The PIONEER

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

Churches & Societies

the PIONEER

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All references to Psypioneer in these issues are archived at http://psypioneer.iapsop.com/ or via: www.pauljgaunt.com

Special thanks to Charles Coulston for his work in sub-editing these issues – also acknowledged to Minister David Hopkins and Leslie Price for their past work in sub-editing the issues

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THE COLLEGE OF PSYCHIC STUDIES

Some background information

William Stainton Moses founded the London Spiritualist Alliance on October 25th 1883, although the roots of the Alliance can be traced back a further decade. The first attempt to form a national Spiritualist organisation began in Darlington in 1865. This was followed by subsequent yearly conferences in different locations. In 1873 the annual Conference of Spiritualists was held in Liverpool on Tuesday August 5th, in the rooms of the Psychological Society, Islington, under the presidency of Mr T. Everitt, of London. It is interesting to note that Mr John Lamont was elected Vice-President of the Conference.

The result of this conference was the formation of the British National Association of Spiritualists (BNAS), but in reality it never became a representative national organisation; its focus was London, with comparatively few affiliated societies. In May 1882 BNAS decided to reconstitute the Association under a new constitution by the name of the Central Association of Spiritualists, taking over the membership and premises of BNAS. Later, at a meeting on October 25th 1883, the Central Association of Spiritualists was dissolved.

Stainton Moses played a leading part in these earlier Associations and moved for the foundation of a new society, to be called the London Spiritualist Alliance (LSA). The name was changed to the College of Psychic Science on 31st January 1955 and then to the College of Psychic Studies (CPS) in 1970, and remains so today. The College is the second oldest surviving Spiritualist organisation in this country; in 1872 the Marylebone Spiritualist Association was founded and on February 24th 1960 its name was changed to the Spiritualist Association of Great Britain (SAGB).

Further information on the early years to achieve a national organisation can in found in Psypioneer in a series of articles, “The Building of the Spiritualists’ National Union”, starting in Volume 8, No, 8, August 2012.

In January 2016 the College of Psychic Studies presented a successful exhibition to mark 90 years in its building at 16 Queensberry Place, London. See Psypioneer, Volume 12, No. 2, 2016: “The London Spiritualist Alliance: Great Gathering at New Premises”.

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Visit to the College of Psychic Studies

By Paul J. Gaunt

In May 2016 Arthur Findlay College tutor Janette Marshall and myself were invited to spend a day at the College of Psychic Studies. After meeting the Principal, Gill Matini, we were shown around the building by curator Vivienne Roberts and archivist Leslie Price.

I first came into contact with Leslie in the late 1990s, when he was the founder editor of the "Psychic Pioneer" (1999-2001) website, which carried news and articles about psychic pioneers. At this time I had no computer and I was researching the formation of the Union's Seven Principles, about which Leslie kindly sent me material through the post.

In May 2004 Leslie relaunched the project as a newsletter under the title 'Psypioneer', archived by Garth Willey on his website at his Woodlands Sanctuary Foundation Inc. in Melbourne, Australia; this invaluable arrangement remains so today. I took over as Psypioneer editor in July 2005, assuming ownership in February 2006. Leslie has continued a close involvement to the present day and, together with Charles Coulston, Leslie also sub-edits this journal.

We worked our way from the impressive library in the College's reception area through the College's various rooms, floors and corridors, graced by portraits of the movements pioneers such as Alfred Vout Peters, Etta Wriedt and Daniel D. Home, to name a few. The collections of mediumistic art date back to Anna Howitt Watts's work in 1856; other works, including artists Ethel Le Rossignol, Georgiana Houghton and Yta, are particularly striking.

The images shown here are available to buy from the College. An array of psychic-spirit photography is also among the displays, as are ouija boards, planchettes, slates and séance trumpets.

After lunch at a pleasant French restaurant we settled in the archive room; Jan, a psychic artist herself, found more art works with curator Vivienne Roberts, bringing us up to more recent times with some interesting works by Coral Polge. Of particular interest to us were the archives relating to test séances conducted by the College's research department, the 'London Psychical Laboratory', in the early 1930s into the mediumship of Helen Duncan; Psypioneer is now publishing these early reports.

One of the highlights of the day was to look at Stainton Moses' numerous notebooks, which contain the material later edited and published in 'Spirit Teachings', 1883. This book is

regarded by some as the Spiritualists' Bible. Moses notes in his introduction under the pseudonym, 'M.A. Oxon':

"THE communications […] were received by the process known as Automatic or Passive Writing. This is to be distinguished from Psychography. In the former case, the Psychic holds the pen or pencil, or places his hand upon the Planchette, and the message is written without the conscious intervention of his mind. In the latter case, the writing is direct, or is obtained without the use of the hand of the psychic, and sometimes without the aid of pen or pencil."

Moses further comments:

"These messages began to be written through my hand just ten years since, 30th March 1873, about a year after my first introduction to Spiritualism. I had had many communications before, and this method was adopted for the purpose of convenience, and also to preserve what was intended to be a connected body of teaching. The laborious method of rapping out messages was manifestly unfitted for communications such as those which I here print. If spoken through the lips of the medium in trance, they were partially lost, and it was, moreover, impossible at first to rely upon such a measure of mental passivity as would preserve them from admixture with his ideas.

"I procured a pocket-book, which I habitually carried about with me. I soon found that writing flowed more easily when I used a book that was permeated with the psychic aura, just as raps come more easily on a table that has been frequently used for the purpose, and as phenomena occur most readily in the medium's own room. When Slade could not get messages on a new slate, he rarely failed to get one on his own seasoned one. I am not responsible for the fact, the reason for which is sufficiently intelligible.

"At first the writing was very small and irregular, and it was necessary for me to write slowly and cautiously, and to watch the hand, following the lines with my eye, otherwise the message soon became incoherent, and the result was mere scribble.

"In a short time, however, I found that I could dispense with these precautions. The writing, while becoming more and more minute, became at the same time very regular and beautifully formed. As a specimen of caligraphy, some of the pages are exceedingly beautiful. The answers to my questions (written at the top of a page) were paragraphed, and arranged as if for the press: and the name of God was always written in capitals, and slowly, and, as it seemed, reverentially. The subject-matter was always of a pure and elevated character, much of it being of personal application, intended for my own guidance and direction. I may say that throughout the whole of these written communications, extending in unbroken continuity to the year 1880, there is no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment, and guidance by Spirits fitted for the task. Judged as I should wish to be judged myself, they were what they pretended to be. Their words were words of sincerity, and of sober, serious purpose."

Standing: Curator Vivienne Roberts and Archivist Leslie Price
Seated: Paul Gaunt & Janette Marshall

Photographs taken during our visit by Angela Mammarella-D'Cruz

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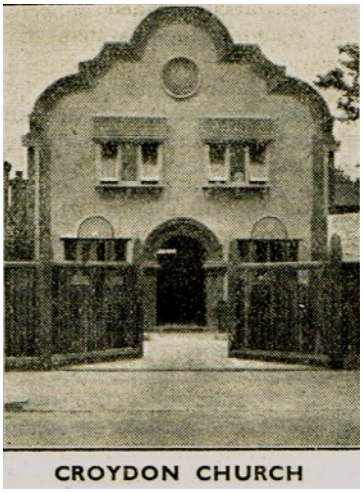
First Croydon National Spiritualist Church

As indicated, Stewart was a founder member of Croydon National Spiritualist Church; former SNU President Ernest Oaten conducted the dedication ceremony at Bedford Park on Saturday June 9th 1934 at 3.30pm. We can note on the photograph shown below Ernest Oaten on the right and the Church President, John Stewart, on the other side of the door (hands clenched).

Stewart notes on the front of the Souvenir Programme:

A brief history of the Croydon National Spiritualist Church

THE church was formed eight years ago, the opening meeting being held on the 14th March, 1926, in The New Gallery, Katharine Street, at which, Miss Estelle Stead was the principal speaker. So successful were the early meetings, that by the end of the year 1926, the membership had risen from 20 to 70 and despite the heavy initial expenses, the sum of £50 was set aside as the nucleus of a Building Fund. Even greater progress was made during the year 1927, which closed with 100 members on the roll and with sufficient funds in hand to purchase the site in Bedford Park on which the present church is built. In the year 1928, efforts were made to raise the sum required to build the church, for which plans had been prepared, by Mr. Jarman and passed by the Town Council, but unfortunately, a division took place in the membership and a portion left to form a new church at Ruskin House, Wellesley Road.



The work was continued at The New Gallery during 1929, but the limitations of our tenancy handicapped the various activities of the church so that early in 1930, it was found desirable to remove to the Broad Green Hall, Handcroft Road. Difficulties were also encountered over the trusteeship of the land in Bedford Park which delayed progress during the years 1931 and 1932, but these were ultimately overcome in 1933 and the question of building the church was again taken up. For this purpose efforts were made to secure an amalgamation with the two existing Spiritualist meetings at Bedford Park, but without success and it was then decided to proceed with modified plans subsequently drawn up by Mr. Jarman. Arrangements were made with the Pooling Committee of the Spiritualist National Union for an advance of £900 and the balance of the purchase price was raised by donations and loans from church members and their generous friends, who wish to remain anonymous. A joint trust is being drawn up with the Union, which will secure the church definitely for Spiritualism.

J.M.S.

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The benefits of Union affiliation!

After the war years problems arose for the Church and by the early 1950s it had to be closed owing to serious structural damage caused by subsidence. It was in this Church in 1950 that the young future SNU President, Gordon Higginson, made his southern debut. Six years later, on Saturday June 9th 1956 at 3 pm, Gordon opened the new Church at Chatsworth Road, Croydon, under the presidency of Bertie Hardwick.[11] Below is a quote from the Souvenir Programme:

> From the early days of struggle to meet the mortgage repayments on a loan of £900; on through the War years, Croydon Church steadily progressed, and by soon after the end of hostilities it could claim a membership nearly 200; was free of debt; had a credit balance in the Bank; supported local charities, had the Mayor grace its platform at a Civic Hall Meeting and was unable to accommodate all the people that were desirous of attending the Sunday Service.
>
> The future seemed more than secure. However, ominous cracks appeared in the walls and the building took a decided tilt. The combined effect of bombing and soil subsidence was taking its toll, and with the withdrawal of Insurance cover the Church in Bedford Park closed its doors to the public
>
> Thanks to the kindness of The Society of Friends and The Free Christian Church, Croydon was able to continue its existence in premises rented by these two august bodies. However, the need for its own building was an ever pressing one, and after much searching for a suitable central site, a General Meeting of members decided to buy the derelict Grove House in Chatsworth Road, together with its freehold site for the sum of £1,400.
>
> It was indeed with regret that the beautiful old Grove House could not be restored and adapted to the needs of the Church, for its flight of Portland stone steps to its west front, its paved entrance hall and noble staircase with carved mahogany balustrade, its sculptured marble chimney piece, its oak panelled walls and carved enrichments were things of real beauty, being reminiscent of craftsmanship fast dying and never to return. It had housed that local "character" Mr. Chollett who used to fire a pistol at 10 p.m. from the balcony to warn anyone lurking in the grounds that they would meet armed resistance.
>
> Regretfully Croydon Church learned from its Architect that restoration was impossible at the funds that were available, and the site was cleared to make way for the present building.
>
> This has been erected by Messrs. Adams Bros. (Contractors) Ltd., at a price of £8,000. Practically the whole of this sum being loaned from The S.N.U. Building Pool. There is no doubt that the efforts needed to meet the heavy commitments that lie ahead are considerable, but Croydon Church is confident it is capable of meeting and surpassing these difficulties.

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[11] Bertie Hardwick, known as 'Bert", was a masseur and chiropodist.

A year earlier the foundation-stone of the Church was officially laid:

Left is John Stewart in the white mac and on his left shoulder is Harold Vigurs; the lady on his left shoulder is Elsie Hardwick, her husband in front of her; in the dark coat is the Church President, Bert Hardwick, and on his left shoulder is former SNU President Harry Dawson

On July 7th 1956 President Hardwick (1948-1957) applied to register Croydon National Spiritualist Church as a place for religious worship and on September 6th 1956 the Church was registered.

The Church website notes:

> "Practically the whole of this sum was loaned from the SNU Building Pool. The Building Fund Pool 20 year advance was repaid by 1972 (within 16 years) and from that date all monies received by the Church have been for its maintenance and upkeep. The Church now has brand new chairs and velvet curtains throughout. Structural alterations in 1976 provided much needed washing facilities, a larger kitchen and the room for Speakers was completely refurbished from the generous bequest from Mary Vigurs and is now called the Vigurs Room.
>
> The Hardwick Room houses the library and is to the memory of the President of the Church who saw through all the planning and building of the church, Bert Hardwick. Unfortunately, he was only able to see the fruits of his labours for two years. At the

beginning of 1981 his daughter Inez, at one time leader of a flourishing Lyceum, passed to Spirit and books are to be added to the library in her memory.

Harold Vigurs was President from 1957, E.S. Jeffries from 1970 until December 1973, when on his resignation, Wilfred Watts was elected President. On his resignation due to ill health in 1998, Mrs. Mollie McManus was elected President and remains in office to this day. Under her stewardship there have been many improvements to the building including redecoration, replacement double glazed windows, central heating, new toilet including disabled facilities, cavity wall insulation, a new modern kitchen, carpets laid throughout the church and a book stall selling second hand books has been established."

Croydon Spiritualist Church today is still affiliated to the Union.

Services are held on Sundays and Wednesdays at the following times:

Sunday 11:00am & 6:30pm

Wednesday 7:45pm

Special Events, details of speakers/mediums, etc. can be found on its website at:

http://www.croydonspiritualistchurch.org.uk/index.html

Special thanks is given to Alan Seymour CSNU LSSNU, the Church's Vice-President for the past 18 years and a member of the Church for 28 years, for his invaluable help in the construction of the article. Thanks are also due to the Church's President, Mrs Mollie McManus OSNU LSSNU, for checking out the old Church archives. Alan advised me that their Church membership is currently at around 75.

Croydon Spiritualist Church

Croydon Spiritualist Church, Chatsworth Road, Croydon CR0 1HE

In 1953 the "Two Worlds", July 25th, announced John Stewart's retirement as published below. Stewart had given many years' service to Croydon National Spiritualist Church; he became its President in 1930 and continued for over a decade. The Church minutes for December 31st 1953 state that John Stewart was their Hon. President:

> "Our sadness at the retirement of Mr. & Mrs. John Stewart to Pevensey Bay is somewhat tempered by the assurance that their removal from Croydon will in no way break their association with the church. They are continuing in membership and on important occasions will make every effort to be with us.
>
> Mr. John Stewart, Hon. President and founder of Croydon Church, has also acted in the advisory capacity as Warden. […]
>
> We take this opportunity of wishing both Mr. and Mrs. Stewart good health and every happiness in their new home."

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Pioneer retires from active service

FAREWELL TO JOHN STEWART

THE Spiritualist movement is going to lose the services of John M. Stewart, one of its national figures for many years. Next week he and his wife are moving to Pevensey Bay, Sussex, where they have built a bungalow.

John is relinquishing all the offices he holds. He has given this movement yeoman service, particularly on its freedom and parliamentary committees which were responsible for getting through the House of Commons measures which gave Spiritualism relief from the antiquated Acts that robbed them of religious liberty.

HE LED CAMPAIGN

John was the spearhead of the campaign. He interviewed M.P.s, got them organised into a group of active participants, working as a team towards victory. It was due to his charm and engaging personality that he enlisted the help of M.P.s who were not even Spiritualists. Indeed the man who brought in our Bill was a Methodist.

John has filled with distinction the highest offices that organised Spiritualism has to offer. He has been president, vice-president and treasurer of the S.N.U. and president of its London District Council.

In 1937, when the International Spiritualist Congress met in Glasgow, he was responsible for organising a "London week" which enabled delegates from abroad to see everything the capital had to offer.

After the war, he took a leading part in reviving the International Spiritualist Federation. He was organising secretary for the first post-war Congress in London in 1948.

TRIBUTE TO HIS WORK

When 30 years ago he came to London from Scotland, he helped to start a new society in Croydon. The flourishing National Spiritualist Church in that district is a monument to his labours. He has been a tower of strength on the board of the *Two Worlds*.

Brought up in the strict atmosphere of a Church of Scotland family, John became dissatisfied with the orthodox teachings he heard every Sunday. After his father's passing when John was 17, he set out on his own spiritual exploration. None of the religious denominations attracted him.

He attended Spiritualist meetings and found its philosophy so reasonable that he became a Spiritualist even before he had any evidence. When this came, it was convincing. Through the direct-voice mediumship of Etta Wriedt he received convincing proof from his father, mother and an aunt.

SWEDISH SPIRIT VOICE

At this seance, one sitter conversed with a spirit communicator in Swedish. John's wife is a Swede and she was able to follow the conversation.

He met his wife at a Spiritualist Lyceum in Glasgow and as a result has always been interested in this youth movement. All his children were brought up in it.

In his early investigation 50 years ago, John attended remarkable seances with Mrs. J. B. Mellon, the materialisation medium.[12] There was sufficient light for the sitters to see spirit forms materialise and come out of the cabinet well away from the medium. She was English, but her guide was an Aberdonian and spoke in a broad Scots dialect. Sitters could see the guide materialise and the medium at the same time.

John also attended seances with Charles Bailey, the Australian apport medium. Live birds and fishes were brought into the room by spirit operators. Occasionally figures materialised and left impressions of their hands on plasticine moulds.

SCOTS' "GRAND OLD MAN"

In Glasgow, where he lived for many years, John always turned for advice to James Robertson. He was known as the "grand old man" of Scottish Spiritualism.

On one occasion when Tom Tyrrell, the famous clairvoyant, visited the Glasgow Spiritualist Association, the largest S.N.U. church in the country, Robertson was his chairman and John was in the audience. Tyrell described how he saw a spirit form take a mantle from Robertson's shoulders and place it on a man in the audience. This was John, whom the medium had not met.

[12] This is the well-known physical medium, Annie Fairlamb, who married James Barr Mellon in 1878.

Shortly afterwards Robertson passed on and John was called upon to succeed him as president of the Glasgow Association, a position he held twice.

NO THOUGHT OF SELF

For half a century he has laboured unceasingly without thought of self and never seeking the limelight. He has addressed hundreds of meetings at which his calm logic and his dry Scots wit have captivated the audience.

He has always been a living embodiment of the song, "Smiling Thro' "—no matter what difficulty or problem has arisen, John has always smiled his way through.

In his well-deserved retirement, John will be able to draw on many happy memories. He is a man with hundreds of friends and no enemies. He inspires affection from everyone he meets. Even those who disagree with him pay tribute to his honesty of purpose.

College of Psychic Studies President: Stephen Chapman

Spiritualists' National Union President: David Bruton

meet for the first time at Stansted Hall

The two Presidents from the two leading teaching colleges in the UK met for the first time at the Arthur Findlay College on June 27th 2016. Stephen was accompanied by the College Principal, Gill Matini, and curator Vivienne Roberts. In May 2016 Arthur Findlay College tutor Janette Marshall and Paul Gaunt were invited to spend a day at the College of Psychic Studies,[8] which resulted in a return invitation to spend a day at the Arthur Findlay College.

Stephen and his colleagues were welcomed by President Bruton, Tanya Smith, General Manager of the College, Jan Marshall and Paul Gaunt (shown in the centre of the photograph). William Stainton Moses founded the College of Psychic Studies, originally called the London Spiritualist Alliance, on October 25th 1883, seven years prior to the SNU, which was then called the Spiritualists' National Federation; Moses himself was a strong advocate of National Spiritualism.[9]

In 1926 Arthur Conan Doyle, until shortly before his death in 1930, became the President of the London Spiritualist Alliance. Towards the end of Doyle's life he was also the Hon. President of the Union and today remains so *in spirit*. Later Arthur Findlay became President of the Alliance.

[8] The full report can be found in the last issue of Pioneer.

[9] The College of Psychic Studies: https://www.collegeofpsychicstudies.co.uk/

⇒Paul Gaunt – Jan Marshall – Vivienne Roberts – Stephen Chapman – Tanya Smith – David Bruton – Gill Matini.

The morning was taken up with general discussions on the two organisations. Although both are teaching colleges, the courses are generally quite diverse and varied in their approach to psychic, spiritual and healing development. After lunch Tanya Smith gave our guests an excellent detailed tour of the College and the history of Stansted Hall and President Bruton introduced the party to the SNU headquarters at Redwoods. The final part of the visit was spent in the Britten Memorial Museum with Paul Gaunt and Jan Marshall.

One of the great features of the College of Psychic Studies is its fine collection of spirit art, photography and its library. Its President, who became a member of the College in 1985, served as a volunteer librarian for many years before becoming president in 2011. Its archives hold many reminders of our past; Leslie Price, the College archivist, was unfortunately ill and unable to join us. So it was no surprise that the final part of their visit to the Museum created some intense mutual interest.

Top of the agenda were our displayed independent/trance and inspired works of art. The more technical points of production and application were discussed by Jan and art historian Vivienne. I relate below some of the interesting points of the discussions.

The first was a drawing by Robert Cooper, who died on November 5th 1909. He was introduced into Spiritualism in 1862, although, interestingly, history has no record

of him as a medium, but he was a well-known lecturer on the Spiritualist platform. He worked with Emma Hardinge Britten, authored books on Spiritualism and travelled extensively with the likes of James J. Morse, etc.

So I found it strange when I found an ink spirit drawing called "Chaos", executed through the hand of Robert Cooper; Vivienne Roberts (shown on the left of the image) likened the work to that of Madge Gill, whose work is displayed at the College of Psychic Studies.[10]

The mystery about the spirit drawing is explained in a "Two Worlds" Xmas supplement dated December 12th 1924, neatly found in a pocket at the back of the drawing, which I am pointing out to Stephen. Cooper's son, C. J. Cooper, tells the story of how the drawing was done by his father:

> "In connection with the spirit drawing, representing 'Chaos,' I think it as well to state the circumstances under which it was produced. My father, the late Robert Cooper, had some time previously become acquainted with J. H. Powell, the poet, who, when calling at our house one day, mentioned some very extra-ordinary things which he had witnessed at a seance when he was present at a Mrs. Marshall's, in London, and my father, who was at the time quite a materialist, was very much interested in what he was told, and subsequently paid Mrs. Marshall a visit, and was more than ever impressed by what he there witnessed. Seances were then conducted in our own home, and my eldest sister, then only a schoolgirl, developed the faculty of automatic writing. Through her mediumship some interesting and extraordinary messages were obtained, some in languages she knew nothing whatever about.

> "Later on my father became very abnormal, and informed us he was being controlled by his uncle, John Thomas Cooper, who, was a celebrated chemist. He was the discoverer of the oxyhydrogen light, also of the process of enamelling as applied to articles of daily use: jugs, basins, etc. The subject of Spiritualism was, of course, little understood by any members of my father's family,

[10] Unfortunately, the image shown above does not do the exquisite drawing justice; it is taken from the "Two Worlds" journal. For Madge Gill, see Psypioneer, Vol. 10, No. 4, April 2014: "The Psychic Art of Madge Gill – Psychic News".

and as his condition became apparently worse (he abstained from food for days together), it was arranged that I should be continually with him, as his condition was such that we deemed it necessary that he should not be left alone. During this time I slept in the same room with him, and it was then that the spirit drawings were produced.

"There was a table in the room on which, before retiring, would be placed a sheet of drawing paper, together with ink, pencils, etc., and he would say, 'We'll see what the spirits will give us to-night,' or words to that effect. Every night I would hear, him get out of bed, go to the table, and then the sound of writing or drawing could be heard; then after a short time—ten minutes, may be—he would get back into bed, and in the morning the drawings would be there. I should say perhaps ten or a dozen pictures were produced in this way. A light was never at any time used, so I may consistently say they were produced in total darkness.

"This phase of things went on for nearly a fortnight, when by degrees his abnormal condition disappeared, and food was again taken. He still continued engrossed in the subject of Spiritualism, but no recurrence of this sort ever again appeared. The other drawings were all of a most exquisite character and design, but totally different to the one now exhibited.

(Signed) C. COOPER."

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Vivienne Roberts drew attention to a painting drawn under spirit influence by Mrs Cranstoun (sometimes spelt Cranston) Laurie in one and a half hours, dated July 1st 1867 and presented to Emma Harding by the medium. Vivienne noted that the medium lived in Washington DC, and the family were mediums connected with President Abraham Lincoln. It is noteworthy to mention that Emma Hardinge (Emma Hardinge Britten from October 11th 1870) campaigned for Lincoln in the Presidential election of 1864. Emma wrote in her autobiography published by her sister posthumously in 1900, page 203:

I, in especial, may look back with glad memory to that night when, in my first public plea uttered in his honour, I declared that the day was not far distant when every true American would say, that 'If George Washington was the father of this country, Abraham Lincoln was its preserver.'

The artist is Margaret Ann McCutcheon, who married Cranstoun H. Laurie;[11] Emma wrote an article, "Spirit Art", in the 1871 "Year Book of Spiritualism"; below is a short quote:

> The whole of Mr. Laurie's highly-gifted family display mediumistic powers in the direction of spirit-art; and the immense maps or charts, so to speak, of floral luxuriance, executed under control by Mrs. Laurie, have, for years, excited the admiration and astonishment of all beholders. Still they represent flowers, fruits, and other objects, which, despite their singular groupings, and the wonderfully-abnormal character of their execution, might be the work of some highly-gifted artist endowed with an erratic and exuberant fancy.

From Vivienne Roberts' observation and comments a history has been built about this valuable exhibit in the Britten Memorial Museum, which had previously gone unnoticed!

Many discussions, items and documents were viewed throughout the afternoon; psychic artist Janette Marshall called attention to the bust of Joseph Benjamin and the Museum's collection of Benjamin memorabilia. He was a remarkable evidential mental medium who served the Spiritualist movement for over five decades.

Part of the collection is a silver cup presented to Joseph Benjamin when he was voted as "The Spiritualist of 1979" by Psychic News, together with a framed letter of recognition signed by Maurice Barbanell, Editor.[12]

Jan was particularly interested in the Maurice and Sylvia Barbanell portrait inscribed "To Joe Benjamin whose superb gifts confound sceptics, from Sylvia & Maurice Barbanell". Recently Jan and myself had the pleasure to meet up with Roy Stemman and Tony Ortzen. Both had previously worked with Barbanell at "Psychic News" and took the opportunity to give us some amusing and interesting stories of their former boss. President Bruton announced at this year's AGM that the NEC had agreed to accord the honour of Honorary President-in-Spirit to Maurice Barbanell, together with the news that the Union is to rename the Arthur Findlay Centre in Stafford as the "Barbanell Conference Centre", giving an interesting significance to Jan's choice!

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[11] "Mrs. Belle Miller, Mr. Laurie's daughter, was one of the most powerful physical mediums I ever met. While she played the piano it would rise with apparent ease, and keep perfect time, rising and falling with the music. By placing her hand on the top of the piano it would rise clear from the floor, though I have seen as many as *five men seated on it at the time*. Mr. and Mrs. Laurie were both fine mediums; and I had met many prominent people during my visits there, who, though not professing to be spiritualists, made no secret of their desire to investigate the subject." Taken from Nettie Colburn Maynard's book, "Was Abraham Lincoln a Spiritualist?", published 1891. Available at the Arthur Findlay Shop: http://arthurfindlayshop.org/

[12] Note in the photograph one of our Presidents-in-spirit, Hannen Swaffer, inscribed "To Maurice Barbanell from Hannen Swaffer, Xmas Eve 1929".

Numerous other works of direct/ independent and trance art by the early 1860s Glasgow medium, David Duguid, came into discussion, including a statement attesting to the conditions under which Duguid painted "The Pool" in a trance state in 1872. I had previously noted that the painting in the Museum was not in fact "The Pool" as previously thought – all a bit of a mystery!

Finally, another image which created interest was a spirit oil painting on slate by the Campbell brothers, "Spirit Artists of Lily Dale, New York", an oil painting of flowers (bottom right of the photograph).

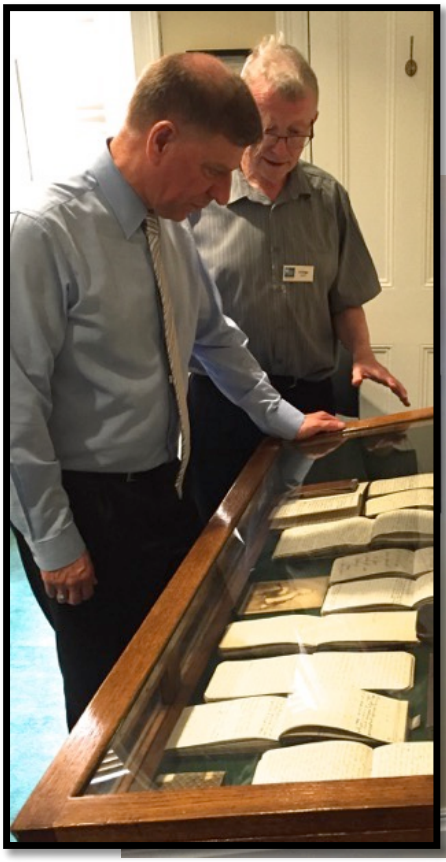
The séance took place in Salford, Manchester, about 1901. The picture was painted by spirit precipitation "before a full audience in good gaslight on a penny slate bought at Abel Heywood's shop." The time taken was two minutes.

The day was a great success all round and links between the two major organisations were forged for closer relations in the future.

The College of Psychic Studies held an "Exhibition: Encounters with the Spirit World" from 14th to 20th August 2016. David Bruton, Janette Marshall and myself attended this excellent exhibition of our Spiritualist heritage. We were privileged to have a conducted tour by the College archivist, Leslie Price. Above, I noted the mystery of the missing 1872 David Duguid painting, "The Pool"; the exhibition held a copy of the Britten Memorial missing painting. A story for a future issue!

Special thanks are due to Jan Marshall for taking all the photographs in this article and also in the "Britten Memorial Museum & Library" article elsewhere in this issue.

Below are some images of the exhibition with Leslie Price:



VISIT TO THE SOCIETY FOR PSYCHICAL RESEARCH

SNU President David Bruton, Arthur Findlay College tutor Janette (Jan) Marshall, and the editor of this journal were cheerfully welcomed by the Society for Psychical Research to their headquarters at Vernon Mews, London W14 0RL by SPR Secretary Peter Johnson, who has been the SPR's secretary since May 1999.

Peter introduced us to the former SPR President, Dr Richard Broughton, PhD, who is currently one of the Society's Vice-Presidents and Treasurer. Richard began his PhD in psychology at the University of Edinburgh, where he studied under Dr John Beloff in 1973; he also began his association with the SPR at this time.

We were further introduced to Claran Farrell BSc, GRSC. Claran was elected as a member of the SPR's Council in April 2017 and appointed as the Society's Data Protection Officer in November 2017.

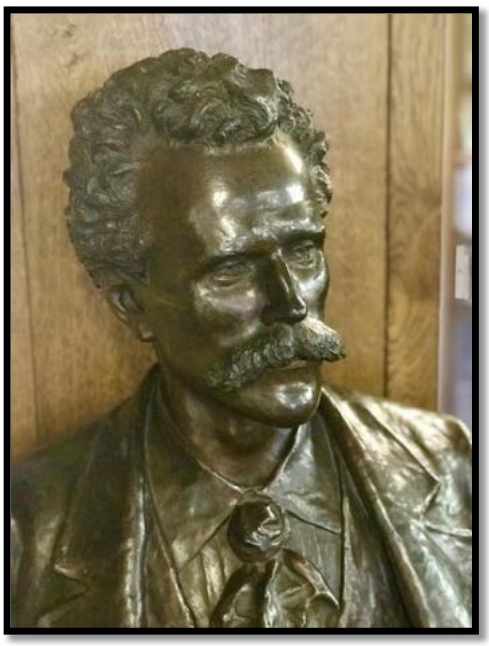
After refreshments we enjoyed a guided tour and discussions on various topics relevant to our two organisations. An hour or so into our visit we were joined by the SPR President, Prof. John C. Poynton, MSc, PhD, OMS, who came from the Natural History Museum. John is a research associate of the Museum in London and a scientific fellow of the Zoological Society of London. John told us of his connections with South Africa, not just in zoology – he served on the council of the South African Society for Psychical Research. Later he joined the Council of the SPR, being Hon. Secretary from 1997 to his election as President in 2004 for three years. He was elected for a second term in 2016 to the present time.[1]

Left to right are SNU President David Bruton, SPR secretary Peter Johnson, SPR Data Protection Officer Claran Farrell, and Paul Gaunt

[1] For further information on the Society for Psychical Research visit its website: https://www.spr.ac.uk/home

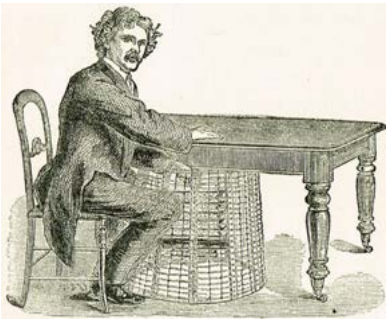
SNU President David Bruton and SPR President Prof. John C. Poynton

We are joined by the former SPR President, Dr Richard Broughton, and the present President, Prof. John C. Poynton



Arthur Findlay College tutor Janette (Jan) Marshall had been observing the glass dome which contains an accordion – giving a big clue as to who the bust is of, as seen in the previous photographs. This magnificent bust is of the early physical Scottish medium, Daniel Dunglas Home, who on April 9th 1855 came to stay at Cox's Hotel in Jermyn St., (Mayfair), London, where he began his British career.

I am referring to Daniel Home (pronounced *Hume)* undergoing experiments with William Crookes in 1871 with an accordion. Crookes had purchased a new one. Home had neither handled nor seen the instrument before the experiments. The accordion was placed in a cage and under a table; the illustration from Crookes' report clearly shows Home's position.[2] Home took the accordion between his thumb and middle finger at the *opposite end* to the instrument keys.



Shortly after the experiment began the researchers could see the accordion waving about in a curious manner; then sounds came from it and several notes were played in succession. The researchers could clearly view the phenomena; one actually going under the table reported that the accordion was expanding and contracting while Home's 'hand was quite still, his right hand on the top of the table.'

For many years it was not generally realised that this was a common demonstration by Home; please see Psypioneer, Vol. 10, No. May 2014: "The Accordion Playing of D. D. Home – Herbert Thurston, S. J.":

> "… one would be led to suppose that the accordion phenomena had only been produced in the séances with Sir W. Crookes in 1871. In point of fact they were constantly exhibited by Home during a period of nearly twenty years, and they have been described in detail …"

Thanks are due to Janette (Jan) Marshall for the excellent photographs supplied.

[2] "Researches in The Phenomena of Spiritualism" by Sir William Crookes, published by James Burns, 1874. This is available on-line as a free PDF download.

Below is taken from the papers: "Mr A. Saxon SLU Awareness Scheme":[15]

Huddersfield Spiritualist Church, Old Leeds Road, Huddersfield.
Centenary Year 1985

HISTORY OF SPIRITUALISM IN THE HUDDERSFIELD AREA

When we attend meetings and services in the Old Leeds Road Spiritualist Church, I wonder if we ever think back to the time when there were no Spiritualist Churches, and how did this Religion come into being in the Huddersfield area. With modern technology happenings can be seen instantly, via satellite, at the opposite side of the World.

This is indeed a far cry from the means of communication in 1848, although it was in 1848 that communication from the Spirit World was recorded at Hydesville in America. Under today's conditions teams of reporters and camera men would have invaded the privacy of the Fox family, and in Huddersfield on the Six-o-Clock News we should have had pictures and interviews shown on our television screens. I wonder whether we should have built up our Spiritualist organisation under those conditions. Personally – I doubt it. It was the slow build up and the intensive investigation which was carried out by people who wanted 'to know'. It was undoubtedly because Mrs. Emma Hardinge Britten lived in the north of England that interest in communication with the Spirit World, and the resultant implications, became more active in the North.

In the March 10th 1871 edition of the Journal Medium & Daybreak there is printed a letter from a Mr. Varley, who had emigrated from Huddersfield to America in 1868, and he refers to the fact that from 1863 until his departure for America in 1868 they had been holding circles in Huddersfield. That was just 15 years after the events in Hydesville, which illustrates the impact and the tremendous interest that had been aroused by those 'knockings'. Around Huddersfield, groups of people formed circles to investigate into this new religion which was called Spiritualism.

To ensure that only the people who were genuinely interested in the meetings could attend, cards were issued, signed by the holders and which read 'I --- am a truth seeking Spiritualist' and these cards had to be produced to gain admission to the meetings.

The various groups co-operated and hired halls and well known mediums and speakers were invited to take the meetings. Information about the activities in Huddersfield at this time can only be obtained from the journals Medium & Daybreak and later The Two Worlds.

January 6th 1871 edition – no meetings being held in Huddersfield.
March 17th 1871– Huddersfield is the centre of Spiritualist communities.
Dec 29th 1871 – No mediums, movement is at a standstill.[16]

These reports were, of course, relating to public meetings but the various groups must have continued to meet in their circles. It was in 1885 that two brothers, Mr. J and Mr O. Hemingway formed the first Spiritualist Society with a Mr. J. Sutcliffe being elected the first President of the Church.[17]

[15] SLU: Spiritualists' Lyceum Union.

[16] 1871 references: Albert is referring to the Medium & Daybreak.

[17] Joseph Sutcliffe was a leading Lyceumist and a well-known and respected Spiritualist.

The groups in the district supported the Society and the first service was held in newly acquired Church Hall at 3 Brook Street.

Mrs. Emma Hardinge Britten and Mr. W. Wallace were regular speakers at the services.

At this period the Lyceum movement was very active and the Lyceum Members played a great part in the activities of the Church. News items written towards the end of the 19th century tell of celebration teas and outings – one report states that 170 people sat down to tea after one of the meetings. In April 1904 the premises were licensed for marriages and the first wedding took place.

As in most societies harmony does not always reign supreme and shortly after the foundation of the Brook Street Church a group of members broke away and started meeting at Kayes Buildings. Two Worlds journal reports a meeting at Kayes Buildings on Nov 20th 1887. This group later moved to rooms at St Peter Street and continued to meet there until they closed down in 1941 when the rooms were requisitioned by the Government.

At the Brook Street Church, the support given to the Society was so great that larger premises were required, and a hall seating 250 people was purchased at a cost of £300. This building was at 42, Ramsden Street, at the corner of Ramsden Street and Commercial Street. This Church was always referred to as Commercial Street Church.

The Society continued to flourish and in 1917 they moved to new premises at 23 Ramsden Street. It was decided that the name of the Church should be 'The National Spiritualist Church, Ramsden Street' and in 1922 new model rules were drawn up. In 1944 the Church building was put in sole trust with the S.N.U. Trust Scheme.

Officers and members of the Huddersfield Church played an active part in National and District Spiritualism. Church President, Mr. Robert Yates was President of the Yorkshire District Council and before the establishment of the S.N.U.[18] office at Manchester, Mrs. E. E. Law was for a period the treasurer of the S.N.U. ln 1922 Mr. Yates tried to get a Bill into Parliament recognising Spiritualism as a Religion. Mr. W Gush compiled a ceremony handbook which was probably the forerunner of the S.N.U. Ministers Handbook. In 1925 Mr. Haigh resigned as examiner for the Lyceum examinations because he was involved in the formation of a Spiritualist Training College. Mr Herbert Saxon was for several years the Yorkshire Area Representative on the S.N.U. Council.

On 18th December 1964 a Compulsory Purchase Order was served upon the Officers of the Church – the site at Ramsden Street was involved in the first phase of the Town centre redevelopment scheme. The discussions and meetings with the Local Authorities and the District Valuer were numerous, long and tedious. Offers of various buildings in the town were made, the corporation to pay for the alterations to make them suitable for Church purposes. A special committee had been set up by the Church officers and insistence was made that we would not accept a converted building in exchange for our Church in Ramsden Street. Eventually the Local Authorities made the offer of a site in Old Leeds Road upon which they would build a new Church. The build was completed in Apri1 1970, and on May 2nd 1970 the New Church was officially opened by the Mayor Elect – Alderman A.J. Hazeldene J.P. The President of the S.N.U. Mr. Gordon Higginson M.S.N.U performed the dedication service.

The name of the Church was altered to 'The Huddersfield Spiritualist Church'. Shortly after the opening of the Church a Healing Sanctuary was endowed by Mr. Clark Findlay in memory of his father Mr. John Findlay and the title 'Findlay Healing Clinic' was agreed upon.[19] In January 1972 the Church was broken into and a fire started – the inside of the Church Hall was destroyed and most of the building had to be redecorated. In spite of this major setback the Church continued to prosper and is very active.

[18] Robert Yates gave over forty years' service to Spiritualism and died on August 26th 1935.

[19] John Findlay MSNU was the brother of J. Arthur Findlay.

In 1985 – the centenary year of the Huddersfield Church – whilst looking back on the past 100 years we must not fail to pay tribute to the wonderful dedicated Spiritualists who through their efforts, knowledge and foresight, their insistence on running their Church in a correct manner made it possible for us to meet in 1985 in a lovely Church.

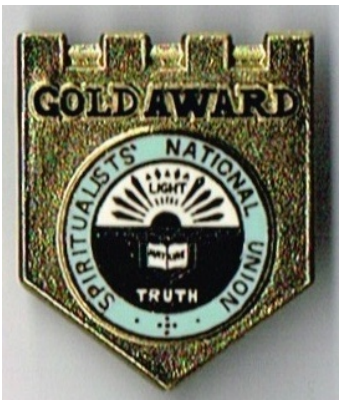
Let us then 'Look back and give thanks, Look forward and take courage'.

Photograph shows the Huddersfield Church Centenary 1985 [20]

Left to right: Albert Saxon, the Mayor of Huddersfield (and wife?), May Saxon, Church President Mr Tom Mair, SNU President Gordon Higginson.

[20] The photograph is dated July 2nd 1985 and is under copyright to the Huddersfield Examiner, which has given the Spiritualists' National Union Pioneer permission to use this image.

Both May and Albert were awarded the Gold Service Award of the SNU



Mr & Mrs Albert Saxon GSSNU

Today the Church continues to flourish; its solid foundations were laid firm by those early dedicated pioneers.[21]

The Harold Sharp Memorial Library ⇛

Please see the last issue of Pioneer:
"Harold Sharp – *Symbolic Drawings – Auragraphs*"

Thanks are due to The Huddersfield Daily Examiner and Trevor Poulter at Huddersfield Spiritualist Church for some of the information contained in this article.

[21]Huddersfield Spiritualist Church: http://www.huddersfieldspiritualistchurch.co.uk

Rescue the history of Dutch Spiritualism

It took the staff of the Dutch 'Het Johan Borgman Fonds' foundation over eight years to complete the task they set themselves but the end result is magnificent.

The history of Spiritualism in the Netherlands 1880 – 2015 is now publicly available to everyone.

The huge archive is deposited at the regional archival institution in Utrecht. Everyone interested can go and visit it. It contains, among others, over 5,600 files, each of these folders filled with original documents, handwritten letters and photographs.

Included is a library of the most important – and rare – books and journals, some of these dating back to the 1860s. During WWII the German occupation forces issued a law that made it illegal to have any letters, books or journals about 'occult' and 'Spiritualistic' or to practise seances and hold meetings.

The Germans also actively confiscated libraries, archives and personal belongings that were considered to be of an occult nature.

The 'Het Johan Borgman Fonds' staff spend much time in localising the last remaining prewar books and journals. After the Iron Curtain fell in the early 1990s a small collection of correspondence that once belonged to the local Amsterdam Chapter of the Spiritualistic society, Harmonia, was recovered from Russia. A rare find.

Most documents in this huge archive are in Dutch but correspondence in English, French, German and Spanish can be found in the section of the International Spiritualist Federation (ISF). The index to this archive is available and searchable on the internet.

There are two collections, No. 1390 and No. 1841.[17] Everyone can visit this archive in Utrecht on weekdays during office hours. It is free of charge.

For more detailed information and questions e-mail: info@hjbf.nl

The photograph is of Wim Kramer discovering historical spiritual documents in 2015 that were hidden for over half a century in the mantelpiece

[17] See: http://hetutrechtsarchief.nl/english

SOCIETY TO CHURCH

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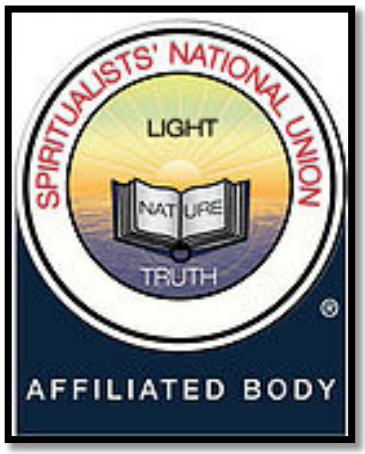

The SNU Pioneer has featured various Spiritualists' National Union affiliated churches, for example Croydon in issue Vol. 3, No. 3, June 2016, and, more recently, Huddersfield in issue Vol. 5, No. 3, June 2018. These have shown some of the work that many of our forgotten pioneers carried out who worked so valiantly to bring about the Spiritualist movement we have today.

It is sometimes overlooked that many of our churches were not actually established when the church was opened. Often the now established church started years before in front rooms of private houses, in a hall, etc. by a small group of people, later sometimes becoming a society leading to the established church we have today.

In addition, the Spiritualist movement was seriously hampered by the Vagrancy Act; it should be noted that Spiritualism itself was not illegal — but the practice of mediumship. See the Pioneer series in six parts: "The Effect of the Vagrancy Act – The Work of the Spiritualists' National Union", starting in issue Vol. 2, No. 1, January 2014.

Cardiff First National Spiritualist Church was established in 1926. Today it is called Cardiff SNU Church, known as 'Park Grove'. Its President, Carol Ellis, has sent me its history; at present the author of the report is unknown. What a wonderful tribute to our pioneers!

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The original investigators into the cause of Spiritualism in Cardiff were a group who met around 1871 - 1872, who became interested through reading our American papers making reference to some spirit rappings. The group continued to meet for about 12 months, endeavouring to get communication through various means — sitting around a table, etc., but without result — until one evening when they were about to give it up a light passed over the table, causing much excitement.

After this they continued to meet and in due course invited two mediums, a Mr. Hearne and a Mr. Williams, to hold séances. These so impressed the sitters that they decided to form themselves into a sort of "Brotherhood" to investigate the matter further and eventually two circles were formed for development, the leaders being Mr. R. Williams and Mr. Peck.

Circles were held for about four years, three or four times a week. In 1876 the first public meeting was held over a shop at the end of Cowbridge Road, seating capacity about 80, the outcome of this meeting being that a Society was formed, named the Cardiff Progressive Society, with Rules etc., the President being Mr. Peck.

Subscriptions 3d per week. This lasted about three years.

During 1879 meetings were held at the home of Mr. R.C. Daly in Cowbridge Road for about three months and it was during this time that Captain Mark and Mr. E. Adams became connected with the movement. (The Memorial table in the present church is in memory of Mr. Adams.) A hall was then opened in Frederick Street. No collections were taken but a box was placed near the door into which anyone so disposed could place money.

The circle then continued and about 1880 invitations were sent to Mrs. Emma Hardinge Britten, who came to address meetings at the Old Town Hall.

Mr. J.J. Morse was also invited to give six lectures, the first to be given in the Old Stuart Hall. This was broken up by a rowdy crowd led by a local preacher, the speaker and others having to remain in the Hall until being escorted from there by the police. The other five meetings were held above the Philharmonic Hall in St. Mary Street and were attended by 200 to 300 people each night.

In 1881 the Assembly Room in the Cardiff Arms Hotel was hired for twelve months at from 30/- to 40/- per week and 15 to 20 persons guaranteed 5/- per week towards expenses. Visiting speakers were engaged one about every two weeks but the fees and expenses of the speakers were not uniform and some proved to be very expensive, so this effort ceased after the twelve-month period expired and it was four to five years before any further public attempt was made.

In May 1890 a Psychological Society was formed, with rules adopted and a constitutional place of meeting. Unfortunately the first records (minute books, etc.) of the Society were destroyed — it is believed in a fire which took place at Captain Robert Mark's office at the Docks. Itinerant speakers were engaged for periodical visits, the first being Mr J.J. Morse, Mr. & Mrs. W. Wallis and Mrs. Green.[25] Spiritualist papers were published in Cardiff, these being "Ghost Revue" and the other named "Body & Soul". "Ghost Revue" was published by Mr. Jacob Matthews, who bore the whole of the expenses himself, and "Body & Soul" was published monthly by Dr. Williams for about three years; Dr. Williams also bore the whole of the expense of his publication himself.

This then was the foundation on which the Spiritualist movement in Cardiff was built.

The Society became affiliated to the Spiritualists' National Union in 1900.

In 1915 it was proposed to celebrate 25 years of the Society's existence and correspondence shows that the quarter-yearly meeting of the NEC of the SNU was invited to meet at Cardiff

In 1926 the present Church building was erected and it cannot be too strongly emphasised that courage and foresight were the hallmarks of those who took responsibility in this matter. The decision was to purchase the house at 18 Park Grove and the ground adjoining the house; the Church is built on this ground. Signing as trustees were Mr. J. Woodland, Mr. Owen Evans, Mr. W.D. Lemmer, Mr. W.J. Hare, Mr. B.W. Bilby, Mr. George Harris, Mr. K.B. Andrews, Mr. Thomas Davies, Mr. Arthur Merchant, Mr. Herbert Worth and Mr. J.E. Richards, and they deserve to be remembered always for their courage.

At that time the SNU was fighting for recognition as a religion in this country; mediums were liable to prosecution and imprisonment and some suffered these penalties, so there was a real danger that the Church would not prosper. In this event they stood to lose their homes and in some cases their livelihoods.

However, foundation stones were laid by certain Church officers on 18th October 1926 and the building was opened by Mr. Ernest Oaten on 4th December 1926. Mr. Oaten first became interested in the movement as a member of a circle meeting in a private house in

[25] For Mr. & Mrs. W. Wallis, see the previous issue of Pioneer. Both were founder workers in the foundation of the SNU.

Miskin in Cardiff. He became a President [1915-1920 & 1922-1923] of the SNU and [in 1919] Editor of "Two Worlds".

Both events were reported in the local press and the press references are placed in the Membership Roll Book in the Church, together with the press photograph of the event.

The records of those years following the opening of the Church building show a period of much energetic activity. Social events were arranged, whist drives and dancing classes were successfully mounted and services were being held, with many of the nationally known workers serving the platform. The house number, 18 Park Grove, was used as a residence for Church caretakers and for holding séances.

There was a very well-attended Lyceum meeting in the Church. It is interesting to note the request to members' friends to contribute books to provide a library in the Church. The library has existed for many years now and has many interesting publications available, notably many provided from those early years.

Application was made in January 1929 for certification as a healer of Mrs Lilian Hare, with details of cures that had been effected through her work as a Spiritualist Healer, and this certification to be awarded in this country. Mrs. Hare was an outstanding healer and through her work as a healer she contributed quite substantially to the Church funds and to its reputation. Through all those early years Mrs. Hare served as Financial Secretary and the Church records show just how active she was, serving as delegate to the SNU conferences — at her own expense and always present at committee and general meetings. (Mr. Walter Hare also was very active in the Church, which he served as President from January 1928. The President at the time when the building was opened was Mr. James Woodland.)

Over the years the platform was served by many of the nationally known workers — Mr Harold Sharp, Mr. Horace Leaf, Mr. Harry Boddington, Mr. Charles Quastel, Mr. Bell, Mr. Calendar, Mr Jack Mackay, Mrs. D.C. Williams, Mrs Ivy Northcott [Northage?], Miss Reddings, Mrs Helen Hughes, and the much loved "Aunty Ada" (Mrs. Hoskins) of Bristol, come to mind. Publicity meetings were arranged, one of these being held at the Park Hall in ..... with Air Chief Marshal Lord Dowding as speaker and Mrs. Helen Hughes to demonstrate clairvoyance.

In 1957 it was decided to sell the house, number 18 Park Grove, and to build the annexe around the rear and side of the Church. This added the small hallway, two cloakrooms, two side rooms and the kitchen area and improved the facilities greatly. There have been many improvements made and the present committee have endeavoured to keep the building up to a high standard.

Certain members of past years deserve special mention — Mrs. George Harris, MSNU, who served for many years as Minister and President, Mr. Lewis Trenchard OBE, who also served for some years as President, and Mr. Don Harris, MSNU, who was Minister and President for quite a length of time. Miss Gladys Sally was Secretary of the Church for a period of 27 years and she was largely responsible for maintaining the quality of the platform. Miss Sally was one of those quietly efficient souls whose concern was only for the Church she served, and to the end of her physical life she was holding office — finally that of Librarian, which she carried out with customary efficiency. Her somewhat sudden transition to the higher life left a real gap.

The organist of some 40 years, Mrs. Myfanwy Davies, also deserves special mention, for she was a faithful servant to the Church. Her musical skill, combined with her beautiful

voice, contributed a great deal to the beauty of services and to the creation of an atmosphere of peace and serenity. Mrs. Davies also wrote quite a number of spiritually inspired verses, and the healing hymn, which is sung in the Church, was written by her.

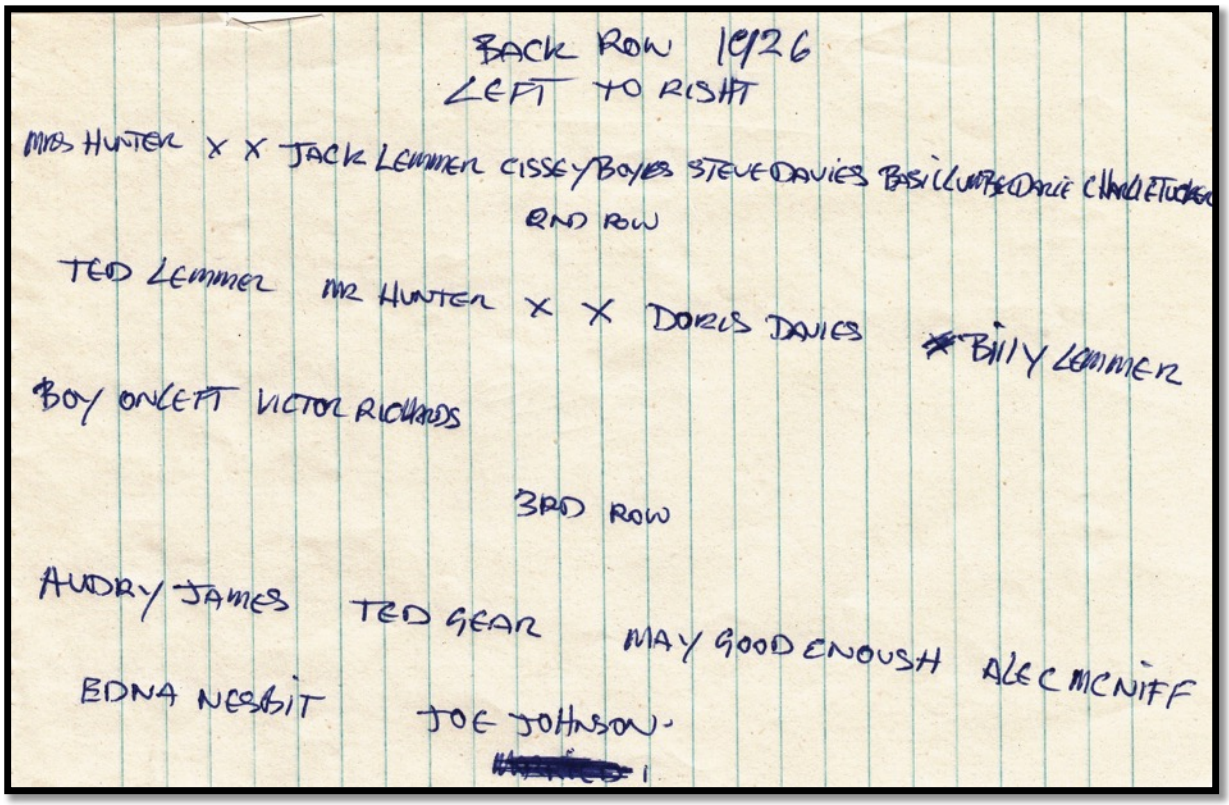
There have been many local workers who have done a great deal to maintain this Church over the years of its existence. The names of Mrs. Barnstable and Mrs. Marsh are noticeable in the earlier years, then followed by Mrs. Hailes, Mrs. Dorothy Palmer, Mrs. Squires and Mrs Hannah Wormald, who as Mrs. Walters took a part in the earlier platform work, as did Mrs. Rosie Beale, Mr. Cyril Dell and Mr. Jordan Gill. Mrs. Rosa Griffiths was a very active worker, teacher and healer and she has left a legacy of some fine workers and healers who are workers in the Church today.

Outstanding and internationally acclaimed physical mediums have emerged from Park Grove Church, Mr. George Spriggs being a more recently known physical medium who was a member of this Church. Mr. Alec Harris originally sat in a circle conducted by Mr. George Harris MSNU and he proved to be a very excellent physical medium.

Those many workers who have not been named but who have over all the years contributed in many, many ways to the continued existence and fortunes of this Church are really the pillars on which it is built. Without their support and interest it would never have survived — so we remember and revere everyone who has helped to keep our Spiritualist Church alive and well. In 1986, as a celebration of the Diamond Jubilee of the opening of the building, the SNU Conference was invited to Cardiff and so Cardiff Church was host to this meeting.

We look forward to the next century with courage and a determination to keep it a beacon of light in this world which often appears dark and troubled.

Taken in 1926



It can be noted in the report:

> "Outstanding and Internationally acclaimed physical mediums have emerged from Park Grove Church, Mr. George Spriggs …" Carol Ellis also sent me an article titled "Materialisation Phenomena through the Mediumship of Mr George Spriggs, (of Cardiff)", a paper which was read by Dr Abraham Wallace, M.D. (London), to a Congress in London in 1913. This will be published in a later issue.

Today the Cardiff SNU Church, 'Park Grove', enjoys a full programme of activities on most days of the week, including two Divine Sunday services morning and evening; for times and dates, mediums list, Spiritual Healing, developing circle, discussions and demonstrations, etc. see their website:

https://www.spiritualistchurchcardiff.com

Visit to the Spiritualist Association of Great Britain

In November 2018 SNU President David Bruton, Arthur Findlay College tutor Janette (Jan) Marshall and myself took a trip to the oldest surviving Spiritualist society in England, the Spiritualist Association of Great Britain. It started out its life as the "Marylebone Spiritualist Association" (M.S.A.), London, and was founded in 1872, being one of the earliest societies in London.

Below is a quote published in Psypioneer, Vol. 2, No. 12, December 2006, by Leigh Hunt in 1928:

> On February 7th, 1872, about a dozen friends met together at 16. David Street, Marylebone (on the site of which now stands Portman Mansions), and discussed the question of forming a Spiritualistic Society. It was then decided that a few informal meetings be arranged, and one of these took place at Mr. James Burns's Progressive Library, 15, Southampton Row, W.C. Mr. Burns, Editor of *The Medium and Daybreak* (a spiritualistic journal long since defunct) and others, spoke at this meeting. Further meetings were held at the Hall of Progress, Church Street, Marylebone. But it was not until July 10th of the same year that the Marylebone Association came into being as an organised body. My father had been doing most of the clerical and other work entailed during the period between February 7th and July 10th, but from the latter date the following officers were appointed:—President: Mr. W. Cowper; Hon. Treasurer: Mr. C. I. Hunt; Hon. Secretary: Mr. C. White; and Hon. Librarian Mr. W. Maynard.
>
> Meetings were held during the next few years at various halls. Sometimes the Association went as far as Notting Hill before being able to find a meeting place, for opposition was met with everywhere, especially from proprietors of halls, etc.—this 'thing' called Spiritualism was taboo to so many folk in those days! So great was the prejudice then existing that even the name of the Association had to be changed (unofficially, of course) at times, so that a hall might be hired. (It was for a considerable period known as "The Spiritual Evidence Society.") One day, however—it was in 1879 after a long period of uphill work and intermittent and oft-times noisy meetings,
>
> QUEBEC HALL, GREAT QUEBEC STREET, MARYLEBONE,
>
> was obtained, and here took place many quite notable meetings, and some remarkable seances with several then well-known physical mediums, including Mr. Cecil Husk, Mr. and Mrs. Frank Herne and Mr. Charles Williams.

On March 4th 1955 a contract was signed for premises situated at 33, Belgrave Square, London. On February 24th 1960 the M.S.A. changed its name to the 'Spiritualist Association of Great Britain' (S.A.G.B.).

Today it has splendid new premises in an old converted bank in Battersea, as shown at the head of this article. We were met by General Manager Annie Blair; just above Annie's head is a photograph of her mother, Stella Blair. Annie kindly gave us a detailed tour of the new premises, assisted by Karl; the floors contain some historic treasures.

The chair shown below was used by Sir Arthur Conan Doyle; it is said that he wrote some of his books from this chair. Doyle was a former Vice-President of the Association.

The framed photographs show the images of Mr and Mrs Thomas Everitt in 1890. Mr Everitt became their President and remained so until his death in 1905; he put the Association on a firmer footing. Everitt, incidentally, was a well-to-do Pentonville tailor; his background was well suited in the early days of the MSA.

The Everitts were on the Spiritualist scene as it was starting to blossom in England in the mid-1850s. They moved in distinguished and aristocratic circles of the metropolis and by the mid-1860s Mrs Everitt was a well-known non-professional medium, supported by her husband, who was also to make a distinguished mark in the promotion of the early Spiritualist movement in London.

The Everitts were good friends with Dawson Rogers, through whose instrumentality, it is generally accepted, founded the "British National Association of Spiritualists" (B.N.A.S.) in 1873. Dawson Rogers makes a brief reference to Thomas Everitt's involvement, which is not generally printed and to which I draw attention:

> I think I told you that I took up business in London in January, 1873. Shortly after that time a conference of Spiritualists was held in Liverpool, at which Mr. Thomas Everitt was present. At that meeting a resolution was passed, asking Mr. Everitt to endeavour to form a National Association in London. In compliance with this expressed wish, Mr. Everitt called a meeting of a few friends, including myself, the outcome of which was the establishment of the British National Association of spiritualists.

Thomas Everitt became Vice-President of the B.N.A.S. in 1874. Although the Society was successful and became the dominant society in its promotion of Spiritualism in Britain, with an impressive membership, it was soon to become crippled with internal quarrelsome members of the Council; Rogers points this out:

> The fact was that a great mistake had been made in appointing so large a council; it numbered about fifty. The Association was broken up in consequence, and was merged into a society which was called 'The Central Association of Spiritualists' but the

discouragement of the recent collapse was too great, after a short time this society also was disbanded.

The Central Association of Spiritualists (C.A.S.) survived between 1882 and 1883; from this we see the beginning of "The London Spiritualist Alliance" (L.S.A.), which was started at the suggestion of Stainton Moses, with the first meeting being held on May 5th 1884. Thomas Everitt continued with his support in the L.S.A. and for some time he was a member of the Council.[1]

An impressive library was still being put together under the watchful eye of Karl, who is most dedicated to his work (photograph shown with David Bruton).

I have touched only on the more historical aspect of the long, rich history of the SAGB. Psychic News editor Tony Ortzen interviewed Annie shortly before and this is available online.[2]

Jan Marshall is relaxing under the images of trance mediums Ivy Northage and Ursula Roberts, who was a Minister of the Spiritualists' National Union. Ursula was married in 1946 to former MSA President (1956-1959) Sydney Richardson; a stained-glass memorial window is displayed and can be seen on the website. Both mediums were chosen "Spiritualist of the Year" by Psychic News.

We were invited to a demonstration of clairvoyance by international medium Pauline Mason; prior to the demonstration Pauline had coffee with us and offered President Bruton a donation of a suit Gordon Higginson wore for some of his demonstrations.

A great day was had by all at the

Spiritualist Association of Great Brittain

https://sagb.org.uk

Thanks are due to Janette (Jan) Marshall for the excellent photographs supplied.

[1] The L.S.A. was supportive of organisation in the Spiritualist movement. In September 1889 Thomas Everitt was to represent the L.S.A. in Paris at the "Spiritist and Spiritualist International Congress".

[2] https://sagb.org.uk/SAGB%20Psychic%20News.pdf

HYDESVILLE

RETURNS TO LILY DALE

I was very honoured to be invited to Lily Dale to give two lectures in the lovely Assembly Hall.

"Built in 1888 the Lily Dale Assembly Hall has been the hub of activity. It is famous as a home for thought exchange and class work.

"Many portraits of historical leaders in the Spiritualist Movement grace its walls.

"It is now the home of the Church of the living Spirit and is the center for Lily Dale workshop activity during the summer season."

The event was over two days, July 25th, 26th.

"Science of Things Spiritual:

Spiritualist History Revealed:
A Symposium in Lily Dale"

Other speakers were Susan B. Barnes, Ph.D., CSNU, and Shannon Taggart, photographer and author of *Séance*, who jointly organised the conference.

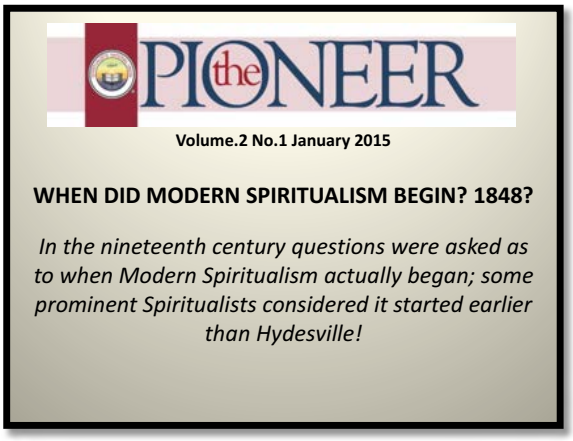
The academic side was well represented by Richard Noll, Ph.D., Professor of Psychology, DeSales University, Center Valley, PA., Cathy Guiterrez, Ph.D., Adelphi University, Garden City, NY, Jesse Bransford, Associate Professor of Art, New York University Steinhardt School of Culture, Education and Human Development, New York City, Jason Baumann, Assistant Director for Collection Development, The New York Library, and Visiting Associate Professor, Pratt Institute, New York City, Asti Hustvedt, Ph.D., author of *Medical Muses*, and George P. Hansen, author of *The Trickster and the Paranormal*.

My lectures were naturally in the *Spiritualist History Revealed* section, being an in-depth look into the history of

Part I: A Report of Mysterious Noises: Hydesville and the Fox Sisters.

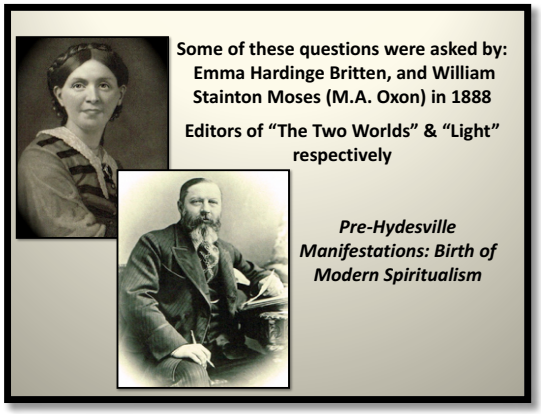
Part II: The Materialisations of Helen Duncan.

Each lecture lasted around two-and-a-half-hours, giving time to delve deep into the histories of these subjects, revealing firstly: 'What Actually Happened at Hydesville'.



The lecture began with the history of the development of what became known as "Modern Spiritualism" in the early 1850s, its development considered reaching back to Emanuel Swedenborg (1688-1772). In 1741, aged 53, he entered into a spiritual phase, the world of the spirits—where everyone went directly upon dying. Eventually graduating to other like-minded spirits in the different spheres, Swedenborg's descriptions were vivid: life was much the same in the spirit world as on earth, with cities, handsome buildings, parks, trees, flowers, etc.

Following on to Franz Anton Mesmer (1734-1815), he believed there was a natural energetic transference that occurred between objects; he named this Animal Magnetism ⇒ Mesmerism.



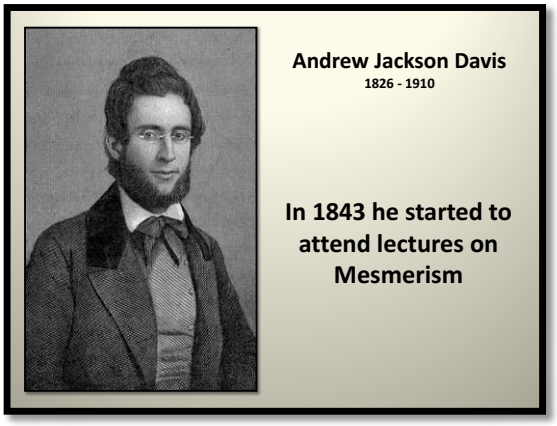
Three separate schools of magnetism arose: Anton Mesmer, principally located in Paris, Chevalier de Barbarin in Lyon, and Marquis de Puységur in Strasburg. The entranced subjects were called "somnambulists" or "lucids" ⇒ mediums.

Marquis de Puységur in Strasburg (1751–1825) is regarded as one of the founders of hypnosis; he was, I believe, the first experimenter to stumble upon the phenomenon of mind-to-mind communication, otherwise known as telepathy. Healing continued (principally by Mesmer), but some expanded into diagnosis, clairvoyance and intercourse with spirits. The Barbarin school maintained that the magnetic operation depended entirely upon a pure "effort of the soul" and was to be conducted only upon psychical principles. They were therefore termed Spiritualists.

Shakers were founded in the 18th century in England, having branched off from a Quaker community—they were known as "Shaking Quakers". In 1747 women assumed leadership roles—notably Jane Wardley and Mother Ann Lee; Shakers settled in colonial America, with initial settlements in New Lebanon, New York.

Emma Hardinge (later Britten) made several visits in the early 1860s to the Shaker villages; she noted:

> "In each place, remarkable evidences of clairvoyance, seership, trance and impressional mediumship were displayed, …"
>
> "… spiritual manifestations had been prevalent amongst them long in advance of the Hydesville disturbances; that the Shakers in general claimed, upon unquestionable authority, to have been the John Baptists of the modern spiritual movement; …"



In a mesmeric trance state, Andrew Jackson Davis experienced visions and claimed he communicated with Emanuel Swedenborg. Davis elaborated on and modified Swedenborg's vivid descriptions of the afterlife, which he would later term "The Summerland".

In 1845 Davis began to dictate to his scribe while in a mesmeric trance, which he would call the "Superior Condition". In 1847 Davis published his two-volume work, "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind", becoming known as the Poughkeepsie Seer. Davis claimed he wrote on the morning of March 31st, 1848:

> About daylight this morning, a warm breathing passed over my face, suddenly waking me from a profound slumber; and I heard a voice, tender yet peculiarly strong saying:
>
> "Brother! The good work has begun—behold, a living demonstration is born!" . . . . The breathing and the voice ceased immediately, and I was left wondering what could be meant by such a message

Emma Hardinge Britten warns in her 1883 book:

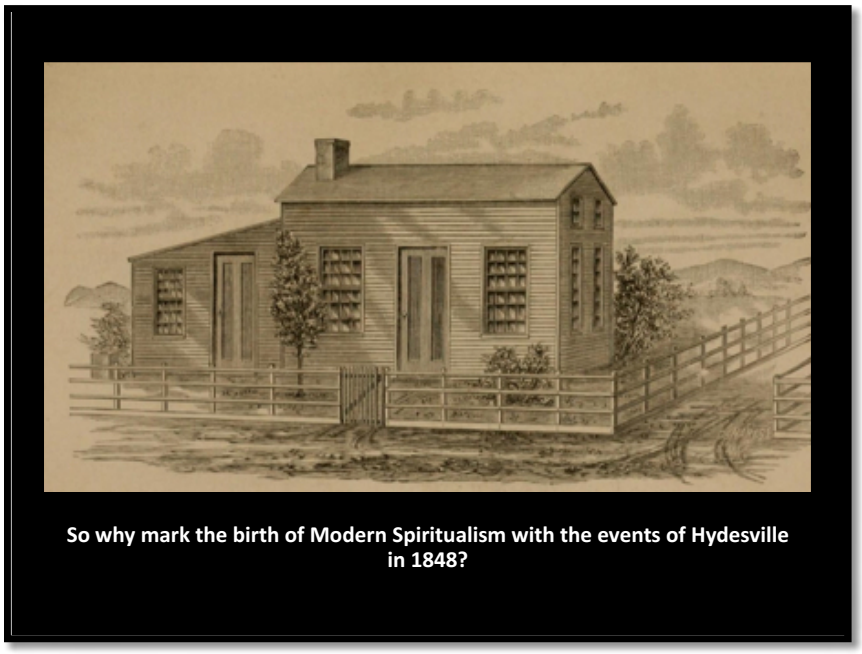
"Nineteenth Century Miracles"

The formation of Modern Spiritualism

"*should be carefully considered*"

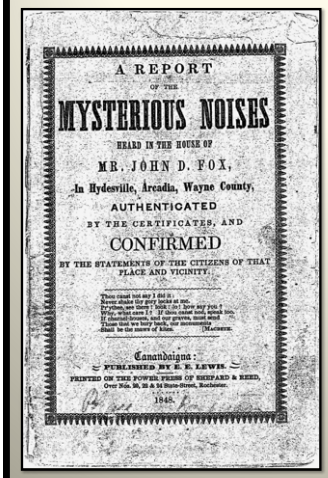
Emma continued:

"One great difficulty in attempting to chronicle the details of this movement, is the very fact that it did not originate in any special locality, or at any given time, inasmuch as it manifested its influence in a spontaneous and universal outpouring all over the world, …"



The Spiritualists' National Union a few years ago updated its educational courses to reflect the actual Hydesville story as recorded by those who were present in their sworn statements taken shortly after their experiences. The events of Hydesville, which covered around a five-year period of phenomena, are told in some detail in their statements recorded by Ebenezer E. Lewis and published in April 1848. Historians Henry D. Barron and Eliab W. Capron published the events of Hydesville but there is sometimes confusion in references to various early Hydesville booklets; all had long titles but collectively were often referred to in short as "Mysterious Noises".[1] In 1855 E.W. Capron wrote "Modern Spiritualism: its Facts and Fanaticisms, its Consistencies and Contradictions".

The book published some of the signed statements taken by E. E. Lewis; however, in 1885, with the Lewis report booklets and Capron's book being out of print, the eldest Fox sister, Ann Leah, published "The Missing Link in Modern Spiritualism". Leah also published some of the signed statements taken by Lewis; the two most important signed statements were her mother's and a former resident of the house, William Duesler. However, what her readers did not know was the fact that Leah actually *changed the statements*, adding to them, deleting an important section of Duesler's statement (signed April 12th, 1848), and exaggerating other parts!


A REPORT
OF THE
MYSTERIOUS NOISES
HEARD IN THE HOUSE OF
MR. JOHN D. FOX,
In Hydesville, Arcadia, Wayne County,
AUTHENTICATED
BY THE CERTIFICATES, AND
CONFIRMED
BY THE STATEMENTS OF THE CITIZENS OF THAT PLACE AND VICINITY.

Canandaigua:
PUBLISHED BY E. E. LEWIS.
PRINTED ON THE POWER PRESS OF SHEPARD & REED,
Over Nos. 30, 32 & 34 State-Street, Rochester.
1848.

Given our claim spiritualism is built in fact

it's reasonable to say the actual story of our foundation should be equally so!

This resulted in Leah's book becoming the template for the Hydesville story. My lecture was to explain these errors and to bring back the original story as told by those present, which also included other members of the Fox family, not often realised.

Many of the claims in today's story have been added on by Leah and others years later, for example the Fox sisters did not devise an alphabetical code whereby questions could be answered!

It was William Duesler who devised this on March 31st 1848, the part of Duesler's signed statement which Leah deleted! There was in fact no peddler's name given at this period, often claimed to be Charles B. Rosma or Rosna.

My Powerpoint (in PDF) and a fact sheet is freely available to download at:

https://www.pauljgaunt.co.uk

Over the last 100 years authors have generally took the Hydesville story from

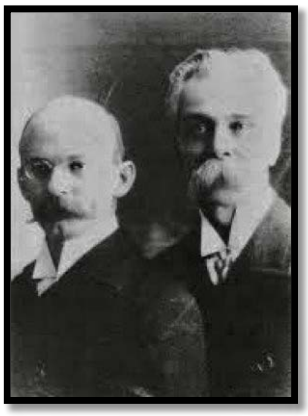
↓

"Hydesville in History: Testimony of Eye-Witnesses" published in 1917 by M. E. Cadwallader

↓

Mercy Cadwallader in turn takes her "Testimony of Eye-Witnesses" from "The Missing Link in Modern Spiritualism," by Ann Leah Underhill published in 1885

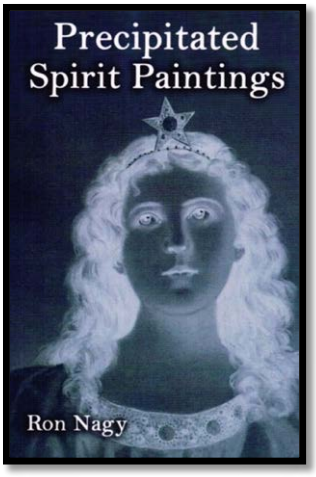
[1] The full title, for example: "History of the strange sounds or rappings, heard in Rochester and western New-York, and usually called the mysterious noises! Which are supposed by many to be communications from the spirit world, together with all the explanation that can as yet be given of the matter." Rochester, D.M. Dewey, 1850.



One of the highlights of my Lily Dale trip was to meet my counterpart, Ron Nagy, Museum Curator at the Lily Dale Assembly. Ron is without doubt a talented authority when it comes to precipitated paintings; one of the most striking exhibits of the Lily Dale Assembly is the stunning works of art by Elizabeth and May Bangs, known as the "Bangs Sisters", and Allen Campbell and Charles Shrouds, known as the "Campbell Brothers".

The Bangs Sisters frequented, and the Campbell Brothers resided at, Lily Dale. Ron kindly gave me a copy of his book, "Precipitated Spirit Paintings"; the book is nicely illustrated and indeed a worthy read. On page 111:

Identifying a Precipitated Spirit Painting



WHEN TRYING to identify precipitated spirit painting, first look at the eyes. In a genuine spirit painting, there are no eyelashes and the eyes are penetrating and look alive. You will definitely receive a different feeling from the precipitated painting, as if the entity was actually compressed into the canvas. Check for brush strokes or sketch lines that are the human artist's telltale pre-painting routine.

Some marks may appear to be brush strokes, but this is not always the case. When the hair materializes on canvas, how else would Spirit form the hair but as a grouping of fine lines? The hair would only appear as a blurred blending of colors.

There are precipitated spirit paintings on display in Lily Dale's Museum, Maplewood Hotel, Marion Skidmore Library, and the NSAC Office on Cottage Row. …

Photo taken by Shannon Taggart
Ron Nagy (right)

Top right portrait: Otto Von Bismarck - Campbell Brothers.

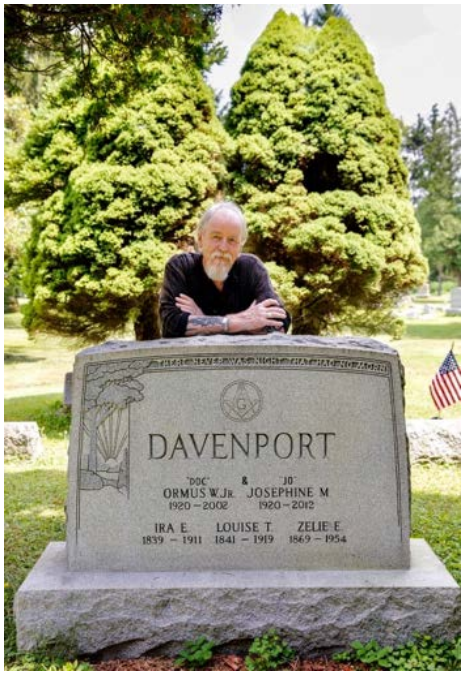
Under: Mr Thomas Skidmore - believed to be Bangs Sisters.

Behind Ron's head: Mrs A.B. Caldwell - believed to be Bangs Sisters.

Top left: George McGlean - Caldwell - believed to be Bangs Sisters.

Behind my head: Unknown, nickname "Clara" Caldwell - believed to be Bangs Sisters.

Information taken from Ron Nagy's book



Not that far from Lily Dale, early, albeit often controversial, physical mediums Ira Erastus Davenport (1839-1911) and William Henry Davenport (1841-1877) were born in Buffalo, New York state. They began their demonstrations as early as 1854; in Emma Hardinge's "Modern American Spiritualism", published in 1869, page 155, she records:

> It was in the city of Buffalo that the Davenport Brothers first became the wonder and astonishment of their time.
>
> Those who have only witnessed their cabinet performances in the midst of a heterogeneous and often bitterly-antagonistic mob, cannot form the slightest conception of the marvellous character of the phenomena which first startled the simple and unsophisticated parents of the two young lads, before either of them had reached his fourteenth year.
>
> Besides the heavy poundings and violent disturbances of the furniture which ordinarily occur with what is called "physical force mediums," spectral figures were frequently seen by the whole family, whilst voices were heard giving them instruction, advice, and encouragement.
>
> Another striking phenomenon of the young Davenports' mediumship was the firing of pistols, rifles, etc., in the dark, against a mark, which, however minute, was always hit with marvellous precision. Very frequently the flash of the piece would disclose apparitions guiding or receiving the bullets, and monstrous arms and hands were constantly seen flashing through the darkness, or even in an obscure light, by members of the family, under the most startling circumstances.
>
> At times the children would be lifted up several feet in the air, and kept suspended there for one or two minutes. The manifestations accompanied them everywhere; in the streets or stores; at their play or in bed, and were always of the wildest and most preternatural character.

Ira Erastus Davenport is buried a few miles from Lily Dale Assembly at Mayville cemetery; he died aged 71.[2] William Henry Davenport died aged 36 on July 1st 1877. I believe he is buried in Rookwood Cemetery, Sydney, Australia.

[2] Photo taken by Shannon Taggart.

The Sunflower became the official emblem for Spiritualism, originating in the late nineteenth century in America

One of the mysteries of early American Spiritualism is the origin and date the "Sunflower Emblem" was established; this appears to have been unknown for well over a century. Recently, I made my second attempt to try to shed some light on this. I decided to leave my avenues of research in this article, as it brings in other interesting issues surrounding and relating to the Sunflower emblem. There is also the well-known motto which generally accompanies the Sunflower emblem – again lacking in its origin. Below is the motto, although the wording changes slightly in various publications and websites:

"*As the Sunflower turns its face to the light of the sun - so let Spiritualism turn the face of humanity to the Light of Truth.*"

The initial problem was what the original Sunflower emblem looked like; I was unable to find any images. At the International Federation of Spiritualists (IFS) Congress in 1925, the Council adopted the Sunflower badge as an "International Spiritualists' Badge"; the badges could be purchased at the *Two Worlds* office in 1926 for 2/-.[5]

Earlier, at the Spiritualists' National Federation's Annual Conference held on July 2nd and 3rd, 1898 at the Heber Street Spiritual Temple, Keighley, the Sunflower badge was recognised as the American national Spiritualistic symbol, as stated by one of America's leading Spiritualists, Mrs Cadwallader.[6] Incidentally, the Heber Street Spiritual Temple celebrated its 45th Anniversary, in conjunction with the National Conference, under the National Federation President/Chairman, Edward Walter Wallis:

> "The Chairman now introduced Mrs. Cadwallader, and said she had an interesting ceremony to perform.[7]
>
> "Mrs. Cadwallader, who was received vociferously, said there are times when a word of unsought appreciation came like a heavenly messenger to cheer and comfort. She was pleased to present to the veteran Lyceum worker, Mr. A. Kitson, the 'Sunflower' badge, the American national Spiritualistic symbol, on which was inscribed 'A token of love from across the sea to Alfred Kitson, in recognition of his long and unselfish labours for our young people.' "

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[5] Numerous references and websites state that this was introduced in 1928; in fact the correct year it was adopted as the official emblem is 1925. The information is taken from the *Two Worlds*, December 3rd, 1926.

[6] Mrs Mercy E. Cadwallader was a well-known American Spiritualist; she died on December 24th, 1935. She was closely involved with the National Spiritualist Association (N.S.A), organised in September 1893. In 1894 she was elected honorary Vice-President, which she accepted and then resigned in favour of being appointed "Missionary". Cadwallader was a prominent Lyceumist and it was through her efforts that the Andrew Jackson Davis Lyceum building was built in 1928 at Lily Dale, New York. An acre assigned for the children's playground is known as Cadwallader Park. Cadwallader was the editor and publisher of *The Progressive Thinker*, Chicago, which she took control of in 1910, purchasing the paper at the death of its founder, J.R. Francis, who started the paper in 1889.

[7] The quote is taken from the final part of the Conference at the evening service on Sunday July 3rd from the *Two Worlds*, July 15th, 1898.

Around five years earlier, in 1893, some reports state that the "Cassadaga Lake Free Association" adopted the Sunflower as its official emblem.

It should be noted that the sunflower symbol was not exclusive to the American Spiritualists; for example, it was used by the suffrage movement:

> "The use of gold began with Elizabeth Cady Stanton and Susan B. Anthony's campaign to help pass a suffrage state referendum in Kansas in 1867. The Kansas state symbol was the sunflower, which was adopted by the pro suffrage forces in the campaign. The sunflower, and the color gold or yellow, was associated with the suffrage cause thereafter. Suffrage supporters used gold pins, ribbons, sashes, and yellow roses to denote their cause."

"By 1887, at the 37th annual convention of the Indiana American Woman Suffrage Society, "the ladies and gentlemen present all donned the 'sunflower' [gold] ribbon of the suffrage cause."

It can also be noted on websites there are various images, shapes and sizes of the sunflower symbol, shown on the left is the Kansas Sunflower – Yellow and Gold.

Emma Hardinge Britten stated that banners and badges "are all symbolical of deep inner and spiritual meanings;"[8] one could wonder if her early images were derived from the sunflower! Firstly shown in her occult work, *Art Magic*, published in 1876, which she "translated" and edited, later her Spiritualist history, *Nineteenth Century Miracles*, 1883 (England), held the image as shown on the front cover of the two books.

CASSADAGA

"LILY DALE" is the name of the post office and of the particular locality of the grounds of the Cassadaga Lake Free Association, but the name of the Association itself and the connection in the mind of the visitor of the summer meetings with the lake have caused the place to be broadly and generally known as "Cassadaga".[9]

The Cassadaga area is steeped in Spiritualist history. It was first used in the winter of 1844-5 for a course of lectures and study into animal magnetism and mesmerism, a close association in the early Spiritualist movement. Many camp meetings followed, the Cassadaga vicinity becoming a stronghold of Spiritualism, and by the mid-1850s William Denton delivered a course of lectures on geology and the philosophy of Spiritualism. Later, other well-known Spiritualists such as Paschal Randolph, Andrew Jackson Davis, Samuel B. Brittan and John M. Spear would occupy the platform. These also would include Elizabeth Lowe and Cora L.V. Scott (later Richmond), who were at this time scarcely more than children.

[8] On Sunday May 14th, 1889 Emma Hardinge Britten addressed the Spiritual Lyceum Conference at Manchester – taken from *The Two Worlds*, May 24th, 1889.

[9] Taken from the *History of Cassadaga*, Adrian W. McCoy, "Cassadaga; Its History and Teaching", 1891, page 37.

In 1879 the grounds were purchased and incorporated under the name "Cassadaga Lake Free Association"[10] and the site was named as the "Cassadaga Lake Camp Meeting Grounds".[11] The formal opening and dedication of the grounds was on Tuesday June 15th, 1880, with the address being delivered by Mrs Elizabeth Lowe Watson (noted above),[12] with the first meetings starting in August under its first President, Albert Cobb (resigned in 1882); a year later a children's Lyceum was started by Thomas Lees.

In 1891 the "History of Cassadaga" was told by Adrian W. McCoy and the earlier history of the "Spiritualist Camp Meetings" by Harrison D. Barrett, published in the *Cassadaga; Its History and Teaching*, edited and compiled by McCoy and Barrett, published by Meadville, PA. There appears, however, to be no mention of the Sunflower emblem up to this period in time. In 1903 Cassadaga Lake Free Association's name was changed to "City of Light Assembly" and, again, in 1906 to "Lily Dale Assembly", as it remains today.[13]

In August 1898 William P. Bach began a newspaper called *The Sunflower*. In July of the following year its readers were presented, as a premium to the issue, a *History of Cassadaga Camp* compiled by Bach; this gives a good general history and is available online.[14] It can also be noted that in 1898 Bach built the Sunflower Pagoda; there are various old postcards showing the Pagoda in its early days. The image shown here is circa 1908.

"The building was run by Evielena Bach who sold books, took subscriptions to Spiritualist publications, and sold supplies such as stationery, ice cream, candy, soft drinks, novelties and cigars. It served the summer residents and visitors in this manner for 49 years. Since then, it has continued to function in many ways during the Camp season and is currently being used as the Karma Cafe."[15]

[10] Mrs Amelia H. Colby was requested to name the new association: she named it "The Cassadaga Lake Free Association". – Taken from "Cassadaga; Its History and Teaching", 1891, page 47. Incidentally, Amelia Colby was the wife of Luther Colby, the well-known editor of the *Banner of Light*, first issued on April 11th, 1857. See Psypioneer , Vol. 5, No. 4, April 2009.

[11] Taken from "Cassadaga; Its History and Teaching," 1891 page 48.

[12] She became Mrs Watson in 1861 when she married Johnathan Watson; her story is told in *Workers in the Vineyard –A Review of the Progress of Spiritualism, Biographical Sketches, Lectures, Essays and Poems*, by Julia Schlesinger, San Francisco, California, 1896, pages 121-132. "… her (Watson) last address at the Cassadaga camp meeting was characterized as one of the grandest orations that the people had ever been privileged to listen to." See the full quote in Psypioneer, Vol. 8, No. 10, October 2012. J. J. Morse – Julia Schlesinger.

[13] Taken from the National Spiritualist Association of Churches (NSAC):—"A "Dale" By Any Other Name", by the Rev. Sandra Pfortmiller.

[14] A History of Cassadaga Camp, Compiled by W.H. Bach, Lily Dale, N.Y., and Presented as a Premium to the Patrons of The Sunflower. Lily Dale, N. Y.: The Sunflower Print, July 1899.

[15] "A "Dale" By Any Other Name", by the Rev. Sandra Pfortmiller.

We can note some valuable information from Bach's history:

The Cassadagan

"In 1892 Mr. Gaston feeling the necessity for a paper devoted to the interests of the camp, began the publication of *The Cassadagan*. Mr. F. H. Bemis acted as editor for several years. On account of failing health he was succeeded by W. O. Washburn. In 1897 Mr. F. G. Neelin, of Seaforth, Ont., publisher of *The Seaforth Sun*, joined with Mr. Gaston. The publication office was removed to Seaforth, the paper enlarged and the subscription price made fifty cents a year.

It has been the desire of those intimately connected with Lily Dale, to have a publishing house established on the grounds and a paper published here. For years this hope was not realized but in the winter of 1897-8 the compiler of this book decided that the time was ripe for a movement to be inaugurated. Accordingly friends were consulted, announcements made and on August 20, 1898, the first issue of

The Sunflower

appeared. It was four pages. This was increased to eight pages in September, twelve in October, sixteen the following May. Beginning September 15, 1899, it will be issued twice-a-month.

It has a well equipped office, is supplied with the necessary type, presses, and other tools, has a Pierce Gas Engine to supply power and is in shape to publish not only the paper, but books, pamphlets and all classes of printed matter. It is the aim of the publisher to establish a complete publishing house with facilities for publishing and pushing the sale of all classes of Spiritualistic, Freethought and Progressive Literature."

The Sunflower Pagoda

was built in 1898 by W. H. Bach. It is located in the Park, midway between the Grand Hotel and the Auditorium. It carries a complete stock of books, and takes subscriptions for the Spiritualist Liberal papers. It also has stationery and other campers necessities for sale."

It can be further noted from the quote below from Ron Nagy's Blog – historian and Museum Curator at Lily Dale:[16]

"The adoption of the Sunflower has been the emblem of Spiritualism at least since 1892.

"The Spiritualists at the Cassadaga Lake Free Association [Lily Dale] adopted the Sunflower as its seal as shown in its Constitution and by-laws developed in 1892 and adopted in 1893. In 1900 William Bach continued the manufacture of the lapel pins at his offices in Lily Dale, NY bearing the Sunflower emblem [believed to be originally manufactured in Boston Ma.]"

Ron kindly sent me some additional information:

The Sunflower image/design emblem varied from year to year and between America and Great Britain. Bach stamped them out here at Lily Dale starting about 1898 [I think]. I don't have information before 1898 but there were pre-1898 badges and I don't know who or where they were being printed but a good guess may have been Meadeville, Pa.

[16] Ron Nagy's Blog, March 17th – The Sunflower and Spiritualism.

where the Cassadagan was being printed monthly. I have a scanned chart and also at the museum are the originals...interesting question. *The Sunflower* was sold to Frank Fuller about 1907 after Bill Bach died. The paper stayed in print but may have been only seasonal? The last full yearly paper I have is 1905—the last scrap of the acid eaten paper I found was 1911. They were printing in Hamburg NY, then drove the papers over the Canadian border to mail from there—cheaper postage.

Ron Nagy

Ron also sent me some of the museum's scanned material of the Spiritualist Sunflower badge in the various available badges/brooches, etc. as shown – more on this in the summary.

SUNFLOWER
JEWELRY
AT
REDUCED PRICES!
We have an over-supply of some kinds of Sunflower Jewelry, the accepted
SPIRITUALIST BADGE.
To reduce this stock we will make REDUCED RATES during May and June. Positively no orders received at these prices after July 1.
It is all new, bright stock, exactly what we have been selling for the past seven years. When the stock of any article is exhausted, no more will be sold at these prices, and we reserve the right to return the money, or the sender can make a second selection in case we are out of the article selected.
THE
Spiritualist Badge
AND
SUNFLOWER JEWELRY
(Pat. Dec. 4, 1894.)
The metal is beautifully engraved by hand and is relieved by the square of white and the circular band of black enamel, the combination making one of the finest emblems ever produced. They should be worn by Spiritualists everywhere.
READING OF THE EMBLEM.
BADGE PIN.
LAPEL BUTTON.
SUNFLOWER WATCH CHARM.
MALTESE WATCH CHARM.

Badge Description

SUNFLOWER BAR PIN.
SCARF OR STICK PINS.
Rolled Plate $1.00. Solid Gold $1.50.
SUNFLOWER BROOCH.
ORDER OF THE MAGI BADGE.
MAGI BADGES.
MALTESE PENDANT.
Inscriptions and Emblems.
HOW TO ORDER.
Reduced Prices.
Badge Pin, Stick Pin, or Lapel Button, Gold, No Reduction.
Paige Pin, Stick Pin or Lapel Button, Rolled Plate.....75c
Sunflower Watch Charm, Gold.....$2.75
Sunflower Watch Charm, Rolled Plate.....1.60
Maltese Watch Charm, Gold, no Reduction
Maltese Watch Charm, Rolled Plate 2.00
Maltese Pendant, Gold, no Reduction.
Maltese Pendant, Rolled Plate.....2.00
Sunflower Bar Pin, Gold.....2.50
Sunflower Bar Pin, Rolled Plate.....1.50
Sunflower Brooch, no reduction.
We also have on hand three A. P. A Badges, solid gold, that we offer at 50 cents each. Just about the value of the gold in them.
Now is the Time to Secure a Spiritualist Badge Cheap.
SEND ORDERS TO
THE SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.

THE
Spiritualist Badge
AND
SUNFLOWER JEWELRY
(Pat. Dec. 4, 1894.)
The metal is beautifully engraved by hand and is relieved by the square of white and the circular band of black enamel, the combination making one of the finest emblems ever produced. They should be worn by Spiritualists everywhere.
READING OF THE EMBLEM.
The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and lead out into the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature upon which progression is based. This design is set in the centre of the pure white field, symbolizing purity, while its position in the centre of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindness extended to others.
As the sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.
FOR SALE BY
The Sunflower,
Lily Dale, N. Y.

READING OF THE EMBLEM

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and lead out into the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature upon which progression is based. This design is set in the centre of the pure white field, symbolizing purity, while its position in the centre of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindness extended to others.

As the sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from the darkness and superstition towards the Sunlight of Truth and Progression.

The introduction of the American Sunflower badge and mottos:

"Wherever you see the sunflower badge you see a friend."

The history is revealed in the *Carrier Dove* and could not have been done without the valuable aid of "The International Association for the Preservation of Spiritualist and Occult Periodicals" (IAPSOP), curated by Marc Demarest.[17] The *Carrier Dove* link gives some of the issues showing the history and introduction of the American Sunflower badge and motto.[18]

September 1891, page 262:

> A spirit guide of C. E, Langdon, Rochester, N. Y., suggested the wearing of a token by which Spiritualists may recognize each other, naming as appropriate for the purpose a badge, having as an emblem "a sunflower with the sun in the centre." Badges of this kind have been made to be worn as a pin, watch charm, brooch, or otherwise. They may be of any size to suit the taste of the wearer, but those first made are about as large as a ten-cent piece. "It is hoped Spiritualists will adopt this emblem, so, wherever seen, it may be the sign of fraternity, and help to unite the Spiritualists of the world."

October 1891, page 285:

> The editor of the Dove has received a specimen of the Sunflower Badge from the manufacturer. The design is appropriate and the badge very beautiful. Spiritualists are advised to wear this insignia of the fraternity. "Wherever you see a Sunflower Badge you see a friend." The profits derived from the sale of the badge will be devoted to spreading abroad the truths of the Spiritual Philosophy. Price, one dollar. Address C. D. Haines, 26 St. Clair street, Rochester, N. Y.

October 1891, page 292:

The Spiritualist's Badge

> The undersigned, manufacturer of the Spiritualist badge, wishes to notify the public that, by an inadvertency, it has been advertised at the price of fifty cents, when it should have been one dollar. The jewel costs more than fifty cents, and the small profit on its sale will be devoted to the cause of Spiritualism. The mistake in the price, however, having been made, those who have given their orders prior to September 1st will be supplied with single badges at fifty cents. After that date the price will be one dollar.
>
> It may be here stated that those who cannot afford to buy the jewel badge can still wear one of their own making, so that they can be recognized by the sign. Young ladies, handy at needlework, can make a badge out of silk, or any other substance, for that matter, so long as it conforms to the pattern, which is a sunflower in the centre of a square, field of white. The sunflower has ten front petals, representing the ten immortal principles, and in its center is a full sun with rays. The principles represented are Knowledge, Power, Strength, Courage, Virtue, Zeal, Experience, Reason, Justice and Mercy. The badge can be painted, or carved and painted, etc. The protection only applies to the jewel, which is of enamel and gold.
>
> C. D. HAINES 26, St. Clair St., Rochester, N. Y.

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[17] The International Association for the Preservation of Spiritualist and Occult Periodicals – IAPSOP: http://www.iapsop.com/archive/index.html

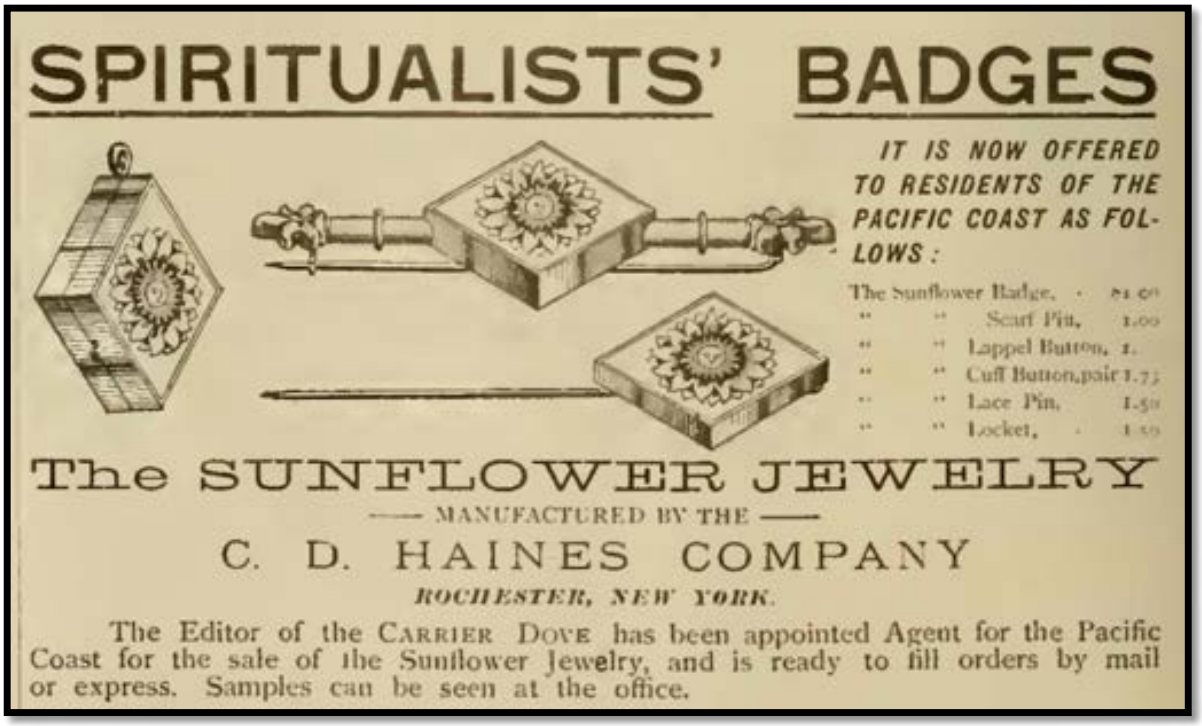
[18] Bibliographical and Historical Information: Weekly, then monthly periodical 1884-1893; one of several from San Francisco. Conducted by the Schlesingers. Highly regarded in the Anglo-American Spiritualist community. Frequent outlet for the writings of William Emmette Coleman and J. J. Morse: http://www.iapsop.com/archive/materials/carrier_dove/

December 1891, page 350:

Spiritualists' Badge

Mr. C. D. Haines is the originator of a beautiful and unique design called the "Sunflower" badge, which is being adopted by many as an emblem or sign of recognition whereby Spiritualists may know one another. It is not expensive and yet is neat, tasteful and beautiful. The design shows a sunflower of pure enamel on gold. It is symbolic in its meaning. As the sunflower turns its face toward the sun, so does the spiritual man or woman turn towards the sun of Truth, seeking spiritual warmth and light. The petals of the sunflower represent the cardinal virtues and principles of the spirit. The badge is expressive of spiritual truth, and will become the universal emblem of fraternity. When traveling among strangers how gladly will this little emblem be hailed upon the breast of another; for it will reveal the presence of a friend and brother as truly as the secret signs of masonry reveal a brother craftsman. We are prepared to furnish to all who desire one of these beautiful badges. We also desire agents to canvas among Spiritualists to whom we will pay a liberal commission.

December 1891:



To Summarise:

1893: Reports state that the "Cassadaga Lake Free Association" adopted the Sunflower as its official emblem – the sunflower symbol was not exclusive to the American Spiritualists; for example, it was used by the suffrage movement prior to this.

1898: Mrs Cadwallader confirms that the Sunflower badge was recognised as the American National Spiritualistic symbol. Also in this year the first issue of *The Sunflower* appeared, and the Sunflower Pagoda built, both by W.H. Bach.

1900: William Bach continued the manufacture of the lapel pins at his offices in Lily Dale, NY, bearing the Sunflower emblem.

1925: International Federation of Spiritualists (IFS) Congress Council adopted the Sunflower badge as an "International Spiritualists' Badge". The Sunflower symbol ran through some of the Spiritualists' National Union's badges and their churches. However, the SNU had its own badge and emblem designs, which started in 1914; the adoption of a badge had been considered in 1892 at the National Federation's Conference at Burnley but was rejected.

What can now be added to the history is:

"It is hoped Spiritualists will adopt this emblem, so, wherever seen, it may be the sign of fraternity, and help to unite the Spiritualists of the world."

In 1891 the spirit guide of C.E. Langdon, Rochester, N.Y., suggested the wearing of a token by which Spiritualists might recognise each other, naming as appropriate for the purpose a badge having as an emblem "a sunflower with the sun in the centre".

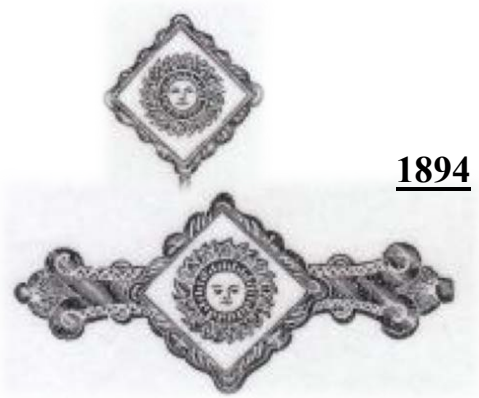
By October of that year it had been taken up by the editor of the *Carrier Dove* and a specimen of the Sunflower badge from the manufacturer, C.D. Haines, Rochester, received – "Wherever you see a Sunflower Badge you see a friend." By December the badges were available, with the symbolic meaning:

"As the sunflower turns its face toward the sun, so does the spiritual man or woman turn towards the sun of Truth, seeking spiritual warmth and light."

It appears that the first Spiritualist Sunflower badges at the Cassadaga Lake Free Association came into production in 1894 and others followed; for example, William Bach continued the manufacture of the lapel pins at his offices in 1900. We can note the actual image of the badge:

"*The center of the design represents a human face, the highest type of intelligence; the face …" remained throughout the Spiritualist Sunflower Badge*:

1891



1894

1925

Later in some SNU badges

The above article was first published in Psypioneer, Vol. 9, No. 11, November 2013 but has been slightly edited and updated. Later, in Pioneer Vol. 1, No. 3, April 2014, I published "Badges, Symbols, and Emblems of the Spiritualists' National Union", which expands on the original article cited above: it can be noted:

Shown is Bill Redmond's LSSNU (Long Service) Badge, with which he was presented in 1980. We can see the image is a Sunflower and we can further note that the President's badge and bars of the SNU Manchester District Council is of a similar Sunflower design.

To summarise:

1892:—Proposal for a suitable means of recognition in the National Federation came at the third Annual Conference held in Burnley on July 2nd 1892.

1893:—Mrs Wallis founded 'The Order of Progressive Spiritualists' (O.P.S.), and in 1893 introduced the first 'Spiritualist Recognition Symbol' in this country. At around the same time the Sunflower badge was introduced into Association of Spiritualists, America.

1914:—The Spiritualists' National Union's Twelfth Annual General Meeting, under the Presidency of George Tayler Gwinn (1912-1915), decided on a National Emblem.

1914 circa:—Introduction of the original SNU symbol but it appears not to have been adopted officially by the SNU at this period (research is ongoing).

1915:—The National Emblem was produced by Mr F.H. Ingram, Manchester, dated June 1915.

1925:—At the International Federation of Spiritualists (ISF) Congress the Council adopted the Sunflower badge as an "International Spiritualists' Badge".

1927:—Presentation of a new President's badge, received by SNU President Robert Owen.

In conclusion:

There were other badges that were part of the Union, for example the Guild of Healers, as are displayed in the Britten Museum at Stansted. The introduction of the Sunflower image on some of the Union badges most probably resulted from the ISF International Spiritualists' Badge. With regard to the Long Service badge, Jane Heatley at the SNU office informed me,

"I have records starting July 1955, which means they would have evolved at least from 1930."

The International Spiritualists' Badge appears to have been available from December 1926, so it fits in datewise – although the Sunflower was previously accepted as the symbol of Spiritualism from the 1890s.

Minister Steven Upton further informs me,

"With the updating and registration of the logo a year back we changed the Long Service Award badge from the sunflower to the new logo.
The sunflower is now no longer in use."

—~—☼—~—

‘HET JOHAN BORGMAN FONDS’

Dutch Spiritualism

On two previous occasions Pioneer has asked Drs Wim H. Kramer to update us on Dutch Spiritualism.[5] Wim is the Managing Director of the Dutch foundation, ‘Het Johan Borgman Fonds’, founded by Mr. Johan Borgman (1989-1976) in 1969. Wim and his colleagues’ valuable and dedicated work is ongoing in bringing Spiritualist history – 1880-2015 – in the Netherlands available to everyone who can visit the archive in Utrecht on weekdays during office hours free of charge.

Pioneer asked Wim for some information on their historic premises in downtown Utrecht.

Given the above article:

“A Means of Spirit Communication – Designed from the Spirit World!”

What artefacts does the Foundation hold in its museum as a means of spirit communication, e.g. ouija boards, planchettes, etc. and any mechanical devices, e.g. Ghost Light?

Drs Wim H. Kramer’s reply:

Our building is in downtown Utrecht in the part of the city where in 47 BC the Romans had an army camp.[6] The foundations of the building itself date from medieval times. Since May 1922 it has been the premises of the Utrecht Spiritist society. A small exception: between Spring 1943 and Liberation Day on May 5th, 1945 there was an interruption due to German legislation which forbade all ‘spiritual’ activities. This law was actively pursued by the German occupation forces, meaning that all over the Netherlands they confiscated every book, journal and document. Even university libraries were scrutinised. The Utrecht building was handed over to a German-friendly family. Two days after Liberation Day the Utrecht Spiritists removed that family and turned it back to its spiritual use. Today the interior is largely still the same as it was in 1946.

[5] Vol. 5, No. 3: “Readers’ response to: Spiritualist Healers of the Past: John Britnell – Father of Dutch Spiritualism” & Vol. 5, No. 4: “Rescue the History of Dutch Spiritualism”.

[6] Showing the outside of the building as it is today (the same as back in 1922), and a snapshot of the Library room. It used to be a big library but is now more for reading and experimenting. See the ouija board on the table ready for use. The actual library is now part of the Archive project and is publicly available through the Utrecht Archive and the National Royal Dutch Library in The Hague.

Over the past years we were able to maintain the collection, thanks to gifts of other "Harmonia" chapters in Holland and from individuals who handed over materials that once belonged to their Spiritist grandparents and were used in séances to communicate with the world beyond the veil.

The Utrecht collection holds amongst many other items an original 'Ghost Light' dating from the late 1930s, an extremely rare tool for communicating with the spirit world.

As a matter of fact it is not a device to communicate but a tool to decide whether the time is right for having a séance.

Since the late 19th century it is common knowledge that some séances are successful and others do not give any sign from the spirit world at all. Spiritist researchers tried to find a reason for this. Of course the 'spiritual power' of the medium was an enormously important factor but, still, even good mediums had sometimes less or no results.

So by the end of the 19th century investigators concluded that the darkness, a good spiritual atmosphere, singing spiritual religious songs, sitting in a circle and holding hands, etc. were helping the spirits to come through. However, even when all these factors were in place, communication with the spirit world still often failed. Someone concluded that since spirits are of human origin, like all humans on earth, they might not always be in the mood or around for communication with the people trying to hold a séance. Someone also noted that when séances were going well the sitters could feel a cold airstream on their necks. So perhaps this airstream was an indication that spirits were around and willing to communicate.

In the 1933 volume of the Dutch Spiritist journal, 'Spiritische Bladen', Mr De Boer reported on the 'Call Bell', an invention by a 15-year-old Belgian boy, who died on July 31st, 1929 and gave his father in December 22nd of that year, using a ouija board, detailed instructions on how to construct this Call Bell. By 1931 this device was available on the market. Soon Spiritists in Holland started to experiment with this device and reported on successes in the Spiritist journal. The device detects the very light airstream that triggers a sensitive electrical contact to make the connected electric bell ring. In the 1936 volume of the Dutch Spiritist journal a long article was published on how to contract such a bell at home.

The device became known under different names such as 'Call Bell', 'Contact Bell' and 'Ghost Bell', analogous to someone who rings the front doorbell in order to enter a house. This device became quite popular for some time in Holland in the 1930s. Reports in Dutch Spiritist journals were very positive: 'It never fails.' However, the bell makes a

lot of noise, so someone replaced the bell with a light: Ghost Light. In the July 15, 1936 issue of the Dutch Spiritist Journal, 'Spiritische Bladen', a detailed article was published on how to build a 'Ghost Light' oneself at home.

The Ghost Light in our collection is clearly based on information given in the 1936 article. When the scale is in balance, no electrical contact is made and thus the light is off. If an airstream passes the room, the scale will tilt and the light will flash on. Our device originally used a dry battery but this was later replaced – as suggested in the 1936 article – by a mains transformer. It also has the option of connecting an external electric bell next to the light bulb.

Unfortunately we have no original reports on the performance of our 'Ghost Light'.

For further details and information on 'Het Johan Borgman Fonds' and access to its archives, etc. please contact Drs Wim H. Kramer by e-mail:

info@hjbf.nl

The photograph is of Wim Kramer discovering historical spiritual documents in 2015 that were hidden for over half a century in the mantelpiece