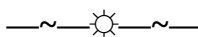




Volume 11, No. 2: 2024



The Pioneer (bi-monthly) is now part of the recommended reading for the Spiritualists' National Union's education courses.

This history journal is presented using original researched material wherever possible. Articles and quotes are taken from original sources as they were published at the time and reproduced by optical character recognition (OCR), the conversion of scanned images of handwritten, typewritten or printed text into machine-encoded text. This means that grammar, old English, spelling mistakes, etc. are not usually changed. However, long paragraphs are sometimes split for easier reading; any errors or explanations needed are noted in footnotes.

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

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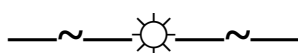
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Rosemary Brown

(1916-2001)



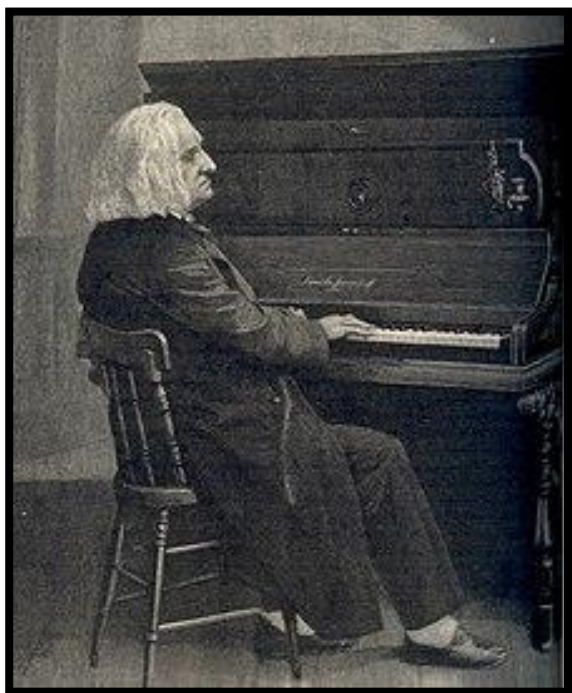
Rosemary Isabel (*née* Dickeson) Brown from the mid-1960s was, to use a familiar phrase, ‘a household name’: quite unbelievably today, her name and her form of mediumship are little known! Her mediumship is best described as being a ‘musical medium,’ in the form of famous dead composers who dictated through her and communicated new musical works, with her primary composer being Franz Liszt. Brown would transcribe from many other famed composers of the past, for example Chopin, Schubert, Schumann and Rachmaninov.

In the mid-1960s Brown became interested in Spiritualism. She recalled that when she was seven years an old man in a cassock, with long white hair, appeared to her uninvited at her home in south London. He told her he was a long-dead musician and that he would return one day to make her famous when she was grown up. Ten years later she saw a photograph of Franz Liszt and recognised him as the old, long-dead musician, who died aged 74, that she had seen some years earlier in her home. In 1964 Liszt fulfilled his promise. By that time Brown was widowed and supporting two children as a dinner lady. She claimed to have had minimal musical training and to have struggled to keep up as the composers attempted ‘automatic writing’ by moving her hands on the keyboard or as they dictated phrases at considerable speed.

She found that sitting at the piano she would become aware of her hands being taken over for a few bars and then, at Liszt’s instruction, she wrote down the notes. Others worked in different ways: Chopin pushed her hands on to the right keys, Schubert tried to sing his compositions, and Beethoven and Bach dictated the notes, as did Mozart, Rachmaninov, Brahms and Grieg. Naturally, she had her critics but she was taken seriously by some in the field of music. Among Brown’s foremost musicological advocates were Ian Parrott, a professor at Aberystwyth University.

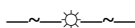
I need not say more, given that in 1969 an excellent BBC documentary was aired: “Music from the Beyond – the Mediumship of Rosemary Brown”; this is available on YouTube, together with numerous other videos of her work, etc. A few years ago I contacted her son and asked him if there was anything he could contribute from his mother to the Britten Museum & Library: unfortunately not, he explained, because all her material had been passed on to the British Library. This can be noted in the British Library Collection blogs dated October 31st, 2018, showing some examples which I have not shown owing to possible copyright restrictions. I quote in part a portion of its text:

“The British Library’s collection comprises extensive drafts and copies of works ‘inspired by’ canonic composers from Bach to Stravinsky, dating from the mid-1960s to the mid-1980s; the majority are for solo piano and by a handful of frequent visitors – most prominently Liszt (Brown’s favourite), Chopin, Schubert, Schumann, and Rachmaninov. Brown is listed consistently as the principal author, allowing publishers to avoid some esoteric copyright conundrums. Liszt appeared to Brown first, and gradually introduced a small troupe of other composers keen to transcribe their posthumous thoughts onto worldly manuscript paper. In later years, perhaps prompted by Brown’s expanding audience, John Lennon, Fats Waller, and Gracie Fields also made appearances and offered some new songs.”



Franz Liszt

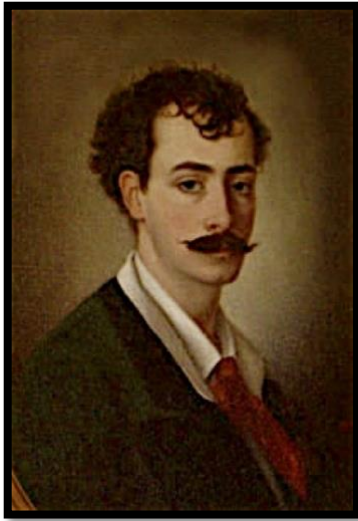
“The process was painstaking, and the scribbled early versions of compositions in the manuscript collection contain basic memory aids for the workings of musical notation, as well as extensive crossings-out and revisions. Brown caused quite a media stir in the late 1960s and 1970s, and widespread interest from journalists, broadcasters, and musicians led her to appear on radio and television shows – including a delightfully earnest BBC documentary – and meet figures such as Leonard Bernstein, who was impressed by all but one bar of Rachmaninov’s posthumous offerings. She underwent extensive psychiatric tests by international experts, all of whom declared her of sound mind, and even agreed to attempt a supernatural transcription while the BBC recorded: she was unsure whether any composer would agree to work under such pressure, but fortunately Liszt stepped up and produced the rather lovely ‘Grübelei’.¹



¹Rosemary Brown wrote two books: “Unfinished Symphonies: Voices from the Beyond”, 1971, and “Immortals at My Elbow”, 1974, or “Immortals by My Side”, later published in 1975.

Considered to be the first musical medium was

Jesse Francis Shepard



Musical phenomena have been somewhat rare in our history. In some respects, it can be likened to psychic/spirit art, as in many cases artists like David Duguid and Wella Anderson claimed they were influenced by the great masters of the past such as Jacob Ruisdal and Raphael Sanzio, whereas musical mediums are similarly influenced by the great composers, as with Rosemary Brown.

Jesse Francis Shepard born in Birkenhead, England on September 18th 1948 as Benjamin Henry Jesse Francis Shepard.² In 1899 Jesse would start to use the pseudonym Francis Grierson, which was his mother's maiden name. It may appear that the editor of the *Medium and Daybreak*, James Burns, in issue No. 5, May 6th, 1870 was where the young Jesse introduced himself on the journal's front page:

HOW I BECAME A MUSICAL MEDIUM

By JESSE B. H. SHEPARD

The question is often asked, Have you been taught music ? and when I answer, Not in the usual way, great interest is manifested as to how I became a "musical medium" and to gratify this universal desire I have been induced to make a few statements of fact, respecting my development as a medium. While on a visit to my friends in St. Louis during the winter of 1867, I was told that I was a very powerful medium, and after a short time the mediumistic faculty began to manifest itself in the form of spirit-seeing, and the power of healing. I also began to receive impressions and give tests to sceptics with considerable success. After these developments I returned to Chicago, where my parents resided, previous to their removal to St. Louis. I at once commenced to magnetise for disease, and exercise the faculty of clairvoyance in the important matter of diagnosis, which powers I have retained to this time, and have often used them with great good to numerous patients.

I also became developed in psychometry, rapping, and a great variety of tests which were of much service to the cause of spiritualism and afforded satisfaction and enlightenment to many inquiring minds. In the spring of 1868, I passed through a frightful ordeal, the features of which I will not on this occasion portray; but I found it to be a very necessary step in my development, and afterwards I was enabled to exercise my gifts much more powerfully and freely. The powers of the medium are often envied by those devoted to spiritualism. They are indeed grand gifts, priceless above money value, but alas, often purchased by weeks and months of suffering of such a peculiar kind, that the solace of sympathy can scarcely ever approach to sooth the tortured soul. Oh, the horrors of development ! And even after that crisis has been passed over, the sensitive organism of the medium is alive to many discomforts and annoyances which ordinary mortals know not of. It is not all flowers and sweets; the rose of mediumship has its own peculiar thorn of suffering and hardships, and those who can face its duties and sustain themselves in the vortex of development, have passed through an achievement which ought to entitle them to the consideration and fraternal sustainance of all true Spiritualists.

² Different authors, obituaries, etc., carry different information relating to the actual makeup of his name and birth date. This can be noted in the article here published in "The Medium and Daybreak".

I remained in Chicago through the summer of 1868, and returned to St. Louis in the fall, where double success attended the exercise of my mediumship. The power increased with the facility in using it. In the following January, while I was in a theatre, the spirit of Rachel came to me and asked if I would like to be developed in singing. She advised me to go next day and have the quality of my voice examined by a competent professor. I did so; called on a celebrated musician, and told him my business. He was astonished at the power of my voice and facility of execution, facts of which I was ignorant myself, and of which I was no judge. The professor gave it as his opinion that the voice would not last long; it was too wonderful to be permanent.



However, I was only two weeks in being developed, but when that important result had been accomplished, I was too sceptical to believe that I really could sing, and was in great doubt as to the propriety of making the attempt in public, all of which I expressed to the musical professor, asking his opinion on the matter. He replied that he would be very proud to have me sing an *Ave Maria* in St. Xavier's Church, where he was organist. This is one of the most fashionable churches in the city, and the choir is composed of superior singers. On taking my place in the service, I was influenced to sing in the piece allotted to me to the astonishment of all who heard me. On the following Sunday, I sang an ode in German to St. Felicia, by Haydn, which was even more successful than my first attempt. My sister, who was present on the second occasion, could not believe it possible that I was the singer; and others who were acquainted with me were not less surprised at my new vocation. I remained for a few weeks in St. Louis, during which I gained more confidence in my new and extraordinary manifestation, when a sphere of wider usefulness presented itself to me, which I shall endeavour to detail when my numerous engagements will permit.



Campbell Holms notes: ³

Jesse F. Shepard was probably the most widely celebrated musical medium, for he performed in America, Australia, London, Paris, St. Petersburg, Berlin and other capitals before many well-known musicians and royal personages, who were all deeply impressed. His performances, which he only gave in private drawing-rooms, were given in perfect darkness, the sitters being arranged in a circle round the pianoforte at which he sat. He also played in the light, but with much less wonderful effects. He also played the organ and sang in cathedrals, which his voice filled. In the normal state he could neither play nor sing, and he never tried to, but when entranced or controlled he was a consummate musician. Yet it is certain that the music which occurred in his presence was not always played through his fingers or larynx, for the piano sometimes played with the keyboard shut; duets for four hands were rendered; and two voices, bass and soprano, were sometimes heard simultaneously. His pianoforte pieces, which varied in excellence, were all improvisations, and they purported to be rendered by well-known composers, who successively controlled the medium. The style of each was readily recognised, and their names were announced through the alphabet with a note of music as signal.

³A. Campbell Holms, "The Facts of Psychic Science", published in 1925; it was later reprinted in 1969 with a new foreword from Leslie Shepard.

The following quotation is from an account of a séance held in Paris, on September 3rd, 1893, by Prince Adam Wisniewski:—⁴

“After having secured the most complete obscurity we placed ourselves in a circle around the medium, seated before the piano. Hardly were the first chords struck when we saw lights appearing at every corner of the room. . . . The first piece played through Shepard was a fantasia of Thalberg’s on the air from ‘Semiramide.’ This is unpublished, as is all the music which is played by the spirits through Shepard. The second was a Rhapsody for four hands, played by Liszt and Thalberg with astounding fire, a sonority truly grand, and a masterly interpretation. Notwithstanding this extraordinarily complex *technique*, the harmony was admirable, and such as no one present had ever known paralleled, even by Liszt himself, whom I personally knew, and in whom passion and delicacy were united. In the circle were musicians who, like me, had heard the greatest pianists in Europe; but we can say that we never heard such truly super-natural execution.”

M. Bernardin Rahn wrote the following (*ibid.*):—

“In my capacity of Professor of Harmony I was one of the chosen. It would be an impossible task to attempt to give a just account of Mr. Shepard’s strange concert. How could I describe the refinement of execution, the beauty of tone which the master drew from a piano, of such lovely character, and of such power? . . . As for the singing, it is unique. There is no imitation of it possible. The compass of the voice can have nothing likened to it. A bass of profound depth, full of expression, is first heard. Thereupon it is answered by a soprano, which attains the utmost heights with clear and thrilling notes. Brilliant shakes follow the most amazing staccato. We hear a clear tone begin *piano*, and swell gradually far beyond the breath limit, finally bursting out like a flame, gradually falling down again by *saccades*, and ultimately dying away.”

Prof. J. Niclassen, the well-known organist and musical critic of the *Fremdenblatt*, of Hamburg, having heard Shepard in Berlin, in 1894, wrote:—⁵

“Soft, mysterious, sphere like tones, coming and going, fall on our ear . . . tone-pictures full of poetic charm. Most remarkable is the unfailing surety of touch, in spite of the darkness, especially in octave and wide jumps. Between short pauses, four or five selections followed one another, all completely different in character, giving the widest play to the imagination of the listeners. Suddenly, one hears a basso of colossal register, the singer at the same time playing an accompaniment that makes the grand piano quiver; as, of old, the trumpet sounded before the gates of Jericho, so thundered certain passages of the piano music, while the mighty basso penetrated to bone and marrow . . . the accompaniment becomes more subdued, and to a melodious theme rises a soprano voice of sympathetic quality, which to about the second G has a youthful boyish character, but in the highest notes it becomes a decided soprano. A duet is now carried on alternately between a powerful basso and a beautiful soprano, which decidedly belongs to the most extraordinary manifestations in the realm of music.”

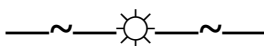
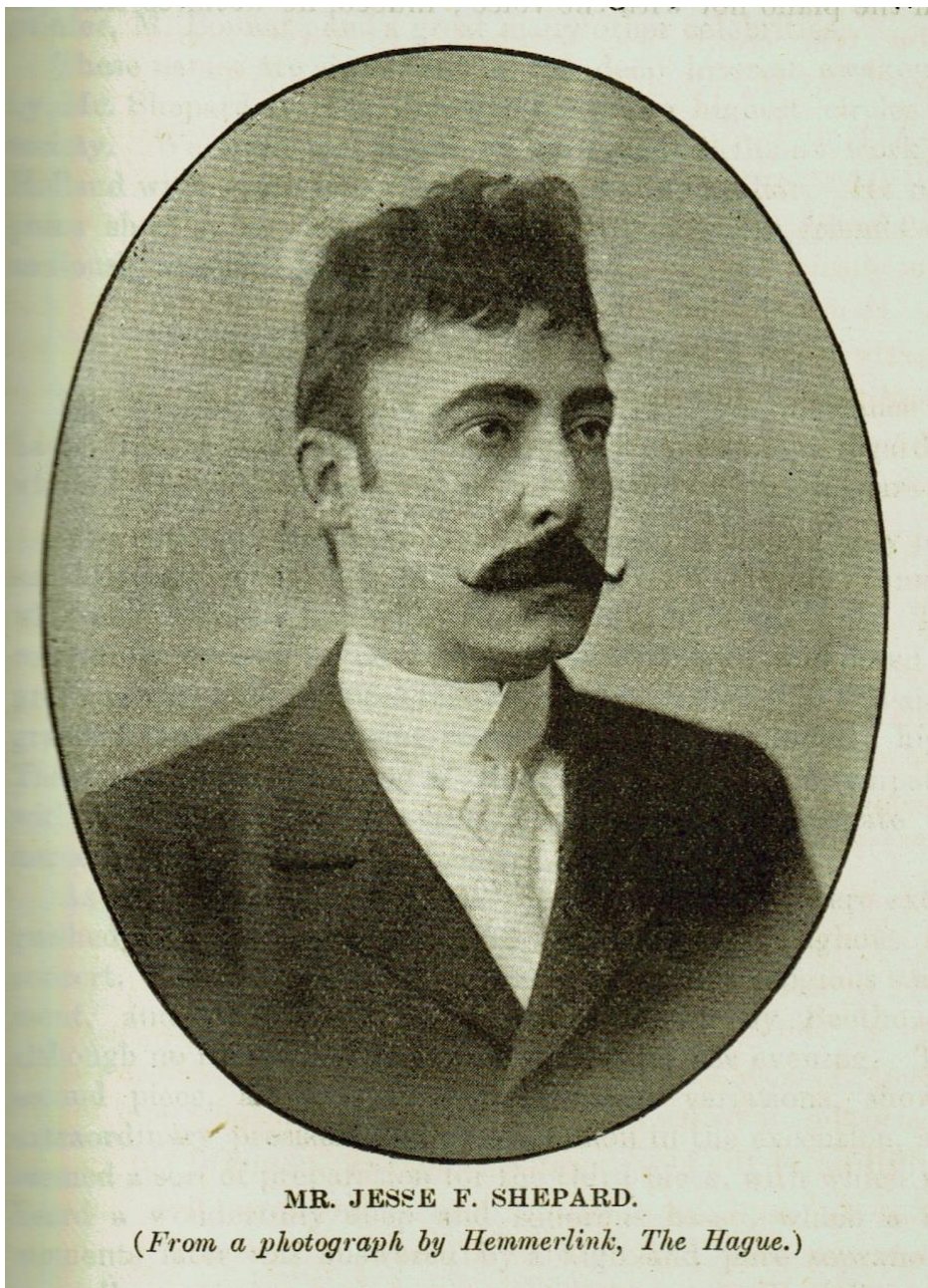
Some interesting details of the life and methods of Shepard are given in *Light*, for February 24th, and April 28th, 1894 (with portrait).⁶ Prof. Kiddle, of New York, had séances in his own house, extending over a year, and found that Shepard was not only a gifted trance musician, but gave trance addresses in English, French, German, Latin, Greek, Chaldean and Arabic, dealing with scientific, philosophical and social subjects. He also wrote under inspiration, and, in 1889, published two small volumes of discourses in

⁴*Borderland*, Vol. I, p. 343; also, *Light*, 1894, p. 86.

⁵*Light*, 1895, p. 20.

⁶ Shown below.

English and French. These were noticed by Maurice Mæterlinck, who wrote that “he knew of nothing in literature more admirable more profound” (*Light*, 1894, p. 200). Shepard continued to give musical séances for many years, and many accounts of these will be found in the volumes of *Light*, particularly that for 1907. Finally, he retired into private life, and now, under another name, is well-known as a writer of distinction.⁷



⁷ Francis Grierson, author of *Abraham Lincoln, the Practical Mystic*, etc.

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WHAT IS ECTOPLASM?

Pioneer has published numerous articles about the various named fluids—the required ingredient to produce all physical mediumship; this is more commonly known today as ectoplasm. The article published below I found in one of J. Arthur Findlay’s scrapbooks in the Britten Museum & Library; naturally, Findlay had a keen interest in this phenomenon with his long association and researches with the direct/independent voice medium John Sloane. The article, “What is Ectoplasm?”, is by an American research chemist, J. Gilbert E. Wright, published in the Two Worlds, December 31st, 1949, and continued over the next two issues.

It is an interesting overview of his observations into the production and uses of ectoplasm in physical mediumship. At times, he uses some medical terms, but it is unfortunately lacking in references to the material sources. However, Wright does make some excellent, interesting observations well worthy of discussion and follow-up for example.

Given that these observations are circa 75 years old, with the advances of physical science it would be no doubt interesting to know whether some of these observations still stand up to modern science today. The paper is lengthy with the 96 points Gilbert E. Wright makes; however, in my opinion this is a valuable paper insomuch as it gives some pointers to *possible* answers and understanding as to the process of ectoplasmic, or teleplasmic, substance, as it is sometimes referred to:

FOLLOWING our purpose of including a full-length worth-while article every issue on some special aspect of psychic interest, we have chosen this time the splendid contribution made to the U.S. “Chimes”⁸ by J. GILBERT E. WRIGHT, Research Chemist with the title, “Strangest Phenomenon Known” dealing with that elusive stuff “Ectoplasm.” He has carefully recorded the facts he has gathered as follows, numbering them individually for easy reference:

1. No-one has seen ectoplasm, felt it, tasted it or smelled it. The visible manifestation is not itself.
2. It is invisible to ordinary sight.
3. It is not so much a “thing” as a “process.”
4. Our language is inadequate to describe even the process, for the process is something “out of this world.” Words stand for things *in* our world.
5. We are even embarrassed in using “it” in referring to ectoplasm, for by “it” we usually mean a “thing,” i.e. “matter.” Now, matter is that which has weight, occupies space, and offers resistance to force. If your so-called “ectoplasm” has these three properties, then it is “matter” by definition.
6. What exactly do we know ?
7. The medium’s body decomposes into something immaterial or something semi-material. Doyle called it, in a moment of inspiration, “the half-way house of matter.”
8. This semi-material stuff is not matter as we understand matter.

⁸ In 1974 the Psychic Observer merged with the Spiritualist Chimes magazine.

9. It diffuses through the tissues of the medium's body like a gas, and emerges through the natural orifices.
10. Not because they *are* "orifices," but because at or near the orifice the ectoderm or "skin" stops and the mucous membrane begins. Apparently, it does not pass so freely through epidermis as through mucous membrane.
11. When it reaches the surface of the mucous membrane, it immediately ceases to be a gas. If it were a gas, it would diffuse into the room according to all the physical laws that govern the behaviour of gases. It then follows one of two courses.
12. It may immediately cease to be a gas and become a sort of viscous liquid, in that it occupies a confined space. It is amorphous (without definite shape). It may become visible by red light or dim daylight, and it may flow "upwards" or "downwards."
13. It has now some of the properties of matter. It occupies space. It can be seen. But does it gravitate ? At this stage we cannot say. My raised arm, if left to itself, will fall; but I can raise it. So that if this stuff be matter, it is "living" matter.
14. Since now, at this stage, it can be seen, what is its colour?
15. We cannot be certain, for colour depends upon the source of light.
16. When photographed it appears in different shades from dazzling white to nearly or completely black.
17. There is some evidence that the material which comes from the brain through the nostrils, mouth and ears is the whitest: that from the solar plexus, darker: and that from the hip area the most nearly black.
18. The "Walter" hand which was seen during the Margery mediumship was almost a dead black.
19. The colour may be contingent upon other conditions than the source of light and the source of the material, cerebral or otherwise. As the material is known to copy forms, it may also copy colour. We shall go into this more fully later.
20. It may be self-luminous.
21. Even the less obviously self-luminous forms, being of a living nature, may shorten the wavelength of the impinging light so that they appear lighter than they would be if there were no other contributing factor. The white robed spirit-forms which we see in the seance-rooms are always much lighter than the white shirts of the male sitters. Inorganic substances cannot do this, but some living creatures can, as witness the firefly, glow-worm, etc.
22. Before going further, let us say that the part of the medium's body which decomposes is most probably the water content. We surmise this from the fact that excess water is frequently thrown down during this kind of seance.
23. To resume. The "gaseous" material need not so condense when brought in contact with the air. It may not condense noticeably until it has traversed many feet from the medium's body. This may be the case when an object at a distance is moved or levitated by a so-called "ectoplasmic" arm or pseudopod.

24. In this case, the “material,” if we may yet call it “material,” is most condensed where closest to the object moved, and less condensed where closest to the medium’s body.
25. Yet the space between is not filled with gas. It is not filled with anything material, whether solid, liquid or gas, but something is there, more attenuated than any gas we know of. It does not diffuse like a gas. It behaves more like a confined liquid without there being any confining walls.
26. This apparently empty space between the medium’s body and the raised object is where alone we can study the nature of this so-called “ectoplasm.” And it is *invisible* ! Everything we have discussed so far is not ectoplasm but “materialised” ectoplasm—in other words “matter.”
27. If you have kissed the lips of a materialised spirit, you were kissing something material. If you have handled a spirit robe, you were feeling something “material.” It is granted there may be degrees of “materiality.” If a spirit form weighs 20lbs. instead of an expected 137, obviously the bones and flesh are somewhat different from ours.
28. What do we know of this apparently empty space in which the ectoplasmic forces are at work ? And now, at last, is the right phrase—“*Ectoplasmic Forces.*”
29. It is a conductor of electricity.
30. It is opaque to 70% of infra-red rays.
31. It casts a shadow on a luminescent Barium Platinocyanide screen.
32. Metals are transparent to it.
33. Insulating materials are not.
34. That is about the limit of our physical knowledge, and all of that may not be accurate.
35. Biological concepts are more helpful in understanding the processes than physical and chemical.
36. In “materialisation” we are evidently witnessing a birth process.
37. The medium evidently “gives birth” to these forms in a biological sense.
38. All life starts in darkness. The seed must be planted in the dark soil. Parturition takes place in the remote, dark recesses of the mother’s body, and physicists tell us that, had the atmosphere been more attenuated, life could not have started on this planet. The first attempts would have been destroyed by the cosmic rays. Light is destructive to life. Only the skin cells withstand it for any length of time, as any doctor will tell you, and which you can confirm by exposing your body for too long on the beach. The red end of the spectrum is less destructive than the violet.
39. In the early stages of the medium’s “development,” the phenomena is often presaged by a cold breeze, indicating an exchange of energy somewhere.
40. Partly-materialised forms are frequently quite cold—4° Centigrade, showing that in the process of organisation, energy is absorbed.

41. All forms are connected to the body of the medium by an umbilical cord, visible or invisible. If not visible, it can be made so.
42. The darkened seance-room corresponds to the womb.
43. A further “confinement” is usually desirable, and is effected by the foetal and embryonic stages taking place behind closed curtains. The use of infra-red viewing instruments may perhaps obviate this present necessity.
44. The materialising process recapitulates the history of the organism. The materialised form appears first as foetus, then as embryo.
45. All birth is accompanied by fear, as psycho-analysts know.
46. The first stages of “materialisation,” i.e. “birth,” is accompanied by fear. The borning thing takes tentative “peeps” as it were, at its new environment and will withdraw instantly if startled.
47. These materialised forms are *not* ideoplastic. Fanciful or imaginative structures are unknown. Mermaids, centaurs and unicorns do not appear. Materialisation is not creation. It is re-creation: the reproduction of something that *is* or *once was*. There is no invention.
48. We cannot visualise our thumb prints, but post-mortem thumb prints have been obtained which correspond with the ante-mortem thumb prints.
49. This indicated that these materialised forms are moulded in or around pre-existing structures.
50. Discarnate intelligences (spirits) must come back in the mould they left behind, so to speak, on the earth plane. Or, at least, it is easier for them to do so. Hence spirits who have died prematurely, say in childhood, however hundreds of years old they may be, come back as little boys or little girls.
51. An exception seems to be those who were still-born, miscarriages, or aborted. They grow “on the Other Side” to their optimum stature eventually and materialise at the stage of development they have reached.
52. No physical laws are violated in the seance room.
53. If the materialised form weighs 50 lbs., the medium has lost 50 lbs. In the case of a small medium, she, if seen beside the materialised form, may resemble a bundle of rags.
54. Anything levitated must be supported from below or hung from above.
55. Usually the weight is carried by the medium’s body, so that if a table weighing 30 lbs. be levitated, the medium shall have gained 30 lbs.
56. If the materialised figure weighed more than the medium, the latter would entirely disappear, unless material was secured from a source other than supplied by the medium.

57. The material, while still in the amorphous state, has an urgent desire to organise itself, or is urgently being made to organise.
58. If the medium is naked, or if the material is formed at an exposed part of her body, it may take the form of cellophane, and extensive sheets may be formed.
59. If the medium is clothed, or if the material is formed beneath her clothing, it may take the form of cheese cloth and the pattern and texture of the clothing will be preserved, coarse or fine as the case may be.
60. If the condensation does not take place within the vicinity of her body, it may “pick up” the texture of the curtains or that of some other fabric within the room. Even darning and other repair marks may be reproduced. We have seen spirits clothed in garments which showed repair marks on the curtains.
61. This usually arouses suspicion of fraud among the inexperienced.
62. The “miracle” of the “loaves and fishes” is often observed here, i.e. the multiplication of forms. A materialised spirit may take a handkerchief from a sitter and quadruple its size. In other words, the original is copied by fresh material in the manner of the printing press.

Virus reproduction is apropos here. This micro-organism does not reproduce by fission, by spore formation or budding, but by casting a shadow of itself on the ether, so to speak, from which many “carbon copies” may be made.

The miracle of the “loaves and fishes” is not apport phenomena. If the original loaves are wheaten the duplicates are wheaten, and not rye. If the original fishes are cod, the duplicates are cod and not herring. So when this phenomenon takes place, it may seem as though the medium’s own dress were extended.

63. The production of this sheet-material, whether it be like cellophane or woven fabric, serves a double purpose. It can be used for garments in order that the conventions may be observed, and it can be used to form a “cowl” within which the materialising embryo may grow. All life enters our plane protected thus by a sac. Seance-birth is no different.
64. Whence comes the material for these materialisations ?
65. Mostly from the medium and the surroundings.
66. But it may be, and generally is, also withdrawn from some of the sitters. Experienced sitters well know the sense of depletion.
67. If you want a semblance of colour in the garments, you had better provide a large bowl of flowers, or see that the women sitters are gaily dressed. *That* pigment is needed.
68. If you insist that the male materialised forms be dressed other than in nightshirts of ectoplasmic fabric, you had better retain your coats.
69. If you insist that American Indians appear in full regalia, you had better throw a few fancy costumes in the corner. They will be needed as patterns. It will arouse suspicion, of course, but models must exist somewhere and at no great distance.

70. These injunctions need not apply to “etherealisation,” which we shall discuss later.
71. Do not be surprised if you hear your own voice, or that of a neighbour, issuing from the lips of one of these “ghosts.” Even your own voice may be copied. There is nothing material in the Spirit World, and nothing material comes out of it.
72. And do not be surprised if one of these “ghosts” has your thumb-print. It has happened.
73. Medium and materialised spirit form a closed system.
74. It is, in a sense, one organism.
75. It is as though the medium’s body swells out and a part is appropriated by the invading spirit.
76. Mediumship is “mediumship,” that is to say, it is the expression of an invisible personality by means of the body and the mind of the medium. The materialised form will resemble the medium in some way. That is inevitable. Perhaps the features are right but the handwriting resembles the medium’s, or it may be a synthesis of both. If the medium should have alcohol, onions, peppermint or tobacco on her breath, the materialised form may carry those odours too. Even if the form seems completely to resemble ‘the loved one,’ the fingerprints may still be those of the medium, or one of the sitters.

Conversely, if the materialised form should touch a blackened surface, the black pigment, if detachable, may appear on some part of the medium’s body and most likely on a part corresponding to or near the part affected.

Touching the Form

77. Since in materialisation we have a closed system in a delicate state of equilibrium, you should not touch the materialised form without permission, lest you harm the medium: nor touch the medium lest you affect the materialised form.
78. When given permission to snip off a lock of hair from a materialised form or remove a fragment of the robe, be reverent. Remember you are removing a portion of the medium’s body, and possibly from an essential organ. What you have removed is not ‘ectoplasm.’ On microscopical examination it will disclose itself to be living tissue, probably epidermis. Fabric will be found to be identical in weave and texture with some fabric within the seance room: most probably with the dress of the medium or of the curtains of the cabinet. It will be, however, of a nitrogenous nature and composed of single filaments. Anything that can be put in a bottle is no longer ‘ectoplasm’ but ‘matter’ since it has weight, occupies space, and offers resistance to force.

Weight of Forms

79. Sometimes the materialised form weighs more than the medium. Spirit forms up to nearly 300 lb. have been observed. In such cases, the additional matter was probably withdrawn from one or more of the numerous sitters. Always there are numerous sitters on such occasions.
80. The transformation of matter into energy is probably common in seance for materialisation. This is not at variance with modern physics. The lifting of heavy objects beyond the medium’s normal power has frequently been observed.

81. The materialised form is sustained by forces from *without* itself, but probably from *within* the energy-complex of the closed system which is medium-materialised-form. It has been observed, for example, that an electric fan blowing a blast of air towards a materialised form did not disturb the drapery which seemed to present a solid front.
82. Nothing can appear in a materialised form that is not present in the near neighbourhood of the medium, as has already been said, but even if present, there may be reasons, even if they be psychological, why it cannot be ‘extracted’.
83. Coloured people usually have their deceased relatives appear without Melanin pigment if the medium be white. Further comment is unnecessary.
84. Of course, apported objects may be introduced for dramatic effect or to aid identification, but these are never an integral part of the spirit-medium complex, and they are deported when they have served their purpose.

Mirror Images

85. A striking proof of the genuineness of these phenomena is the fact that sometimes the ‘living’ appear as they do in ‘voice’ sittings.
86. We have two bodies as St. Paul observed—the material and its ethereal counterpart. The ethereal *can* and *does* wander. This is the phenomenon of ‘bilocation’ or ‘the double’. Doppelganger, the Germans call it.
87. There is evidence that the materialising spirit comes back in the form of the mirror-image of its former self: that when he ‘wills’ to raise a right arm, if he be right-handed, the left is elevated. If he formerly parted his hair at the left, in the materialised form the parting will appear at the right, and so on. Mirror-image fingerprints are common, and the reversal is frequently not in the ‘plane’ dimension only but in the ‘hill and dale’ dimension as well. Thus we get normal positive and normal negative: mirror-image positive and mirror-image negative, and mixtures of all. More evidence is needed to confirm these statements. Sitters should observe whether a deceased relative, who was known to be left-handed, in the materialised form naturally uses his right hand. A request for a sample of his handwriting is an easy way to accomplish this.

Miniatures



88. Miniatures are especially interesting, puzzling and ‘evidential’ as the psychic researchers say. A completely recognisable face may be formed within what appears to be a lump of dough stuck into an eye socket.

The Glen-Hamilton seance room furnished abundant examples of these miniatures.⁹ It suggests that the form we leave behind when we depart this plane, exists as a seed which can be regrown but restrained or dwarfed in its development as the Japanese produce a stunted oak. It is phenomena such as these which offer the best clues as to the *modus operandi* of the materialisation process.

89. There are four kinds of materialisation:

⁹ T. Glen Hamilton “Intention and Survival”, published in 1942, page105.

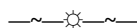
90. Transfiguration. In this case, the semi-materialised stuff, not unlike dough, oozes from facial orifices. At first it looks as if the medium's face had been plastered with clay. The material is then transformed to the characteristics of the invading spirit. The medium with this 'false face' like a Hallowe'en mask, being in trance, may then walk out of the cabinet and 'impersonate' the revenant. There is ordinarily a sinister implication to the word 'impersonate.' No such implication is intended here. Everything expressed through a medium is, in a sense, impersonation.

Simulacra

91. Simulacra. The invading spirit usually shapes the semi materialised stuff from within, as an overcoat assumes shape when we slip it on. It is a 'biological' fitting, of course; but when the spirit cannot achieve this, occasionally the control will make additions and emendations from without. Forms thus produced look as though they had been sculpted from clay, and sometimes by a not too good craftsman. They are simulacra or 'representation,' and quite frequently in two dimensions only. Baron von Schrenck-Notzing's materialisations were, for the most part, two-dimensional. They are works of art, and sometimes very poor art. Many of these simulacra appeared in Glen-Hamilton's seance room. There were even representations of ships as though cut out of sheets of the doughy material with a cookie-cutter and things that looked like boxes. We must assume separate and invisible hands, other than the spirit's, to account for these creations.
92. The solid forms such as we have discussed throughout.

Etherealisations

93. Etherealizations. This is comparatively rare. The forms thus produced can be 'seen through' as can the conventional ghost. My impression is that they are subject to fewer limitations than the other three forms. Amerindians appear in full regalia, and there is no suggestion that the garments have been copied from available costumes within reach. Likewise Orientals may appear in their bejewelled turbans and flowing robes with a verisimilitude not found in the other kinds of materialisation. These forms rarely speak, or, if they do, their voices are almost inaudible. This is what we should expect from the absence of solid vocal membranes.
94. By observation, experiment, inference, the foregoing 93 facts or alleged facts have been assembled. We have gotten little help from the spirits themselves. Why is this?
95. In the first place, the picture we have drawn is a picture from our side. We see effects only, and can only assume causes. From their side—the causal, what they do may be inexplicable. Re-read Plato's Parable of the Cave.
96. Further, there is evidence that they do not know the 'inwardness' of what they are doing, any more than we do when we raise an arm. How explain that act to anyone? We do not even know how we digest our food, see or hear. The mind-matter relationship is probably as obscure to them, or as nearly obscure, as it is to us. They may realise what our scientists deny—that mind has an organising power over matter, and their knowledge may end there. At least they have gained something !

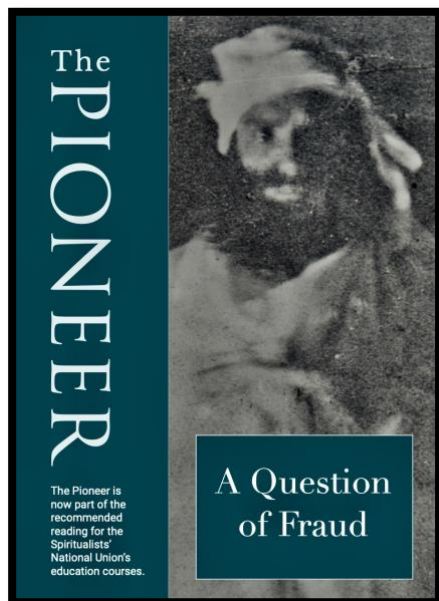


What can be noted:

Some of these facts, or alleged facts as Gilbert E. Wright refers to them, can be considered in relationship to some of the problematic explanations in the withdrawal of the alleged teleplasmic/ectoplasmic phenomena. The advantages of research into our movement sometimes, at least in part, show that part of the jigsaw puzzle was started early in the phases, or possibly more correctly in the process, of the development of materialisation phenomena.

Florence (Florrie) Cook/Corner ¹⁰ was the first full-form materialisation medium in this country in 1873. Here we have the first indication as to where the drapery comes to be formed, albeit Corner's drapery was in the form of pure white dresses. The medium's claimed materialised *spirit* control was said to be Annie Morgan, better known as Katie King jnr:

“Katie says she makes this drapery out of matter obtained from the dresses of all the sitters in the circle. She says that when she is forming herself she materialises the drapery first, and her own body afterwards; indeed, one or two persons have thought that they have seen Katie's head on the floor, in the middle of a heap of drapery, just inside the cabinet, although this has not been witnessed in a good light.” ¹¹



For further information on the early development of materialisation please see the free Pioneer pdf booklet/s, “A Question of Fraud”, details on the last page of this issue.

¹⁰ She married Captain Edward Elgie Corner in April 1874.

¹¹ “The Spiritualist Newspaper”, dated December 12th, 1873: “Spirit Forms”.

Wright notes:

17. There is some evidence that the material which comes from the brain through the nostrils, mouth and ears is the whitest: that from the solar plexus, darker: and that from the hip area the most nearly black.
18. The “Walter” hand which was seen during the Margery mediumship was almost a dead black.



“Psychic Science” was the Quarterly Transactions of the British College of Psychic Science (BCPS)¹²; Vol. VII, No. 2, for July 1928, gives a good detailed overview of the “Margery Mediumship”.¹³ The medium’s full name was Mina Marguerite (*née* Stinson) Crandon, who married Dr Le Roi Goddard Crandon, becoming her second husband. Her control was said to be her deceased brother Walter, who passed over around 16 years of age in 1912.

Her mediumship began in 1923 with direct independent voice; from here she was observed by leading psychical researchers, e.g. E.J. Dingwall (SPR) and J. Malcolm Bird (American SPR), along with many distinguished men of science. Wright notes the different colours in the teleplasm albeit it can be somewhat disguised with the lighting; this can be noted in the issue of Psychic Science as referenced above:

- P.12/3: “Walter states that dark uterine ectoplasm produced for Dingwall is of different type. He repeats from last night that all genuine materialisations are of cortical rather than uterine ectoplasm. That’s why we should not ever touch the white variety.”
- P.116: “Hill¹⁴ calls attention to fact that to-night’s ectoplasm is darker in shade than we have been in habit of seeing of late sittings. Muddy grey would perhaps describe it well (as against the brilliant white of the cortical ectoplasm of recent sittings.

¹² For further information on the British College of Psychic Science, please see *Psypioneer*, Vol. 3, No. 8: “A Knight Errant of Psychic Science: James Hewat McKenzie”. The BCPS is referenced numerous in *Pioneer*; see the pdf searchable booklets on the last page of this issue.

¹³ This is available for download at: “The International Association for the Preservation of Spiritualist and Occult Periodicals” (IAPSOP): <http://iapsop.com/>

¹⁴ Mr J. Arthur Hill, an Honorary Member of the BCPS.

After sitting, all sitters were agreed that ectoplasm was quite white at start, getting greyer as we went along.)”



This image (Fig. 13) shows a “Crude Teleplasmic Hand, over that of Mr. E. J. Dingwall”; it appears to be “uterine ectoplasm”, more robust to handle as other images show handshaking and the taking of Walter’s fingerprints.

Further noted:

21. Even the less obviously self-luminous forms, being of a living nature, may shorten the wavelength of the impinging light so that they appear lighter than they would be if there were no other contributing factor.

Pioneer has published various material on luminous phenomena, for example:

“A moment later, magnificent luminous phenomena; a hand moved slowly about before the sitters. It held in the palm, by a partial bending of the fingers, a body resembling a piece of luminous ice. The whole hand appeared luminous and transparent. One could see the flesh colour. It was admirable. The phenomenon was repeated three times. Then the luminous hand approached a face which it illuminated. It was a handsome male face, but I could not see its details with precision. During all this scene the medium, who was entranced and held by both hands, did not make a movement.”

The medium here was the Polish physical medium, Franek Kluski, sometimes referred to as “The King of Mediums”. From around 1918 to 1925 he gave psychic science some of the most puzzling and challenging evidence on record with his wide spectrum of physical mediumship. His final period, 1921/1925, was his most powerful phase of physical mediumship—producing better materialisations of human spirits. His mediumship hits several of the observations recorded by Gilbert Wright, which I briefly summarise here:

He was one of the first mediums to show ectoplasm coming from his body, unlike earlier mediums such as Florence Cook, Annie Mellon, Kate Woods, etc. It is reported that a “fluid” emanated from Kluski frequently like a stream, a metre wide, of human height; some of the materialisations looked like cardboard or made with rags and were preceded by sounds of rubbing cardboard or fabric, tearing of paper—but never a trace of paper, etc. was found after

the séance.

The forms would often have problems dressing themselves, rubbing various objects prior to full materialisation—transforming the “raw material” into what was required, e.g. an officer’s materialisation had a clearly detailed military cap but the uniform would be a blur, vaguely resembling the medium’s clothes. However, when attention was paid to the uniform the materialisation would grow one. The materialised forms rubbed against the sitters, Kluski in particular. After the séance, their clothes showed signs of wear; sometimes the figures approached the sitters and vigorously rubbed their shoulders and back, causing intense physical and mental exhaustion to the persons involved; the result of this, however, was the materialised form being very clear and fully visible.

The materialised forms would target the young, healthy sitters—avoiding the elderly and those who had consumed alcohol prior to the séance. All this material is available and referenced in the Pioneer pdf booklet, “Physical Mediumship”, as detailed on the last page of this issue.

Finally, one further comment:

59. If the medium is clothed, or if the material is formed beneath her clothing, it may take the form of cheese cloth and the pattern and texture of the clothing will be preserved, coarse or fine as the case may be.

Recent issues of Pioneer have given some lengthy and detailed reports on the accusations of the regurgitation of a cheese-cloth-like material, notably by the medium Helen Duncan. It would be a fair comment, I believe, to say that with some of the published images of physical mediums, primarily with the withdrawal of ectoplasmic/teleplasmic substances leading to materialisation, a general opinion may be reached by Spiritualists, researchers and sceptics that it looks similar to cheese-cloth, muslin-type material, and other fabrics, as Wright notes:

61. This usually arouses suspicion of fraud among the inexperienced.

The few very brief examples I have given show some of the various forms recorded: from Katie’s white dress, Kluski’s rags, cardboard, etc., also noted in Wright’s observation 53: “...may resemble a bundle of rags”, Margery’s muddy-grey uterine ectoplasm, as against the white of the cortical ectoplasm, and, finally, Duncan’s cheese-cloth-like material.

Given the array of actions produced in physical mediumship some form of substance is required to produce the phenomena – to use an old term, ‘psychic force’, a name used prior to the terms ‘teleplasm’ and ‘ectoplasm’. In numerous phenomena the substance is not generally seen, for example raps, levitations, slate writing, psychic photography, etc., because it is the action of the phenomena being witnessed which gives the possible desired evidence. It is clear in many reports throughout our history that the substance takes on *various* forms for different actions, some of which are visible to the observers. Dr William J. Crawford’s experiments with the Goligher Circle circa 1914 till his death in 1920 published that much physical phenomena were produced by the extrusion of psychic rods (visible or invisible) from the body of the medium; he concluded that the raps, levitation of the table, etc. were accomplished by ‘cantilevers’ made of teleplasmic ‘rods’ or extrusions from the lower portion of the medium’s body.

The observations of the American research chemist, J. Gilbert E. Wright, have, if nothing else, given the reader much food for thought, put mostly into simple English, which may well indeed go *some way* in our possible comprehension of this subject and some scope of the difficulties faced by psychical research.

1. No-one has seen ectoplasm; felt it, tasted it or smelled it. The visible manifestation is not itself.

2. It is invisible to ordinary sight.
 3. It is not so much a “thing” as a “process.”
 4. Our language is inadequate to describe even the process, for the process is something “out of this world.” Words stand for things *in* our world.
26. This apparently empty space between the medium’s body and the raised object is where alone we can study the nature of this so-called “ectoplasm.” And it is *invisible* ! Everything we have discussed so far is not ectoplasm but “materialised” ectoplasm—in other words “matter.”

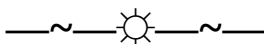
To conclude:

The comments above rather sum up Wright’s observations, which could be hypothesised in a *positive* sense, leading to some researchers’ *perhaps unjust* claim to fraud by the medium. Helen Duncan was claimed to be a fraudulent medium by London Psychical Laboratory (LPL) (the Research Department of the London Spiritualist Alliance Ltd (LSA)), and the National Laboratory of Psychical Research (NLPR), in 1931. The primary accusation of fraud was due to the seven samples of ectoplasm/teleplasm taken during the séances by the two laboratories showing that in all cases the samples when analysed by various chemists were in fact made up from general household materials and put together by the medium, Mrs Duncan. This was then swallowed by the medium at some earlier time, to be regurgitated at the séance when required.¹⁵

Similarly, Eva Carrière (known as Eva C) produced teleplasm when she was at the London Society for Psychical Research, which had the substance analysed and found similar to some of Duncan’s teleplasm, i.e. chewed paper.

A worthy consideration for discussion:

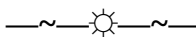
76. “...Anything that can be put in a bottle is no longer ‘ectoplasm’ but ‘matter’ since it has weight, occupies space, and offers resistance to force.



¹⁵ See Pioneer, Vol. 10, No. 3: “Helen Duncan –Regurgitation”.

“GUIDES” AND “CONTROLS”

By Horace Leaf F.R.G.S.



Editor's Note:

Readers of Pioneer may have noted that Pioneer generally refers to definite distinctions between the words “guides” and “controls”, albeit Spiritualists generally tend to use both words *interchangeably* as to their influence and relationship upon the development of mediumship, whether it be physical or mental mediumship. The function of a control is to direct the orderly contact of various spirit entities, for example ‘Albert Stewart’, the control of Helen Duncan, transfiguration medium Elizabeth Bullock’s African control, ‘Mooney’, and Leslie Flint’s boy control, ‘Mickey’. Their functions would be to control the séance procedures, instruct the sitters or researchers, prepare the ectoplasm/teleplasm, etc., acting as the medium’s spirit control rather than as a guide.

A medium’s control is not just confined to physical mediumship but extends to mental mediumship, e.g. automatic writing and deep-trance mediums like James J. Morse, whose main philosophical control was ‘Tien-Sien-Tie’. Mrs Annie Brittain said: “During my professional career I have been entranced innumerable times by two controls—Wild Rose, a Hindu girl, and Belle, a Cingalese.”

Horace Leaf F.R.G.S. (c.1886-1971) was a well-known British propagandist, who lectured widely at home and abroad on psychic subjects. His interest in the psychic field was aroused in 1904; he was mediumistic and practiced clairvoyance, psychometry and healing. Leaf authored several books, including ‘What is this Spiritualism’ (1918) (1919 U.S.A.), ‘Under the Southern Cross’ (1923) and ‘The Psychology and Development of Mediumship’ (the publication date of this book is uncertain but it is c.1926).

Quite by chance while finalising this issue I came across “Guides” and “Controls” as published below, taken from ‘What is this Spiritualism’, Chapter XIX, pages 140-141:

In describing the nature and functions of the spirits responsible for the development of mediumistic powers, a difficulty arises. The nomenclature has not been fixed. This is common to other aspects of mediumship. Attempts have been made by scholars to improve upon the terms adopted by Spiritualists because they are not specific or correct.

Clairvoyance, for example, is a word borrowed from colloquial French and means “clear seeing”. Clairaudience, derived in a similar way, means “clear hearing”. Neither term strictly descriptive of the supernormal faculties to which they are applied. Hence the coining by scientists of terms from Greek and Latin.

Scientific investigators have never been prepared to adopt the names applied by mediums to the invisible intelligences who assist them, and refer to the change of personality occasioned by them as “control”, This term is strictly non-committal, leaving the spirit-hypothesis an open question.

The most popular term among mediums for the spirits who develop and utilise their psychic powers is “guide”; but experience shows that there are at least three categories in which communicating spirits can be placed. One applies to the intelligencies primarily responsible for the medium’s development; the second to spirits who merely use those powers; the third to spirits who do no more than communicate with their friends on earth through the medium, either directly or by proxy.

The most conspicuous, and in many ways, important of those entities are guides. This term applies to spirits who are directly related to the medium by what they call “affinity”; a not easily defined spiritual attraction and relationship. The belief is very old, dating back at least to the Ancient Greeks, who called a spirit thus related to a man his Genius and that to a woman her Juno.

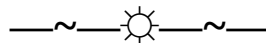
The Ancient Romans later adopted the idea and regarded these spirits as guardian angels, always working for the material and spiritual well-being of their earthly charges. The conception gradually changed until in our day “genius” means exalted intellectual power marked by an extraordinary faculty for original creation.

Spiritualists have reverted to the original Greek and Roman beliefs. We know, however, more of the activities of these spirits, because they are responsible for the cultivation of the medium’s supernormal faculties and powers. They also appear to be able to stop other spirits from undertaking this task.

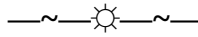
Having developed their medium, guides are not always able to use his gifts. They then recruit the assistance of spirits who can and these I have preferred to call controls. The principal difference between these two orders is that whereas guides never cease to be interested in their charge, controls are interested primarily only in the use they can make of his powers. As soon as these cease to be useful, they dissociate themselves from him.

Both of these orders are acquainted with the technique of mediumship, the guides being more expert than the controls. One of their chief duties is to make the medium a “go-between” for spirits who are desirous of communicating and their friends on earth. These latter spirits, whom I elect to call communicators, may be absolutely ignorant of the processes involved in mediumship. They may be compared to a person who takes a telegram to a telegraphist. Their principal desire is to make known their presence to their associates on earth.

Occasionally, communicators are permitted to operate personally through the medium; but mostly guides and controls act in their behalf, taking and transmitting their messages.



‘Raising the standard’



This has long been the battle-cry of the Spiritualists’ National Union for much of its existence: to raise the standards of its church platforms in all avenues from church management, philosophy and demonstration of mediumship, strongly underpinned with accredited speakers, demonstrators and the acceptance of the Seven Principles, to keeping and retaining the platform for SNU Spiritualism forged by our pioneers over many decades. It was never intended to be an open platform for other avenues of spiritualistic teachings.

The articles which follow are a valuable part of our history regarding the challenges faced by the Union, its focus on education and the future of its management as a national body. At the 1924 AGM the idea of a ‘restricted platform’ was mooted within all the Union’s affiliated churches whereby they were to be served by SNU-qualified platform workers, which naturally caused discussion for and against. This was somewhat supported with a new proposed scheme of a Joint Education Committee of the Spiritualists’ National Union and the British Spiritualists’ Lyceum Union which offered a practical working proposal, to be considered by both National Unions.

Pioneer was launched at the 2013 SNU AGM and its first article was on the first official journal of the Spiritualists’ National Union, “The National Spiritualist”, which came into being under the presidency of the first female President, Jessy Greenwood, in July 1924 and continued until December 1932. Throughout the journal’s existence it struggled owing to financial pressures but kept the price at twopence for the monthly issues until its final issue, albeit the flagship journal of the Spiritualists’ National Federation (later the Union) was the Two Worlds, which offered free “space in their journal for Union matter and views” amounting to one page per week. “The National Spiritualist” was a valuable recourse for Union membership and was edited by the SNU General Secretary (1922-1933) and former President (1920 -1922), George Berry.



From “The National Spiritualist”, No. 11, Vol. I, May 1st, 1925:

The Problem of the Restricted Platform

The 1924 Annual General Meeting passed the following resolution:—“That the question of confining the platforms of affiliated Churches to workers within the Union be considered and, if necessary, that legislative measures be promulgated for confirmation.”

In the ensuing discussion the term “worker” was defined to mean “all who accept the Diploma of the S.N.U. and come under the control of the Churches, and who serve Churches who accept the Seven Principles.”

The definition seems either awkwardly framed or it accepts a situation very strenuously opposed in some quarters. The qualification “and serve Churches who accept the Seven Principles” seems to suggest the legitimacy of serving unaffiliated Churches providing they conform to the required qualification, because no Church would be accepted into affiliation who refused to accept these principles. As a matter of fact the logic of facts which cannot be set aside compels the most inveterate exponent of the restricted platform to regard certain outside Churches during some portion of their existence as fit and proper subjects for service by the credentialed platform workers.

With these preliminary observations it is interesting to follow the efforts which the above resolution appear to have given birth, and some inevitable reactions thereto. Efforts have been put forward to accomplish a dual effect; first to prevent the platform of any affiliated Church from being served by workers not pledged to work only for such Churches, and secondly to exclude from the platforms all workers not members of some affiliated Church, even to the surrender by both Churches and platform workers in such area, to a Committee of a D.C. the right to cancel dates at the discretion of such Committee. Other efforts confined themselves to curtailing the services of workers to outside Churches, and in particular the so-called One Man Church; or aimed at preventing the exposition of semi-Christian Theology under the guise of Spiritualism. Better still, other efforts were directed towards preparing local workers for the platform, and producing lists of such available workers for the use of Churches in the area.

The inevitable reactions have shown themselves in the secession from the S.N.U. of at least one Church as a protest against the policy of the restricted platform. Another Church has appealed to the Council of the S.N.U. on the ground that the policy of its D.C. is an infringement on the rights of the Church to manage its own internal affairs as secured to the Church in the Articles of Association. The Spiritualist Press bears witness to the protest of the individual workers whose ground of complaint is generally that "The Spirit goeth whither-so-ever it listeth," and asserts that the attempt to dictate where and to whom the worker shall serve is a betrayal of the Spirit World.

The problem has many aspects, and a little reflection shows that something can be said for and against each position outlined above. The difficulties arise mainly from the really extraordinary growth in the number of Churches and members during, say, the last ten years. This rapid growth has given us three outstanding difficulties: (a) an acute scarcity of fully qualified platform workers, (both of exponents and demonstrators), (b) the gradual inflow of a membership desirous of hearing a more intellectual and cultured type of exponent, and (c) the inflow of exponents recruited from the surrounding religious bodies who cannot completely shed their old orthodoxy, and who find some welcome from class (b) in consequence of their own spiritual affinities in the same direction.

In addition to these problems there is one other not so clearly recognised, but upon which much depends. The spread of Psychic knowledge and the investigations and declarations of faith in the facts of Spirit Return by prominent persons of Scientific, Literary, and other Professional attainments creates an interest in our Movement among classes whom ordinarily our speakers and demonstrators would not touch. This results in an influx of membership, intellectually and often socially, higher than has been the case in former periods in our history. The demands and criticism of this new membership produces an undercurrent of opposition between the older and newer elements. The position is not unlike that created in the Labour Party when it opened its ranks to the professional and middle classes. For them and for us the question confronting us is, whether to put obstacles in the way and so prevent the entrance of this newer type of member, with the almost inevitable result that the Movement would decline in power through the inefficiency of its workers, while its place and prestige would pass to some more progressive body built up from the units driven out of our ranks, or whether it is wiser to absorb this new potential membership, and accept the necessary alterations required by such adhesions; and profiting by the infusion of new energy see the Movement go on to greater heights of accomplishment, and to a greater destiny.

If it be decided that the larger membership and the increasing numbers of Churches must be maintained then it must be fairly obvious that this moment is not the right one to adopt a rigorous policy of restricting the platforms of affiliated Churches to the present inadequate numbers of efficient workers. To do so would necessarily starve the Churches. The disastrous results of such a policy will be best understood by those Churches who

have provided good Halls in creditable situations, and have incurred heavy financial obligations in order to realise their ideals. Their demand is for more and better exponents.

Again, the demand for pure Spiritualist philosophy on our platforms cannot be assured at this present juncture by the policy of a restricted platform, for it is admitted that some of those now serving, and who in many cases are keen advocates of the policy of restriction, are guilty of the faults due to prior orthodox training. Mere restriction to workers within the Movement is therefore no remedy against this particular difficulty at this stage of our evolution.

Something more is needed. We shall never be free of this problem until the Movement is prepared to support something in the nature of a Training College where the Exponents and Demonstrators can receive adequate training in all branches of knowledge pertaining to the art of exposition, etc. Then it will be possible to put on our platforms thoroughly equipped workers, and the rule would be to find the few holding no Diploma, and the many proud of their distinctive badge of proficiency. The foundation of a College may be a big thing, and may be long in realising itself. But there is no obstacle to beginning on a more modest scale. With this end in view the attention of the reader is directed to another page of this issue wherein is outlined a scheme of Education for Spiritualism. The scheme is the work of a Joint Education Committee of the S.N.U. and B.S.L.U. It is offered as a practical working proposal, and is to be considered by both National Unions, and in all probability it will come before both Annual Conferences. Study therefore the proposals in all their details in this final thought, the responsibility of fastening upon the Movement a policy of a Restricted Platform carries with it the onus of providing adequately and without stint for all the service and needs of the Churches.

GEO, F. Berry. Dipl. S.N.U.



As the SNU Secretary notes:

**Spiritualists' National Union and British
Spiritualists' Lyceum Union.**

JOINT EDUCATION COMMITTEE.

ADVANCED EDUCATIONAL NATIONAL COURSES.

A Three Years' Course, with an Annual Examination, to consist of three three-hour sessions, held on Saturday afternoon and evening, and Sunday morning or afternoon (but special arrangements may be made for special cases). Entrance Fee (to include supply of prescribed books) as fixed from time to time by the S.N.U. Exponents' Committee.

A Board of Examiners to be set up; the Examiner who sets the Paper of Questions in any one subject to mark all the answers in that subject—always provided that the Exponents' Committee has power to make any necessary arrangements for marking.

Papers. One each on (1) The READING Course; (2) the PHILOSOPHY Course; and (3) the EVOLUTION Course.

Certificates to be issued for:—

PASS 60 to 74 per cent. of the total marks.

HONOURS ... 75 to 89 per cent. of the total marks.

DISTINCTION 90 to 100 per cent. of the total marks.

Diploma to be issued subject to the conditions laid down in the regulations of the Exponents' Committee.

Yearly Sections to be named Intermediate, Subsidiary and final.

INTERMEDIATE.

READING.

Introduction to Spiritualism and Lyceumist. (Handbook No.1).

Hints to Students of Spiritualism (Berry).

The Seven Pointed Star (Berry).

Modern Spiritualism (Evans).

The Doctrine of Immortality (Morse).

To show an intimate knowledge; to be able to discuss and appraise the value of any given incident or teaching; to write a short essay on any subject dealt with in the Course.

PHILOSOPHY.

Primer of Logic (Jevons).

Essays on Reasoning (Connor).

To be able to answer questions or “work” exercises; to be able to apply formal logic to the study of Spiritualism.

EVOLUTION.

The Story of Creation (Clodd).

To have a general idea of the Theory of Evolution and how it is supported by present day forms of life.

SUBSIDIARY.

READING.

Students' Handbook (No. 2).

Practical Occultism (Morse).

Rise and Progress of Modern Spiritualism in Great Britain (Robertson).

Advent: The Beginnings of Modern Spiritualism (Connor).

The Superphysical Universe (Morse).

Study as for Intermediate.

PHILOSOPHY.

Know your own Mind (Glover).

To be able to apply psychology to the consideration of Spiritualism and its phenomena (all phases).

Evolution.

The Ascent of Man (Drummond).

To be able to trace man's climb from Animal to Human Being.

READING.

Spiritualism for the Student and Investigator (Handbook No. 3.)

Psychical Research (Barrett.)

Psychic Philosophy (De Brath).

Psychical Phenomena (De Brath). (Prospective Pamphlet).

The Superphysical Man (Morse).

Possible Pamphlet by Lodge on “The Ether.”

Study as for Intermediate and Subsidiary.

PHILOSOPHY.

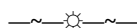
Problems of Philosophy (Russell).

To be able to apply Philosophy to the teachings of Spiritualism—in criticism or confirmation.

EVOLUTION.

The Evolution of the Idea of God (Allen).

To be able to answer questions or to discuss passages or claims.



This was followed up on August 1st, 1925:

Education and the restricted platform as viewed by the Conference.

The 23rd Annual Conference has passed into a memory of “Something attempted, something done”.¹⁶ An atmosphere of goodwill was abroad and a spirit of accommodation, which helped to put several important problems into clearer light, and so indicated some of the steps to be taken if we are to realise most of our aims and objects.

Two of the most keenly debated topics, the Joint Education Scheme and the Restricted Platform problem, will be found on examination to have quite intimate relations one with the other. In a very real way the success of the first objective will go a long way to solve the difficulties inherent in the second item.

The proposals to found a Spiritualist College with its essential training on definite lines and the study of specific subjects, has been resisted on two grounds. First, that if inspiration and speaking under trance control are facts of experience, it is a betrayal of the Spirit World to set aside a method which gave such brilliant examples as A. J. Davis, Hudson Tuttle, J. J. Morse, to mention no others. Second, a well defined fear that the coming of these college-trained speakers may prove to be the beginnings of what is aptly called “A new Priesthood.”

The objections will bear examination more than once, and is our apology for treating the matter again in this place. The long press correspondence on the Restricted Platform and the debate in Conference proves sufficiently that an acute problem faces the Movement, and a solution must be found or matters will drift from bad to worse. That being the case it is perhaps well to remind ourselves that in searching for satisfying solutions, it is well to begin by making the largest concessions to the good inherent in the system that has come under criticism, and to acknowledge the weaknesses or dangers which lie hidden within the proposed remedies. Having visualised these contrasted aspects, we must then frankly face the obvious defects in the system which has created the demand for improvement, and strive to see in what way the proposed remedies will remove the admitted defects. We need perhaps to take one further step as a preliminary to a serious effort to find solutions for our difficulties, viz., the recognition that we live in a world where the relative values of Institutions and Phenomena are continually changing, and that under these changing conditions the Movement that hopes to survive must be capable of adaptation to new needs.

¹⁶ The 23rd AGM and Conference at the First National Church, Cave Street, St. Paul’s, Bristol on July 4th, 5th and 6th 1925 under the presidency of Jessie Greenwood.

It is therefore unreservedly admitted that in the early days of Spiritualism its growth almost entirely depended on the work of its trance mediums and inspirational speakers. It is as unreservedly admitted that much splendid work of the same nature is being accomplished to-day: nor is there any reason to suppose that the future will be less richly endowed in this respect than any past times. But as soon as the admission is made comes the very pertinent question: Can we vouch that the same quality of mediumship and trance utterance is manifesting through all our present day platform workers as we associate with the names of the honoured pioneers? Two quotations from not unfriendly critics will enable us to answer the question with the frankness it deserves.

In the *Brighton and Hove Society and Hove Gazette*, for April 16th last, we find the following:—"After hearing Mr.—I have no hesitation in stating that his performance . . . was self-illusion and self-hypnotism. He was announced to speak on Spiritualism: Past, Present and Future, but in incoherent wanderings he did not touch upon these subjects with either definition or clarity. Such nonsense is not Spiritualism, neither is it Religion." The friendly critic tells us he had taken a bereaved friend to the meeting, hoping that some consolation would be given. Instead, the poor investigator went away shocked.

The issue of *Light* for July 4th contains on its front page a reference to Sir Arthur Conan Doyle's new story in the *Strand Magazine*, entitled "The Land of Mist," which is described as a Spiritualist story. The note goes on to say, "The description of the Spiritualist Society's Sunday meeting is true to life . . . the trance address of Mr. James Jones, of North Shields, under the control of 'Alasha the Atlantean,' a portentous bore droning platitudes."

Imagine the sting of that Sunday Meeting "true to life." When our friends thus see and describe our public services, it is surely time to realise the need for drastic changes in our presentation of Spiritualism to those whom we can hardly expect to view our efforts with the tolerance of friends.

The fear of the rise of a Priesthood is a real one, and is a danger that all Religious Bodies have to encounter in the course of their history. The great Non-conformist Denominations have been able to surmount the difficulty, and that without sacrificing their pulpits to uninstructed Teachers and Pastors. If danger is to be apprehended of this kind, the development and maintenance of a system of permanent resident ministers would be far more likely to lead to the emergence of the dreaded Priesthood than the education and training of platform workers for itinerant service. The safeguard in any case against these known dangers lies in the Churches maintaining their control of the Movement through its District Councils and the Annual Conferences. And also through the attainment of a high level of spiritual unfoldment with the experience of conscious communion with the inhabitants of the larger life, enjoyed by the individual members of our Churches.

It therefore promises much for the better service of our Churches that the principle of the Joint Education and Diploma Scheme was accepted by the Conference. Some difficulty has cropped up over the obviously onerous task of finding exactly the right type of books to use as text books. The Exponents' Committee are well aware that the only satisfactory solution of this problem is the publication of our own text books. It is their great desire to accomplish this at no distant date. Given goodwill and a continuance of that spirit of mutual accommodation shown at the Bristol Conference, a very workable scheme will be speedily in operation. Afterwards, like all human endeavours, improvements will be adopted as occasion offers.

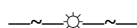
On the problem of the Restricted Platform, the mover of the Amendment stressed the vital need for an adequately staffed platform. He rightly voiced the opinion that in the absence of a sufficiency of properly qualified persons to fill Church platforms, a policy

which compelled the Churches to accept an unsatisfactory service, or go without (which in too many instances would be the result of forbidding the engagement of outside speakers) would prove so disastrous as to break up the Union.

In the judgment of the writer, it was this obvious possibility rather than the intrinsic right of Churches to put upon their platform whomsoever they liked, that carried the amendment to such complete victory. Apart from holding by the right as a right of a Church to self-government, it may very easily be understood that with a thoroughly adequate internal service, and properly organised to serve the affiliated Churches efficiently, there would be little temptation on the part of Churches to flirt with outside speakers for their supposed value in drawing paying crowds. It was a natural sequence of such a view that Conference proceeded to elect a Committee charged with the duty of preparing a scheme to put before next Conference to provide efficient workers to serve the affiliated Churches.

Efficient workers, whether Demonstrators or Exponents, cannot be produced from the proverbial Conjuror's Hat. Willing workers must first be found, then trained on satisfactory lines to fulfil the requirements of the scheme the Committee has to present to next Conference. Whether we like it or no, the duty of determining who is an efficient and satisfactory worker must devolve on persons elected for that purpose, and in whom the Movement has confidence. It is quite evident, therefore, that all roads are leading to the establishment of a Spiritualist College or some similar Institution. The existence and dignity of the Union demands it. Shall we not also add that the worker has at last realised that in loyalty to the Angel World and its Message for Humanity, he too must give all his heart and soul and every capacity within him in its highest development to this noble cause.

GEO. F. BERRY, Dipl. S.N.U.



The following year the SNU's AGM was held at the Memorial Hall, Albert Square, Manchester, July 3rd and 4th, and in the Manchester Society of Spiritualists, Maskell Street, Ardwick July 5th, 1926. The AGM minutes were published in "The National Spiritualist" over issues September and October, Section 39: RESTRICTED PLATFORM REPORT. H. Boddington presented the Report and the findings of the Committee as follows:—

After long and careful consideration we have come to the conclusion that owing to the very different conditions prevailing in District Council Areas, that the time is inopportune for the enforcement of any National Scheme of Platform Restriction, and as each District Council has power to frame Bye-Laws to meet local conditions, we recommend:—

(1) That in regard to Platform Restrictions, each District Council, if they so desire, should frame Bye-Laws to meet the requirements of the Churches within their area.

(2) That before becoming operative such Bye-Laws must be sanctioned by the Council of the S.N.U.

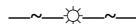
(3) That when such Bye-Laws have received the sanction of the S.N.U., the Council of that body shall support the D.C. in the administration of the Bye-Laws within the area of the D.C. concerned.

(4) That the regulations governing Diploma Holders shall remain as at present, viz. :—That Diplomees shall not serve any Church conducted by one or more persons for private gain, or any Church that has been expelled from the Union.

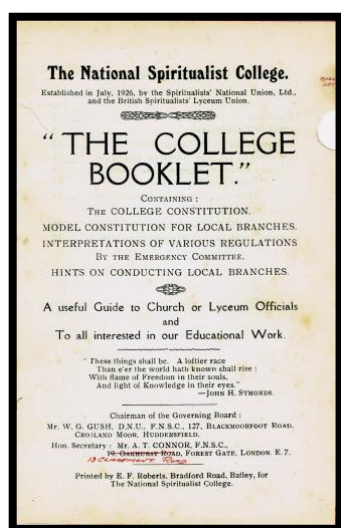
(5) That the National Union, in conjunction with its District Councils, shall prepare a list of accredited Lecturers and Mediums and forward copies to all affiliated Churches and Societies, requesting their loyal support of those named therein.

(6) That the above recommendations, if accepted by this 1926 Conference, shall become operative as and from January 1st, 1928.

R. Boddington moved the adoption of the Report, Mrs. Benson, Fleetwood, seconded, and carried.



To my knowledge this was the end of the matter regarding the Restricted Platform as per the 1924 Resolution. However, in the 1925 AGM report as published in this article it is noted: “The proposals to found a Spiritualist College with its essential training on definite lines and the study of specific subjects, has been resisted on two grounds.”



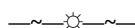
The following year, “The National Spiritualist College” was established, albeit this has been mostly overlooked in our education history. However, over the years it has caused some confusion as to its role and was considered by some as an actual college; however, it was purely correspondence-based under the auspices of the SNU’s and the Lyceum Union’s joint education scheme. Another confusion for those studying for an SNU education course award arose with the award titles; for example, a Diploma-holder would be a DSNU, but with some of our earlier exponents in our literature we come across the title ‘DNSC’, leaving the reader wondering what this means, not knowing that it was an SNU award under the auspices of “The National Spiritualist College”.

Below is a quote from “The College Booklet” Foreword:

“The National Spiritualist College was founded in July, 1926, and is recognised by The Spiritualists’ National Union, Ltd., and The British Spiritualists’ Lyceum Union, as “an Educational Institution legally established as a Body within the Orbit of the Union and an Integral part of its Activities.”

“The College is being conducted in close co-operation with the National Education Scheme; the College Governing Board being also the Joint Education Committee. But there is no confusion of duty or function. The function of the Joint Committee is to carry on the Advanced Education Scheme and conduct the Grade Examinations (through the S.N.U. Education Committee—which forms a section of the College Board); and the function of the Governing Board is to organise and supervise and encourage the Educational and Class work carried on by the Churches and Lyceums, operating as Local Branches of the College.

“The COLLEGE Constitution was adopted by both Unions in 1926; the Local Branch Constitution has since been drawn up as a Guide to all legitimate activities under Article 11 (b) of the College Constitution, and also to enable Churches and Lyceums to organise themselves as Units of the College. ...”



The College survived at least into 1933; however, at the present time I have not established when it was disbanded. Historian Marc Demarest, who runs the excellent research website, “The International Association for the Preservation of Spiritualist and Occult Periodicals” (IAPSOP),

as referenced on our contents page, has much of the material available for free download on his Chasing Down Emma [*Hardinge Britten*] site.¹⁷ Marc kindly sent me the hard copies, which are in the Britten Museum & Library, housed at the Arthur Findlay College.

In 1941 Percy Wilson served as a member of the SNU National Council and Chairman of its Education Committee; later, in 1943, a New Scheme was initiated by the Exponents' Committee for a National Register which would provide education for all workers within the ordinary membership of the Union. Wilson put this to the Conference at the following AGM at Leicester (July 1944), with a printed copy of the Exponent's Certificate, which had been approved by the Exponents' Committee. During this year "Applications from platform workers for inclusion in the National Register had been coming in steadily. During 1944, 365 Certificates were granted, bringing the total on the Register, including Diploma-holders, up to 514. There were no educational examinations held during 1944," as the whole Educational Course was in the process of being revised.

In October 1946 Ernest Thompson (c.1905-1968), Education Secretary, instigated a National Education scheme for the Spiritualists' National Union. By July 1949 Thompson had written and completed 150 Lecturettes (approx 200,000 words) and had also prepared a comprehensive syllabus which provided the framework of the SNU education courses.¹⁸

Eight basic textbooks were approved by the National Council as the foundation for the national education scheme. The books included ones by Andrew Jackson Davis, Hudson Tuttle, Stainton Moses, Arthur Findlay, W.H. Evans, and the Lyceum manual. By November 1950 there were twenty-two textbooks chosen and approved by the SNU, offering a wide range of courses from beginner to officer, with a complete syllabus, drafted and printed, which was to be circulated amongst members and churches.



Ernest Thompson

Education *again* was the main theme for the SNU Conference on July 2nd, 1949, in Edinburgh, under the presidency of Mr W. Lorraine Haig. The focus was on larger, but fewer, churches, as it was perceived that the churches were splitting into small bits, creating a greater demand on speakers and demonstrators and hence lowering the standards. The SNU could not cope with these extra demands, thus the need to emphase the bonuses of an all-round education scheme.

The President emphasised:

A Spiritualist's College: If we wish to achieve fully our plans in the future, we must have a training centre 'a place of our own' so to speak, where every phase of our work will be taught by qualified teachers. A place where men and women – for the outlay of an amount of money within their reach or of the Society who may sponsor them – can attend for special courses.

In this – for lack of a special name – "College for the Advancement of Psychic Science," there will be courses for speakers, development classes for mediums, classes

¹⁷ Chasing Down Emma: <https://ehbritten.blogspot.com/2013/07/imported-from-cornwall-national.html>

¹⁸ Ernest Thompson, who had succeeded former SNU President Ernest Oaten in 1945 as editor of "The Two Worlds". Thompson had founded the Newcastle Psychical Research Institute in 1945; at this time he was President of Heaton National Spiritualist Church, Newcastle-upon-Tyne. He was also the founder of the Manchester Psychical Research Institute and founder President of the Spirit Electronic Communication Society.

for Spiritualists who want to specialise in any suitable subject. Short Summer courses for those who require further tuition, i.e., Presidents and Executives alike. Indeed, all the subjects coming under the heading of “Psychic Science” will be part of the curriculum. Great is the need for such a college.

Haig continued:

I am certain that within the next twenty-five years a “College for Psychic Science” will be established in this country, and with that faith I am trying today to prepare the mind of the membership to be ready, when the time comes, to grasp the great opportunity with both hands. Yes ! grasp it with both hands, so that we may make this ‘Place of our Own’ a model for all the countries in the world to imitate, and at the same time, make it a living memorial to the souls whose work and goodwill will be responsible for bringing it about.¹⁹



William Lorraine Haig

I think here it would not be too speculative to suggest that William Haig is talking about the *possibility* of the Union acquiring Stansted Hall, given that in early 1945 James Arthur Findlay first approached the Union regarding Stansted Hall; this was when it was occupied by the Red Cross as a Convalescent Home. This was followed up in 1950 by personal contact with W. Lorraine Haig, who appointed a President’s Committee to investigate and report on a College for Spiritualism. But it would not be until January 1954 that Findlay wrote to Harry Dawson, who had been elected President six months previously, followed by a meeting at Stansted, that a direct and close liaison between the Hall and the Union was established.

This boost of comprehensive studies in all areas of the Spiritualist movement was a worthy move by the Union, creating a more informed knowledge of their religion and a deeper understanding of its philosophy, phenomena and history. The churches (there were around 500 National churches in Britain in 1950) were encouraged to arrange discussion groups, using Thompson’s lecturettes, in an effort to persuade enquirers to join their local SNU church and in turn become members of the Union.

Membership was then, as it is today, based on the acceptance of the Seven Principles. It was deemed fair that new members should be persuaded to take a course of at least eight lecturettes, so that new members would understand the principles they were accepting and acquire a rudimentary knowledge of Spiritualism. The recommended lecturettes consisted of the Phenomena and Mediumship, the Seven Principles and the Spirit World; these, I believe, formed the “Beginner’s Course”.

Ernest Thompson had succeeded Ernest Oaten in 1945 as editor of the *Two Worlds*, then based in Manchester; the lecturettes were published in the *Two Worlds*, creating a firm public awareness that “Education is the Greatest Need of Our Movement”. Thompson marked November 18th as “Education Day” in 1950.²⁰

The basis of his education system still runs today, naturally with numerous changes, upgrading and, over the years, further courses added, etc., but with all the good work done by Ernest Thompson in his 150 lecturettes, giving a comprehensive syllabus which provided the framework of the SNU education courses. He put into the education system some serious errors

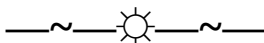
¹⁹ The SNU Conference in Edinburgh (Forty-seventh AGM of the SNU). Haig’s address was printed verbatim over several issues of the *Two Worlds*; this quote was taken from page 229, July 22nd, 1949.

²⁰ The *Two Worlds*, November 11th, 1950.

which would remain for over five decades before these errors were noted, addressed and corrected. The two most serious were the formation of the Seven Principles and what *factually* took place at Hydesville; both are major foundation-stones in National Spiritualism. Today the SNU course papers regarding its history are updated and reflect a true narrative of our history; the SNU Pioneer is part of its recommended reading.²¹

“Only by first destroying error can you clear the foundations on which to build the edifice of truth.”

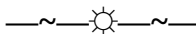
Arthur Findlay



²¹ See also Pioneer: Vol. 2, No. 4: July 2015: 115 – Early S.N.U Education History, The Exponents Committee – George Berry, The first proposed for S.N.U. Certification – “Exponents and Demonstrators”. Or download the full SNU History booklet as detailed on the last page of this issue.

The Foundation of our Third Principle

“The Communion of Spirits and the Ministry of Angels”



On July 6th, 1890 a ‘National Conference of British Spiritualists’²² was held in Manchester. Its aim was another attempt to form a ‘National Spiritualist’ movement. Emma Hardinge Britten provided the opening invocation and later that day she gave her summary of religious faith; these were given by Emma a few years earlier at Oldham on April 9th, 1887 at the laying of the first foundation-stone of the Oldham Spiritual Temple, where she read her paper titled, “What has Spiritualism taught, and what good has it done for Humanity?” It contained twelve short statements, the last one being a summary of her creeds/principles:

I believe in the Fatherhood of God,
The Brotherhood of Man,
The immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter
for all the good or evil deeds done here,
And a path of eternal progress open to
every human soul that wills to tread it by
the path of eternal good.



The following year, at a second Conference held at Bradford, the ‘Spiritualists’ National Federation’²³ was founded and formally constituted on 4th July, 1891; however, Emma’s summary of religious faith was never taken up by the National Federation. It would not be until the National Federation was reconstituted from Federation to Union²⁴ in 1901. The new constitution legally required a set of religious principles; after some consideration it was decided to use Emma Hardinge Britten’s *summary of religious faith* adapted by William Johnson (last Federation Chairman, first Union President) from what was given by Emma in Oldham in 1887. In 1901 the Seven Principles, as we know them now, became part of our legal constitution.

But Emma’s summary of religious faith contained only six Principles!

The SNU’s third Principle, “The Communion of Spirits and the Ministry of Angels”, *was not* part of Emma’s summary of faith, as is shown above. This additional principle was added to her summary of faith to make in total the Seven Principles.

So what is the possible foundation of our Third Principle?

²² Sometimes referred to as the “National Conference of Spiritualists”.

²³ Some reports called it the “National Federation of Spiritualists”.

²⁴ Please see Pioneer, Vol. 3, No. 1: “National Federation to National Union”.

Our history books do not generally record the visit of Emma Hardinge Britten to England in 1870-1871, as is also the case in her own books. The information is to be found in James Burns' weekly journal, "The Medium and Daybreak". Shortly before her visit Emma had married an Englishman, William G.P. Britten, on October 11th, 1870 at Grace Church Rectory, Jersey City. A public reception by the Spiritualists of London on the arrival of Mr and Mrs Britten was given at the Cambridge Hall, Newman Street, near Oxford Street, London on Tuesday, November 22nd, 1870.

The Luton Times and Advertiser for Friday November 25th 1870 stated:

"The object of that mission as described by Mrs. Hardinge-Britten herself, is to preach spiritualism as something more than a philosophy, as a religion founded upon the doctrine of compensations and retributions."

Emma began her public addresses at the larger Cleveland Hall, Cleveland Street, London on January 1st, 1871 and concluded her run of Sunday services on April 30th. Apart from March 19th, when Emma was ill, she conducted twenty-one consecutive Sunday services.

Her concluding lecture on Sunday, April 30th, 1871 was titled "The Creed of the Spirits, and the Influence of the Religion of Spiritualism". It was noted at the time of this lecture: "Mrs. Hardinge does not make it her practice to speak of the spirits who control her, hence it is an open question with many whether any such control is in operation during her orations."

Although she is referred to as Mrs Emma Hardinge, she was by this time Mrs Emma Hardinge Britten following her marriage to Dr William Britten. It was at this lecture that Emma gave four of her creeds, which she said were *evolved from Spiritualism*; her fourth creed was

"I believe in the communion of spirits as ministering angels"

Emma commented:

I not only realise this from the truths that are demonstrated around me, but from the reason which assures me that the love which animated the form that I loved so well, as it still subsists must still find an exercise; that to live, to love, and yet to be unable to manifest that love to the objects that need it, must be a condition of existence far worse than that in which we daily live, and love, and minister to each other.

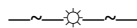
Unlike the other three creeds she gave at the time, "*I believe in God*", "*I believe in the immortality of the human soul*" and "*I believe in right and wrong*", these were adapted over the years by Emma herself and made up in part her 1887 Oldham submission of her summary of religious faith, which in 1901 formed the foundation of six of our Principles.

However, her fourth creed, "*the communion of spirits as ministering angels*", appears not to have been used again by Emma, as far as presently known. Did William Johnson some thirty years later use "*The communion of spirits as ministering angels*", to form our third Principle, "*The Communion of Spirits and the Ministry of Angels*"? Given that it is a very close comparison it seems possibly the case!

During Emma's visit she also toured the North of England for five weeks. She visited nine towns, giving twenty-six orations. She covered Bradford, Manchester, Ulverstone, Bishop Auckland, Newcastle-on-Tyne and Halifax. For more details, dates, etc., please see Pioneer, Vol. 1, No. 4: "How many Principles made up Emma's "Creed of the Spirits"?"

While Emma was touring the provinces at Manchester, and later at Bishop Auckland, she lectured on (among other subjects) ‘Guardian Angels and Evil Spirits’, as published below in the “Medium and Daybreak”, June 9th, 1871, which gives an overview of her oration a hundred and fifty-three years ago,

The world of human spirits is the nearest in sympathy, the strongest by ties of kindred and love; hence are they our guardian spirits... EHB



MRS. HARDINGE’S TOUR.
GUARDIAN ANGELS AND EVIL SPIRITS.

AN ORATION DELIVERED BY MRS. EMMA HARDINGE AT MANCHESTER,
ON THURSDAY EVENING, MAY 25, 1871.

We can only attempt an outline of this eloquent discourse. It was shown in an historical review that all religionists in every age and country believed in the guardianship of angelic beings. The Hindoos, Parsees, Syrians, Assyrians, and above all the Jews, had faith in angelic ministry. Those who quoted the text, “Thou shalt not suffer a witch to live,” should explain what was meant by witchcraft. It referred to the ancient practice of magic or necromancy—consultation of those assumed to be dead, for the Jews had little or no knowledge of the soul’s immortality.

The Jewish cabala taught that the angels that had charge of the Jews were tutelary deities, supposed to be of a different order to humanity. More light is thrown upon the subject in the New Testament, where constant reference is made to spirits good and bad. Not only in the days of the Apostles, but in those of the early Christian fathers, spirits ministered to men. No one who had read the history of the early martyrs could doubt that they had comforting visions of the bright immortals, such as appeared to Stephen in the hour of his martyrdom. What in the olden time was called magic, became known as the work of angels, the visitation of God, miracles, and the communion of saints, or the spirits of just men made perfect.

We are told from the pulpits that the days of miracle ceased with the Apostles. Learn to think for yourselves. Miracles did not cease with the Apostles, neither was the canon of inspiration closed, nor the divine cord severed which binds man round the heart of his Creator, and on which the angels of heaven, like pearls on the string of divine love, are ministering, ascending and descending as on the patriarch’s ladder of old. Throughout the history of the early Christian fathers, miracles were abundant, visions constant, inspiration direct; and the forms of the bright and the beautiful, of the martyrs who had gone before, and those who were canonised as saints, were perpetually engaged in ministering to the suffering ones left behind. St. Augustine even apologises for not recording more miracles, because they were “so common.” Up to the time of the Council of Constance, when it was forbidden for laymen to lay their hands on the sick, these angelic ministrations were commonly and openly recognised. But the moment they came from the unpopular side of religious faith, they were called witchcraft and sorcery.

We turn shuddering from the page of history which records the shameful executions of men, women, and children, for giving the signs which the Founder of Christianity required of his disciples as evidence of their belief. The whole of their crime consisted in involuntary mediumship—dreams, visions, healing the sick, and other “gifts of the spirit.” Signs and tokens accompanied the inspired religious reformers, Luther, Knox, Calvin, Fox, Wesley. The same voice that called the child Samuel spoke to the virtuous Socrates and the noble George Fox.

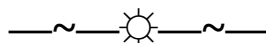
Through all the ages this angelic power has been manifested. God's purpose is not changed to suit Jew or Gentile. History shows that angelic ministry has never ceased: all ages have acknowledged it, and all faiths are founded upon it. Let us now question its reasonableness. Such a doctrine appeals to us in the light of reason. Whence comes the universality of this belief, and the generic character of the phenomena which accompany it? The phenomena of past ages are repeated today—the spasmodic convulsions, fiery ordeal, exaltations, healings, visions, levitations, apparitions, prophecies. These manifestations are testified to beyond all doubt both in the past and in the present. The prophets of the Cevennes and the Maid of Orleans were specially alluded to; the latter, a simple peasant girl, redeemed her country by the guidance of angels.

It is more reasonable to believe these things than to set aside human history, otherwise unaccountable. Mrs. Hardinge proceeded to show the character of the modern movement of Spiritualism—how the spirits claimed for themselves a human origin, and how the evidence of their identity was irresistible. Next came the questions—What relation do these spirits sustain to us? and why do they come? The answer to the first question was—The world of human spirits is the nearest in sympathy, the strongest by ties of kindred and love; hence are they our guardian spirits. The spirits come for two reasons—first, for love of those they have left behind; and next, because it affords to the spirit itself the best means of progress, by doing good to those that most need it. Mrs. Hardinge illustrated in an eloquent manner that death cannot interrupt the ministry of the beloved ones. We say that “heaven is love,” and truly it would be torment were the spirits not permitted to minister to those they love.

The simplicity of the means used were on a par with those of the bible, and which were labelled “sacred” and. “holy.”. We read “Are they not all ministering spirits?” As to evil spirits, Mrs. Hardinge intimated that we had no reason to fear them; they were once human beings; and the lesson they taught us was to avoid the manufacture of evil spirits by ignorance, priestcraft, and kingcraft. All the darkness we can know hereafter is of our own creation. Jesus preached to the spirits in prison; and we should imitate Him. There is no more harm from evil spirits out of the flesh than in the flesh. The Swedenborgian preacher in Manchester then received his deserts for stating that all the modern manifestations came from evil spirits—none but good spirits came 1800 years ago, but since then the gates have been closed against the good spirits !

Is there any logic or faith in such teachings as this? We feel that crime is perishable; sin is imperfection, and cannot live—it is fading in the glorious reformatories of a better world. By living noble lives we not only help our guardian angels to perform their mission well, but we become guardian angels to the dark spirits.

On the morning of August 10th, 1871 Emma sailed back to New York; her husband William had preceded her.



Medium Solves A Haunting Mystery

Below is a simple ghost story eighty-five years ago which involved the mental medium, Helen Hughes, who needs little introduction in the pages of Pioneer. In our last issue we published her retirement in 1965: “Biggest psychic galaxy at Helen Hughes farewell” .The article was published in Psychic News, January 28th, 1939:

DURING her recent visit to Edinburgh, Helen Hughes had an interesting experience in an Edinburgh house in which, over a long period of years, but at considerable intervals, there have been abnormal manifestations.

The house is one of the older type in a residential quarter of the city, and a few years ago it was the house of a well-known citizen now living in retirement in the north. His successor was told by this man about the “grey lady” who had been seen by him and others, from time to time, generally on the staircase.

As the previous tenant was of Highland extraction and of the type known as imaginative, his successors were inclined to pay little attention to what he told them, but after a considerable interval the new tenant was startled to see the figure as described by his predecessor.



He has since seen this figure several times, usually at a particular part of the staircase, as if leaning against the railing for support. His wife has also seen the figure.

The facts came to my knowledge and I suggested that Mrs. Hughes should visit the house, which she readily agreed to do. The results were very interesting.

GHOST OF OLD MAN

The medium, immediately she entered the house, was aware of the etheric figure of an old man with a beard who had occupied the house, he stated, some considerable time ago. After some talk with the present tenants, Mrs. Hughes ascended the two flights of stairs and entered a small room at the top, where from time to time sounds had been heard.

After sitting there for a few minutes, she announced that the little “grey lady” was there. She suggested a trance sitting in the room, which was at once arranged.

A number of “dead” friends of the tenants were announced by name and were recognised; then Mrs. Hughes’s control gave an account of the little grey lady.

Her name, she said, was Mary Stuart. She had been a nurse in the house a long time ago—in the time of the old man whom Mrs Hughes had seen on entering.

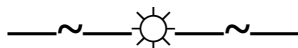
The nurse had had a seizure on the stairs, as a result of which she had fallen and was hurt, at the point at which she was usually seen clutching the railing. The room in which the sitting was held was the grey lady’s room. She had “died” there, not from the seizure but as the result of the fall.

She was now interested in the children in the house and liked to be there and was bringing her influence in order to be helpful.

One of the interesting items in the sitting, apart from the “grey lady,” was that Mrs. Hughes described an elderly woman whose name she gave, mentioning that she was holding out a red rose to the occupier of the house.

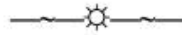
He stated that Rose was the name of his grandmother. When he was young and she came to visit him, she always made a point of bringing a red rose.

Mrs. Hughes also mentioned an inspector, who came to greet the same man. The name was a little unusual and was recognised as that of someone he had known and with whom he had discussed the future life in another district, before coming to Edinburgh.



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