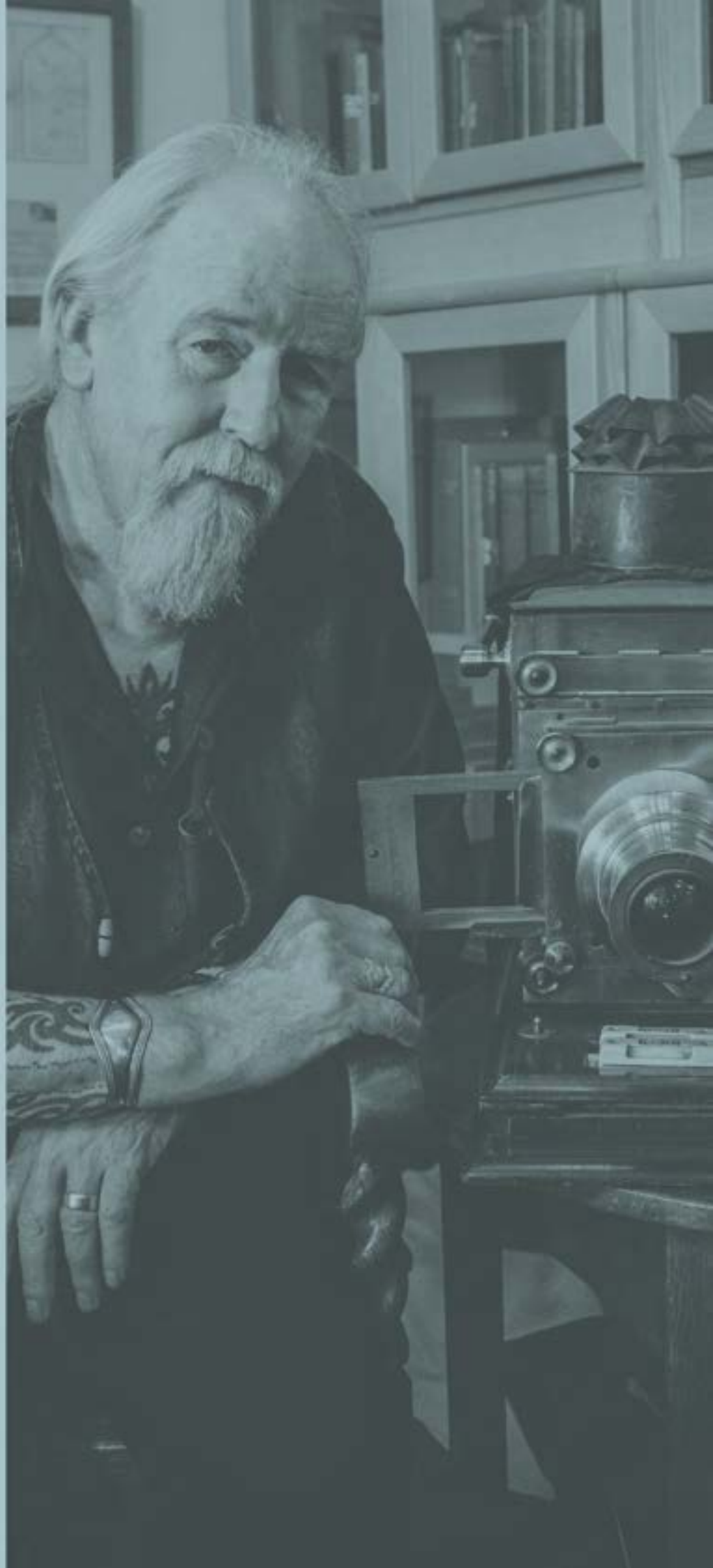


The PIONEER

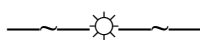
The Pioneer is now part of the recommended reading for the Spiritualists' National Union's education courses.





Volume 9, No. 6: December 2022

Contents list:



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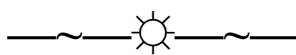
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Special thanks to Charles Coulston for his work in sub-editing this issue

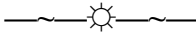
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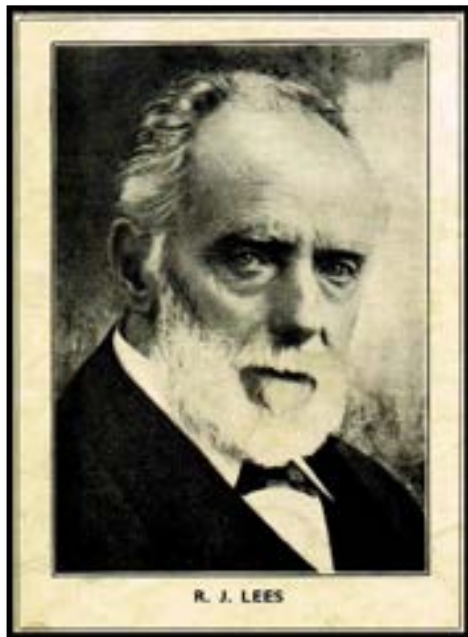
Who was “Jack the Ripper”?



Many have seen this rather gruesome image of the mortuary photograph of Annie Chapman (1841-1888), who was the second victim of the Victorian murderer dubbed “Jack the Ripper”. The mutilated body of Annie was found on the early morning of Saturday, September 8th, 1888, in the backyard of Number 29, Hanbury Street, Whitechapel, London.



There have been many documentaries over the years speculating on who “Jack the Ripper” was and they continue to this day; however, the truth of the matter still remains a mystery, or at best unproven as to who the brutal killer was. Films have been made, for example the fictional detective Sherlock Holmes featured in the 1979 film “Murder by Decree”, with an impressive cast, including the late Christopher Plummer as Holmes and James Mason as his sidekick, Dr John Watson, who were embroiled in the investigation surrounding the real-life 1888 murders in the Whitechapel district of London. In the film, apart from Dr Watson helping Holmes, there was also the medium, Robert James Lees, played by the fine actor, Donald Sutherland.

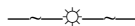


Pioneer, Vol. 3, No. 5 looked at the question: “Lees’ involvement with the 1888 Jack the Ripper case?”

Museum donation: Chrissie Waters is the former President of Dalkeith Street, Barrow-in-Furness, Spiritualist Church, which has now, sadly, closed. Chrissie, who I am pleased to say has recently married, becoming Chrissie Ross, kindly passed on to the Britten Museum a very old handwritten notebook in which people had added various bits of information, but nothing is known of the book’s origin.

One interesting entry given below is concerning the “Whitechapel Murders 1888.” It is a signed and dated account of a séance where it is said the spirit of the murdered Annie Chapman communicated on October 16th 1888 through the mediumship of Mrs Charles P. Spring.

Parts of the handwriting are hard to decipher; however, my wife Cindy has typed it out as best she can, *as it was written in 1888*. I have simply broken up the script for easier reading; below is shown the original first of three pages of this rather interesting account of the murders, albeit there was one more to follow – the brutal slaying of Mary Kelly, who was murdered on November 9th, 1888.



Whitechapel Murders 1888

Controls given through Mrs Charles P Spring 7 Claremont Road West Kilburn London Oct 16. 1888.¹

Our medium went under control and said – my name is Chapman. We are altogether those that have been murdered at Whitechapel – we have met since we have been out of our bodies. We did not know each other when on earth, but we have met in spirit – at our first meeting we looked at each other with bewilderment and did not know what to make of ourselves, but we all felt each others misery – we could not speak, as we have no voice, but we felt deeply for each other which we expressed by our looks and gestures – we were all in a dark state, and did not know what to do, or where to go, when suddenly we saw a beautiful light, which appeared to us in the distance. I said as well as I could by action not by words as we have no voice, we express ourselves by exchange of thought.



What is this? And we stood looking at it, until it came nearer to us. By degrees we saw the form of a man coming towards us; he was all covered with light, and looked like an aged man, with a long white beard, white as snow and his clothes were all white, and bright with the light that shone around him – Then he came and touched us and we felt as if we must go away from him, as the sight was too much for us, but we saw in his beautiful face a ray of light; it was not his words that affected us, but his countenance, and we were able to reach therein, that he had come to do us good – He then threw upon us something; we could not

tell what it was, but it seemed to us to be part of himself – Then he turned and walked away, and we were obliged to follow him, and kept on following his light until we were permitted to speak (as we do now) through this medium; and when we found that we could speak to the people that were in the room, we felt as if we had found our bodies again, and felt all the return of the earth sufferings and conditions –

Then we knew we had to speak to tell who we were, and what we had come for, and we told some part of our experience, but we have more to tell yet – The good spirit will not let us come back to avenge ourselves, but he is doing us good and teaching us more than we ever learned on earth – Our messages are to help to bring the murderers to justice, for the sake of the others who are now in the Flesh, and this good spirit has also shewn in his countenance, that he is grieved, because of the way, that the people of earth will deal this them if captured – He tells us that the way, he would have them dealt with, would be to let them live upon the earth, and repent in solitude for their crimes; and not to hang them, and send them to the Spirit world; because he says, it helps to fill the spirit

¹ I am unaware who the medium, Mrs Charles P Spring, was, but in an attempt to find some information on her I noted in the *Medium & Daybreak* for January 15th, 1886, a few doors down the road from Mrs Spring's house, an advert: "Mr. J. Wright's 26, Claremont Road, West Kilburn, at 7, Seance, Mr Matthews, medium. Wednesday, developing circle at 8.30."

world with more wickedness, and gives them a chance to return to earth to influence others in the flesh, to do similar crimes – we hope to stay under the protection and guidance of this good spirit – after Mrs. Spring the medium had come to her normal condition, the control for the second time influenced her and again she spoke as follows:–

He is not English. Go to Florence in Italy. We do not know his name, but there are more than one in hiding now – He goes in and comes out of his house like a gentle man and sometimes has a disguise like an old woman going about – look well after the military medicals also the foreign secret societies – They consider our bodies doesn't matter, and that such as us will not be missed from the world, and our bodies suit the purpose, better than other womens as they want our bodies for a particular reason which will be seen by and by – Yes there will be more murders yet, but not in the same place; they are planning now, and the police will have all their work to find it out. “The friends want such as us” they go away out of London, soon after the deed is done back to their home to carry on their business as usual through the week, and manage the murders on Saturday to get clear away on Sunday – They use chemicals to wipe off spots of blood from their clothes – They are too respectable looking, to be suspected by those who know them – Foreigners quick with knife, and sure not to make a blunder - One of us stood by the body after the murder and remained some time on the spot where the body lay, when some one passing in a horse and cart, saw the body there – The horse saw their ~~spirit~~ (The spirit) and it was somewhat frightened – how the plot and plan ! but look to military medicals, bad fallen ones now – they cannot get bodies from the hospital so soon after death – They have a particular purpose, they want to find something, sometimes they have been afraid of someone coming, and they have hurried, not stopped to take away what they wanted —

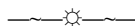
Witnesses Mary Rourke 7 Claremont Road, West Kilburn, NW
S. A. Spring Senr 12? Stafford St – Marylebone Road.

7. Claremont Road Oct 18th 1888

Dear Mrs Spring – Enclosed I send you a copy of the controls by Annie Chapman and “the others” given through your mediumship at our seance on Tuesday Oct 16; and which I have recorded word for word. Hoping they may be of use.

I remain yours truly Mary Rourke.

Mrs Spring
70 Henry St Avenue Road St Johns Wood N.W.



Further attached to the notebook pages is a newspaper clipping; its origin is handwritten, "Ext Rural World Oct 7/92":

**"JACK THE RIPPER" AGAIN.
A STRANGE STORY FROM VIENNA.**

It seems that the veritable "Whitechapel murderer" has been discovered again. Unfortunately, and fortunately, however, the man is dead. The *Standard's* Vienna correspondent writes:—

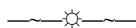
"With every precaution warranted by the circumstances, I take note of the fact that in police circles in Vienna and Pesth it is considered very probable that Alois Szemeredy, the Vienna murderer, who committed suicide two days ago in Pressburg is likely to be regarded in England as likewise the perpetrator of all the 'Whitechapel murders.' In July, 1876, at a house of ill-fame at Buenos Ayres, Szemeredy murdered a girl named Carolina Metz by stabbing her. It is worth noting that even at that time he passed as a military surgeon, that he had some surgical experience seems to be undoubted.

It is said by those who knew him at the time that he dispatched many an uncle whose nephews were impatient to succeed to their heritage. In one description of him it is said that 'a series of tombstones marked his path through Southern America.' To return to the murder in Buenos Ayres, there is a significant detail about that case yet to be mentioned. He managed to get away to Rio de Janeiro, and from this city he wrote anonymous letters to the authorities of Buenos Ayres, which remind the reader of the alleged letters of the Whitechapel murderer to Scotland Yard. Szemeredy, moreover, owned to having committed murders, but he called himself an insane man.

He was sentenced to death. Not only was the Austrian Legation moved to intervene on his behalf, but public opinion was excited, and denounced the execution of an 'insane man.' For five years the Argentine courts were occupied with him, until at length, in 1881, he was finally acquitted of the charge of murder, but sentenced to two and a-half years' imprisonment for the theft previous to the murder. On his return to Hungary he was imprisoned as a deserter, and sent first to the Military Asylum, and finally to the State Asylum, near Pesth. He was released from the latter as cured in 1886. Between this date and March 1890, when he made the acquaintance of a widow who afterwards lived with him in Pesth, he is only known to have been away in North America.

Early in 1886, prior to leaving Hungary, he offered his memoirs to a Pesth newspaper, the *Egyetertes*. A sub-editor of that Journal who received him describes him as 'a tall, thin man, about forty-five, with bronzed complexion, brown smooth hair, and bushy moustache of peculiar form (which covered his whole mouth), sensual, unsteady, small eyes, large muscular hands, and a habit of wearing his coat buttoned up to the chin in military fashion.'

About six months ago – that is, during the first series of the Vienna murders and the second – the Pesth police and newspapers received letters signed 'Jack the Ripper,' which at the time were considered a hoax. Szemeredy, like the Whitechapel murderer, came to Vienna to commit a crime and suddenly disappeared, coming again when the interest in the former case had died out. The disappearance of Szemeredy between 1886 and 1890 covers the time of the 'Whitechapel murders.' "



Editor's note:

It can be noted via the mediumship of Mrs Spring that the alleged spirit of the murdered woman says he (the killer) is not English, go to Florence, Italy, there are more than one! He is a gentleman, but sometimes disguised like an old woman. Reference to military medicals and foreign secret societies—there will be more murders—“they” then go away out of London soon after to carry out their business—“they” use chemicals to clean the blood from their clothes—they are too respectable-looking to be suspects—foreigners quick with knife and sure not to make a blunder—again look to military medicals. It may appear that she is talking about one killer, but he has an accomplice or accomplices.

It is noted that *there will be more murders*: well, one more—Mary Kelly on November 9th, 1888; it is generally considered that Jack the Ripper was responsible for five murders in the Whitechapel area, beginning in August 1888. These women are known as the “Canonical Five”, as some historians and investigators would agree that these women were all murdered by the same person. However, there were other murders between 1888 and 1892 which some, albeit speculatively, attribute to the same killer. Reference was made by the entranced medium to Italy and military medicals.

Some four years later the first suspect for the murders hit the press in late September 1892; the British newspapers named Alois Szemeredy as a possible candidate for the 1888 Whitechapel murderer dubbed “Jack the Ripper”. It is interesting to note that Szemeredy, for a time, passed as a military surgeon, as a Hungarian doctor—by profession he was a barber and hairdresser. On the “Jack the Ripper Tour” website it publishes an article from the “London Evening Standard”, September 30th, 1892:

HE PASSED AS A SURGEON

It is worth noting that even at that time he passed as a military surgeon.

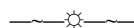
Indeed, he was known at the house where he committed the murder and at the hotel where he lodged as “the Hungarian doctor” although he was by profession only a barber and hairdresser.

But it may not be superfluous to mention that at the time when Szemeredy learnt his trade, some thirty years ago, barbers in Hungary were still in the habit of acting as dentists and extracting teeth, and performing the operations of bleeding patients and dressing wounds, so that by such practice they could not fail to acquire some knowledge of the human anatomy.

In country places, especially, they often acted as surgeons in the absence of properly qualified medical men.

Barber Szemeredy, moreover, had served as a soldier in Italy during the war with Sardinia in 1869, and there he was probably employed in the military hospital, and might thus have picked up some surgical skills.

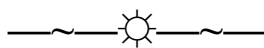
In all events, he not only called himself “a military doctor” but he actually practised as such in Argentina for some years.



Whether or not Alois Szemeredy is the actual murderer known as “Jack the Ripper” we can only speculate but, without doubt, it’s an interesting séance during the three months’ spree of the brutal killings, with the follow-up article of the possible killer, Szemeredy, and some known and unknown possible similarities - he was not English, military medicals, etc.



Alois Szemeredy



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Also, a link to all “Pspioneer” issues often referenced in Pioneer

Christian versus Rational Spiritualism



Early in 1950 Christian versus Rational Spiritualism was debated exhaustively in the psychic press. This was by far not a new issue of debate; however, each time it was brought to attention it was clear that Christian Spiritualism had gained a stronger hold on the Spiritualist movement. By 1950 Christian Spiritualism was not only a large movement outside of the SNU but held great influence within the Union. Those who wished to maintain and hold to a rational interpretation of Spiritualism wanted to save the SNU from becoming a Christian Spiritualist movement; many felt it was now time for the Union to act.

Christian v. Rational Spiritualism would be brought to attention at the SNU AGM held at Gateshead on July 1st and 2nd 1950 under its new President, Percy Wilson. The debate took place on the Sunday morning session on July 2nd.

Taken from the *Two Worlds*, July 15th, 1950:

CHRISTIAN v. RATIONAL SPIRITUALISM DEBATED AT GATESHEAD

Lively S.N.U. Annual Conference

THE long expected battle, between those who favour the propagation of Christian Spiritualism from S.N.U. platforms, and those who wish to keep Spiritualism free from Christian dogmas, broke out at the Sunday morning session of the S.N.U. National Conference at Gateshead on July 2nd.

The conflict of opinion started immediately after Mr. Percy Wilson had read the following resolution which invited all shades of theological opinion to join the Union.

“That this Annual General Meeting of the Spiritualists’ National Union *Reaffirms* that the Union stands for the freedom of the individual conscience in matters of religion and aims at uniting in federal union all those Spiritualist organisations and individual Spiritualists who can conscientiously subscribe to the Seven Principles:

“*Recognises* that spiritual values are to be found in all world religions that have been given to mankind by inspiration from the spirit world, including Confucianism, Buddhism, Judaism, and Islam, as well as in the Christian revelation which the Western World has made peculiarly its own;

“*Endorses* once again the policy unanimously adopted by Conference in 1929 on the recommendation of a special committee, which leaves each member of the Union free to seek for Truth wherever he may find it; and

“*Invites* Spiritualists and Spiritualist organisations of all shades of theological opinion to join the Union and so help to spread abroad the knowledge of the spiritual nature of man.”

A Grave Danger

Mr. Thompson, who opposed this motion, pointed out how the first three paragraphs which introduced nothing fresh or original had been designed to provide a smoke screen for the last and positively dangerous paragraph.

“The last paragraph,” he said, “constitutes a grave danger to our Seven Principles. This paragraph invites Spiritualist organisations of *all shades of theological opinion* to join the Union.

“If you approve this resolution you authorise the inclusion of all shades of Christian Spiritualism in our Union.

A Contradiction

“How can you accept an organisation which holds to the belief of a Saviour, the virgin birth etc., and hold fast to the Seven Principles, particularly the principle of personal responsibility, which has always been the chief distinguishing characteristic between Christian Spiritualism and S.N.U. Spiritualism.

“If you accept this resolution, you will destroy true Spiritualism, and all that our pioneers established for us, under the guidance of the spirit people, and allow any crank to expound ridiculous nonsense from our rostrums.”

Seven Principles Only

After a long, tense and eager discussion among the delegates in which there were arguments both for and against, Mr. C. I. Quastel, moved an amendment, substituting the words “Spiritualists and Spiritualist organisations who subscribe to the Seven Principles” instead of “all shades of theological opinion,” which was carried by a majority, and thus scored a victory for Rational Spiritualism.

Council Advises Churches and Workers.

Mr. Wilson’s second resolution, which no doubt arose from the N. Lancs. District Council’s decision to ban Christian Spiritualists exponents, and which called for non-interference by the Council in the question of engaging speakers, and with freedom of exponents in deciding which churches they shall serve, was also amended by the addition of the words “but advises S.N.U. Churches to engage the services of S.N.U. registered workers and diploma holders, and advises S.N.U. registered workers to give preference of service to S.N.U. churches,” thus giving specific advice to churches and workers alike on this important question, which policy it is hoped, will be maintained by the Union, without fail, in future.

Red Tape Methods

Mr. Haig, the retiring President, who had been so careful on the previous day to point out to delegates that the Union was now no longer master in its own house, because of rules and regulations, and had advised them to “avoid red tape methods like the plague,” nevertheless did not hesitate to rule out of order, at the last moment, and without previous notice, one of the most important resolutions of the conference.

When questioned, he stated that it was a ruling of the *Standing Orders Committee*, the application of which appeared to some delegates as a typical example of red tape and most unfair.

Christian Spiritualism

This resolution was in the name of the Manchester Church and read as follows:—
“That this Union notes with concern the growing tendency in certain areas to permit exponents of Greater World Christian Spiritualism to expound their doctrines from our

rostrums, and affirms that as the doctrines of this organisation are contradictory to the teachings of Rational Spiritualism, churches are recommended not to engage such exponents or exponents of any doctrines which are in conflict with the approved principles of the Spiritualists' National Union."

A Protest.

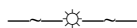
The ruling given was, that as this resolution attacked the principle of the right of individual members to interpret the Seven Principles it therefore contradicted the *Articles of Association*.

A protest was lodged to the effect that the resolution did not in any way attack the right of members to interpret the Seven Principles, but concerned itself with what was expounded to the public in the name of S.N.U. Spiritualism from the rostrums of our churches, and therefore the basis of the ruling was wrong and an explanation was asked for.

Insufficient Notice

No explanation was offered, and the President merely held rigidly to his ruling that the resolution was out of order, and that the protest would be referred to the Committee.

Further protests were lodged to the effect that it was insufficient notice to announce such a ruling at the last moment, as there had been plenty of time to advise the Manchester Church, so that the necessary steps to overcome the situation could have been taken. Mrs. Guy, President of the Manchester District Council, then rose to speak, but Mr. Haig would not let her proceed and passed on to next business.



Psychic News, July 8th, 1950, gives a wider overview of the SNU Annual Conference, which does in part repeat, but gives a good overall balanced understanding of, some of the points raised:

S.N.U. Refuses To Oust Christians

MEMBERSHIP STILL OPEN TO ALL SPIRITUALISTS

Restrictive Motion Ruled Out Of Order

THE EYES OF SPIRITUALISTS WERE FOCUSED THIS WEEKEND ON THE 48TH ANNUAL CONFERENCE OF THE SPIRITUALISTS' NATIONAL UNION HELD AT GATESHEAD TOWN HALL.

Focal point was the motion tabled by the Manchester Spiritualist Church recommending that societies ceased to engage exponents whose teachings were in conflict with the approved principles of the Union.

The notice viewed with deep concern the increasing tendency in certain areas for workers from the Greater World League to expound their doctrines from S.N.U. platforms.

The question on everyone's lips was: Are Spiritualists going to split on this vexed issue of Christian Spiritualists demonstrating from S.N.U. rostrums ?

But the expected battle over the motion was never fought because Percy Wilson, newly-elected president of the Union moved that this, along with several other controversial issues, was out of order.

His claim was that it interfered with the basic trust position by not permitting individual interpretation of religion and moreover the laws of the Union already protected churches from demonstrations that were not in accord with the principles.

There were some scattered protests, Ernest Thompson declaring that in his view it did not interfere with personal interpretation.

Notwithstanding this, however, Lorraine Haig, from the chair, ruled it was not in order.

ANTI-CLIMAX

This turn of events produced something in the nature of an anti-climax and it was from an earlier motion, proposed rather ironically by Percy Wilson himself, that the pulse of this vital question could best be felt.

His motion which was in four parts read:

“That this Annual General Meeting of the Spiritualists’ National Union REAFFIRMS that the Union stands for the freedom of the individual conscience in matters of religion and aims at uniting in federal union all those Spiritualist organisations and individual Spiritualists who can conscientiously subscribe to the Seven Principles;

“RECOGNISES that spiritual values are to be found in all world religions that have been given to mankind by inspiration from the spirit world, including Confucianism, Buddhism, Judaism, and Islam, as well as in the Christian revelation which the Western World has made peculiarly its own;

“ENDORSES once again the policy unanimously adopted by Conference in 1928² on the recommendation of a special committee, which leaves each member of the Union free to seek for truth wherever he may find it;

“And INVITES Spiritualists and Spiritualist organisations of all shades of theological opinion to join the Union and so help to spread abroad the knowledge of the spiritual nature of man.”

Rising to propose his resolution, Percy Wilson declared that the important thing in the history of the S.N.U. was the preservation of a vigorous Union. The purpose of his motion, he said, was not to suppress views but to look to every source for a united action.

All the statements which he had tabulated had come from public announcements within the Union and were not of his own invention.

Referring in particular to his first paragraph he said:

SERIOUS RESULTS

“That’s one of the fundamental things that my forbears fought for. They were rebels against the orthodox church of their day, but at the same time they fought for religious freedom.

“They were not seeking liberty for themselves but for others. If we once depart from that principle,” averred Wilson, “I feel that we will be making a serious mistake.”

Spiritualism, he said, was one of the bulwarks of freedom. If it ever ceased to be that then it would cease to have the support of the spirit world.

² We can note in the (above) *Two Worlds*, July 15th, 1950 the article it states: ““Endorses once again the policy unanimously adopted by Conference in 1929...”

“The people who founded the Union,” asserted the new president, “did not want the seven principles to become dogmas. . . . Let us have plain Spiritualists without prefix or suffix.”

Mr. Owen, of Dublin, a past president of the Union, was the first to reply and from the start he made it abundantly clear that the phrase “of all shades of theological opinion” which appeared in the last paragraph was going to be hotly contested.

It left the door open for the preaching among other things of such dogmas as the vicarious atonement. He moved that the entire paragraph be deleted. With the rest he was in entire agreement.

This appeared to be the attitude of a large body of opinion. Few contested the first three paragraphs, but controversy arose from the phrase singled out by Owen.

Ernest Thompson thought that to accept the resolution would put an end to rational Spiritualism, while one delegate went so far as to declare that if the motion were passed as it stood his church would consider banding together with others to promote a rational movement.

Mrs. Godfrey, of Meersbrook, made the point that you could have survivalists with shades of theology, but you couldn’t have Spiritualists with any shades of theology.

Someone who invariably contributes a forthright word at these conferences is Mr. McNee, of Glasgow. At Gateshead he declared:

“I believe I have as much Christian background as anyone in this hall, but it was because I saw the emptiness and stupidity of it all that I became a Spiritualist. If it’s a question of supporting the Nazarene it’s a different story, but,” he asserted almost vehemently, “I can’t support these appalling doctrines.”

It was Ernest Keeling, stormy petrel of some past conferences and newly-elected vice-president, who made the first serious challenge to the opposition.

“I contend,” he said, “that this conference is endeavouring to do something which we have blamed the Christian movement for doing. It is trying to divide Spiritualism into sects.”

He went on to point out that in any case people could only become members of the Union by abiding by the seven principles. In supporting the motion he said that the opposition views were tantamount to turning people out and saying, “My road is the only road to God.”

Keeling concluded: “I say there are many hundreds of ways to God and we should be prepared to join and work with all these who are working for the spirit world.”

NEED TO UNITE

An entirely new angle to this thorny problem was brought to light by John Stewart, secretary of the Freedom Committee, who has done so much to try to bring legal recognition to Spiritualists.

It was the belief of Mr. Stewart that the hall was magnifying the difference between Christian Spiritualists and the S.N.U.

He revealed that for some time he had been liaison officer between the Greater World and the S.N.U. with the object of improving friendly relations.

The Greater World, he said, was as anxious as the S.N.U. to have decent Churches. Moreover, unless the organisations banded together they would have a poor chance of legal representation.

As to the vicarious atonement being preached from G.W. churches, Mr. Stewart waved a letter before Conference which he had received from Mr. Bendall, the G.W. president. This letter denied that the vicarious atonement was preached from their platforms.

“Christian Spiritualism makes no appeal to me,” continued Stewart, “in fact, I think it is presumptuous to qualify it by the term Christian, but many of our own churches have this leadership of the cross, and if you are going to criticise the Greater World you will first have to clean up your own churches.”

The answer to the problem, in Stewart’s opinion, was not to advise churches to debar Christian Spiritualists but was to be found in proper education.

It was at this stage that C.I. Quastel, the Meersbrook. delegate, solved the problem expeditiously by proposing an amendment.

It took the form of deleting the offending phrase and substituting the words “who subscribe to the seven principles.”

This seemed to appease the majority and after Mr. Vigurs, another past-president of the Union, had reminded the assembly that we were living in critical times and should co-operate in all matters that had a bearing on the spiritual nature of man, the motion as amended was overwhelmingly adopted.

Another motion of Percy Wilson’s was also passed by the delegates, this time unanimously.

It was to the effect that the meeting should endorse the policy of the National Council in refusing to interfere with the autonomy of affiliated churches in selecting platform workers, providing that they refrained from serving meeting-places which were conducted for private gain or churches which had been expelled by the union.

With the amendment to the last sentence “and had not been readmitted” this motion was swiftly accepted.

There were two resolutions this year which touched upon the question of increased fees.

One of these proposed that the annual subscription from the churches should be increased from 2s. to 3s. in respect of each member and this was carried after an amendment from Laurence Wilson, of Wimbledon, had been accepted.

The point of the amendment was to provide that it did not prejudice the general powers of the Council and that a smaller sum per full member be allowed during the first three years after affiliation.

INCREASED FEES

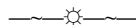
The subscription for Class B members who were not members of S.N.U. churches was raised to 10s. from next year.

A long resolution by Ernest Thompson calling for a clarification of the terms of Spiritualism and suggesting that from time to time an examination be made of the forms of religious worship practised in the S.N.U. churches was accepted by Conference after it had been re-drafted by the proposer in conformity with certain suggestions made by Percy Wilson.

The delegates numbering nearly 300 were formally welcomed to the Town Hall by the Mayor of Gateshead, Alderman S. G. B. Tyrell who was presented by the president with a copy of the Spiritualist book “The Unfolding Universe,” by Arthur Findlay.

During the meeting tribute was paid to G. Taylor Gwinn, a past-president of the Union who died a few weeks ago. The delegates stood for a moment in silent memory of him.

Next year the Conference will assemble at Brighton, when it is hoped that visitors will have the opportunity of attending the festival of Britain. The following year it will travel north again to Glasgow.



Editor's Note:

Pioneer has previously covered some of this ongoing debate, which had continued for some decades before and after the above 1950 AGM. At the 1890 Conference, “The National Conference of British Spiritualists”, sometimes referred to as the “National Conference of Spiritualists”, held on July 6th, which brought about National Spiritualism, Emma Harding Britten offered the Conference her six creeds/principles. On July 4th, 1891, a second Conference was held at Bradford, named the “Spiritualists’ National Federation”; the Federation did not accept these, or, in fact, any other form of creeds.

Later, in 1901, the Federation was reconstituted into the Union for various reasons: primarily, it was not legally able to hold property and was losing financial donations and property left to it. Further, the way in which the Federation had been set up it was unable to elect a President, albeit it sometimes used the name President at the movable yearly Conferences; however, in reality, they were an elected Chairman for the two-day AGM.³

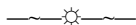
But the reconstitution from Federation to Union was greatly hampered and delayed with the problem of creeds/principles, as many did not want this, though it was legally required—hence in July 1902 the Union had its Seven Principles.⁴

Further related articles in Pioneer:

Vol. 2, No. 6:

In 1927-1928 Arthur Conan Doyle tried to introduce an extra *Christian* principle into the S.N.U.’s Seven Principles:

“That a new principle be added to the Seven Principles of Spiritualism, declaring that while admitting that every Creed has its own message from on high, however by human frailty, we in the Western World acknowledge the original teachings and example of Jesus of Nazareth and look upon them as an ideal model for our own conduct.”



Vol. 3, No. 1:

Charles Quastel, who is mentioned in the Gateshead AGM, four months earlier made his views clear in the Two Worlds. Quastel, who was then the Yorkshire S.N.U. Publicity Officer, stated:

³ Pioneer, Vol. 7, No. 2: “President or Chairmen?”

⁴ Pioneer, Vol. 3, No. 1: “National Federation to National Union”.

“Today, I am afraid!

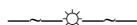
“My fear is born of the knowledge that through the psychic press and elsewhere, a bold attempt is being made to broaden the platform of National Spiritualism by creating a ‘coalition’ organisation of Churches by uniting our National Churches with Christian Greater World Churches and by tolerating and, indeed, encouraging S.N.U. diploma and certificate holding mediums to work on Greater World platforms and vice-versa.”

He further noted:

“Fundamental Difference

“What is this fundamental principle in which we do and must always differ from our ‘Greater World’ friends ?

“Simply this—*they* say that God is ‘Supreme Cause and Power of Life’ and that Jesus ‘Christ’ is their sole supreme leader, by whom and through whom they can win their way to a happy eternal life.”



Vol. 3, No. 2: “Behind the scenes in Harry Edwards storm at SNU Conference”.

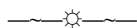
Later, when Quastel was SNU President (1958-1965 and 1968-1970), further problems arose at the 1960 Portsmouth AGM:

“SNU Minister Harry Edwards, although not present, caused another storm, as he considered himself to be “a Christian in the fullest sense of the word.” Edwards had never made a secret of his religious beliefs but to some Union Spiritualists the question was naturally raised as to why a ‘Christian Spiritualist’ was an SNU Minister !”

“THE controversial issue as whether you can be a Spiritualist and a Christian flared up again, as we reported last week, at the SNU annual conference. Harry Edwards became the centre of a storm. One delegate quoted a statement made by the world-famous healer six years ago that he considered himself to be “a Christian in the fullest sense of the word.”

“In this delegate’s view, such a belief was inconsistent with the Seven Principles which every individual must accept before becoming a member of an SNU church.

“The delegate queried whether Edwards should be allowed to remain an SNU minister. A resolution that the SNU council should reconsider his SNU ministry was defeated in a ballot in which 45 voted for it and 68 against it.”

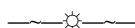


Vol. 7, No. 5: “Spiritualists’ National Union AGM - Weston-super-Mare, 2nd and 3rd July, 1955”.

H.F. Bendall was President of the “Greater World Christian Spiritualist League”; this article noted:

“The remarkable news that the Greater World Christian Spiritualist League has disaffiliated 800 of its churches was a bomb-shell dropped soon after the start of the Spiritualists’ National Union’s Annual Conference last week-end.”

“The League, said Bendall on Monday, which 25 years ago had 1,200 affiliated churches, now has between 400 and 500. Diploma-holders are also being weeded out.”

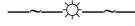


Finally:

Vol. 2, No. 2: “Were the S.N.U. Seven Principles changed?”

“The wide interpretation of the Union’s Principles would in time cause it problems

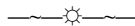
“The differences and confusion that existed in the wording and numbering of the Union’s Seven Principles continued to around 1950. But “Were the S.N.U. Seven Principles changed?” No!”



Subtle changes appeared, albeit the general context remained. For example, it is noted in the article that the fourth Principle reads “Survival of man beyond Physical death”; in addition, in one part the third Principle is given as “The Continuity of Life” and these changes were within the SNU! Hence the above title.

Ernest Thompson remarked:

“... our principles are too brief, too general, and allow for certain interpretations, which are very far removed from the teachings of traditional S.N.U. Spiritualism.”

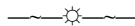


It is further noted:

“December 10th 1949 issue of the ‘Two Worlds’ by J. T. Williams: ‘Individual Liberty of Interpretation Primary Cause of S.N.U. Decline – The Seven Principles’. Williams noted:

“ “It has been clear for some time that the S.N.U., is losing ground, and I believe the primary cause is the policy of “Full individual liberty of interpretation” of the Seven Principles, which is causing confusion in the minds of enquirers, and no little confusion in the minds of the speakers too.

“ “Without adopting the creeds and dogmas of orthodoxy we must have some degree of uniformity in our teachings.” ”



I conclude here with the full quote given in the article’s conclusion:

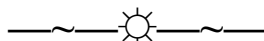
This is exactly what happened. The Union started to lose churches to breakaway independent Spiritualist groups and to Christian Spiritualists, especially the Greater World Christian Spiritualists League (GWCSL), founded on May 30th, 1931, later known as the Greater World Christian Spiritualist Association (GWCSA). By the mid-1930s it was having an impact on Union churches. Some Union churches were starting to run on Christian lines, the Seven Principles being taken over with Christian trappings. Attempts were made to retain the traditional teachings of Union Spiritualism within their churches, including discussions with the Greater World and other groups, but with little success. In 1988 the Union withdrew ‘liberty of interpretation’.⁵ In ‘100 Years of National Spiritualism’, by Jean Bassett, published 1990, Jean stated that liberty of interpretation was not part of the Memorandum or the Articles of Association; below is quoted from pages 86-87:

⁵ Charles Coulston, SNU Consultant, notes: “Liberty of interpretation issue: the Council of the Union, which was at that time the policy-making body of the Union, agreed to accept this [legal] advice from the Union’s solicitors and the Council’s acceptance of it was relayed to members at the Union’s 1988 Annual General Meeting. The reference to liberty of interpretation was accordingly deleted from the Union’s Articles of Association and elsewhere from that point in time.”

“... At least ten churches were being run by declared Christians on Christian lines. A small minority, but too many for a religion which was open, because of its declared freedom of philosophy, to people of all other religions. The signing of the Seven Principles should have protected the possibility of this eventuality, but many of the people concerned used our traditional tolerance against us. They stated that their ‘liberty of interpretation’ gave them the freedom to include a belief in Christianity while following Spiritualism. Gordon Higginson put the feeling of the majority of members into a few words at Conference:

“I have nothing against Christian Spiritualism, but if the church was National Spiritualist then it must remain National Spiritualist. If they did not want this then they should find their own buildings and not pinch ours!”

“The subject of Liberty of Interpretation caused even more dissent. This phrase had been part of our tradition from around 1902. It was not part of the Memorandum or the Articles of Association, but had been viewed with pride by generations. No one had considered that it would be used in such a way as to distort the essence of our Principles. Because of this, a member of Council queried the legal validity of the phrase. Legal advice was sought and the Union was advised that the phrase had no meaning or validity in the context of a legal framework. It was with some regret that it was withdrawn from general usage. But the Union pointed out that ‘Personal Responsibility’ covered each individual’s right to think for his or herself, whereas the Churches did have to stay within the cover of the Memorandum and Articles without personal interpretation.”





The name Estelle Roberts needs little introduction in the annals of Spiritualism. Estelle has on numerous times been reflected in the pages of Pioneer; here Estelle talks about how she works as a medium on the platform—the two worlds are one—the spirit world interpenetrating with our world:

*“I see them objectively as clearly as I see you now,”
“but they do not come to me. I go to them ...”*

The article below is taken from *Light*, October 20th, 1933:

SEEING AND HEARING “OTHER-WORLD” PEOPLE

How do Mediums see and hear the “Other-World” people they describe ? Those who have listened to Mrs. Estelle Roberts giving her wonderful clairvoyant descriptions from the platform of the Queen’s Hall or at the Grottrian Hall, must often have wished to get an answer to this question. Here it is, given in an interview by Mrs. Roberts, specially for the information of the readers of LIGHT.

MRS. ESTELLE ROBERTS ON HER PLATFORM WORK.

“HOW do you see the spirits you describe ? ” was the first question answered by Mrs. Roberts.

“I see them objectively as clearly as I see you now,” she said, “but they do not come to me. I go to them. I find myself on their plane, in their element in which I feel more at home than with the people on earth. I am somewhere in terms of space, in a definite place which is interpenetrating with our world. I can as well describe the habitation of spirits as their personal appearance. In fact, for thirteen years I have been longing to tell the world what I can see. But they only want to know of Tom, Dick and Harry—how they look, what have they got to tell them. So I refrain from speaking of the spheres and of the different stages of soul evolution, and I give them what they want.

“As the age of a person is disclosed here by his height so I translate into our terms what their spiritual state, reflecting on their bodily appearance, discloses to me. I see their mouths moving, I hear their messages. It is to me, in that state, like ordinary hearing.

“But there is a remarkable thing about it. The speed with which they speak. It is beating like drumfire against my ears. I have to listen as intently as if I listened to a high-speed message through the telephone. Once I miss the line of vibration on which the words are coming, it is gone, I cannot get it again. Sufferings and emotions are conveyed by a reflector-method. I feel their joys and sorrows. They become temporarily mine, and I suffer from the memory-pangs of their former physical ailments. But I always warn the audience that the pain is just a memory. I wear it off without great inconvenience.”

Do you see miniatures, distorted shapes, or normal sizes ?

“They are like ordinary human beings. They are never out of shape, except those in the lower astral plane. A distorted mental condition, a retarded spiritual nature will result in an undeveloped shape. It is a curious thing that spirits in the lower astral plane sap my vitality. They affect me physically far more than the higher ones. The reason is that they cannot manage their vibrations. They cannot make it easier for me. They have to be taught how to communicate.”

Who is teaching them ?

“Red Cloud and the other guides. They are automatically picking up the vibrations of souls in distress. All souls can summon help by prayer. They will be instantly found and might be brought to me. But I am under no necessity to listen, or accept their messages. I can pick out somebody else. I have free will, I am master of the situation and can refuse any communication which I do not care to accept. Not even Red Cloud can overcome me. In fact, he taught me how to be independent. But I have my personal responsibility for the gift which has been given to me and I work in concert with Red Cloud on the principle that we must help those in distress. In fact, it happens but very seldom that the idly curious will get a message at all. As Red Cloud says: it is the sick man who needs the physician. His work is on the line of the Nazarene.”

How is your earth-consciousness affected by rising into the spirit plane ?

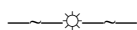
“This is difficult to explain. I am on the spirit plane, yet I am alert to every movement around me. I feel the vibrations of the audience intensified. It is a sort of bilocation, double consciousness, of being in two places at once.”

What is the effect of the audience on you ?

“Their vibration affects me first of all physically. It hits me on the solar plexus. The presence of the stewards who are put in the front row right below the platform sometimes lessens the impact. But it is not so much the physical effect which matters as the psychic. It is like getting conscious of the spiritual state of the whole audience. I could pick out any individual and tell the state of advancement of his soul. Sometimes I wish I could not do it. It is too disillusioning. It comes to me in waves of light and darkness, in feelings of peace and turmoil. I could delve into the past history of any member of the audience but I do feel it is the best to refrain.

Do you see spirits from higher spheres ?

“Occasionally. Once a very high spirit revealed itself to me. His vibration was so terrific that it set every nerve of my body quivering and I shook for a quarter of an hour afterwards. There was also the effect of light, so dazzling that it paled all other light and I had the feeling that I stood dangerously near to being disintegrated into atoms.”



Three issues later, November 10th, more clarity to the questions is given by Estelle Roberts' control, Red Cloud:

“RED CLOUD” ANSWERS QUESTIONS



HOW HIS MEDIUM SEES AND HEARS SPIRIT-PEOPLE AND HOW SHE IS AFFECTED BY HER EXPERIENCES

IN an interview with a representative of *LIGHT* published on October 20th, Estelle Roberts gave a description of how she sees and hears spirit people during her demonstrations of platform-clairvoyance.

She said that she sees and hears them objectively and that she finds herself on their plane which is interpenetrating with our world. But she could not tell how she gets there.

This is the crux of the problem and we decided to seek enlightenment from “Red Cloud” himself.

“Red Cloud” is Mrs. Estelle Roberts' spirit control and Mrs. Roberts kindly consented to give a trance sitting for the purpose of the interview.

Question and answer followed each other as follows:

HOW SPIRITS ARE SEEN AND HEARD

Q.—How does the medium see and hear the spirits ?

RED CLOUD.— “The answer to that question lies in the soul-evolution to which the Medium has attained. But to be particular, I will state that she enters space which is time, and there contacts those we desire her to talk to. Space and time are one. I do not admit time apart. It does not exist. Space does, but not quite in the sense of which you are aware. In our space, which the Medium enters, she finds herself in at-oneness with eternal laws. She is in the Eternal Present, in the Eternal Now, where there is no past and no future.”

Is not this conception in conflict with the evolution of the soul ?

“No. The soul is perpetually progressing through the Eternal Present. It is through and it evolves as it reaches height after height. This Medium has been trained to express in your language that which she experiences in the soul. Matter drops away and she is in at-oneness in the world of spirits. She is in no abnormal state, for she *is* a spirit. It is *you* who are in an abnormal state—you who are *still* encased in matter. The spirit of the Medium, when it is here, is at home. What she experiences is *the reality*. What she conveys is but an interpretation.”

A THOUSAND YEARS TO LEARN

What is it that you actually do ?

“How can I tell in a few words that which has taken me a thousand years to learn ? Yes, a thousand years. And before that I had spent another thousand years in these realms. I have taken service for humanity through eternity. This body of life is a temporary channel. This Medium gave her life for service; she has the qualities of the soul and we find it easier to project it into our space.”

Your work, then, is the projection of the Medium ?

“Yes. It is a knowledge acquired in a thousand years. You may use your own words. You may call me a communication-expert if you like. But do not praise me. I am but a servant.”

There are myriads of spirits and where there is space there must be places. Do you project the Medium to a definite place or to definite people ?

“Yes and no. Our space is not expressible in your terms. We give the Medium power and we direct her to where the necessity arises for comfort and help,”

Is it, then, the case that the Medium goes to the spirits and not the spirits to the Medium ?

“It is both. There is the law of attraction in operation. Spirits desire to contact the Medium; and, if the desire needs and deserves fulfilment, we help the Medium to establish touch. We are in at-oneness with the Medium when she is projected and we can talk to her in that far clearer than I am talking to you now. We can suggest to her to help this case and that. She works in conjunction with and in obedience to us. She elects to do so by her own free will.”

“RED CLOUD’S” SPIRIT-HELPERS

You speak in plural. Do you have helpers ?

“Yes. I have doctors and other friends with whom I have worked for many a generation. When the Medium is in that highly-trained sensitive state, the doctors are watching the physical and spiritual cord, they are protecting it from excessive and harmful vibrations by softening them, by toning them down. The vibrations of the physical and spiritual world are like two strong cross-currents, tearing through the grey matter of the brain. They have to be attuned or they would tear the grey matter—which is the signal box, the valve—to pieces. Four doctors are watching that part of the work from this side. Other friends, ladies whom I have helped in this work, watch over the physical body of the Medium.”

“I want you to realise another thing. When I use the word ‘projection,’ I do not use it in a physical sense. It does not mean that the Medium goes a long way. The two worlds are interpenetrating. The Medium is “projected,” yet she remains where she is. She is in perpetual state of oscillation between three-dimensional and four-dimensional realities.”

In being “projected,” does the Medium experience an enlarging consciousness ?

“Yes. She becomes much more alert. She is on a higher vibration. The burden of matter, which slows vibrations down, is lifted from her. The degree of this higher consciousness is a question of soul-evolution, not of psychic faculties. The two can combine, but soul-consciousness is the greater understanding of the Eternal Law, to be in at-oneness with truth. The psychic faculties mean no more than St. Paul said of the gifts of the spirit:—‘Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal.’

“What you call psychic faculties help to bring about a greater awareness but they can only expand along certain vibrations *according* to the soul-evolution. Never mix up psychic faculties with soul-evolution. They are different things.”

PSYCHIC FACULTIES AND SOUL-EVOLUTION

Does the attainment of this greater consciousness benefit the Medium in this life ?

“Yes, my son. If you enter a room permeated with scent, do you think you can come out without impregnation ? Of course she is benefited by her experiences on this side of life. She takes back power of the spirit and strength of character. Service must bring about its own reward. It is the law of this world: those that serve are served. It is the motive which is the decisive factor. When a Medium sits with the desire of uplifting humanity, bringing help and comfort to it, she naturally receives the fruits of the spirit.

“On the other hand, you do not have to be a Medium to get these attributes of the spirit. Every man in whom there is a desire of uplifting humanity may correspondingly benefit. You need not be a great Medium to be near the Kingdom of Heaven.

What is the reward after a life of such service ?

“You will hear on entering this life: ‘Well done, good and faithful servant.’ Cause and effect is the law. As a man sows and so shall he reap. You will reap the beauties of the Kingdom of Heaven, you will inherit a state of sublime peace.”

I assume that your work is not solely limited to this Medium ? According to our time conceptions, you must suffer frequent interruptions.

“Does not the sun shine upon all the people at once ? Did not the Nazarene say: ‘I am in the Father, and the Father in Me’ ? You cannot dissect the spirit which is in all beings. If you are in at-oneness with the spirit, you can operate on two places at once. The effect is largely what you would call divided consciousness,”

“RED CLOUD’S” CHOICE

You said that you have been evolving for 2,000 years. Does not the state of evolution which you have reached make it exceedingly difficult to come back?

“I have gone on evolving for ages and when I reached the Council Chamber in the last belt of these spheres—roughly in that period which in your time corresponds to 1907—the Masters of this planet showed me a panorama of the Eternal Now, pointed out the coming wars,⁶ the tribulations and degradation of humanity, and I was asked if I would like to go forward or come back into matter. I chose to come back. It took seven years for our scientists to cloak my body sufficiently to enable me to re-enter your slow vibrations. When you want a balloon to go up, you throw the ballast out. They ballasted me up to send me down.”

⁶ Leading spirit guides such as Silver Birch, Red Cloud and others assured Spiritualists there would be no war. Assurances were given, more or less emphatic, that there would be “no European War,” or that there would be “no Great War,” or that there would be “no war for England.” SNU President Frank Blake repeatedly said in public and in the press that “war would not come.” These incorrect prophecies from the spirit world dealt Spiritualism a severe blow within the movement and no doubt caused amusement and ridicule from its critics. Which had caused bitter disappointment within the movement, as many were no doubt convinced of the infallibility of the spirit guides.

See Pioneer, Vol. 3, No. 2: ““No World War” predictions – Estelle Roberts says – “Let the People Judge” ”

What is this Council Chamber ?

“That is where the Masters watch the earth. They are known as The White Brotherhood. They see the suffering and ignorance which is rampant in the lower planes of consciousness and they remember the promise: ‘I will not leave you comfortless.’ ”

“RED CLOUD’S” HUMILITY

Mrs. Roberts’ trance is a study in itself. There is a sudden violence in the spasms of her body which may alarm the inexperienced sitter, and there is a note of wailing in her deep, stertorous breathing. The coming of “Red Cloud” is heralded by strange mutterings. The Medium doubles forward and gives the impression of an ancient, humble creature. One is left uncertain whether this is an expression of “Red Cloud’s” earthly age or of his humility. For he says that he is a servant and that there is a law we must remember: the last shall be first, the first shall be the last, and the greatest the servant of all. His voice is harsh and grating, thoroughly masculine, making the sitter entirely oblivious to the strangeness of the fact that it issues from the vocal organism of a woman which the speaker has temporarily borrowed.

An interesting pamphlet under the title, *The Teachings of “Red Cloud”*, contains lectures by “Red Cloud” on: Communication with the Dead, What Happens After Death, The Spheres and the Souls Within Them and on Progress. It is obtainable (price 9d.) from Mrs. I. E. Boutcher, 42 Esher Road, E. Molesey Surrey.⁷



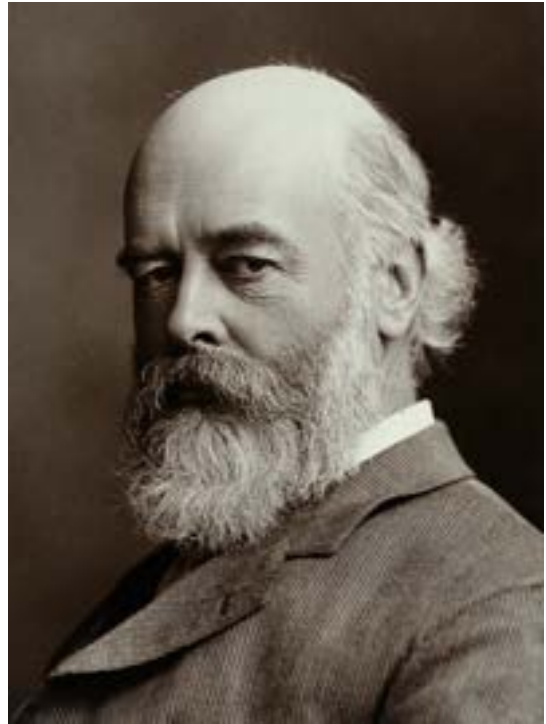
⁷ This was Estelle Robert’s daughter, Ivy Estelle Boutcher.

SIR OLIVER LODGE

The name Sir Oliver Lodge (1851-1940) is well known in the world of psychic research; Lodge was President of the Society for Psychical Research during the years 1901-1903, and again in 1932. He became convinced of the survival of death but, albeit many articles note him as a ‘Spiritualist’, Lodge was quite clear on this title in an interview he gave to “The Strand Magazine”, Vol. LVI, July-Dec 1918, in which we read:

“WELL, Sir Oliver,” began the interviewer, “I have been instructed to ask you how Spiritualism stands to-day?”

“I can’t answer for Spiritualism,” Sir Oliver replied. “I don’t much like the word myself, except as a term in Philosophy. In so far as Spiritualists constitute a sect, and hold religious services, I don’t belong to it and have no sort of connection with it; though doubtless it attracts many good people.”⁸



Sixteen years later Lodge was asked a similar question, published in the “Quarterly Transactions, British College of Psychic Science”, April 1935:

A SYMPOSIUM

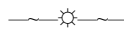
WHY I BECAME A SPIRITUALIST

SIR OLIVER LODGE

You ask why I became a Spiritualist. It is not a title that I use for myself, because I don’t belong to any Spiritualist body, nor attend any Spiritualist Church. But if the name is intended to signify a belief in the spiritual world and in our access to it and communion with it, I may say that I was introduced to the subject in the ‘70’s’ of last century by Mr. F. W. H. Myers, Edmund Gurney and Professor Barrett. In ‘83 or ‘84 I became convinced of the reality of experimental telepathy, by verifying the direct transmission of ideas and pictures at Liverpool. And in ‘89 I became practically convinced of survival and communication through experiments conducted with Mrs. Piper in my house. Since then the evidence has gone on increasing in cogency, so that the fact of possible communication became a scientific certainty early in the present century. I have expressed this in several books, and am glad to think that they have been a help to people in distress. The knowledge was a great help to me and my family in the war-time, when Raymond was killed.

OLIVER LODGE

9 February, 1935.



⁸ The full interview can be found in *Psypioneer*, Vol. 4, No. 8, August 2008.

Below is taken from *Light*, November 10th, 1933, which gives an interesting interview with Sir Oliver Lodge by the psychical researcher Dr. Nandor Fodor, who a few years later became the research officer of the International Institute for Psychical Research. Please see *Pioneer*, Vol. 6, No. 5: "International Institute for Psychical Research – The Case for Real Psychical Research by Arthur Findlay":

SIR OLIVER LODGE'S MESSAGE FOR ARMISTICE DAY

ABSOLUTE BELIEF IN SURVIVAL AND COMMUNICATION



On the eve of Armistice Day, Sir Oliver Lodge sends, through *LIGHT*, a message of hope to the world—the message that not only has he a well-founded belief in the reality of human survival and communication with the departed—but that he *KNOWS* by his own experience.

Coming from one who for years has been recognised as taking rank amongst the world's greatest scientists and clearest thinkers, this message should bring comfort to the bereaved and confidence to the seeker after psychic knowledge, and all the implications which arise therefrom.

TWO GREAT TENETS OF SPIRITUALISM CONFIRMED

SIR OLIVER'S message was given to *LIGHT* in the course of an interview with Dr. Nandor Fodor at his home near Salisbury. Sir Oliver has been good enough to read and to some extent revise the interview, but has not corrected the style much. "It represents," he says, "what may be the style of a posthumous message". The first question was: —

Do you abide unequivocally by your belief in human Survival and communication with the departed ?

"I have an absolute belief both in Survival and in communication with the departed," was the unhesitating answer. "All my findings confirm these two great tenets of Spiritualism. By findings I mean the results of my direct and indirect inquiries. This year I have hardly sat—only with Mrs. Leonard. But I have a large correspondence and frequently refer people to Mediums. They send me the evidence and thereby afford me a chance of a confirmation of my own views. A friend of mine got in touch with her husband through Mrs. Scales with very good results. The evidence so acquired is sometimes published, as in Rev. V.G. Duncan's *Proof*, but sometimes the best things remain private.

"Myself, I have had no psychic experience direct. I have no psychic powers and do not mind it. But sometimes when I wake up I have the feeling of a presence—the presence of my wife; occasionally I feel a touch but I am never sure of it. But in sittings she invariably says that she has been with me. However, I could not base much on that.

"I am convinced that the so-called 'dead' are about and with us, that they live, that they continue to act and that they can send messages, I do not believe it, I *know* it.

"But I am not convinced of the reality of all physical phenomena. It is difficult for me to believe, for instance, in apports and in materialisations, but I am certain of telekinesis and the direct voice which I experienced when sitting with Mrs. Eta Wriedt. When sitting with Mrs. Leonard, too, I have heard a whispering voice before Feda spoke. Somebody was telling her things which she repeats. If you are sharp of hearing, you can hear the whisper before Feda speaks, and it is better than her interpretation. The last time when I

heard this whisper, my daughter, who was with me, recognised her mother's voice quite clearly, without a possibility of doubt."

What do you expect to do when you pass over ? Will you send messages to all and sundry?

"No, I don't intend to. But I feel that many people will try for it when I shall not be here. Quite probably, there will be sham messages, impersonations. I have no time even now to go to Sunday afternoon meetings though they might serve good ends; I do not accept invitations to give prizes; and I do not think that I shall have time for such on the other side. I cannot say how I will be occupied. But Raymond says that he is going to look after me and will show me around. I expect I shall be busy for some time to get my bearings. After that I shall certainly send a message but I shall not be in all the places where they will claim my presence."

THE SEALED MESSAGE

Do you think that the message which you have left in a sealed envelope with the S.P.R. will be proof against the telepathic objection ? Will it not be said that you may have unconsciously conveyed the message to someone in whose subconsciousness it remained latent ?

"I thought of all that. But it is not a sentence, not a simple thing that could be got hold of telepathically. I don't want to say much about it, but there are all sorts of ways in which I can deliver it. If any Medium gets the whole thing, I think it will be unmistakable that it comes from me."

But may not the shock of passing over make you forget it ?

"It is a thing I had all my life, a thing I remember from infancy. It is of no importance whatever. A thing which is childish and absurd; and yet it is the only thing which I feel sure I shall remember. Of course, I will have many things else to remember. But of that childish little thing I think most often. Quite irrespective of you, I thought of it while we had lunch together and I was thinking of it a few minutes before. It is impossible to forget it."

ON THE OTHER SIDE

What do you think your interest will be on the other side ?

"Much the same as here. I shall be interested in Psychical Research, but I shall keep up my interest in physics, too. Science is in a very curious state now. It keeps on advancing at a great pace. But how far is it a real advance and how far imagination ? I do not mean discoveries, like wireless. They are applications of science. I don't think I shall be much interested in them. Pure science is a knowledge of things and it has nothing to do with applications. You get it in Eddington's and Jean's conceptions. Is the universe expanding ? Is it finite or not ? I don't know how much one can find out about that over there. I do not suppose I shall be in a better position to investigate them than I am now.

Material science may be studied with the best advantage here. The plane of matter offers unique opportunities which may not be available in a discarnate existence. But I don't see why one should be limited to the earth when once over there. Is it because of the general interest to communicate ? I hope that at least, by way of exploration, I shall be able to visit a distant star.

"The world must look quite different for one who is out of the body. Think of a globe rolling through space ! It might be quite a job to keep up with it. Though, according to the messages we get, the discarnate do not seem to experience astronomical difficulties. Yet I

don't think that everything is quite plain sailing about our knowledge of the spirit-regions. I don't know whether they are in space at all.

"Take the nature of space and time. How far are they subjective inventions of man ? It seems to me as if space is real, as if time is real. But according to some ideas they are not. There is a real difficulty about time. A difficulty in theology, too.

GOD AND THE UNIVERSE

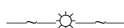
"They say that God is not subject to evolution. That he is the same to-day as he was yesterday and will be the same for ever. I am not so sure of that. Suppose the world began a thousand million years ago. What was there before that? If God were there all the time, what had He been doing ? Were there other universes before this ?

"There is a scheme, things are working out according to a plan. But all plans have a beginning. The beginnings might have been a million million years ago, but there was some time before it as there will be after, though I cannot conceive of creation coming to an end. I had rather think that the universe might be a going concern, rewinding itself, or, being rewound, going on forever; that there is an eternal present. There will be never be a collapse and a starting afresh.

"We are completely out of our depths when we touch infinity. We may see a little further on the other side of life. But I don't think I shall solve the problem. Nor do I think that others have solved it yet. There must be lofty beings, so high above us that we could call them Gods. Yet they must be very short of the Infinite Being. And this world of matter is perhaps best left alone to work out its own destiny We may not be fitted to receive information about stupendous discoveries, even if they had been made.

"The old Jews had their revelations, but no conception had been conveyed to them of the present state of science. The old books of wisdom tell us nothing of the present age.

"We grow and we go on growing and we hear of the same thing from those who passed over. They say they are going on from one sphere to another. What are they, these spheres? They number them, but probably for the sole reason to convey something to us. Little do we know of the reality which our eyes behold here. Can we rightly expect to know more of the stupendous Reality awaiting us in the future ?"



SIR OLIVER LODGE & HELEN DUNCAN

It is not generally known that Sir Oliver Lodge was one of the first psychical researchers to sit in an experimental séance with Helen Duncan and handle the ectoplasm under test conditions. This took place at the “London Psychical Laboratory”⁹ in late October 1930, where a series of séances had started. The official verbatim records of the second séance, which took place on October 30th, is published in *Psypioneer*, Vol. 12, No. 2: “Notes of Second Materialization Sitting with Mrs Duncan on 30th October 1930 – LSA”; please refer to this for details of the conditions, restraints, etc., placed on the medium.



I note here the sitters, as their names are abbreviated in the quoted full séance report below—Dr Rust, Mrs Rust, Dr Fielding-Ould, Miss Phillimore, Sir Oliver Lodge, Miss Baggallay, Lord Charles Hope, Mrs Baggallay, Dr Hector Munro, and Sir Ernest Bennett—Albert being the spirit control; the séance started at 3.40pm:

Seven minutes after the medium was put into the chair a strip of white substance, about a foot in length, appeared between the curtains.

ALBERT Would anyone care to feel the substance here now?

DR R. Can Sir Oliver feel it now if he comes?

ALBERT Anyone. Ready now.

SIR O.L. You mean that line of light?

DR R. Can Sir Oliver come forward and touch it now, Albert?

ALBERT Certainly.

DR R. Can I draw the curtain a wee bit?

(h.w.n. with permission) Sir Oliver Lodge went up to the medium and held the substance in his hand, and he and the sitters saw it gradually with a slightly wriggling motion withdraw, sliding slowly over his hands towards the position of the medium [and] disappear while he was holding it.

ALBERT Who do you say you were?

DR R. Sir Oliver Lodge.

ALBERT What a nice name, I hope he is quite as nice as his name---Sir Oliver and Mercy--- all nice names.

DR R. Well, we have come here specially for you to give us a good demonstration of the ectoplasm and anything else you like.

⁹ The Research Department of the “London Spiritualist Alliance” (LSA); today it is known as the “College of Psychic Studies” (CPS) and is still located in the same building at 16 Queensberry Place, South Kensington, London.

ALBERT I do not like this bag affair.¹⁰

DR R. Well, take her out.

SIR O.L. Does the bag interfere with you?

ALBERT No, but it interferes with her comfort. You see, when I start to work, the perspiration and heat are too much.

SIR O.L. She cannot get enough air.

Mr Duncan put on another record and the ectoplasm is again seen at the opening of the curtains.

DR R. Can another gentlemen feel the ectoplasm now, Albert?

ALBERT Name?

DR R. Lord Charles Hope.

Pause.

ALBERT Is he the third from the end?

DR R. From the left he is...

ALBERT I am saying left---one, two, three, and then he is next. Let me have a look at you now. (Short pause) Come along, son of mine.

DR R. Can you feel the substance?

LORD C.H. Yes, I can feel it.

ALBERT Don't be afraid.

LORD C.H. I don't wish to hurt the medium.

(h.w.n. Lord Charles Hope was also permitted to touch the ectoplasm. Then followed from? Albert complaint about the sack on account of the heat suffered by the medium.)

ALBERT I wish there were someone here to take this blinking bag off.

SIR O.L. The bag interferes with the ectoplasm coming from the body.

ALBERT I don't want to be sitting an hour waiting for anyone to come. She is really very warm.

Sir Oliver Lodge, finding it difficult to hear 'Albert' asks permission to change places with Sir Ernest Bennett.

ALBERT (after a short pause) Certainly.

They change places.

DR R. Will you try to get the sack off as you did on Sunday night?

ALBERT You must remember my part of the work is giving the figures, and I must wait for some person to come and get her out of here and take the atoms to pieces.

One of the sitters asked how long he might have to wait.

¹⁰ Duncan was put into the sack, which was used at the previous séance; see the referenced report.

ALBERT I don't know, just till they come---may be short, may be long.

Pause.

I will do everything and leave her where she is. Never mind about her comfort for once.
(to Mr Duncan) What about you and me changing places for a little time?

DR R. We want you to have her out of the bag, Albert.

MR D. I think the light is too bright, how is the light?

ALBERT Very good. But I would like you to come in here and feel how she is.

Sir Oliver goes to the cabinet and feels the head of the medium.

SIR O.L. She is just asleep, she is rather in a perspiration. I don't see anything else about her. She was still completely enveloped in the sack.

Sir Oliver said that he saw no ectoplasm when he went to examine the medium.

ALBERT Ask Sir Oliver if he would like to come while the ectoplasm is here?

SIR O.L. Yes, I should.

ALBERT Well, I will prepare her.

Very heavy breathing is heard from the cabinet.

ALBERT (after a pause) You can come in now.

SIR O.L. (opening the curtain) I can see it coming from her mouth, it is like a bundle of strings. (Both times I felt it, it lay on my hand. The first time the visible part was about a foot long, the second time only a few inches. It was heavy, cold and clammy, its texture was like a number of the parallel threads forming the bundle two inches thick. It might have been separated out into strands. It was not like woven material but was stringy. A curiously unpleasant slight odour remained either on my hand or in my nostrils as an occasional whiff for 12 hours afterwards. O.L.)

DR R. Warm? Clammy?

SIR O.L. No, it was drier than I expected.

DR R. Do you notice any smell?

SIR O.L. Yes, a kind of smell, but I don't know how to describe it, it is just like a lot of threads, there is no formation in it at all. Now it is beginning to go back into the mouth, I think.

Dr. Rust closes the curtains again and the medium is heard to be breathing heavily and groaning. Gramophone is playing.

SIR O.L. It does not leave anything on the fingers, it is fairly dry.

Gramophone still playing and medium's groans and uneasy breathing still heard.

Dr Fielding-Ould goes to the medium, the curtains are pulled back as she appears to be suffering great discomfort, rolling her head from side to side, and Dr Fielding-Ould finds it necessary to cut the tape round the neck of the sack which, though not originally drawn too tightly, has got caught.

When the curtains were open the medium's hands were outside the sack.

ALBERT Has anyone a handkerchief?

DR R. Yes.

ALBERT You might clean her forehead.

DR R. My goodness, she is perspiring.

Pause.

Dr Rust sees a figure at the side of the curtain near him and asks Albert to change it round the other side so that Sir Oliver can see it.

ALBERT You mustn't touch until I tell you.

SIR O.L. Right, I won't touch it unless you tell me, but I don't see anything yet.

After a short pause a mass of ectoplasm about three feet high was seen by a few of the sitters.

SIR O.L. I can see a sort of luminosity.

ALBERT You are in shadow.

The curtains were opened and a formation is seen standing in the cabinet.

MR D. It looks like a baby's head.

ALBERT It isn't a baby's head, do you think I have no brain!

(Pause)

ALBERT (seeming to talk to an invisible entity) You are what?---Savage? Do you call the gentleman Savage?

DR R. Does anyone know a gentleman called Savage?

DR F.-O. I can think of half a dozen I know at the moment.

ALBERT Tell them who you are.

Heavy breathing again heard and choking sounds coming from the medium. Gramophone plays again.

The curtains are opened and a mass of ectoplasm is again seen coming from the medium's mouth. Curtains close again.

Sir Oliver and Sir Ernest Bennett change places again.

MR D. I think there is too much light.

ALBERT The light is all right, I want to get it better and better so as to get it in a good light. You all seem to be under a shade of night to me.

The curtains are opened again and an unformed mass of ectoplasm about three feet high is showing. The curtains close again.

Pause.

The curtains again open and a small form appears, swaying rhythmically to the music of the gramophone. Curtains again close. They open again and a large mass of ectoplasm is seen with two pieces hanging down---a sitter remarks that it looks like a cloth over the

medium's head. Curtains close again.

A smack is heard behind the curtain.

DR R. Good, another one, not too hard now. He hit me with something.

Something dark, rather bigger than a hand, was seen striking Dr. Rust's hand.

DR R. It might be something like a bundle of cloth.

ALBERT Oh, Rust, you are a fool like all the rest----a bundle of cloth---by gum.

DR. R. Give Sir Ernest Bennett a smack now.

ALBERT Yes.

He does so. One of the sitters remarks that it might almost be anything.

ALBERT I have not been able to form a hand, it is only part of an arm---hold it. Now let go.

DR. R. Get a good grip of it.

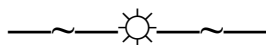
SIR E.B. Yes, the stuff I had the other night.

DR R. What about asking him to bring the medium out with ectoplasm?

MR D. I don't think he can get the medium out.

The bag is carefully taken off the medium, and she stands up, slowly walks forward into the circle, finally lying back in Dr Rust's chair and gradually waking from her trance.

TIME: 5.5 p.m.



Arthur Findlay College

Christmas Week 2022

It's been Pioneer's tradition to publish a few images of the Arthur Findlay College's Christmas Week, the final course of the year. This was the first year since 2019 owing to the pandemic. The ever-popular Murder Mystery created seasonal joy and laughter, as the week was themed "The Swinging Sixties". The fictional Agatha Christie-style murder took place in 1962 at Mountfitchet Manor. Published below is some of the information given to the detective: students to catch the murderer or murderers; the suspects; all who had strong motives where the tutors and staff *all* needed to talk themselves out of any allegations whether or not they were in fact the guilty party to the crime!

The setting:

"INTERNATIONAL PSYCHIC FAIR"

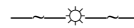


Mountfitchet Manor December 17th - 20th 1962

At 11.00am Mountfitchet Manor held its traditional Christmas clay pigeon shoot, with many enjoying a hot toddy or a glass of warm mulled wine on the chilly but bright pleasant day. Most of the six psychics joined in the shoot, with the flamboyant journalist, Philippe De La Papier, taking the opportunity to take candid shots of the *famous six*, as he had dubbed them.

In the bar overlooking the beautiful grounds of Mountfitchet Manor, where the clay pigeon shoot was taking place, a beautiful game luncheon was laid out with all the festive trimmings. At around 1.45pm, just prior to the shoot finishing, the psychics started to go to their allotted demonstration rooms to get ready for the opening of the "International Psychic Fair".

At around 2.00pm, just prior to the scheduled start of the various demonstrations, readings, etc., two gunshots were heard echoing throughout Mountfitchet Manor. Panic ensued some five minutes later when the body of the flamboyant journalist was found murdered at his desk in the office.



Press Release:

Six of the world's renowned psychics met at the beautiful Essex manor-house to demonstrate their varied skills during the proposed four-day event. Famous writer and journalist, Philippe De La Papier, interviewed the famous six on camera. With the interviews finished, chaos ensued as the body of the flamboyant journalist was found murdered at his desk. The police were called and upon investigation it was found that all six of the interviews were missing!

All six psychics are to be interviewed by detectives, as they are *all considered* suspects. It is speculated that during the journalist's filmed interviews one or more of the group were confronted on camera with hints of damaging information which he might publish later—giving a strong motive to murder the journalist—a *murder most foul indeed!*



The Six Suspects ¹¹



¹¹ **The suspects group photo left to right:** Tutor Sharon Harvey (Australian psychometrist: “Mrs. O.B. Ject”), General Manager Tanya Smith (Spanish clairvoyant: “Ethelinda Gitana Romero”), Head Gardener Will Crowley (American remote viewer: “Dr Marcus C’All”), Tutor Jan Marshall (French psychic photographer: “Mademoiselle A. D’ark Rume”). Night Manager Alan Brooks (British psychic healer: “Dr. E. Theric”), and Tutor Lynn Cottrell (German psychic detective: “Madam Dita von Tective”).

REMOTE VIEWING

My dear friend Dr Watson was away for the festive period, so I was wondering if I could help anyone while my learned partner was away! So, quite impromptu, I decided to wander into a remote viewing session, *totally unannounced*, being given by Jan Marshall in the lecture-room; they seemed to be at a bit of a loose end trying to trace a stolen item which had a connection to J. Arthur Findlay.

Immediately upon entry into the room, I engaged my detection skills and put them to the test, informing the students I would be walking around the large mansion looking to trace the stolen item. Naturally, as a skilled observer, I was able to locate the item and gave *clues* to the remote viewers group using my investigative skills and experience of detection to locate the item—indeed two of the remote viewers were able to find the item under some tactful indications of my clues as to the hiding-place of the valuable stolen treasure of Findlay’s only fictional work, “The Torch of Knowledge”, published in 1936.¹²

Findlay noted in the book that the story was based on his psychic experiences; he stated:

“One thing I would like to emphasise, which is that all the characters in this story are fictitious and are not portrayed to resemble anyone. Having said this I wish also to emphasise the fact that all the psychic phenomena, which run through this story, have actually happened. What I have done has been to change their setting and the details.” (JAF, August 1936).



In a more serious context, there were varied subjects throughout the week, psychic/spirit art, both practical and demonstrative, trance, etc.; my subject was a lecture on the Communigraph. Readers of Pioneer may recall in issue Vol. 7, No. 6: “A Means of Spirit Communication – Designed from the Spirit World!”¹³, which outlined the story of George Jobson’s death-bed promise to Basil K. Kirkby:

“I must repay you for this most marvellous happening of my life,” he said. “I feel I can do this best by making a promise to you that when I return after so-called death I will endeavour to instruct you how to build an instrument to enable spirits to communicate with mortals. But I shall take over a call-sign for you to be certain it is I communicating.”

The call-sign was Kirkby’s three initials, “BKK”. The first of two machines made in collaboration between Jobson/Kirkby was up and running in early 1930. The first was called the “Reflectograph”, then known as:

The Jobson-B.K.K. Reflectograph

It required ectoplasmic rods to be produced, gradually forming into a hand and arm needed to push the desired keys to produce the messages on the Reflectograph, which

¹² For a list of Arthur Findlay’s books about Spiritualism and Religion; First Edition Dates please see Pioneer, Vol. 9, No. 5.

¹³ A further supplement was issued in the following issue of Pioneer: “Some Notes on the Reflectograph and Communigraph – December 2020 – Marc Demarest”

were flashed up on to a screen; the medium was Mrs L.E. Singleton and the alleged materialised arm/hand was that of one of Singleton's guides/controls, "Ethel".

The image shown here on the Powerpoint presentation shows the entranced medium, Louise Singleton, during a demonstration; on the back of the photograph it is noted: "The top row of the keys have been removed to give a clear view of the hand." This shows the alleged materialised hand of "Ethel".¹⁴



The problem with the Reflectograph was that a materialisation medium was *necessary* to produce results; apart from the Singleton/Kirkby partnership I have not come across any other reports with other mediums of this era undertaking experiments. Around 1931 came the second machine, the "Communigraph", much improved inasmuch as no physical medium was required for its operation; the building of the second machine was a more combined effort of the "Ashkir-Jobson Trianion" group,¹⁵ whereas the Reflectograph was by Kirkby and Jobson.

The presentation explained the intended function of the "Communigraph" as per its original operation manual, with the intention of conducting a séance in the evening as it would have been done in the 1930s as closely as possible. The last record of the machine functioning at a séance was in 1936, so the séance held in the library was a fitting historic experiment. As stated, it was conducted as closely as possible with the AFC tutors, healer, and Tanya Smith as circle leader, but given the SNU rules

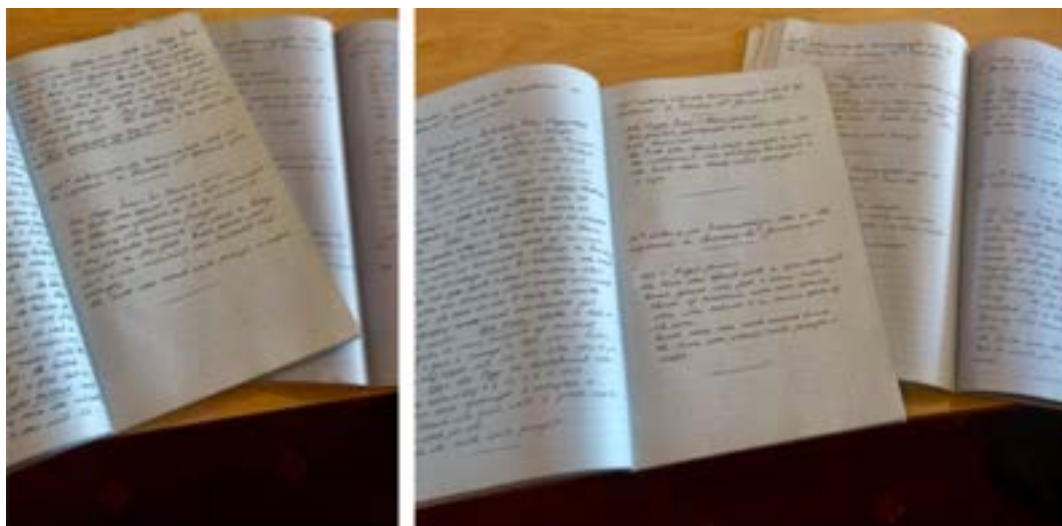


¹⁴ It is unfortunate that a front photograph of the cabinet was not taken to show the medium with both arms secured and the *additional* phantom arm and hand.

¹⁵ In the spring of 1930 a group was organised on both sides of the veil consisting of George Jobson, Basil Kirkby and his steward and partner, Mr A.J. Ashdown, a psychical researcher who had carried out scientific work in the testing of instruments in many outlets of government research departments and the War Office. This body became known as THE ASHKIR-JOBSON TRIANION: Ashdown was the technical adviser to the Trianion; the name ASHKIR is made up from **ASH**down / **KIR**kby = ASHKIR, with George Jobson as the leader of the Trianion group.

of conduct full darkness was not possible, so it was conducted in red light. Please see the Pioneer articles as referred to for further information.

A few of the Powerpoint slides:

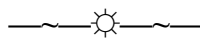


August 1933 – March 1936



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

This journal is dedicated to those Pioneers



CHANGES TO PIONEER

The SNU Pioneer was launched at the Torquay AGM, July 2013, with its first issue being sent out in August of that year to its then 400 individual subscribers which were generated from Psypioneer at the time I was editing both on-line journals. Pioneer started out as a quarterly electronic journal. From January 2015 it went bi-monthly and has remained so since.

Pioneer started with a discussion between myself and the then SNU President, David Bruton, at the Arthur Findlay College's Open Week 2013; initially, it was not intended to be a long-running journal, but to primarily cover the subjects on the SNU educational courses and to give the early history of the Spiritualists' National Federation/Union and its pioneers. Much of these criteria and more has been fulfilled over the nine years or so.

Further, students and general readers alike often found it was difficult to find specific articles, given that the contents list only held the article's title, often not giving a clear indication of the article's full content. This was greatly helped by putting all the Pioneer articles under headings such as: Psychic/Spirit Art, SNU History, The Effect of the Vagrancy Act, J. Arthur Findlay, Healing & Healers, Physical Mediumship, etc. These pdf booklets are available on the SNU website to search or to download, which has met with great success.

For the last eighteen years or so I have worked without a break on Psypioneer, and later Pioneer; I feel it's time now for a change in direction. Pioneer is still to continue but not so routinely inasmuch as bi-monthly; Pioneer will continue to drop in your mail-box but not on set regular dates, as has been its custom. I am looking additionally at doing short videos on the history of mediumship, etc.; links will be sent out to all subscribers.

Although I produce the content of each issue I have been so very strongly supported with the essential part played by my sub-editors, in the early years Leslie Price and the late David Hopkins, and in the more recent years former SNU General Secretary Charles Coulston.

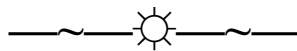
To date Pioneer has published 1,900 pages of researched materials and it is read in various societies, such as the Society for Psychical Research. It is the recommended reading for the SNU education courses; it is also used by universities and has attracted numerous students and, on occasion, their professors to attend the Britten Museum and Library Research – Study Weeks, as noted elsewhere in this issue.

In the last year, individual subscribers to Pioneer have substantially increased, rising to almost 3,000; in addition, it is sent out to SNUi members and is available on the SNU website.

All the very best wishes for the New Year 2023



**Editor Paul J. Gaunt and sub-editor,
former SNU General Secretary,
Charles Coulston**



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