and soon afterward became one of the most popular mediums touring Scotland under the auspices of the Scottish Council of the S.N.U. At the time of her appearance at the large public meetings in Glasgow such demonstrations were looked upon with some misgiving by the older Spiritualists of the period. She performed her difficult task, however, with remarkable success and set their doubts at rest.

A message was given at an early public meeting to Mr. Hannen Swaffer from Sir H. Seagrave. Mr. Swaffer thought it was very evidential, and the autographed photograph of himself which he gave her as a mark of the occasion is one of her most prized possessions. Another of her early demonstrations was in 1929 when she gave clairvoyance at a meeting addressed by Messrs. Swaffer and Barbanell in Northampton. This was the first of many similar meetings which took place in almost every large town in the country, at which she appeared with prominent speakers.

J.W.H.



Editor’s note:

It may appear that she was more of an accredited artist than the article suggests:

There have been various developments of her mediumship and she has been inspired to attempt drawing. Some wonderful psychic drawings and compositions have been the result. Some of her later work in this direction has been done in ink, the control, being a Greek artist.

Possibly her psychic art became more pronounced after the date the article was written, as it notes: *Some of her later work in this direction has been done in ink...* The reason I note this is because some of her drawing was used in an art exhibition. Several letters are archived in the Britten Museum & Library, written to the then General Secretary Richard (Dick) Ellidge and featured recently in Pioneer, Vol. 6, No. 6: “This Man is the Mainspring of Organised Spiritualism”.

The correspondence shows that Edith Potts' drawings were exhibited at Bede Gallery, Jarrow in 1973. The Arts Council were offered the drawings to purchase but they decided against it. An art critic for the Manchester Guardian wrote;

... a very bad criticism of the drawings, saying they were just "doodles" comprising of jugs of flowers and leaves and purporting to be done by spirits as Rosemary Browns music was.

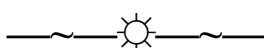
The letter writer notes: *It was one big smear on Spiritualism* and continues: *We think he must have influenced the others from buying. However he was the only adverse critic...* It was noted that another gentleman, connected to a London arts centre, was very keen to hold a Psychic Drawing Exhibition next year, so potentially the drawings were still on the market. The letter notes that, of course, the sale would be subject to Mr Higginson and the Committee; it was estimated that each drawing was worth £20 and it noted:

Naturally we think them priceless things which cannot be repeated but then she was an unknown artist.

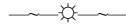
It was arranged for the drawings to be returned to Stansted Hall at the end of October 1973. The drawings are sadly no longer at the Museum; it is not known what happened to them. This situation would certainly not arise today. They may possibly have been sold, as in 1973 the Arthur Findlay College was on the verge of being lost, being deeply in debt. The correspondence gives no indication as to how many drawings there were; the estimated £20 per drawing would today be equivalent to around £243.

It would not be until 1977 that "Stansted Hall Cleared of Debt": see Pioneer, Vol. 3, No. 4.

We do hold two prints of Edith Potts: the portrait as shown and one of her drawings.



Britten Museum & Library



Research - Study Weeks at the Arthur Findlay College

2020 Dates

February 22nd — 28th

July 4th — 10th

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.

£30.00 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.

Trumpet flashlight photography experiment, where the well-known spirit photographer William (Billy) Hope, who died in 1933, spoke, giving instructions for the experiment. This took place in the private circle of John Ashworth. The reported experiment was with six sitters; this included J. Arthur Findlay and his wife. The following was published in the Two Worlds, January 7th, 1938:

Trumpet Levitation Photographed

Success of Glasgow Circle



THIS PHOTOGRAPH OF THE ENTRANCED MEDIUM AND LEVITATED TRUMPET WAS TAKEN BY FLASHLIGHT

Sir,—I herewith enclose a photo taken with photo-flash-light bulb, under the following circumstances, at John Ashworth's circle, Glasgow, on Sunday evening, December 26th, 1937.

Mr. Ashworth was in the cabinet under trance conditions, and the room was illuminated with a red light; during that time several fully materialised forms came out from the cabinet into the centre of the room, and spoke to those present in the circle, then a good clear strong voice, known to Mr. Ashworth's sitters as "Dr. Murphy," the control for the materialisations, spoke to me in the following manner

"I see, sir, you have brought your camera. We would be very pleased to try an experiment with your assistance. Now, pay careful attention: you will set up your camera trained on the front of the cabinet, wherein the medium sits; when you have done so I will instruct you again.



I replied, after doing so, that I was ready. He (the control) then said: "You will put out your red light and do not put in the red light until told to do so. There is a little man known to you (Billy Hope), he will give you further instructions, but before doing so we will bring the medium to the front of the cabinet and the sitters present will link hands, and those nearest to the medium will take hold of his hands,"

This was done.

"Now, keep singing."

When we stopped singing, Billy Hope spoke out quite loud and clear and addressed me thus: —

When we say the words, 'Are you ready, Cummings?' at the word 'ready' you will take the photo. Are you ready?

I switched on the flashlight, gave it three seconds, and then out, and we now know the result of the experiment.

The trumpet is high up at the front of the curtained cabinet; you can see the medium, and that his hands have been held as instructed; there were present at the time only six sitters (not including the medium).

In this experiment, we did not know what was going to take place, and after waiting a little while the medium was taken back into the cabinet. I was then told to put up the red light and the circle was continued in the usual way for about 20 minutes, then brought to a close.

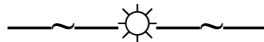
Hope this little experiment will be of interest to your readers.

Sitters present: Mr. Findlay, Mrs. Findlay, Mrs. Murray, James Pyne, Mrs. Ashworth, Alex, Cumming.

I have shown this letter to Mr. Ashworth, and received his consent to send it on to you, Mr. Editor.

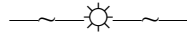
ALEXANDER CUMMING.

December 29, 1937:



ASTRAL PROJECTION

Liberating the Double



Astral projection, it is said, can be practised over time to perfect certain techniques leading to conscious projection, or it can take place *naturally* purely as an involuntary experience. Today there are various books on the subject giving instruction. It should be noted, to limit confusion, that different authors call the *astral body* by different terms such as: Vehicle of Vitality, Soul Body, Double, Etheric Body, Vital Body, etc. The terms reflect some of the different sources, for example the “Vital Body” of the Rosicrucians. We will find that much of the history of the projection of the astral body and its techniques come from within secret societies of magic, and occultism.

Of course, occult practices have naturally crossed closely with the freehold of Spiritualism throughout its history; some of our pioneers were involved with, or participated within, its practices. For example, Sir William Crookes was an early member of the Theosophical society, later being initiated into the Hermetic Order of the Golden Dawn. William Stainton Moses was another member of the early Theosophical Society.

Emma Hardinge Britten, her husband William, Madam Helena Blavatsky, Colonel Olcott and others were the founder members of the inauguration of the Theosophy Society in New York. Two meetings were held on October 16th and 30th 1875, in which the society’s Preamble and bylaws were adopted and officers elected; these two meetings were held at Dr and Mrs William Britten’s reception rooms at their home on 38th Street, New York.

Not long after there was a falling out, primarily between Emma and Blavatsky, resulting in their going in separate directions. In 1897 the Theosophical Society had reorganised, moving its meetings mainly to India with a handful of its original founders. From this time onwards Emma would become a severe critic of the Theosophical Society; this can be strongly noted when Emma became editor of the *Two Worlds* in 1887, when she would launch strong attacks against the teachings of the Theosophical Society.

It is here in part within these early journal pages that we find links to her occult associations from her early teenage life, and also *I personally believe* that we find Emma writing under her occult pseudonym, “Sirius”, the “One Who Knows.”

“Occultism Defined by the “One Who Knows” was published in the *Two Worlds*, November 18th, 1887, of which the first part is republished in *Psypioneer*.⁹ This gives some insight into Emma’s occult life, which she claims started in her thirteenth year. It can be noted in her autobiography, pages 3-4:

... I became *called* and associated with a secret society of Occultists and attended their sessions in London as one of their clairvoyant and magnetic subjects, that I myself began to comprehend why a young girl fairly educated, and blessed with many advantages, should be branded with such peculiarities of disposition as must inevitably shut her off from all companionship with children of her own age and standing.¹⁰

The society of Occultists to whom I can now only allude, and who are named in “Ghost-Land” as the “Orphic Circle,” obtained knowledge (by means I am not at liberty to mention) of those persons whose associations they desired.

None of the members were known as such outside their circles, the existence of the society was undreamed of, and those whom they *chose* to affiliate with *they knew of and called*. I having been thus favoured obtained a clue to my own exceptional early experiences, which the subsequent developments of Spiritualism stamped as natural Seership.

As the powers so mystical in my own person were thoroughly comprehended by the “Adepts” of the “Orphic Society,” as I may venture to call them, ...



In more recent years some valuable research has been done by historians Robert Mathiesen, Pat Deveney, Marc Demarest and others.¹¹

Mathiesen notes:¹²

Occult Training in the Earlier Theosophical Society.

John Patrick Deveney has proved beyond all reasonable doubt that the Earlier Theosophical Society offered its members practical training in various occult practices, including what is now called astral projection, and has connected this fact with the pledge of secrecy for the society’s members that was instituted on January 19, 1876, followed a few months later by the adoption of such things as secret words and signs of recognition.

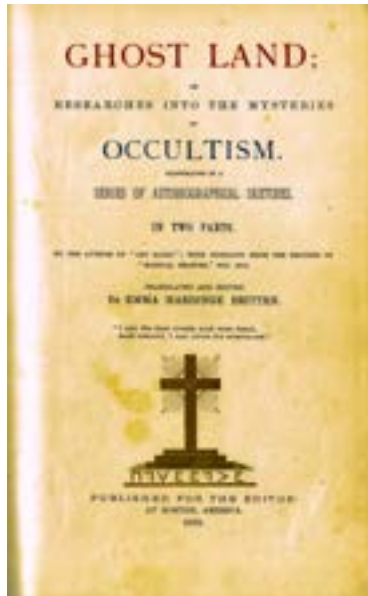
It also appears that the Earlier Theosophical Society offered its members a system of degrees at about the same time; here is what W. J. Colville had to report (at second hand) in 1884:

⁹ *Psypioneer*, Vol. 6, No. 12, direct link via: www.pauljgaunt.com

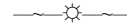
¹⁰ Image of the young Emma Floyd circa 1847.

¹¹ Marc Demarest’s website: Chasing Down Emma.

¹² “The Unseen Worlds of Emma Hardinge Britten”: Brown University Theosophical History Occasional Papers Vol. IX (2000). Mathiesen’s quote is taken from: *Astral Projection or Liberation of the Double and the Work of the Early Theosophical Society*, by John Patrick Deveney. Theosophical History, 1997.



Some years since, when a Theosophical Society was started in New York, it was declared that it was necessary to take nine degrees to qualify a member to enter into the full mysteries and powers of the order; that only three degrees could be taken in Europe or America, the remaining six could only be taken in the East. Since that time you have heard much of Koot Hoomi and the Himalayan Brothers, while “Isis Unveiled” and the “Theosophist,” also, “Ghost Land” and “Art Magic” have familiarized the reading public with some of the mysteries of Occult Science and Brotherhoods; [...]



Blavatsky and Emma, given their strong personalities, also differed in their methods concerning mediumship and Spiritualism, which no doubt contributed to the early collapse of the society. Both were, however, well equipped, holding strong credentials as occultists.

It appears that astral projection within these secret societies' “Orphic Circle” was chiefly achieved with magnetic subjects like the young Emma Floyd (as she would have been then); without doubt mesmerism (where passes, stroking, or gazing within the energy field of the *medium* would induce levels of a trance state) played a vital, essential part in the early days of Spiritualist phenomena and occult practices.

It appears that the French were somewhat the forerunners. Researching this phenomenon, a French physician, Dr Charles Lancelin, experimented in a new field of astral projection insomuch that he considered that mesmerism (then more widely called hypnosis) was *not required*. The exteriorisation of the astral body could be brought under volitional control—it was possible to induce the required mental state oneself. Dr Lancelin without doubt was a leading *pioneer* in self-induced out-of-body experiences, standing along with the likes of the leading French parapsychologist, Albert de Rochas, and the oculist and magnetiser, Hector Durville, who would publish Lancelin's book.

Dr Charles Lancelin (1852-1941) published his work in 1912: “Méthode De Dédoublément Personnel” (Extérioration de la neuracité, Sorties en Astral), published by Hector et Henri Durville.

In 1919 Hereward Carrington published “Modern Psychical Phenomena.” Chapter IX looks at the work carried out by Dr Charles Lancelin:

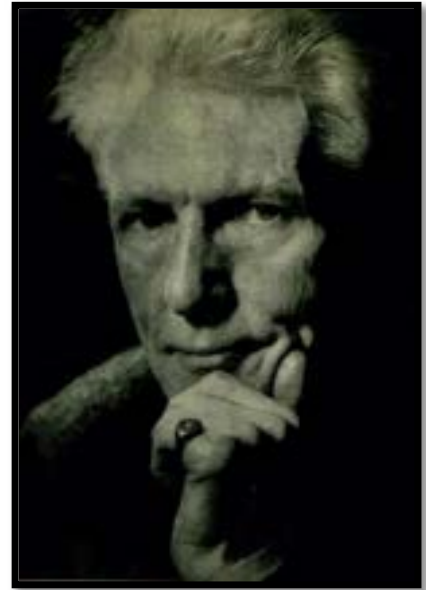
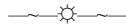


PROJECTION OF THE “ASTRAL” BODY

A Description of the Method of Projecting the Human “Double” at Will

Carrington notes:

Regarding the use of the word “astral,” I have not intended to restrict its use, as in Theosophical literature; but have merely employed it as a convenient term, well understood, to signify the astral or etheric or mental or spiritual or dream body, or “double,” of man. Theosophists distinguish between these terms — perhaps rightly: psychical researchers, on the other hand, have been content, so far, to prove the objective existence of a “body” corresponding to any of these conceptions. Thus, the term “astral body” is used in the present chapter, only in its most general sense and widest meaning.¹³



One of the latest achievements of “psychical science”—which is constantly making new and important discoveries — is the voluntary projection of the “astral body” of man—the expulsion of the human “double” or etheric counterpart of the physical body — by methods under control of the human will. Occult science has long since proved that — besides this physical body, which we know — there is also a more subtle and refined envelope — the “spiritual body” of St. Paul — and that this body is capable of being detached, at times, and of being “projected” — leaving the physical body entranced, while the subtle body journeys and makes itself manifest to others at considerable distances. The specific methods to be employed, in order to ensure this, have only lately been disclosed; and it has remained for Dr. Charles Lancelin — a French scientist and occultist of note — to describe the necessary practices in full.

Dr. Lancelin has been well-known in scientific and occult circles in France for many years; he is the author of a number of works — the most important of which are: *Fraud in the Production of Mediumistic Phenomena*, *The Beyond and its Problems*, *My Experiences with the Devil and Devil-Worship*, *Sorcery and Witchcraft*, and *a Study of a Hyperphysical Subject* — all in French.



In his latest work, *Methodes de Dédoublément Personnel: Exteriorization de la Neuricité: Sorties en Astral*, a volume of more than 550 pages, Dr. Lancelin has gone deeply into this subject of self-projection, and given us a detailed scientific account of the actual methods followed, in order to effect this apparent miracle. This is the first time that this occult knowledge has ever been divulged, and it has caused no little stir and sensation in France. Experiments had been tried before, it may be said, by M. Hector Durville,¹⁴ President of the “Magnetic Society” of France and author of a number of books upon psychic subjects; by Dr. Baraduc, well-known for his work upon the nervous system and human vitality; and by the late Colonel Albert de Rochas, of the French Army, who was regarded by many as the foremost scholar of psychic science in his day.

¹³ See Figs. 15 and 16.

¹⁴ Image of Hector Durville standing.



All these experimenters achieved success in this field of research; and Dr. Lancelin has not only summarized their researches, but also extended them in the minutest detail — in the remarkable work which he has lately published. It is this which I propose to summarize in the present chapter.

According to M. Lancelin, there is a real "science and art" in this astral duplication, which consists, essentially, in the ability to externalize the neuric (nervous) force, composing the astral body, and the "sensibility." The right or suitable temperament must be chosen for the experiment; and if this is not found, the experiment is liable to fail, or only to succeed partially. "Temperament" must not be confused with "character," or mental make-up. Temperament is a physiological state produced by the predominance of an element, organ or system in the human body. There are four chief types of temperament — nervous, bilious, lymphatic and sanguine. Of these, the nervous temperament is the best for psychic experiments of all kinds; the bilious is the most receptive; the sanguine is liable to hallucinations, both subjective and objective; while the lymphatic is the least suitable of all, from every point of view. Of course, one's temperament is usually a compound of all of these, which are rarely found in their ideal state; but the

predominantly nervous temperament is the one best suited for this test — as for all other psychic experiments.

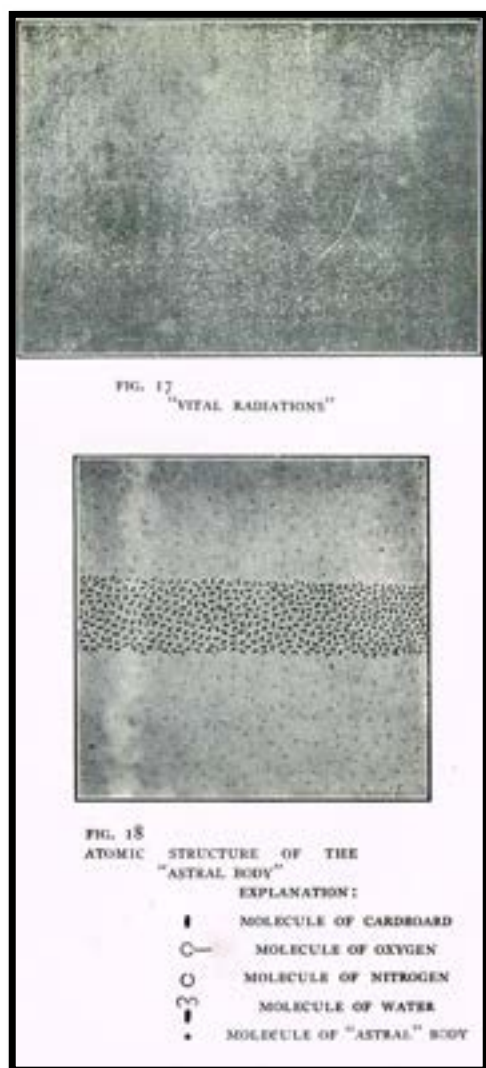
Now, there is at all times a certain out-flowing of nervous force, or "externalization of neuricity," as it is called, in all individuals, but this becomes very pronounced in certain types of individuals known as "mediums" or "psychics." In them, this force which is thus radiated can be measured by means of specially constructed instruments, known as Biometers, Sthenometers, etc. Several instruments of this kind have been devised by French experimenters. They show that there is a repulsive force generated from one side of the human body, and an attractive force from the other side. In normal human beings these forces should be equal.

When they are not, odd things are likely to happen in their immediate environment. Their relative power can be tested by means of these instruments. (See Fig. 17.)

These energies depend upon the state of the health, the emotions, the mind and also upon the will. For the experiment to succeed, as we shall see, the subject must be in good health; the emotions calm; the mind placid; and the will exceedingly strong. However, it is not the conscious will which performs the miracle; but the *sub-conscious will* — the will which is active in sleep. It is



this which is difficult to train, and can only be reached by psychic and occult methods. Once reached and strengthened, however, it is capable of performing all sorts of marvels, while the subject is asleep or entranced.



this, should go over his entire body in thought — while lying in bed — covering every inch of its surface, and *willing* that the astral body shall be detached from the physical body at that point. Try to feel this body loose inside you. Then focus all your mental energy upon the solar plexus — at the spot where the ribs divide ¹⁵ — and, while breathing quietly and deeply, *will* that you go

This subconscious will has its own psychology; it is said to consist of four essential elements — possession, deliberation, determination and action. The last three of these are the so-called “solid” states of will. (The medium Eusapia Palladino was wont to say she could succeed in moving objects at a distance if her will were sufficiently “solid.”) Within this mystic citadel, a double action takes place — (1) the will acts within itself, and (2) it controls its environment. Upon the degree of power which this subconscious will possesses depends the success of the experiments.

The first thing to do, then, to ensure the success of our “astral projection,” is to *dynamize the will* — to hyperdynamize it, in fact, so that it is over-charged, and capable of bursting out, like champagne, when the cork is removed. There are various methods of doing this. One of the simplest is to repeat to oneself many times just before dropping off to sleep, “I have will — I have energy!” This must be kept up until sleep actually supervenes, and memory is lost. Then one may think of the next day’s work clearly, in detail, and make up one’s mind not to deviate therefrom, even under great pressure and temptation. This will give the subconscious will a force that nothing else can equal.

The subconscious will thus strengthened, the next step is to create a “division of self,” so as to loosen the astral body from the physical body. The subject, to do



¹⁵ In this, Dr. Lancelin is at variance with many experienced Occultists, who contend that the safest and easiest point of egress is a point low down on the forehead, between the eyes. Some personal experiences and experiments tend to confirm this view. Further, this method is dangerous, unless undertaken under wise guidance. At some future time I hope to extend and amplify this question at considerable length — giving more specific exercises, and instructions.

out from your physical body at that point. Project yourself outwards into space. Imagine yourself going out; try to transfer your consciousness to the body without you. Try to look out of its eyes, hear with its ears, feel with its body. You will suddenly find yourself enabled to do so; then your first great step will have been taken.

When you have progressed thus far, says M. Lancelin, look around you, in your newly acquired “astral body,” and notice the furniture in the room; notice everything in detail. Then try to go out through the door of the room, — down stairs, and out of the front door into the street. Then walk along the street — into the door of your friend’s house, to whom you wish to appear — and go upstairs into his or her room. Notice everything as you go. When there, try to make your presence felt or seen. This is the second hardest step, and the one we know the least about as yet, in its technical details.

The person to whom you are to appear must be more or less “clairvoyant” or “psychic.” He must be quiet and receptive, in darkness or semi-darkness, and should, if possible, aid you by *drawing* you by an effort of will — so that his duty is not altogether passive, but active also. One of the best states for the perception of the astral body of another person is the hypnotic trance. The French experiments were nearly all made in this condition — though it is not necessary.

Once by the side of the “seer,” the astral phantom should endeavour in every way possible to make its presence felt. It may do this by becoming visible, by speaking (becoming audible), or by touching the “seer.” The phantom may also be able to rap. If not, it has been found by experience that the astral form may be enabled to prove its presence by impressing photographic plates (by placing its hands upon them), by touching sulphide of calcium screens, or by operating some delicate instrument, such as a Biometer. Its objectivity is thus established.



As to the “trip” between one point and the other, the necessary things for the phantasmal form to develop are — (1) self-conscious will, and (2) sense of direction.

Various factors have been found to influence the results advantageously, or the reverse. We may thus summarize the most important of these: —

Sex. This should preferably be male for the projector, female for the recipient or seer of the phantom.

Humidity. The air should be dry and clear, barometer high.

Atmospheric electricity. If high, this is prejudicial to the experiment.

Temperature. This should be high — say 20° F. below the heat of the body when the experiment is taking place.

Clothing. No restrictions of any kind can be allowed.

Light. Complete darkness is by far the best; a dim twilight in any case is all that may be allowed.

Sitters. If possible, projector and seer should be alone; if any one else is present, they must understand what is happening, and be in sympathy with the experiment.

Silence must be preserved throughout, no noise must disturb the sitter at either end of the “line.”

Time. The best time is between 11 P.M. and 3 A. M.— that is, when natural sleep is most likely to supervene.

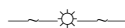
Position. The most comfortable—in an arm chair, on a couch, or in bed. If lying down, it should be on the *right side*. You must *not* lie upon the front of the body.

The *Mind* must be calm, and the *emotions* placid.

It is well to *eat* very little on the day of the experiment.

There are certain *dangers* attendant upon this experiment — especially if undertaken rashly, and by one unaccustomed to such trials. (1) There are *material* dangers — such as would accompany any dissociation experiments. A psychic expert would understand this. (2) *Intellectual and Moral Dangers*. Those having weak characters, weak wills, or uncontrolled lives are liable to be influenced by outside, evil intelligences, and “open the door” to possible “obsession.” Sound advice by a master or adept is advisable here. (3) *Psycho-physical dangers*. These are dangers which happen in the astral world, and react upon the mind and body of the subject. (4) *Hyper-physical dangers*, which leave the door open to dangerous principles.

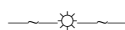
To avoid these, one should have technical instruction in this matter of self - or astral-projection, and, in any case, care, *sang froid*, fearlessness, moral force and a strong will are essential. If these are lacking, the subject had best leave the experiment alone. But if he has them, or can develop them, a road is opened to him which is one of the most fascinating in the occult world; he will be enabled to leave his physical body at will, and soar upon the wings of the wind in the astral and ethereal worlds; and he will see things there beyond words to describe; he will behold visions and hear that which “it is not lawful to utter” — for they pass the ordinary comprehension of man. Such is the testimony of M. Lancelin.



In February 1929 Hereward Carrington, along with Sylvan J. Muldoon, published “The Projection of the Astral Body”.¹⁶

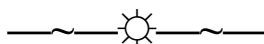
“In my opinion, it is this . . . notion of a subtle body, which for so many centuries has played the dominant rôle in the traditional psychology of both the East and the West, that is most deserving of being retried, reviewed and revised, to serve as a working hypothesis to co-ordinate and explain a very large number of these puzzling psychical phenomena.”

G. R. S. MEAD, in *The Subtle Body*.



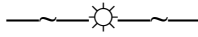
“These self-projections represent the most extraordinary achievements of the human will, and are perhaps acts which a man might perform equally well before and after death.”

F. W. H. MYERS, in *Human Personality*.



¹⁶ A free download is available at “The International Association for the Preservation of Spiritualist and Occult Periodicals” (IAPSOP), which is highly recommended for researching original materials, etc. Charles Lancelin material is also available, albeit in its original French text. Google: IAPSOP.

ELEMENTALS



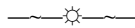
Elementals, it may be said, are forces which may be employed by occultists and it is said that they can produce various effects in the séance room; it would be at this point that Spiritualists would generally disagree.

Emma Hardinge Britten accepted the reality of gnomes, etc.:



I FIRMLY, emphatically believe that we have ample demonstration of a human origin in every manifestation where human forms are presented or human intelligence rendered. I cannot say I know this, but I believe it, and I think an immense array of the testimony our experiences in Spiritualism furnish us with, all tends to confirm this belief up to the point of absolute certainty.

At the same time I not only believe in, but I *know* the fact of the existence of other than human spirits. I have seen them, held some kind of intercourse with them, and confidently believe they can *measurably* intervene in human affairs. I have never seen any in human form except in such a caricature, miniature, or distorted resemblance of that divine image, that I should not have been liable to mistake them for human beings.¹⁷



In 1937 an interesting paper was given at the Lianberis Conference by Ernest W. Oaten, who illustrated his lecture with extracts from his own experience in “Fairies, and Fairy Lore”. Oaten’s friend, Sir Arthur Conan Doyle, had previously in 1920 investigated what were known as the “Cottingley Fairies”; below, Oaten uses the first of a set of five images taken between July 1917 and August 1920.



In 1922 Doyle published “The Coming of the Fairies” (available as a free download).



¹⁷ *Psypioneer*, Vol. 5, No. 12: “Spirits of the Mines – Emma Hardinge Britten”.

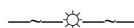
Below is taken from the Two Worlds, May 14th, 1937:



FRANCES AND THE FAIRIES:

This photograph of fairies, taken in 1917, was submitted to experts, who asserted that it was a perfectly genuine, single exposure, taken in the open. The girl described the fairies as green, pink, lavender—each fairy having its own colour

FAIRIES, AND FAIRY LORE



AT the express request of a number of the party I agreed to open a discussion on the above subject, and I did so on the basis of broad principles. It may well be considered a legitimate branch of psychical investigation since, like the legends of ghosts, hauntings and spirit-appearances, fairy lore occupies a place in the traditions of all races, and all times.

Folklore used to be dismissed contemptuously as beneath notice. We now regard it as the womb out of which present conceptions have been born. The mystic lore represents man's attempt to explain the inconsistent phenomena of life in constant and understandable terms.

We must dismiss from our minds the efforts of Hans Andersen and Grimm to symbolise moral truths in allegorical stories based on local tradition, and get to the actual beliefs and legends of pastoral peoples.

Let us remember that all knowledge depends upon the responsiveness of our consciousness to our surroundings. That is why spiritual things must be spiritually discerned. Spiritualism has become an established fact to many of us, because some people (mediums) have developed faculties which respond to an etheric or psychic world which lies immediately beyond the range of our physical senses.

Material things must be materially discerned. The blind, the deaf and the paralysed live in a modified world compared with ours. Even the colour-blind, and those who are tone-deaf, are unaware of some of the realities which exist around them. We only know what we are capable of knowing, and a slight extension of our normal consciousness may conceivably relate us to phases of reality of which we are ignorant. That is why the Spiritualist can look with a pitying eye upon those whose sense perceptions are limited to a purely physical world.

Since an extension of knowledge can be regarded as the logical result of evolutionary processes, the man is foolish who (short of contradiction) denies a thing merely because his consciousness does not respond to it.

Lord Lytton said, "A man is generally right in what he affirms and wrong in what he denies." He generally affirms from knowledge, and denies from prejudice.

Psychical investigation has shown that the consciousness of individuals is capable of wide variation. Some folk respond to things of which others have no perception.

Clairvoyance, psychometry and mediumship generally are typical, hence it is often waste of time to talk of psychical things to a man who has no psychical perceptions.

The extension of our knowledge into new realms often depends upon noting unexpected happenings and abnormalities, and devoting time and care to their observation and analysis. We should expect these abnormalities to occur amongst a small minority of the race, and they may apply not to any limited time but scattered along the whole line of history.

Invisible Beings

Now, the belief in fairies, elementals, etc., is just as widespread in the traditions and folk lore of ancient and modern people as was the belief in spirits a century ago. Both beliefs are peculiar to no particular place or time. In many cases the belief in Nature spirits runs parallel with that of belief in the spirits of the dead. Generally, they are synonymous and inseparable.

These beings have been given many names based upon their peculiar activities—their habitat, nationality, form and dress—fairies, dwarfs, giants, gnomes, sylphs, sprites, salamanders, leprechauns, sidhe, pixies, knocker corrigans, djinns, elves, demons, brownies, lutins, little people, iruntarinia, etc.

Belief in survival, a spiritual world, spiritual beings, and fairy lore, all spring from a common root. All these problematical beings belong to a world normally invisible but capable of making an occasional incursion into this world. They appear and disappear at will, or when disturbed, and the traditions exist amongst all peoples, ancient and modern. Nor do they spring from the most ignorant of peoples, but rather from the intelligentsia of the races.

Errors and Illusions

Quite probably many of these legends are based upon errors and illusions and faulty observations; the shadows thrown by a peat or log fire, the reflection of light on falling rain, the mirage, the moan of wind through the trees, all give rise to the possibilities of error and malobservation. Nevertheless, a common tradition existing amongst races widespread in culture and distribution, yet containing common and constant factors, suggests something actual behind possible errors.

The Opium Eater

Take the opium eater and his dreams of exaltation. It seems to me silly to suppose that he is enjoying nothingness; his consciousness must be responding to something. At any rate, for the time being, it is real to him. To call it subjective may differentiate it, but certainly does not describe it.

Take the creative power of the human consciousness. It is possible to visual a doll-like form, to endow it with vitality transmitted from yourself and project it into the conscious perception of a person at a distance. The form may be seen at both places, and may produce effects and carry messages.

It is possible to load these temporary creations with goodwill or malevolence, and to trace the effects they produce; but remember, their task accomplished, they return home, bringing the goodwill or its opposite, and react on their creator. That is why the black magician has a short if disastrous life. The whole tradition of talismans, amulets, charms, etc., rests upon this basis.

Bone of Ill-Omen

The story of the Egyptian bone, related recently in *The Two Worlds*, suggests that the ancient Egyptian race had the power of saturating an object with such force and making it enduring. The student who knows the process could, however, neutralise such power in a few minutes, either by overlaying and sealing it, or by drawing it off.

Now if we have this creative power is it not possible that the inhabitants of a larger world have the same ability in an extended degree?

We here assembled know of the existence of a spirit-world: we see it and talk with those who dwell there; it is a real world, far more enduring than this one.

In our physical world every country and climate has its own fauna and flora. Has the spirit-world a fauna and flora peculiar to itself? My experience affirms that it has, and it may well be that what the primitive mind calls Nature spirits, fairies, etc., are the primitive types of life existing in that world, or in a state of life midway between the two.

Human beings attract human beings. May not a pastoral scene attract types of psychic life as flowers attract bees and butterflies?

It is impossible to conceive that the fairy faith could be so widespread and well established unless there, were some substantial facts behind it.

My personal experience is limited. The outstanding feature was an experience when I was about fifteen years old—before I had even heard of Spiritualism.

I had been walking in Somerset. The day was hot and sunny. It was early afternoon. Seeking to cool my perspiration lay on a sunbathed slope overlooking a valley—not very far from Cadbury Camp. My head rested on my clasped hands, and I mused for half an hour, completely relaxed. I did not sleep. Sitting up, I was surprised to see a knot of little people passing and repassing, like a crowd in a market-place. They were not more than a dozen yards from me. They appeared to be 12 to 15 inches in height. The headdress appeared like a helmet at the front, but a little baggy at the back.

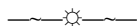
They were, apparently, all men. They wore fancy coats of dark blue and yellow, shaped to the body, skin-tight pants of bright red, and long, pointed shoes. They appeared to be doing nothing in particular, and apparently did not observe me. I watched them with a curious contemplation for quite a quarter of an hour. When at last I rose they disappeared into thin air. I have always thought of them as “my bowmen!” I don’t know why, as they had neither bows nor arrows.

On another occasion I watched fire-spirits (salamanders) gambolling in and out of the fire—a log fire on a hearth.

I once met a Wesleyan minister in Belfast, an Englishman who for some years had ministered to a congregation in a remote district in West Ireland. He told me that on first going there he laughed at fairy lore, but said he, “When you have on a score of occasions seen these pretty creatures dancing on your own lawn you accept the facts, even if you are careful who you relate them to.”

Are there fairies? It is a matter of evidence; there is a wide field for the true investigator, and plenty of material to start on.

I can recommend the beginner to read such books as Taylor's *Primitive Culture*, a very old book that gives a broad, general outline, and Evans Wentz's *The Fairy Faith in Celtic Countries*.



Editor's note:

The story of the 'Cottingley Fairies' is indeed an enchanting story of two little girls, cousins Elsie Wright and Frances Griffiths, who had arrived in England from South Africa to stay with her aunt and uncle.

It was during this time in July 1917 in the family's garden in the Cottingley village home, Yorkshire that the first photograph was taken by Elsie using her father's camera. The last photo, the fifth, was taken three years later in 1920.

These photographs, on reaching the public, naturally caused much debate, disbelief, acceptance, etc. I believe that one of the first to accept these as factual was the Theosophist lecturer of a London branch of the Society, Edward Gardner. Arthur Conan Doyle wrote an article about the photographs that appeared in the December 1920 issue of *The Strand Magazine*.

It would not be until the early 1980s that Elsie Wright and Frances Griffiths would both confess in interviews that it was all a hoax, using cardboard cut-outs of fairies copied from a children's book of the time. Elsie died in 1988 and her cousin Frances in 1986.

However, it is maintained by some, including Frances and her daughter ¹⁸ in some reports, that the fifth and final photograph was genuine as shown!

Edward Gardner notes in his 1945 book, "Fairies: The Cottingley Photographs and Their Sequel":

Fairies and Their Sun-Bath. Taken August 1920. Camera: Cameo Quarter. This is especially remarkable as it contains a feature quite unknown to the girls. The sheath or cocoon appearing in the middle of the grasses had not been seen by them before, and they had no idea what it was. Fairy observers of Scotland and the New Forest, however, were familiar with it and described it as a magnetic bath, woven very quickly by the fairies and used after dull weather, in the autumn especially. The interior seems to be magnetised in some manner that stimulates and pleases.

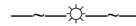


¹⁸ Frances' daughter, Christine Lynch, appeared in an episode of the television programme, 'Antiques Roadshow', in Belfast, broadcast on BBC One in January 2009, with the photographs and one of the cameras given to the girls by Doyle. Christine told the expert, Paul Atterbury, that she believed, as her mother had done, that the fairies in the fifth photograph were genuine.

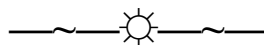


Doyle gives a similar description to Gardner in “The Coming of the Fairies”:

This is especially remarkable, as not only would it be exceedingly difficult to produce such a negative by faked work—impossible in the opinion of some experts—but it contains a feature that was quite unknown to the girls. The sheath or cocoon appearing in the midst of the grasses had never been seen by them before, and they had no idea what it was. Fairy lovers and observers, of the New Forest and elsewhere, describe it as a magnetic bath, woven very quickly by the fairies, and used after dull weather and in the autumn especially. The sun’s rays through the sheath appear to magnetise the interior, and thus provide a “bath” that restores vitality and vigour.



Britten Museum & Library



Two Wonderful Donations presented to the Britten Museum & Library



In the Pioneer series, “Spiritualist Healers of the Past”, Vol. 3, No. 5, October 2016, featured psychic healer Frederick Joseph Jones.

It was noted that Fred Jones was claimed in the Spiritualist press in 1933 as “the most remarkable psychic healer known to Spiritualism in recent years”. Earlier in May 1924 he was charged under the Vagrancy Act as a self-styled “faith healer”. Jones’ patients testified that they had improved their health under his treatment and Jones took no fee for his services – the charge was dismissed.

Psychic healers operated on the etheric bodies of sick patients; the above-mentioned article gives a quote from J. Arthur Findlay:

“Psychic healing is the healing of the body through the etheric body. We have an etheric duplicate, every cell in our body is duplicated, and bodily disease is due to these cells being unhealthy and not functioning properly. Earth doctors try to cure the physical body only. Etheric doctors cure the physical through the etheric by stimulating the etheric cells in such a way that the physical cells become again healthy.”

It was further noted in the article:

James Arthur Findlay’s published works are of significant historic value in various avenues, and we can note in his 1955 autobiography, “Looking Back”, that it was a meeting with Fred Jones that created his interest in psychic healing. Below is taken from Chapter Seven – Stansted Hall (1930-1936):

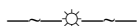
HEALING CIRCLE IN STANSTED RECALLS ARTHUR FINDLAY

Psychic healing is a subject which has greatly interested me since the time the psychic healer F. J. Jones first came to our neighbourhood. He came by car once a week to a house in Stansted, and there gave healing to all who attended his healing circle. His power of healing was most impressive as was his gift in trance to diagnose an illness. He went into trance, and stood in the centre of the circle made up of about a dozen people who had come to be healed. I sat outside the circle and watched what took place. He went from one to another describing accurately the ailment, no questions being asked, and held his hand on the place affected. So successful was he that the local doctor came, and then sent his patients to be diagnosed and healed. The doctor became a firm believer in this form of healing, so much so that patients came to Jones for diagnosis and healing from far and wide.



Let me give an example of what took place. Jones, entranced, would stand in front of a patient, and his control would say, “You have had an operation which did you no good.” “Yes,” came the reply. “The surgeon cut you open from here to here,” indicating the place and direction of the incision. “Yes,” was the reply.

... please see article for further information.



Pioneer, a year later, in issue Vol. 4, No. 5, October 2017, featured “Spiritualist Healers of the Past – Frederick Joseph Jones – Revisited”. The reason for this is because I received some correspondence from Jones’ daughter, Sheila Jones, via her friend, John Mainwood.

I noted in the issue:



I later received some correspondence regarding the article from a Mr John Mainwood writing of behalf of Fred Jones’ daughter, Sheila Jones; I was informed by Mr Mainwood that Miss Jones was a trance medium and she had some of her father’s healing notes. These have been kindly passed on to me for the Britten Museum & Library. These notes are valuable, as little is known today about the healer Frederick Joseph Jones. Sheila has kindly given me

permission to publish the handwritten notes left by her father; albeit brief, they add to our knowledge of the foundation of Jones’ healing ministry and we can now appreciate and note the fuller scope of his expanding work and helpers:

Report of Commencement of Healing by F. J. Jones

In 1919 I was working with Mr G. Larkworthy of 7 Kings Rd Wimbledon, as builder and decorator. I had been a trance medium for 12 years, and at this time was in charge of a circle for development at a house in Colliers Wood, S.W.

One evening, after the circle was over, I was informed that a North American Indian, by the name of “Quiverfoot” had controlled me, and requested that he be allowed to use my body for the purpose of healing. I agreed to do this on the condition that “Quiverfoot” showed himself to me, so that I could see the “Light” with him. After he had done this I consented to his wish and a week later he controlled my body, and the first actual healing circle was held. The first case was that of the Lady at whose house we were holding the circle. When I went “to sleep” she was suffering from a bad ankle and could not walk. When I awoke, she was walking about the room, handing coffee to the sitters. She told me that she had received such benefit from “Quiverfoot” as to be able to walk.

These circles continued to be held for about 18 months, and then, in addition we started healing at the Wimbledon Spiritualist Church on Tuesday Evenings: We were there for about 6 months during which as many as 50 people received treatment in one evening – some of which were very bad cases.

It was during this period that my partner's wife – Mrs. E. Larkworthy, who had been a patient under Quiverfoot for some considerable time and been cured of Epilepsy, was selected by him to be a helper, and was given the name of Sunshine.

We learnt from Quiverfoot that the chief of the band of spirit healers, of which he was a member, was an African who was known as the “Medicine Man”. This spirit could not speak a word of English, and when new cases came along, he would control my body, diagnose the case, and instruct Quiverfoot what to do.

Finding that the work was growing so large and that difficulty was being experienced in dealing with the patients in an allotted time, Mrs Larkworthy kindly placed a room in her house at 7 Kings Road at our disposal so that the pressure could be somewhat eased.

So in 1923 we commenced holding a healing circle at Kings Road – making three – Colliers Wood and the Wimbledon Spiritualist Church circles still being carried on.

The circles at Kings Road were held in an upstairs room, and often so many people endeavoured to get in that they overflowed out of the room and down the staircase.

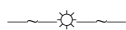
I was now beginning to find the work so much of a draw on my time that my partner – Mr Larkworthy told me to carry on with the healing and to leave the business of builder etc for him to manage. “Sunshine” was now my right hand helper – and had actually been told by Quiverfoot that she was to be the chief helper, and would go out into the world as such, and that her name would be known all over the earth plane.

We now gave up the circle at the Spiritualist Church and held a circle at a Forest Hill Church instead. The work now began to branch out and very soon the following circles were being held:– St Lukes Church, Forest Hill: Twyford, Berkshire: 7 Kings Rd; Wimbledon: Woking, Surrey: Marlborough, Wilts: Stansted, Essex: these places being reached by car.

And now the present day meetings are as follows:– We are attached to the Marylebone Spiritualist Association & hold two circles per week at their headquarters in Russell Square: The Battersea Spiritualist Church, Bennerley Hall, one circle per month: 5 weekly circles at 7 Kings Road Wimbledon: 1 weekly circle at Sutton Surrey: 1 monthly circle at Reading: twice monthly at Woking Surrey: occasionally to Oxted Surrey.

A census of treatments given, taken from July 29th to the 3rd May was 16,000.

There are a number of helpers who assist at these circles, there being 17 of these attached to the Wimbledon Centre, the majority of whom give all their spare time to helping.



I further reported, which I quote here for convenience:

Mr Mainwood further sent me some information on Miss Sheila Jones, informing me that one of Sheila's guides is called Marcus. Miss Jones was a well-known trance medium at the SAGB and an interview was published in “The Spiritualist Gazette”: I understand this paper was active in the 1970s. The two-part article is titled “The Astonishing Mediumship of Sheila Jones” but the date and the reporter's name is not given. The quote below is from a trance lecture held at the SAGB:

“PLACING” THE GUIDE

I was however rather tired and thought I would go to the next lecture a few weeks later as I considered no one could possibly emulate the psychic power of Mrs. Nason. An inner voice however, persisted. Go! Was the order, so with reluctance I went.

I knew no one with whom to discuss the coming lecture and was agreeably surprised by the person of Miss Jones, and the apparent ease with which she went into trance.

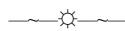
Her Guide proceeded to give a straight, sensible talk on a moral subject. I had the impression that this was a young man of stature, good family and education. He spoke excellent grammatical English with a distinct flair for oratory. He would, I considered, be a godsend to any political party and may have been a University Lecturer for the grasp he had of his subject and the ready clarity and style with which he answered the questions which followed the short lecture. He showed the same patience and careful consideration to the naive and tentative questions as to the more penetrative ones. I just could get no impression whatsoever as to the Guide's former condition in this life and was too shy to ask for fear of a possible “set down” for impertinence!

After the meeting, when the remarkably fresh and attractive looking young medium had left the rostrum and was chatting to friends at the doorway, I was overcome by curiosity at my failure to “place” the Guide and asked my neighbour, an elderly gentleman, who was the Guide with the excellent delivery? “Oh,” said he, “that was Marcus.” “Marcus,” I replied, Marcus Aurelius, Marcus Antonius, or what?” “He was a Roman Centurion, martyred at the time of Jesus Christ, and knew St. Peter,” was the startling reply.

“Good heavens,” I said, “To think of all the questions I could have asked had I known that.” With which I hurried over to Miss Jones to ask if Marcus would object to answering questions about his life and times. I explained that my brother was a Roman archaeologist and would be most interested. I too had been on these “digs” but was more interested in pre-history.

Sheila was most generous. She explained that she could never guarantee who would “take over,” but that I could ask whatever I liked, take notes, or bring a tape recorder: all of which I thought very remarkable as tapes were marketable, and pamphlets printed from tapes could be a source of income! Sheila laughed at this and I thought this is a true medium, this is what Spiritualism and Christianity are all about.

I learned later that Sheila was the daughter of Mr. Fred Jones who had several Guides of remarkable ethnic disparity. Medicine Man, a gifted Zulu in his lifetime here, and still more remarkable during his presence at the lectures; Quiver Foot, a Red Indian Guide, I have not yet had the pleasure of hearing, and the splendid Marcus, all bequeathed by Mr. Jones on his promotion, to his remarkable daughter, who also breeds Labrador puppies. Many years ago, my own psychic experiences – some of them quite startling – led me to consider that there must be an explanation of these phenomena.



Then a remarkable addition to this story came via John Mainwood. Miss Jones decided to donate the painting of Medicine Man and one of Quiverfoot to the Britten Museum & Library. There was another painting of Medicine Man in his regalia as a Zulu medicine man but the Jones family were unable to purchase it. The two paintings have been in John's possession for about the last 30 years; Sheila Jones now resides in a care home in North Devon.

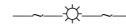
In January of this year I drove to collect the two paintings from John Mainwood's West Sussex home and spent a delightful few hours talking. The three original painting are by psychic artist

Ida M. Dixon; I have tried to find some biographical information of her but have so far been unsuccessful. However, for some years I have been aware of her name from two other famous works by Dixon as shown.



Firstly, the image of Eileen Garrett's control, Abdul Latif, published in the *Two Worlds*, November 14th, 1936:¹⁹

A picture painted under spirit guidance of the famous Persian physician—he has been “dead” for 750 years—by Ida M. Dixon, the 74-year-old medium, who suffered from cataract in both eyes and was practically blind.



Spirit portrait of Zodiac

By Ida Dixon

The Greater World Christian Spiritualist Association is based on teachings given through the mediumship of Miss Winifred Moyes from Zodiac, who claimed he was a scribe in the Temple in the time of the Christ.

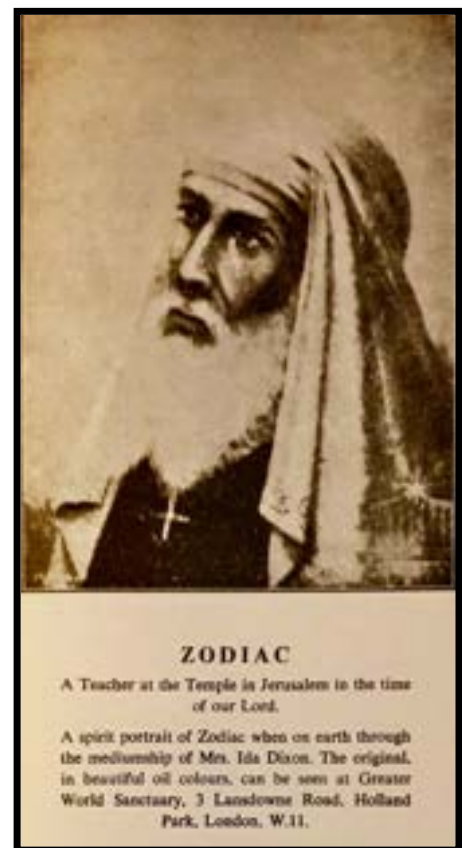
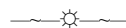
The first public meeting in which Zodiac spoke was in August 1928, mainly for the purpose of giving the Zodiac messages wider circulation.

Moyes then travelled the country giving propaganda meetings and attracting much attention.

This resulted in the formation of the Greater World Christian Spiritualist League (later becoming the Greater World Christian Spiritualist Association) on 30th May 1931.

In 1932 Moyes opened a Night Shelter for Homeless Women in London. Later in 1938 she toured Canada and the United States, visiting also Holland and France.

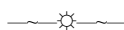
The Greater World holds Christ as its Leader and guided by Zodiac as its teacher.²⁰



¹⁹ For further information on Eileen Garrett, Abdul Latif, etc. please see *Pioneer*, Vol. 7, No. 1.

²⁰ Now situated at: The Greater World, 3-5 Conway Street, Fitzrovia, London W1T 6BJ.

**Shelia Jones' generous donation of her father's healing guides:
"Medicine Man" and "Quiverfoot"**



*Fred Jones, entranced by his healing guide, "Medicine Man", treats
a patient at the MSA ²¹*

²¹ Marylebone Spiritualist Association, which was strongly supported by Arthur Findlay. The Marylebone Spiritualist Association (M.S.A.), London, was founded in 1872, being one of the earliest societies in London. On March 4th 1955 a contract was signed for a 72-year lease for new premises situated at 33 Belgrave Square, London

Editor's footnote:

To save any confusion there have been numerous psychic artists, like Marcel Poncin, who is featured in *Pioneer*, Vol. 2, No. 6. Poncin produced numerous images of well-known guides like Silver Birch, Estelle Roberts and the healer William (Billy) Parish.

Another well-known artist of this period was Mrs Mary Winefride Slater, who, like Poncin, gave images of well-known guides/controls like Helen Duncan's Albert Stewart, and Peggy (Margaret "Peggy" Hazzeldine).²²

Some psychic artists produce similar images of the same guide/control, for example the image of Harold Sharp's (pioneer of *Symbolic Drawings – Auragraphs*) guide; a monk called Brother Peter was captured by psychic artist Frank Leah and later by Coral Polge, showing a striking resemblance.²³

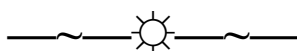
Ida Dixon painted the first image of Zodiac, which shows him as a younger man (shown elsewhere in this issue) and as a scribe in the Temple at Jerusalem. Mary Slater later also produced another image of Zodiac. Slater also produced a later image of Fred Jones' healing guide, "Medicine Man".

In *Psychic News*, January 1st, 1938, page 3, Mrs. Slater gives a brief description of how she painted "Medicine Man":

"I 'feel' with my mind, just as a sculptor feels with his hands. My pencil follows an impression that I see with my mind, not with my eyes. If I go wrong I am aware of it, and sometimes my sketches take me several weeks until I *feel* I have got the right expression. I never see faces.

"When I draw them, I generally feel each sketch will be my last. My eyes are strained with the fine work and my whole body aches. But I cannot leave them alone if there is anything I feel is wrong. Sometimes I tear up dozens of failures.

"In the case of Medicine Man, I know it is like him, and I have such a strong impression that this is so that my nib is almost breaking as I write these words. I feel his smile and the glorious spiritual light in his eyes. I had no copy or model. I may have been guided by a picture once painted by Mrs. Ida Dixon by my bedside."



SW1X 8QB. On February 24th 1960 the M.S.A., changed its name to the 'Spiritualist Association of Great Britain' (S.A.G.B.). (Information taken from Roy Stemman's "One Hundred Years of Spiritualism", 1972.)

Today the SAGB is situated at its new premises: 341 Queenstown Rd, Battersea, London SW8 4LH.

²² *Psychioneer*, Vol. 11, Nos. 10/11, October – November 2015.

Direct link via: www.pauljgaunt.com

²³ *Pioneer*, Vol. 1, No. 5.



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“Hydesville”

“SNU Seven Principles”

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