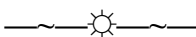




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The Pioneer (bi-monthly) is now part of the recommended reading for the Spiritualists' National Union's education courses.

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

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

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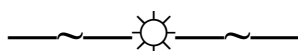
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J. ARTHUR FINDLAY

Arthur Findlay is well-known by Spiritualists primarily today for his remarkable gift to the Spiritualists' National Union of his home, Stansted Hall, today known internationally as the Arthur Findlay College. Prior to this he was firstly known in the Spiritualist movement as the author for his best-selling books, which began with "On the Edge of the Etheric", first published in September 1931; it sold twenty-three editions in the first six months, a total of 20,000 copies, priced then at 3/6, initially published by Rider & Co, London, later published by the Psychic Press Ltd, as were his later books. Findlay was the Chairman of Psychic Press Ltd; briefly, this is how it came about.



The first issue of "Psychic News" (PN) appeared on May 28th, 1932. Findlay's own account is published in his 1955 autobiography, "Looking Back". He recalls that soon after the publication of his book, "On the Edge of the Etheric", he received a letter from Maurice Barbanell asking him to write an article for PN.

Findlay notes in Chapter Seven, "Stansted Hall (1930-1936)":

"Shortly after the publication of this book in 1931 I received a letter from Maurice Barbanell, asking me to write an article for *Psychic News*, to tell how it was I came to write such a book. This newspaper had just been born, and it was only a week old, but his letter had effects much greater than the article I wrote. I met him a few days later and found that he, and the other founder of *Psychic News*, J. M. Rubens, required financial help to continue publication. This I contributed and we formed a company called Psychic Press Ltd. to finance and manage this new Spiritualist journal. Barbanell and Rubens received shares for the part they played in founding this new venture, and, in exchange for shares, I put up the necessary money and so controlled the company.

"I became chairman, without salary, and Barbanell the editor, but years were to pass before the time came for the new journal to be self-supporting. Until then I had to pay out thousands to keep it going, but I never lost faith in the venture, especially as I had in Barbanell an able, hard-working, and enthusiastic editor. Besides that we received much good advice in the early days from the well-known journalist Hannen Swaffer, and he also contributed many able articles which were much appreciated. ..." ¹

However, the purpose of this short article is to look at *how* Findlay wrote his books. One may well assume, looking at images of him sitting at his desk in his remarkable library of some 3,000 books for reference at Stansted Hall, that he simply sat at his desk and wrote his books! If he was asked this question, his reply is given in his autobiography previously referred to:

"... I am often asked, "How do you write your books?" Briefly, this is how I do so. I have a wooden writing-board two feet long and one and a quarter feet broad, on which I first write everything in pencil on foolscap paper. I sit in an armchair with my feet on a stool, my knees drawn up to support the board resting on the arms of the chair, and make

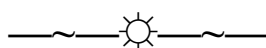
¹ Elsewhere in this issue we can note: "Arthur Findlay asked Wilson to become the Managing Director and Chairman of Psychic Press Ltd., which then published *Psychic News*, which he accepted."

myself completely comfortable. Thus my back never tires, and in this attitude I can go on writing for hours at a time.

“On my right is a little table with odds and ends on it, and on my left is a book-rest on a brass rod which can be moved about as desired. In this way a reference book, when necessary, is before me and can be referred to by moving only my left hand. Thus I am self-sufficient and need not move from the comfortable position established in my chair. Peace is highly desirable, but too often not achieved, as I am so often wanted for something or other. One thing I have to forgo, and that is my pipe, because the close concentration on my subject makes smoking just a waste of tobacco, as I have no sensation, when writing, that I am smoking.

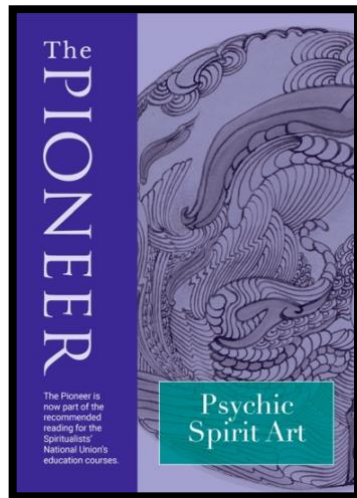
“The sheets, as they are finished, are given to my secretary to type, and her typed pages I read over carefully and check the facts, grammar and punctuation. Many have to be retyped, some several times, before I am satisfied that they can be passed on to the printer. Here the work of most authors finishes, as the author then passes his manuscript on to his publisher. The publisher arranges for his book to be printed, the proofs checked and read over, the necessary paper to be supplied, the nature of the cover and the paper jacket which protects it. This I have always done myself and in this way I get the best possible book produced. A publisher has to make his profit and I have not. A publisher saves paper where possible, and uses often too small a type so as to get more words on a page. This I never do. Consequently, I get a book produced to best fulfil my high standard of what a first-class publication should be, and I sell the book at a price to cover my expenditure and the bookseller’s selling charge, no profit being taken into consideration.

“Being my own publisher, and having Psychic Press as my distributor only, means much additional work, as the printer’s proofs have to be read over and they are also read by at least three readers. The kind of type to be used must be settled, also the quantity and quality of the paper required, and the cardboard for the cover. So it comes about that after the writing of a book is completed some five months may elapse before it is ready for publication, ...”

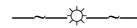


GIRL SPIRIT POSES FOR ARTIST

THE WONDERFUL EVIDENCE OF FRANK LEAH'S SKETCH



Frank Leah has graced the pages of Pioneer over the years, as found in our free Pioneer pdf booklet, available as a free download; please see the last page of this issue for details. In March 1957, at Kingsway Hall, London, over a thousand people witnessed Leah make the first ever attempt at public post-mortem portraiture, partnered by the clairaudient medium Helen Hughes. “GIRL SPIRIT POSES FOR ARTIST”, as published below from “The Two Worlds”, October 11th, 1946:



Here is an account which is typical of the work of Frank Leah, the psychic artist. Mrs. A. M. Edwards of Manchester, a stranger to the artist, visits him for the first time and receives a sketch of her daughter who passed to the higher life during the war. Here is a permanent record and testimony to spirit return, confirmed in its accuracy by the accompanying photograph. The sketch was made direct from the artist's clairvoyant vision.

SITTING WITH FRANK LEAH

By Mrs. A. M. EDWARDS, B.A.

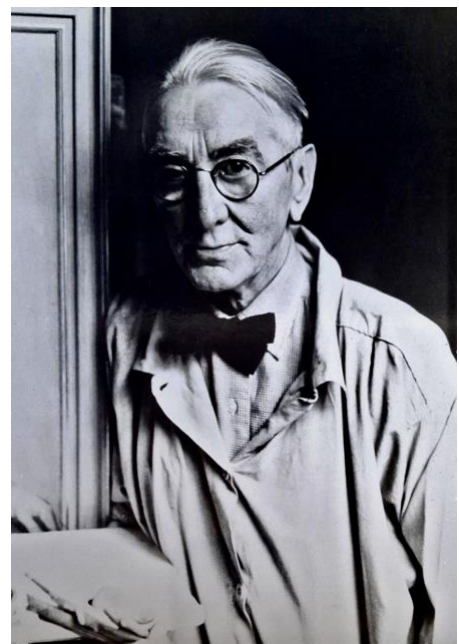
Secretary, Britten Memorial Fellowship Manchester

When I called upon Mr. Frank Leah, the London Psychic Artist, I was told that it was customary to telephone him. I did so next morning and he described to me a young woman.

The Girl is Your Child

“She is very young—under twenty. She is in her nineteenth year. It is not many years since she passed over. It was during the war. She was not ill very long. The end was sudden.

“Her hair is dark brown. Her eyebrows are dark; they look thick, but she may be accentuating them to call my attention to them. Her eyes are not brown—hazel I should say. Her eyebrows have not been plucked. Her hair, at present is piled up high in the front, in the modern style. Now she has let it fall down, loosely. It is parted at the left-hand side, but the parting is not very clear, and the scalp does not show, as her hair is thick. She had a good complexion. Her skin was clear and after she had been out in the fresh air she would have a good colour in her cheeks. She has a fairly short nose, slightly turned-up. She has a full mouth—her lips are not thin. She was very particular about her appearance; I should say that she was a very smart young lady.”



The First Sitting

After giving me this very evidential description of my daughter Margaret, over the phone, Mr. Leah arranged for me to have my first sitting at his house on the evening of the next day. This sitting lasted 2½ hours.

Before the artist commenced the sketch, we had a little chat, thereby ensuring the necessary harmony. He then sketched the frame-work of the portrait. After that he began to sketch in the details, talking to me as he sketched. He drew in these details very lightly at first so that he could alter them, if necessary, according to Margaret's changing moods. Margaret did not appear to Mr. Leah as quickly as she did on the previous day. "She is a very shy young lady," said Mr. Leah. However, it was not very long before he saw her again, distinctly and bit by bit, as Margaret gradually 'built up.'

Evidential Details

Mr. Leah gave me the following evidential details—"Her forehead is deep. Her hair, as I see it now, is rather flat on top, puffed out at the right-hand side and then caught up in something (taken over in a hair-slide) and taken over to the top. Her hair is rather wavy and forms a small peak in the centre of her forehead. Her eyebrows, which are fairly thick at first, go to a point in the centre and then become thinner. Her eyelashes are long. Her eyes, which are rather long, are very mischievous. Did she wear spectacles?" (Yes.). "She tells me that she wishes me to 'put them on her.' Am I to do so?" "Certainly. It is her picture," I replied. "She tells me that there are bits of light colour in the rims." (Correct: The rims were made of tortoiseshell.) "One of her eyes is slightly larger than the other. Her cheeks are rounded at the tops, then taper to a rounded chin. Her ears are partly hidden by her hair." Here the first sitting ended.

The Second Sitting

At ten o'clock the next morning the second sitting began. At this sitting we received even greater evidence than at the previous one. Continuing his description of Margaret and, as before, sketching in the details lightly, as each one appeared to him, the artist said—

Terrible pain round my heart

"I've a terrible pain round my heart," said Mr. Leah. (My daughter's condition.) "Now I have a swollen stomach." (When very young Margaret had a severe attack of Catarrh of the stomach, and this complaint returned at intervals). Mr. Leah continued sketching, and then suddenly exclaimed, "Oh ! my legs are giving way," and he collapsed on to a settee. (It was Pericarditis that took my daughter into spirit).

Sitting Interrupted

Recovering sufficiently to walk out of the room, Mr. Leah remained away for a few minutes and when he returned he said to me, "I cannot work any more at present. We will continue the sitting at 2-30 pm."

After sittings lasting four hours on the second day, the artist had put the final touches to the sketch, and he handed me the finished portrait with the words, "We have had very much more than the picture." I received a perfect likeness of my daughter as she was at the age of 15 ½ to which the photograph taken at that time testifies.

My daughter has come back to earth again and I now have a permanent record of this great truth, which is of inestimable comfort to me. No religion but Spiritualism can give such evidence and proof of the continued existence of our loved ones or give such spiritual inspiration and purpose to life.

A Unique Opportunity Exploring Spiritualist History

Research — Study Weeks at the Arthur Findlay College



SINCE 2011, when I was appointed Curator of the Britten Museum & Library, I have endeavoured to use our archives for research and study within and outside the Spiritualist movement. This has been strongly achieved in one avenue since 2013 with the publication of the SNU Pioneer online journal. Over the last decade or so much research has been done by authors, education students, churches researching their history, psychical researchers and universities, their professors and students' dissertations on Spiritualist subjects.



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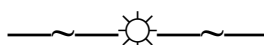
August 29th - September 4th 2026

All those intending to book should contact me first to make sure any specialised subject material is available:

curator@snu.org.uk

Places are limited to around four students a day so that I can give as much attention as possible to each student. This is generally not a residential course but accommodation may be available if required –

Bookings@arthurfindlaycollege.org



Various points of view and discussion by notable Spiritualists

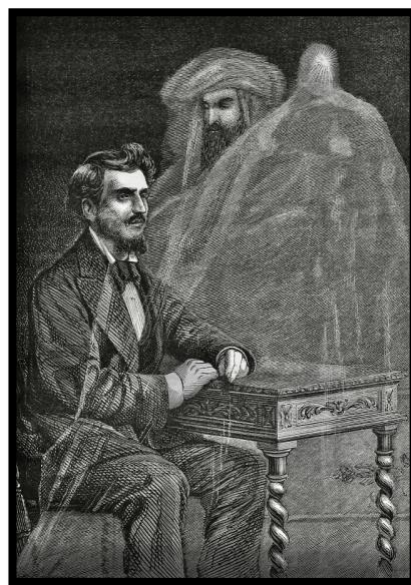
When I first came into the Spiritualist movement back in 1969, I attended Bedford Spiritualist Church regularly, at least three times a week. I personally found the weekly discussion groups of the most interest to me, to hear the many varied points of view on the various aspects of the Spiritualist movement, its varied phenomena and practice. It was not, at least in my case, to agree or to disagree but to take a balanced view on the many sides of the points of view. Below I have put together three articles which will draw various points of view and discussion by notable Spiritualists.

“GUIDES” AND “CONTROLS”

Pioneer, Vol. 11, No. 2, published an article by Horace Leaf F.R.G.S. titled: “ “Guides” And “Controls” ”, looking at their functions and interchanging roles within the development and presentation of mediumship. Guides and controls have throughout our history manifested themselves in the various *phases* of its mediumship, past and present, for example psychic art, psychic photography, materialisations, direct-independent voice, psychography-direct writing, i.e., slates or written on paper within the séance room, automatic writing, trance mediumship, in fact through the many, if not all, mediumistic channels:

But how do we know they are who they say they are?

Some of the alleged spirit controls and guides have through our history claimed to be from biblical times, of various nationalities and from different times in history. Some used pseudonyms of their alleged earth name; the most famous *control* in the early days of physical mediumship was no doubt “John King”, who worked with many of the early notable mediums in America and in the U.K. John King spoke and materialised various times in the *dark* spirit circles and continued for some decades. He in fact claimed to be Sir Henry Owen Morgan, ex-buccaneer and Governor of Jamaica under Charles II. But it was not just John alone; he also worked with his wife Katie (in some accounts spelt Katey) King and their daughter, also known as Katie King, the said control of Florence Cook/Corner, the first full-materialisation medium in England. Katie Jr claimed that her real name was Annie Owen Morgan.²



The teachings of spirit guides are published in books like those of Silver Birch, which in more recent years was discovered to be *not* the guide’s name at all: in fact, his name was “Big Jump”. This fact was not generally known, as the guide’s circle decided to use the name “Silver Birch” purely to publish the guide’s teachings. The circle leader, Hannen Swaffer, in the foreword to the first book, “Teachings of Silver Birch”, 1938, noted:

“SILVER BIRCH, as we call him, is not a Red Indian. Who he is, we do not know. We assume that he uses the name of the spirit through whose astral body he expresses himself, it being impossible for the high vibration of the spiritual realm to which he belongs to manifest except through some other instrument.

² The image was published in “The Spiritualist”, May 3rd, 1878, and shows the medium Charles Williams with John King with his “spirit lamp”, which he used to illuminate his materialised form.

Swaffer further states:

“One day I will tell you who I am,” he told us. “I had to come in the form of a humble Indian to win your love and devotion, not by the use of any high sounding name, and to prove myself by the truth of what I taught. That is the Law.”

But this was never revealed by the guide. There were other leading names such as Estelle Roberts’ “Red Cloud”, who said he was not a Red Indian but Egyptian, working through the astral body of a Red Indian; “White Eagle”, guide of Grace Cook, was said to have been a “Living Communicator” through the medium and continuing after his earthly death. Well-known names have been used over the years as regular controls, such as Sir Arthur Conan Doyle and Sir Oliver Lodge, to name just two.

Other mediums, for example Emma Hardinge Britten:

“... does not make it her practice to speak of the spirits who control her, hence it is an open question with many whether any such control is in operation during her orations. Her peculiar private experiences when they have transpired, amply confirm the fact that Mrs. Hardinge’s utterances are entirely inspirational, ...”³

Other mediums have traced their spirit helpers to find they were real people, such as Helen Duncan’s “Peggy”, who was in life Margaret Hazeldine; she was three years old when she died on March 23rd, 1929. Harold Sharp in around 1966 visited Peking, where his control, Chan Shih, had said he lived and worked as a metal engraver; Sharp found the house where Chan Shih had lived. He said that a commune was named after Chan Shih, who had died in the Boxer Rising. Other mediums, such as Eileen Garrett and Geraldine Cummings, have pondered on the idea that their controls are *not* separate entities at all but aspects of their multiple personality.

But how do these random comments given above help? How can it be decided whether any possible evidential evidence can be found or given to decide whether or not these guides and controls are in fact

who they say they are!



In the article below (slightly edited owing to space) some of these points are covered by Muriel Hankey, who was well qualified as an observer to comment on this subject without bias to this question. Muriel Hankey was the personal secretary to J. Hewat McKenzie⁴ when he was writing, lecturing, and founding the British College of Psychic Science. She spent two years in freelance study, reporting seance-room work, lecturing, and taking part in proxy-sitting experiments, and was Organising Secretary of the College for seven years. Subsequently she was for four months Deputy Principal of the Edinburgh Psychic College and Library and for seven years Secretary and Principal of the London Spiritualist Alliance, renamed the College of Psychic Science. She travelled widely and contributed articles to such specialist publications as *Tomorrow*, *Psychic Science*, and *Light*.

³ The Creed of the Spirits, and The Influence of The Religion of Spiritualism: A Lecture Delivered by Mrs. Emma Hardinge, at Cleveland Hall, London, on Sunday Evening, April 30th 1871. It was here that Emma gave her first four Creeds/Principles.

⁴ In April 1920 James Hewat McKenzie founded the British College of Psychic Science (not to be confused with the post-war College of Psychic Science). McKenzie died on August 29th, 1929 but the BCPS continued with great success.

Muriel Hankey's study of James Hewat McKenzie's work is published in: "J. Hewat McKenzie: Pioneer of Psychological Research", *A personal Memoir*, by Muriel Hankey, published in 1963.⁵

TRANCE MEDIUMSHIP – THE ENIGMA OF “CONTROLS”



“MR. MCKENZIE definitely endorsed the belief that a discarnate entity, or intelligence, could operate through the mind and/or the body of a medium, and it seems that he unequivocally accepted the self-acclaimed identity of the purported personalities manifesting during the trance condition of mediums with whom he experimented.

“In more recent times, however, much doubt has been cast upon the *modus operandi* of this type of mediumship. The former belief in a spirit entity separate from, but operating through, the medium has been supplanted by the theory that the “control” or “guide” is nothing other than a dramatic presentation of a secondary personality of the medium. This is not to be construed as an imputation of fraud, though it might indicate innocent self-deception. The pattern has long been laid down for the medium developing trance to follow: when not working consciously he presents another personality, under another name, and in many

cases these personalities conform with an accepted pattern. Thus we meet with the ever popular Red Indian guide, the helpful little girl messenger, the gentle nun, the sturdy Zulu, the Egyptian, the doctor, the philosopher, and doorkeeper; many or any of the usual range of characters will be met with in most séance-rooms, much the same, again and again, under different names.

“This may be a purely innocent, even unrealised, dramatisation on the part of the medium, or it may be that these are indeed willing workers anxious to bridge the gap between two states of being. Here and there one finds a different characterisation, exhibiting qualities superior to, and distinct from, the usual run, whose pronouncements seem quite uncoloured by any tinge of the medium's personality; these one comes to regard as individuals and friends quite apart from the medium, but the process of discrimination is not easy, and the phenomena raise many problems.

“Researchers in modern parapsychology have paid special attention to these problems, and have endeavoured to come up with the answers, but so far their experiments have demonstrated only how little is still known of the reaches of the mind, or its ability to tap the resources of a cosmic memory, if such there be. The mysteries of time and space are barely comprehensible, and mediums, with few exceptions, are the least able to explain their own work. They look to their controls for guidance and support, and naturally resent the least suggestion that these may be anything other than their purported identities.

“One notable exception among sensitives is Mrs. Eileen Garrett. She voluntarily submitted herself to stringent analysis by the late Dr. William Brown, in England, and by other doctors and professors in the United States and on the continent of Europe, to ascertain whether her “controls”, “Uvani” and “Abdul Latif”, were aspects of a multiple personality, or whether they were indeed independent discarnate entities. Her fearless

⁵ Photo of Muriel Hankey at the “Two Worlds Dinner,” May 25th 1957.

desire for truth in these respects is as commendable as was McKenzie's, though he did not live to witness the modern methods of research. Would he have amended his beliefs, if so ? It is doubtful, for he based these on years of experience and careful consideration of all the factors.

"All the new experimentation to date has not yet been able to explain the personality that is evoked on occasions in intimate séances, where the mannerisms, the postures, the facial expressions, the type of speech and the content of the subject matter all combine to a faithful representation of some well-known (to the sitter) relative or friend who is dead. The sum total at the time *is* the person purporting to communicate, and if this be nothing more than a dramatised presentation of telepathy from the conscious or subconscious memory of the sitter, or any other living person in some place, or an aspect of the multiple personality of the medium, then this in itself is a miracle more surprising than survival, and deserving of the widest investigation.

"It seems to me that the truth may lie in a no-man's-land between the conflicting theories and beliefs, inasmuch as no one answer has yet given the whole explanation.

"It is worthy of note that under hypnosis Dr. Brown was unable to evoke the "Uvani" personality, although when Mrs. Garrett went into trance under her own suggestion the Doctor admitted he had spoken with "Uvani". Word association tests have shown no correspondence between the reactions of Mrs. Garrett in her normal consciousness and when she spoke as "Uvani" and "Abdul Latif".

"Hypnosis has been recommended as a good aid in inducing or training mediumship. This may be so, but it is open to question whether the results thus obtained may be termed genuine mediumship or ESP, or whether they are artificial presentations produced under suggestion. It has been demonstrated, as seen on recent television programmes, that under hypnosis a subject can conjure up an invisible person, describe his appearance, can hold a seemingly intelligent conversation with that person, who is presumably non-existent and merely the product of the hypnotic suggestion. This reaction to suggestion may very well be the explanation of what happens when a sitter implants the idea of a fictitious communicator in a medium's mind and calls the response a fraud.

"Unfortunately, the subject matter produced in the séance room does not always indicate the source from which it emanates, nor can the medium himself necessarily be sure that it *is* communication from the discarnate, and not a reflection from the sitter, or any other living person, or even from his own mind, though he may have utter belief and confidence that it *is* communication. It would seem that the slower, surer methods of training used by McKenzie, patiently sitting time after time, are to be preferred to hypnosis. He had not only helped, but in some cases entirely trained for professional work, sensitives of such fine calibre as Eileen Garrett, Gladys Leonard, Kathleen Barkel, Etta Mason, Nina Francis, Ruth Vaughan and Philip Sharplin, to name but a few. Ruth Vaughan's name is not well known because she worked very quietly under the aegis of McKenzie, and did not continue long after his death, but she had gifts of a very rare quality. Her early withdrawal from the field is greatly to be deplored."

"Reverting to the question—for such it still remains—of who or what are the controlling personalities exhibited in trance, I do not think there is one simple answer to explain each and every manifestation. The whole subject is tantalisingly complicated. In a period of forty-six years I have attended séances with at least 160 mediums, and early on passed through the usual gamut of reactions – incredulity – acceptance – rejection – wishful-thinking – doubt – disbelief – conviction, before reaching a steadier, more detached interest in the "how" and the "why". Many of the sensitives worked in a condition of trance; in some instances the purporting spirits were almost certainly the conscious and not always skilfully presented productions of the medium; seemingly intent

upon my notebook I have sometimes intercepted the peeping eyes beneath the slightly lifted eyelids of the “medium” pouring out platitudinous nothings. With some mediums I have had reason to believe that the “control” was a dramatised personality quite innocently induced and, by process of habit, become second nature in the séance room, the medium quite genuinely believing what he claimed.

“In every case, at the time of the séance tentatively accept the suggested identity of the control, and address him or her in a responsive manner. It is unwise prematurely to jump to conclusions and so possibly destroy the subtle build-up of a psychic manifestation in its early stages. It is best to suspend analysis until after the séance. Suspicion, though it can wave the red flag of caution, is not enough alone on which to base adverse judgment. On the other hand, faith or wishful thinking is not enough on which to place reliance.

“Nevertheless, despite many doubtful manifestations, I do believe in the separate identity of some of the controls and/or guides. I accept that they are what they claim to be, individuals who have lived and died, and now make contact with the physical world through their impingement upon the mediums through whom they operate. Were I asked to state my proof for this assertion, it would be difficult to supply data that would be acceptable to other people; they must judge on their own experience, and, if they bring an open mind to the enquiry, they will in time develop an inner instinct, and be able to tell the true from the artificial, and the artificial from the false.

“Mr. Stanley de Brath, who wrote under the name of V. C. Desertis, said in 1922: “The actual wording of a message is, we believe, the coinage of the substance of the medium’s brain, but that coinage may be, and probably is, but a translation, the original idea descending through many grades of symbolism of increasing materiality until at last it finds its outward and physical expression in the written or spoken word.” This may give us the route of the original idea, but not its source, which too often remains a matter of individual conjecture.

“In quite a number of cases the obscure life histories of controls have been given, and have been checked by investigators who have gone to considerable trouble to do this, but, of course, however well their findings correspond with the statements of the controls, this is not in itself necessarily proof that the control really was the person of that name living in that time and place. Of much more significance is the consistent manifestations of a personality, proved by Rorschach or other tests,⁶ to be entirely different from that of the medium, having different characteristics, different speech, and different reactions to stimuli, which are faithfully maintained without deviation.

“Among such I would name “Feda”, the control of Gladys Leonard. “Feda” claimed to be an ancestress of Mrs. Leonard, an Indian girl who had married her great-grandfather, William Hamilton, in India. At the age of thirteen, we are told, she died, giving birth to a child. There was some mention that she came to England with Pocahontas. Who can *prove* this identity ? If Mrs. Leonard had heard the history of this ancestress from her mother, it must have made a deep impression on her young mind. It could be suggested that in the sensitive blossoming of her mediumship she adopted, albeit unconsciously, this dramatisation. But, be her identity what it may, I have regarded “Feda” as a person in herself, distinct from Mrs. Leonard, a person who has been of help to me in times of difficulty, who has shown a detailed knowledge and prescience beyond the normal capacity of Mrs. Leonard. It may be asked, as in so many cases, why “Feda”, after years of working in this way, should have retained a child’s voice and mannerisms, or, if not a

⁶ The Rorschach test is a projective psychological test that uses inkblots to assess personality and emotional functioning. Subjects are shown a series of inkblots and asked to describe what they see in them, with the goal of revealing their unconscious thoughts and feelings.

child's, there seemed little progress towards maturity. This is another problem for the parapsychologists.

"It may be that the communicator or control, in touching material conditions, adopts again his own conditions at the time of leaving the physical body. For instance, in his lifetime Sir Oliver Lodge prepared a posthumous test, as is well known, consisting of a series of envelopes, one within another, containing material written some time before his passing. During the experiments in connection with this test, the personality of Lodge himself did seem to be working through one medium in the manner that is called "overshadowing", or "direct control", without the intermediary of a "guide". Lodge expressed the difficulty he had in the first place because, as he contacted physical conditions, he became an old man, and had to take his thoughts backwards through the years to the time when he prepared the envelopes. This seemed a difficult process, being confused by memories picked up en route. Personally I feel that there is little value in prepared posthumous tests. If any medium should hold an envelope and recite its contents, this would be no proof in itself of the survival of the writer; it might be just the extra-sensory ability of the medium to read contents of closed envelopes.

"I have been present at hundreds of sittings with Mrs. Leonard, some for my own personal interest, some in the role of proxy for absent sitters, and some as verbatim note-taker, which last, as observer, gave me a valuable opportunity of studying the mediumship. The value of having a record, either by tape machine or skilful stenographer, cannot be too strongly recommended, even though the presence of a third person, or of a machine, may sometimes inhibit the results, should the medium be lacking in confidence. Mrs. Leonard's mediumship never fell below a certain high standard, and she is to be commended not only for her devotion to her work, but also for the rare grace of humility. She will forgive, I hope, the inclusion here of an interesting incident relating to a controlling personality.

"On one occasion I took my seat for a private séance, having placed a basket of strawberries on a ledge behind my shoulder. Facing me, almost touching me, but a little to my left, sat the medium in her customary position, well wrapped in shawls and rugs because of the heat loss she experienced, even in summer, during trance. During the sitting "Feda" leant forward and poked a finger through the paper covering the basket. She then continued back and forth with her arm, digging deeper into the fruit, and sucking her finger until I was bound to protest. "Don't do that, Feda. If you like strawberries, then eat some; don't break them." She said, in a shocked tone, "Oh, I can't *eat* them; I mustn't put anything into Gladys' mouth; she was awfully cross when she ate the horse's hairs."

"When Mrs. Leonard regained consciousness, I asked her to what this remark referred, and she cried out, "Don't remind me of that or I shall be sick." On being pressed, she told me that on one occasion "Feda" had pushed her finger through a small hole in the upholstered covering of the chair, had pulled out a lump of the horse-hair stuffing (of the consistency of fine wire) and crammed it into her mouth. Mrs. Leonard awoke from trance to find herself choking, with the horse-hair wedged in her throat, and she was violently sick. Hence the admonition to "Feda".

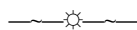
"McKenzie also fully accepted the personalities "Uvani" and "Abdul Latif" as distinct from Mrs. Garrett, not merely as facets of her multiple personality. I was present on the first occasion on which "Uvani" ever manifested, and he had to be educated by McKenzie for his accepted task. This was some time towards the end of 1926, and the circumstances of our first meeting had escaped me until Uvani himself reminded me of the facts two years ago. He seemed quite overcome because, as he said, the McKenzie Sahib had also drawn near to take part in our reunion. After the séance Mrs. Garrett expressed surprise; she seemed to have no knowledge of what had just occurred, or any remembrance of the original advent of Uvani, yet on her face were still the traces of tears shed during the

emotional “reunion” that had just taken place. The whole occurrence had been deeply moving, impossible of translation into words.

“Whilst accepting certain of the “guides” as entities separate from the mediums through whom they operate, researchers are aware that the medium cannot be eliminated from any analysis of the content of the messages given, or communication interchanged, in the séance room. Nor can the answer be so simplified as to be contained within the limits of the three factors, the medium, the sitter and the unseen control personality. There is also the “communicator” to be considered, and probably many intermediate agencies, either separate or making a composite whole.

“No one’s belief, however sincere or logical, necessarily makes that belief a fact, therefore I do not expect my theories to be endorsed by other investigators, who must reach their own conclusions. I do suggest, however, that, until there is sound reason to believe otherwise, it is convenient to address the manifesting trance personalities in accordance with their purported identities.

“I even continue to do this in one particular case where the control, whoever or whatever this may be, is definitely *not* the person claimed. I know this because a very experienced and able researcher made detailed enquiry into every statement of the control regarding his/her life when on earth, and found that not one point was correct, and that, in fact, there was no evidence that such a person had ever existed at all. This could be checked with complete reliance. The sensitive referred to does possess mediumship of a very fine quality, and has achieved a deserved renown; there has never been any doubt of the integrity of the medium, who seems to have implicit faith that the control is, or was, the person claimed. The researcher continues to examine this intriguing problem, still has confidence in the genuineness of the mediumship, but naturally none in the expressed identity of the control. Who or what this control may really be has not yet been proven.”



The Tragedies of Mediumship

Published below is a typed copy of a lecture given by Percy Wilson (undated) which was donated to the Britten Museum and Library by Albert and May Saxon in 1998.

Percy Wilson came from an old family of Spiritualists. His grandfather, Abbey Durio Wilson, in 1871 was elected secretary of the Halifax Spiritualist Society; he was a friend of Emma Hardinge Britten, James J. Morse, etc. Abbey Wilson was one of the founders of the Sowerby Bridge Church and trained its choir. It was there that he introduced Alfred Kitson to Lyceum work. Percy Wilson’s father, T.W. Wilson, was thus born a Spiritualist in 1871. In his youth he accompanied his father on many of his Spiritualist adventures and then played an active part in the movement. Abbey Wilson’s mantle in the movement fell on his stepson, Hanson G. Hey, who was brought up as a member of the Sowerby Bridge Lyceum; by 1900 Hey had decided to devote his life to Spiritualism.

When the Spiritualists’ National Federation was reconstituted into the Spiritualists’ National Union, Hanson Hey became its Vice-President, but within three months he took over the job of General Secretary, which he retained until 1920.⁷ His tobacconist’s shop at 68, Crown Street, Halifax, was the first registered office of the Union and became a sort of Mecca for Spiritualists. It was there that, as a boy, Percy Wilson, who was born in 1893, met the pioneers of the movement—both before and after the founding of the Union. Percy, when six weeks old, was named at the Sowerby Bridge Church by James J. Morse and his control, Tien Sien Tie.

⁷ Hanson Gledhill Hey died soon after (August 30th, 1866 - February 28th, 1921).

Percy Wilson's life was full of achievements both in his professional working life and his decades of dedication and service to Spiritualism and also within the Spiritualists' National Union, earning himself the title, "Spiritualism's elder statesman".

Wilson held various positions: he was President of the London District Council, SNU President 1950-1953, and Chairman of the Exponents and Education Committee. Arthur Findlay asked Wilson to become the Managing Director and Chairman of Psychic Press Ltd., which then published "Psychic News," which he accepted. Wilson was a Vice-President of the College of Psychic Science (now the College of Psychic Studies). In the war he was Assistant Secretary, Ministry of Transport, 1938 to 1946; in one of his lectures at the College of Psychic Science in 1958, Percy relates his involvement in the wartime problems involving Helen Duncan regarding the sinking of *H.M.S. Barham* in 1941, leading to her 1944 trial. It was the Wilson family who gave support to Helen and looked after her at her trial.⁸ Two of Wilson's sons contributed to Spiritualism, mainly Laurence, known as Laurie, who was a barrister. He did much to secure the passing of the Draft Psychic Faculties (Religions Freedom) Bill in 1948 and the Fraudulent Mediums Bill in 1950 and some legal work within the Union.

Percy died at the age of 84 on April 30th, 1977. The service took place on Friday, May 6, at Oxford Spiritualist Church, at 3 pm, and at Headington Cemetery at 4 pm. Minister Maurice Barbanell took the service and, most fittingly, used the funeral service written by James J. Morse, "When the Spirit Bids Adieu to Mortality",⁹ given that it was Morse who named Percy when six weeks old.

THE TRAGEDIES OF MEDIUMSHIP



At the outset of this lecture I should make it clear that I am a Spiritualist by birth, by upbringing and by conviction; and that I regard mediumship as one of God's gifts to mankind. If I seem to lay undue stress on the dark side of the picture, it is only because I value the gift so highly.

I have been most fortunate in having among my highly respected friends, mediums of great power, not only in their gift but also in the quality of their lives: full of service to others yet serene and noble withal. If or ever the temptation has come upon them to use their gift for unworthy ends, or even to eke it out by base means, they have triumphed over the temptation and have become strengthened and ennobled thereby. Yet even in these cases the exercise of mediumship has had its distresses, its minor tragedies.

Some twenty years ago, when I was discussing with my father the experiences he had had with mediums, when he was a boy in the late seventies and early eighties, he remarked rather sadly that he had often wondered what had gone wrong since those early days. The impact of spirit power at that time had been so impressive, so wonderful, that he had not doubted – nor indeed had his father – that within 50 years mediumship would have conquered the world for Spiritualism. Nothing, they thought, could possibly resist such overwhelming evidence of spirit influence, yet in his later years he had come to see frustration after frustration in his expectations and his hopes. As he put it, there is nothing wrong with the "ism", it is the "ists" that have not been equal to their heritage.

⁸ See the Pioneer pdf booklet, "Helen Duncan", as mentioned on the last page of this issue.

⁹ See Pioneer, Vol. 5, No. 4, August 2018: "When the Spirit Bids Adieu to Mortality – J. J. Morse".

“The fault, dear Brutus, lies not in our stars,
but in ourselves that we are underlings”.

Now I do not think he meant by this, and certainly I myself do not wish to imply, that the frustration has been primarily due to misuse of the gifts or to fraud or anything of that sort. Such there certainly has been, but when one comes to examine the cases of alleged fraud, one finds that accusations have often been made on inadequate grounds, or by uninformed people. Yet they may have led to broken hearts and crushed lives. That is the real tragedy. In some cases, Mme. D’Esperance and Dr. F.W. Monck were notable examples; the mediums suffered the reverses with such fortitude that they triumphed over their accusers. But, alas, in others even palpably false accusations led to such physical hardships and mental distress that moral degeneration set in. Truly, “drink and the devil had done for the rest”, as the song has it. As examples of this one need only refer to Margaret and Katie Fox, to T. Lake Harris, and to Dr. Henry Slade. Tragedies of mediumship, indeed! From being held up as paragons of spirit power, they became corrupted and drink-sodden wrecks.

Contrast that with the lives of Stainton Moses, George Spriggs, J.J. Morse or E.W. Wallis amongst the men; or Mrs. Everitt, Mrs. Batie, Mrs. Emma Hardinge Britten or Mrs. Cora Richmond amongst the women. And there were many, many more of their calibre whose names tend to be forgotten because their virtues created no sensation. Similar contrasts could be made even amongst our present-day mediums, but obviously it would be inappropriate and assuredly unwise for one to go into details.

Looking at the historical scene from this point of view, one can soon pick out the features that have led to corruption: adulation; desire for power, or publicity, or money; jealousy; overstrain, particularly of the heart; leading to excessive smoking and drinking.

It is also easy to see how the various stages of the tragedies have come about, yet one finds them being repeated again and again. Somehow we rarely manage to teach our young mediums the lessons from the past. If they escape the pitfalls, it is by good fortune, or innate humility, rather than by good management.

Let us look for a moment and see how the troubles arise and begin to multiply.

One is told, perhaps, that one has the potentiality of becoming a medium and should sit for development. Sometimes I have heard advice given to complete newcomers that they should sit quietly by themselves and try to develop automatic writing. I have always protested against such advice, which I regard as extremely dangerous. Sometimes no harm comes, but I have known personally of cases where the advice has led to serious mental trouble which only an experienced spiritual healer can cope with. Sit quietly for meditation for half an hour a day, by all means, but even there you had much better sit with a few friends in a harmonious home circle for a period, before you attempt to relax in solitude.

Similarly, playing about in an inconsequential sort of way with planchettes or ouija boards or glasses on tables is an undesirable beginning to the development of mediumship. Much better join a few friends, quietly and cheerfully in a home circle. You may have to sit patiently for a long time before you all learn how to forget yourselves. In some cases of the best mediumship I have known, it took several years. If the development does come quickly, there seems to be more risk of mistaken ideas arising.

It all seems so wonderful that one should be used as an instrument of spirit power! Then comes the temptation to think of oneself as specially chosen to give the wonderful message to the world.

In all of us, at any rate in our younger years, there is a subconscious urge to be someone, to be recognised by one's fellows as having great gifts, to achieve a position of authority and power. It is linked with the sin of pride, and if that is allowed to become entangled with, much less to dominate, the development of mediumship it can become a terrible menace. It was the undoing of Thomas Lake Harris and others whose potentialities as mediums were outstanding; it has been the undoing in more recent years of many who have been persuaded that they are the personal instruments of great guides to bring inspiration to mankind.

As one of my philosopher friends on the other side once put it to us in our Home Circle:

“If anyone from our world tells you he comes from the Seventh Sphere, kindly ask him:
‘Was your journey really necessary’ ?”

I am certain that the loveliest mediumship does not develop in that sort of way. The wisest and most gracious messengers from the Beyond are invariably the most humble. They never desire to be known as “Great Guides”, they do not even wish to be known by any resounding name. Humility combined with clarity of vision is their quality; and often, I am thankful to say, they manage to inculcate that same quality in their mediums. But if that is to ensue, both the medium and the other members of the circle must beware of becoming self-important, must look askance at adulation and must shun publicity.

For a developing medium publicity, whether in the papers or even on the platform, can be one of the biggest snares. Publicity of the mediumship there must, of course, be sooner or later, otherwise knowledge by inspiration would never be passed on to the world. But as far as developing mediumship is concerned it had better be later rather than sooner, and even then it had better be in an anonymous sort of way that does not lead to growth of self-importance. For not only is that the first and perhaps the greatest personal pitfall in mediumship; it also usually means that development stops at that point. For growth in mediumship depends on the withdrawal of the sub-conscious mind of the medium from the scene of activity so as to allow a clear field for the mind of the Control.

Only too often, however, these principles are ignored. The medium gathers round himself, or more usually herself, a company of adoring admirers who are anxious that their circle shall become known to the wide world as the school or temple of heavenly wisdom. Publicity is sought, recognition demanded, and if it is not readily accorded, jealousy begins to rear its ugly head. Then follows boasting and intrigue, and jealousy feeds on them and they on each other.

Am I exaggerating? I wish I were. Again and again in the past, good mediumship has been brought to a standstill and irretrievably spoiled by jealousy and self-pride. They are the real tragedies, not ineffectiveness or fraud.

Yet they may easily lead to dishonesty. For as the boasting and jealousy increase, the desire to satisfy one's clients becomes more insistent and the power to do so less under control. The money urge builds up and the goods must be delivered, whether genuine or faked.

There may even be a more disturbing side to the picture, for as the power wanes (or as the money bug bites), the desire to retain it becomes stronger, and greater and greater strain is incurred in over-indulgence. This is particularly true of trance and physical mediumship which inevitably put a strain on the heart. By recognising this fact and by careful attention to diet and mode of life this effect can be mitigated, but if this is not done, an excessive desire for stimulants may ensue.

These extreme cases are fortunately not very common, but I have come across a number myself and they are dotted about our history like signposts showing the way to the quagmires.

Most people, alas, do not study history these days. They prefer to go out for direct experience and they prefer it to be handed out to them on a plate. Again and again, one finds beginners so overborne by the wonder of mediumship that they are all eager to go out and tell the world, and if they do, they become buffeted and stumble and lose heart.

I am the last person to want to regiment mediumship and try to make it grow into fixed moulds. The day of vestal virgins, of the priests and priestesses of Isis, have gone, never, I hope, to return. The Spirit bloweth where it listeth. There can be no doubt that the need for freedom in mediumship is a primary one. But surely that does not mean that it should ignore the lessons of the past. Is there not a way of combining freedom with learning? Our universities show that this is possible in ordinary mundane matters, and there seems to be no good reason why a “school of the prophets” as Mrs. Britten called it, should not be equally effective. An “open school” is a much better idea than a “closed shop”, which seems to be what some of our people are striving for.

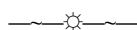
I mentioned a little while ago that trance mediumship imposes a strain on the heart. That does not mean of course that it should be frowned upon any more than that athletics should be avoided because they have the same effect. But who amongst our mediums knows and practises the ways of mitigating and even counterbalancing the effects, by breathing exercises, by dieting and by control of the mode of life; who amongst them knows of the effects of metabolism, of the need for counteracting acidosis and other physiological effects? Who amongst us has studied these matters sufficiently to give practical advice? Mediumship can lead to psychological excitability and to depression, to over-stimulation of certain glands which may have other untoward effects. Yet it may also lead to a serenity of mind and spirit which is a wonder to behold. Who is there to tell us where is the parting of the ways?

I venture to suggest to you that we should make greater progress and create fewer tragedies if we were to devote more of our time to learning and less of it to preaching.

When, oh when, shall we have that School of the Prophets?

When shall we stop arguing about problems we have no present means of solving – the doctrine of Reincarnation, for example, – and get down to our most urgent task of improving the technique of our greatest asset, mediumship?

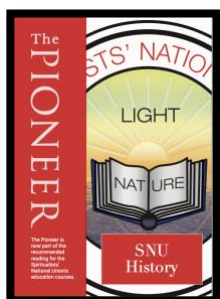
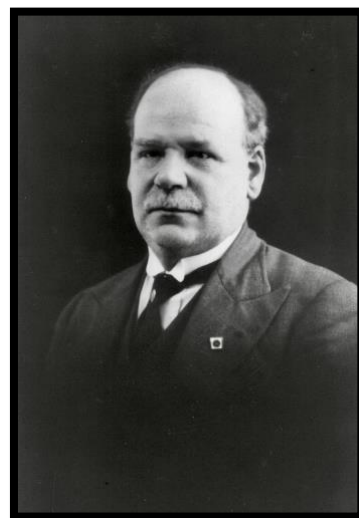
That means, in the first place, more study, more research, more knowledge of the process of mediumship. It needs more mediums to devote themselves to experimental work with a purpose, rather than to persuading more and more individuals that Aunt Jane is still functioning “Over There”. Experimental work may not seem so exciting as holding an audience spellbound. It may even be tedious to start with, but in the long run it is more rewarding and the only possible tragedy in it is LACK OF FAITH.



Finally in these points of discussion:

Thought Transference

Published below in “The National Spiritualist”, February 1st, 1925. “The National Spiritualist” came into being under the Presidency of the first female President, Jessy Greenwood, in July 1924 and continued until December 1932. Throughout the journal’s existence it struggled owing to financial pressures but kept the price at twopence for the monthly issues until its final issue. Albeit the flagship journal of the Spiritualists’ National Federation (later the Union) was the Two Worlds, which offered free space in their journal for Union matters, business and views, amounting to one page per week, “The National Spiritualist” was a valuable recourse for the Union. Pioneer has over the years published much from “The National Spiritualist”, which has greatly added to our SNU history, as given in the Pioneer pdf booklet, detailed on the last page of this issue.



It was edited by the SNU General Secretary and former President (1920-1922), George F. Berry (1873-1947). Around 70 applications were received for the post of General Secretary; on October 2nd, 1922, George Berry was appointed, resigning his office as President. Ernest Oaten moved from Vice-President to fill the Presidential chair and Jessy (also spelt Jessie) Greenwood was elected to be the first lady Vice-President. Berry remained as General Secretary until 1932, when he took on the Union’s position of Organising Secretary.

George Berry’s contribution to Spiritualism was also further afield at the Conference held in Liege in 1923, making history in linking up the various national bodies of the world into an International Federation of Spiritualists (ISF), with its headquarters in Paris. George Berry became its first President and Ernest Oaten a member of the Council. Under Berry’s Presidency in 1925 the Council adopted the Sunflower Badge as an “International Spiritualists’ Badge”.

Thought Transference

The recent experiments in Thought Reading by Professor Murray has revived interest in the discussion of Telepathy as a sufficient explanation of certain forms of psychic phenomena so as to exclude the hypothesis of Spiritualism. Several foremost Scientists have contributed articles to the Press, among them Sir Oliver Lodge and Sir William Barrett. The latter in an article to the *Times* reminds us that the S.P.R. was founded in 1882, largely because of the apathy and indifference shown towards this subject by the scientific societies and journals of that period. Students of Psychic Research will recall that this great scientist read a Paper before the British Association at Glasgow in 1876, relating to some experiments he had made with a hypnotised subject. We are now reminded that in this same year, Sir William published a letter in the *Times* asking for instances of thought transference, and received replies from all parts of the world giving many experiences.

The present controversy will most probably strengthen rather than hinder our Cause by stressing the essentially Spiritual nature of Man. Nor should Spiritualists be disturbed in the attempt to explain a large percentage of psychic phenomena as due to thought transmission. For example, why should the average Clairvoyant require the aid of ‘the Guide’ when describing the quite ordinary and homely conditions of their friends ? Why

not frankly recognise that the gift of clairvoyance or clairaudience is a power inherent in themselves, lying dormant maybe, like the capacity for art or music, until developed under proper training ?

Sir William Barrett suggests “that the evidence all points to the phenomena of telepathy as being due not to any physical process transmitted across space, but to a purely psychical process.” He adds, “It affords strong presumption of the existence in our personality of an immaterial entity, a soul or transcendental self, which is not limited to the confines of our body, or conditioned by matter, time or space.” “Here and now,” he contends, “this self lies below the threshold of consciousness, and apparently comes into touch, and can interfuse with, other souls.

One weakness of the enthusiastic Spiritualist is a tendency to set before himself the pursuit of psychic phenomena as an end in itself; as if the sole purpose of Spiritualism was the demonstration of life after so-called death; or as if the one thing that mattered in the recognition of spirit return was the consolation and comfort to be derived from a knowledge that there is re-union of loving souls temporarily parted through death. But if the word “Spiritual” as distinct from the word “Psychic” is really to apply to the philosophic outlook of the Spiritualist, and is to be reflected in his activities as a citizen as well as a member of a Spiritualist Association, there must be a far greater realization than at present obtains, of the existence in each of us of this transcendental self referred to by Sir William Barrett.

Most experiments of thought transference and telepathy, such as those which have engaged the attention of Professor Murray, are of the kind which involve a deliberate effort of the will to convey definite images or thoughts from one mind to another, or to receive thoughts given out by someone else. On the other hand, the experiences related by the normal person are mainly those spontaneously received, and which have not consciously been a direct effort of the will.

These deliberate and conscious experiments are useful in that they provide immediate tests that transference of thought does in fact take place, and further, that the images or thoughts perceived are identical with the things transmitted. In a way this identification of the mental projection has an importance similar to the tests of identity applied to the returning spirit. When the proofs of identity are sufficiently complete, the implications of the phenomena can be studied, and it is in this region that we may look for the fuller significance of its relation to our social life.

It is important to realise that one may quite deliberately transmit a given thought to another. A powerful instrument is thereby put into our hands to help or hinder the unfoldment of some other soul. It is perhaps, on the whole, good to reflect that it will only be the few who would thus be likely to deliberately attempt the task of interfering in the life of another. Such efforts would prove too exhausting for the average individual.

It is rather more important to understand that this transcendental self can and does act apart from the volition of the person whose thought is being transmitted to another. It is also worth while for the recipient to understand that an influence which is affecting him sufficiently to exalt or depress his whole life may probably be the result of the transmitted thought of someone who wishes well or ill of him.

Here, then, is the supreme importance of that word ‘Spiritual,’ as descriptive of our general attitude towards life. If that attitude is indeed spiritual, then these subconscious influences to which we are subjected, and which in turn we send out to others, will be for the upliftment of humanity. If, on the other hand, our outlook is coloured by enmity, jealousy, or small-minded materialism, then the influences by which humanity is surrounded will correspondingly degrade and lower human life. For the great mass of

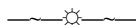
human beings what counts most in their general effect, upon one another is not the few deliberate efforts put forth now and again under the stress of some emotion, but the quiet, spontaneous influences that flow from our general level of intelligence, culture, and philosophic or religious outlook.

The following instances illustrate the unconscious flow of thought between ordinary friends. I had lost sight of a chum of my early manhood for some years. One day, for no apparent reason, I found myself absorbed in thought about the days when this friend and I cycled together, and recalled some of our more exciting adventures. Arriving home later in the day I was astonished to find a letter waiting me from this very friend, telling me he would shortly be coming to reside in my town. Anticipating a renewal of our cycling trips he recounted the identical incidents which had occupied my mind earlier in the day. On the hypothesis of Sir William Barrett I find no difficulty in believing that my friend's keen expectation of renewing old times was so intense that all unawares to himself his thought images were transferred to myself.

Experimenting further I have discovered that I may start thinking about some person, and if nothing occurs to interfere with my absorption in thought, a clairvoyant vision of myself will sometimes be transferred to the person I am thinking of. In these instances I have not deliberately willed to be present, but I am generally aware in a dimly conscious fashion of a real communion of thought. Conversely, I have occasionally caught clairvoyant glimpses of others thinking about myself with a similar intensity of thought. But, going still further, I have deliberately set myself to be present in thought with someone. I begin, say, by thinking of the journey I should have to take until I can see quiet clearly the railway stations I have passed through on an actual visit, see myself leave the train and walk down the road to the house I am visiting in this fashion, I enter the house and roam about at will. That it is not just imagination I have proved by finding some one there whom I did not know to be there, and verifying the fact by enquiries. It would be interesting to know at what point, if any, did the thought and the transcendent self become merged into the clairvoyant vision. Is there, in fact, any separation, or is the whole—the thought and the self—a unity ? Nay, is there not a possibility that there is a momentary merging of the thought, the percipient, and the recipient into such a unity ?

Finally, it does not appear that thought reading or telepathy should prove a disconcerting fact to Spiritualists. Communication between minds, whether embodied or disembodied, must have some mode of operation. To know how certainly thought is transmitted between souls encased in mortal bodies makes more credible the possibility of such transference between those in the body and those in spirit bodies. If, through these experiments, we are made to realise more fully the psychical element in communing between ourselves, the spirit world is brought nearer by the recognition that the same psychical element is the link between the two worlds. Looked at rightly we have one more demonstration of the existence in ourselves of that "house not made with hands, eternal in the heavens."

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



TELEPATHY ENTIRELY EXCLUDED

FLAW IN SPIRIT EVIDENCE PROVED OF GREATEST VALUE THE WONDERFUL MEDIUMSHIP OF HELEN HUGHES

"DON'T go to work, Harry—you will be killed," was the agitated call of a young girl to her brother, as the latter was setting out for his work one morning. Though he knew little of Spiritualism, he decided to heed his sister's warning, and stayed at home. That morning a machine fell on the boy who took Harry's place at work, and broke both his legs !

This is one of the earlier instances of the mediumship of Helen Hughes, and one which lingers in her memory, for this strange premonition was the means of saving her brother Harry from probably injury or even death.

Since then, she has given herself with a self-sacrificing devotion and love for her fellow beings which have made her one of the most beloved mediums that Spiritualism has ever produced. She has brought consolation and assurance of continuing life to many homes which have suffered bereavement, and may be regarded as one of the most outstanding witnesses to the actuality of spiritual existence, of this age.



Voices and Visions

Even as a child, Helen Hughes had these psychic faculties, and was often scolded by her mother for indulging in "absurd fancies." Nevertheless, from her earliest days, spirit children were her constant companions.

After her marriage, there were times when she began to have doubts of her sanity, so insistent did the manifestations become. Not only did she hear voices, but there were knockings on the wall, the bed would shake, and the bedclothes were sometimes snatched off her at night. But these manifestations were only the foundation stones on which the wonderful mediumship of Helen Hughes was to be built, and gradually the voices and visions which had terrified her so much, became an encouragement and an inspiration. Now Helen Hughes travels thousands of miles every year to appear on public platforms all over Great Britain. Her experiences have included many dramatic and impressive incidents, and the accuracy of her messages has been established by the abundant witness of grateful recipients all over the country.

Fulfilment of a Pact

One of her most dramatic and convincing messages—the fulfilment of a pact made before death—was delivered by Mrs. Hughes at a meeting in the Kingsway Hall, London. "Please say 'Russia, Russia,' " suddenly exclaimed Mrs. Hughes to a woman in the audience, who immediately acknowledged that the word was evidential. After the meeting, the woman divulged the meaning of this enigmatic message.

Many years before, she said, Helen Hughes had visited her home in the Isle of Wight. She herself was convinced of Spiritualism, but her husband was a complete sceptic. After Helen Hughes had left, he concluded a discussion with his wife, by saying that if he

should die first, he would come back, through the medium, and say the word “Russia,” which he selected because he had travelled extensively in that country. He did come back, and not only repeated the agreed “code” word, but gave his name and details of the circumstances of his passing.

Telepathy Ruled Out

Here is a story of an astonishingly evidential message, and one which entirely excludes the possibility of telepathy. Helen Hughes herself relates the story.

“Two distraught parents came to me in Edinburgh for a trance sitting.” She said. “I knew nothing of their trouble or history. During trance, their boy, who had passed out in hospital, spoke to them through me. He told them of his illness, proved his identity in the most intimate way, and then at the end of the conversation mentioned the surgeon had done his best to save him by injection, in a last attempt to resuscitate him.

“When I returned to normal, the parents said they were astounded at the evidence. It had been a glad family reunion, but they knew nothing about that last injection made by the surgeon. They made inquiries at the hospital, and were told by the matron in charge that no injections had been administered to their boy. This presented a flaw in the evidence that disconcerted the parents. But imagine their surprise and joy, when later the surgeon spoke to them on the telephone and said he had made the injection in secret, and expressed a desire to meet ‘this medium’ who had told them something he thought no one knew but himself.

“The ‘flaw’ in the evidence proved to be of the greatest value in excluding telepathy as an explanation of the evidence they had received through me.”

Speaking in Tongues

One of the most remarkable features of Helen Hughes’ mediumship, is the fact that, under trance control, she speaks fluently in languages of which she has no knowledge whatever. Sceptics can neither deny the facts nor explain them away. Through the trance mediumship of Mrs. Hughes, spirits have spoken in perfect conversational French, German, Swedish, Belgian, and Portuguese, none of which languages are known to the medium. At one Edinburgh meeting a Frenchman congratulated her on her perfect grammar and pronunciation, and was astounded to learn that she knew no French at all.

HER SON STILL LIVING !

Message Confirmed by the War Office.

Many times during the war, Helen Hughes was able to relieve the terrible anxiety of parents by revealing that their missing sons had not been killed, but were prisoners of war. Not once was she wrong. This is how she described one of these incidents: “Before me was a woman in deepest mourning. Her son was at first reported missing, but she had now received news that he had been killed. I was conscious that standing beside me was the father of this poor woman. He had passed on many years ago. He *begged* me to assure his daughter that her son had *not* been killed, but was a prisoner—and that she would have confirmation of this in a few days. I passed on the message. ‘Oh !’ exclaimed the mother, ‘if I could only believe it !’ But it was all true, and a letter from the War Office confirmed the joyful news soon after.”

Story with a Sequel.

Here is another tribute to the accuracy of the mediumship of Helen Hughes. It is from Mrs. Gracie Clark, of Rutherglen, who wrote as follows: "I have never had a sitting with Mrs. Hughes, nor does she know me. The following message was given at a packed evening meeting in Holland Street Spiritualist Church, Glasgow: 'A lady who passed out this morning is asking for Gracie Clark. She says you ordered a wreath for her from Shearer's. The Shearers are related to you. Tell them at home that although she had spent nearly five years in different sanatoria, T.B. was not the cause of her passing.' I gave the message to the family that night, and when the death certificate was given the following day, after a post-mortem examination, it showed that she had passed out with bronchial trouble and a strained heart, and there was no T.B.

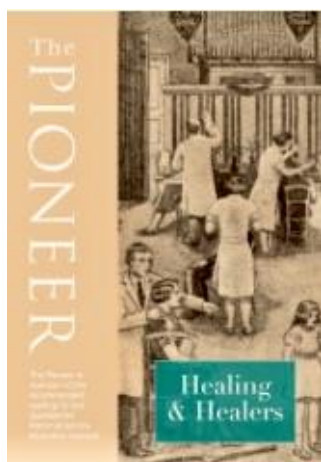
"With regard to the Shearers being related, to my knowledge that was not correct. I asked my husband, and he denied relationship. But I spoke to Miss Shearer, who said that the middle name of the Shearer family was Clark, and the grandfathers were brothers."

The above testimony is taken from "The Mediumship of Helen Hughes," by Bernard Upton (Spiritualist Press, Ltd.). This book, written by the author whilst serving in the army, gives to us a remarkable picture of the "beloved" medium; how she became a medium, the nature of her work, and describes many dramatic incidents which have been the means of "convincing the doubting, cheering the desolated, and comforting the broken-hearted." It is a most inspiring book, and one which we can recommend wholeheartedly to our readers.

D.M.T.



Healing & Healers



Pioneer has throughout its publications given much attention to our healing pioneers. These articles can be freely downloaded in one pdf booklet; please see the last page in this issue for details and all our pdf booklets.

These articles carry a wide spectrum of Spiritualist healing methods over the decades: “magnetic” passes made over the affected parts of the body, accounts of cures by psychic treatment, operating on the body through the etheric body, homoeopathic medicines, chromotherapy, healing the body by colour, spiritual, absent, and trance healing, etc. – all with the same purpose, and positive results in mind to help the sick, cure the inflicted, and to relieve pain and suffering to all who came.

Former Spiritualist’ National Union President (1953-1958) Harry Dawson devoted many years to healing. Dawson was asked by the SNU to take over the secretaryship of the committees which looked after education, exponents and healing, a position he held for some years.

Below is in part how the SNU taught, directed and carried out “Psychic Healing” over seventy years ago; it emphasises, along with the many other *phases* of mediumship, how it has evolved or changed over the decades of our history, showing how the healing techniques and methods of yesteryear have undergone various changes, some naturally and through development, etc., some to keep in line with the changes in the law.

Below is taken from a series of short articles published in “The Two Worlds” between May 24th and July 19th, 1946:

PSYCHIC HEALING

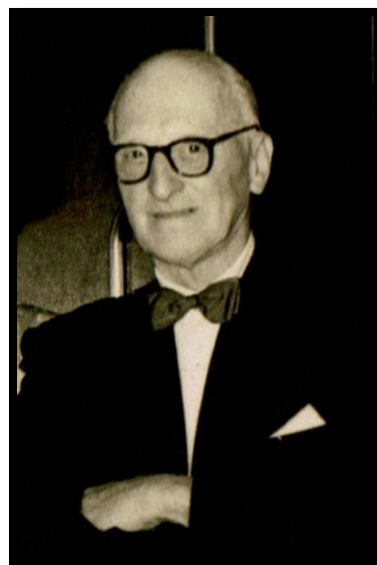
A COURSE OF INSTRUCTION TO PSYCHIC HEALERS

By HARRY DAWSON

Sec. Healing Committee, S.N.U.

1. Health and Disease

This article is the first of a series of studies in Psychic Healing, which will provide all who are interested in this aspect of Spiritualism, with a comprehensive knowledge of a service which is of inestimable value to humanity. This weekly feature of the TWO WORLDS will be of special interest to Healers and Church Healing Circles.



Harmonious Equilibrium

Health, in terms of Natural Law, is a harmonious equilibrium with Nature, maintained by complete co-operation with her by the individual. Any tendencies to local disharmonies within this unity with Nature, inevitably leads to a measure of dis-equilibrium which, in other words, indicates a condition of Disease, which also develops according to Natural Laws. It is important to realise that Nature’s Laws are always operating, and that we are really dealing with two contradictory processes of these laws, i.e.—Health and Disease, but both are equally natural. The degree of dis-equilibrium produced by these

conflicting processes denotes the advance that the bodily ailment has attained, and the measure to be taken to arrest and correct the same.

Electro – Magnetic Radiations

What is the physical nature and scientific basis of this harmonious equilibrium ? Science has revealed that the cells which constitute the physical body are capable of radiation, and that every living cell's nucleus may be compared to an electric oscillating circuit.

Broadly speaking then, health is equivalent to the oscillatory equilibrium of all the living cells and organs, while disease is characterised by oscillatory dis-equilibrium. Thus in the processes of psychic healing, it becomes increasingly clear that the psychic force provided by the psychic healer is none other than powerful electro-magnetic radiations which the healer's body generates, and these are directed into the cellular structure of the sufferer, restoring the cells to a state of normal electro-magnetic equilibrium. What is it then that brings it into this state of dis-equilibrium of the cellular structures of the body ?

Dis-equilibrium

Any action or process which does not conform or contribute to the maintenance of health, will introduce contradictory elements, or vibrations, leading to dis-equilibrium. The following are causes which can produce this effect. It may be produced by wrong eating, which gradually develops a poisonous condition throughout the body; by attempted suppression of the trouble by poisonous drugs, vaccines, etc., by destructive operations; by chemical adulteration of foods; by inherited tendencies; by mechanical displacement, especially in the spine, which may impinge and impede the normal nerve flow; by morbid or violent emotions, such as fear, worry, jealousy, self-pity, grief sustained over a long period, anger, resentment; lack of hygiene, and by the suppression of natural emotions or instincts. Any of these causes or combinations of them will produce in the body of man a state of dis-equilibrium, which produces the effect known as Catabolism, or in other words the retrograde chemical changes in the tissues of the body. Restoration of the normal electro-magnetic vibrations and radiations of the cells, to a state of equilibrium, rectifies the chemical processes, and works towards Anabolism, which is the process of constructive changes in the intimate condition of the bodily cells.

This is the objective for which the healer has to work, and it is important that he should have some conception of what the fundamental processes are.

2. Psychic Healing an Aid to Health

Present Day Scientific Opinion

Dr. Crile, like the Russian medical researcher Georges Lakhovsky, holds that living cells are basically electric cells, functioning as a system of generators, inductance lines, and insulators, radiating electrical energy, and that the role played by this radiation and electro-magnetism in living processes, is no more mysterious in man, than in batteries and dynamos. Thus the fight between Health and Disease resolves itself fundamentally into a war of radiations. To revitalise the unhealthy cells and tissues is the basic work of the psychic healer. Is this process of revitalising, whether it be by Psychic, Medical, Botanical, Faith, or any other means, the real source of restoration ? Or is the curative effect, due to the inherent operation of the body's own "Sanative Principle," ¹⁰ which by

¹⁰ The "Sanative Principle" refers to the inherent ability of living beings to heal and restore health. It emphasises the body's natural capacity to overcome illness and maintain well-being, often through balance and harmony. The term "sanative" itself means having a healing or curative power.

means of its invisible electro-nervous fluids, and their action on the cells of the body, maintaining the equilibrium of the bodily system under the control of the mind ?

The Sanative Principle

After many years of observation of the reactions of patients, from various treatments, under different types of healers, I have come to the conclusion that the activities of healers or doctors, are merely the props for the time being, the stimulators of the system, until such time as the “Sanative Principle” is roused to action within the body, and enabled to perform its normal functions. The natural healing principles of the body, under the control of the subconscious mind, are the real, decisive factors in restoring health, and not the external agencies, which are merely aids to this end. I suggest that this will indicate to the intelligent healer, that disease is a condition in which the body’s health seeking processes strive to eliminate the accumulated poisonous conditions, by means which are sometimes painful, but usually beneficial. The various symptoms are warnings to take steps to aid Mother Nature, in her efforts to restore the body to a healthy state.

The Function of the Healer

Healers should however, make a study of the law of equilibrium, its universal application to all things, and in particular the part it plays in maintaining bodily health in response to the application of Psychic Healing. Let us remember that a patient is more or less like an exhausted battery of cells, and the healer performs the function of the charging plant. When the healer contacts his patient, physically, psychically, and mentally, the law of equilibrium immediately becomes operative, and the flow of vital energy commences to pass to the patient, providing other factors are in unison, such as, mutual sympathy, spiritual harmony, and an auric blending of healer and patient.

3. What is Psychic Healing ?

Psychic Healing is that form of therapy, which is employed by a healer who relies entirely upon what is known as Psychic Force. This force is electrical in principle, and is generated by the cellular structures of the body. Some individuals are more endowed with psychic power than others; they generate and store it, in readiness for use when *en rapport* with spiritual agencies: then it is released and directed. The cells, performing the role of electro-magnetic oscillating circuits, set up vibrations in the ether. These ethereal vibrations then impinge upon the etheric body and aura of the patient, which in turn regulate and restore the sick cells, i.e., cells with diminished or altered frequencies of vibrations.

The S.N.U. and Psychic Healing

Psychic Healing does not include Herbalism, Homeopathy, Allopathy, Hydropathy, etc., but it is recognised that ancillary measures of these phases of healing are often employed. The S.N.U. Ltd., however, through their National Healing Committee, can only vouch for those healers who have satisfied the committee of their ability to demonstrate the purely psychic phase of healing, on the merits of their recorded, and investigated cases of psychic diagnosis and healing cures.

Here it may be mentioned that, in their own interests, S.N.U. Healers and Diagnosticians, who combine any of the phases apart from the purely psychic, should take a course of study through the appropriate channels of the ancillary phase used.

Definition of Psychic Diagnostician and Healer

Certain individuals are able to both diagnose and heal, and the methods they employ are according to their psychic abilities, such as full trance control, partial or restricted

control, and sympathetic registration of symptoms. There is also the normal method which is not psychic, but acquired by the study of symptomatology.

Full Trance

The first of these methods, full trance, is effected by the controlling entity contacting the auric condition, and through that to the physical body of the patient; the medium in such cases, is totally unaware of what takes place between the patient and the controlling entity.

Partial or Restricted Control (Trance)

Diagnosing by this method, though still conducted by the controlling entity, is more or less a matter of collaboration between the medium and the 'control,' in contact with the patient physically and psychically.

Sympathetic Registration of Symptoms

By this method, the diagnostician in physical and auric contact with his patient, registers in his own physical and etheric body, the sympathetically acquired symptoms of his patient. He then translates and records them for use later, either by himself or an instructed healer. Included in this phase there is also a form of clairvoyant vision, known as the X-Ray vision, in which the medium discerns the actual organs that are troubled.

Normal Diagnosis

There is also a type of diagnostician who works from his acquired knowledge of symptomatology and passes the case over to a psychic healer who is unable to diagnose. He may of course be a psychic healer himself, and will perform both functions. This type, however, cannot be classed as a psychic diagnostician, though he may be a psychic healer.

4. Organisation and Records.

Responsibilities in Healing Group

It is essential that prescriptions received from spirit sources relating to any phase of healing other than psychic, should be checked by competent healers in that phase, to prevent any possible misinterpretation between Medium and the Control.

In a given Healing Group, the questions of length of treatment, degree of intensity, ascertaining measure of balance of health restored and other factors, are the responsibility of the Master Leader, or Leader of the Group, who must of necessity be a diagnostician. Here let us determine the degree of responsibility according to the methods adopted; for in some cases, healing circles have one person dealing with the diagnosing of cases, and prescribing of treatment for them, then refer the patient to the healer selected, according to his gift of healing.

At other centres, operators specialise in either diagnosing, prescribing, or healing, and the work is shared, with the main responsibility falling upon the diagnostician. Then we have the healer who performs all functions himself; and finally, we have that well-known but unsatisfactory creature, who takes all the credit for successes, and lays the blame for failures at the feet of the patient, or worse still, at the hands of the spirit friends.

Another point of great importance, and one which causes me much concern, is that every healer should recognise his limitations. No healer can go on indefinitely without due rest, as witness the passing to the higher life of prominent healers, who have ignored Mother Nature, and the advice of their spirit friends.

Records Important

The subject of keeping records needs but a little thought on the part of the healer, to realise the vital necessity for keeping complete and accurate records. Take the case of a full-trance diagnosis, in which no knowledge of what has taken place is possessed by the medium in his normal state, and the necessity at once becomes apparent in order that both parties are safeguarded by the record. It is of special importance, where the healer is dependent upon the record for information relating to healing treatment of a psychic nature, or herbal prescriptions and other items relevant to the case upon which he is engaged.

Then again, there is the question of reviews of any given case, in which reference to past treatment may be necessary. It is also of the utmost importance that true and accurate records are maintained for reference purposes, in case they are asked for by the authorities, if and when we may be engaged in a fight, for freedom of choice in healing, or for a new Medical Bill. Care should also be exercised in the reception of all cases, for this will add to the dignity and influence of the 'Ministry of Healing'.

5. Conditions and Methods at Healing Centres

The methods and conditions under which Psychic Healing should be given must surely have a profound effect upon both healers and patients. Healers are very sensitive to their surroundings, and this also applies to the sick who require gentle handling in every way, to ensure that confidence between healer and patient are established. Surroundings, conditions, and particularly the spiritual atmosphere count so much, that, it is essential to see that every care is exercised in making them as spiritual, harmonious and comfortable as possible.

Throughout the country many of our National Churches are conducting Healing Circles, in a highly efficient manner, but alas, there are others which, to say the least, are not so good, and in some cases are deplorably handled. At the moment, the prime necessity of this phase of our activities is co-ordination of healing methods and a recording system of the work accomplished. This is an urgent requirement if we are to succeed in our claim for legal recognition in the future.

The Clinical Method

Privacy or semi-privacy should be the order of things, as this tends to lessen the tension the patient generally feels. Some patients are exceedingly self-conscious and susceptible to their surroundings. Assuming that conditions are in order, let us examine the methods that should be employed in conducting healing treatments.

After due consideration of all the factors applicable to healing, it is definitely recommended that the clinical method is the best, where reception, enrolment and recording of particulars of each patient are carried out.

To facilitate this procedure, suitable rooms, preferably attached to the church, should be available. At least three rooms are suggested, one of which could be the main body of the church, where the Healing Secretary, Receptionist, or Recorder could be in attendance to take the initial particulars relating to identity, address, etc. Here, music and prayer could be in progress to help to maintain the spiritual conditions necessary.

A second, smaller room, for use of the Diagnostician and his recorder, should be set apart for the purpose of diagnosing and prescribing treatments. The actual healing will be carried out in the third room. This should be provided with the necessary chairs, running water, or failing that, bowls of clean water, and towels for those who prefer to dry their hands, The wearing of **white smocks by the Healers** is also recommended. At some

centres, in place of the third room, the cubicle idea is in vogue for use of the healers giving treatments, thus ensuring privacy so desirable in many cases.

When ladies are being treated, it is essential that some one, say a lady official healer, and if desired, a personal friend should be present to assist and support the patient.

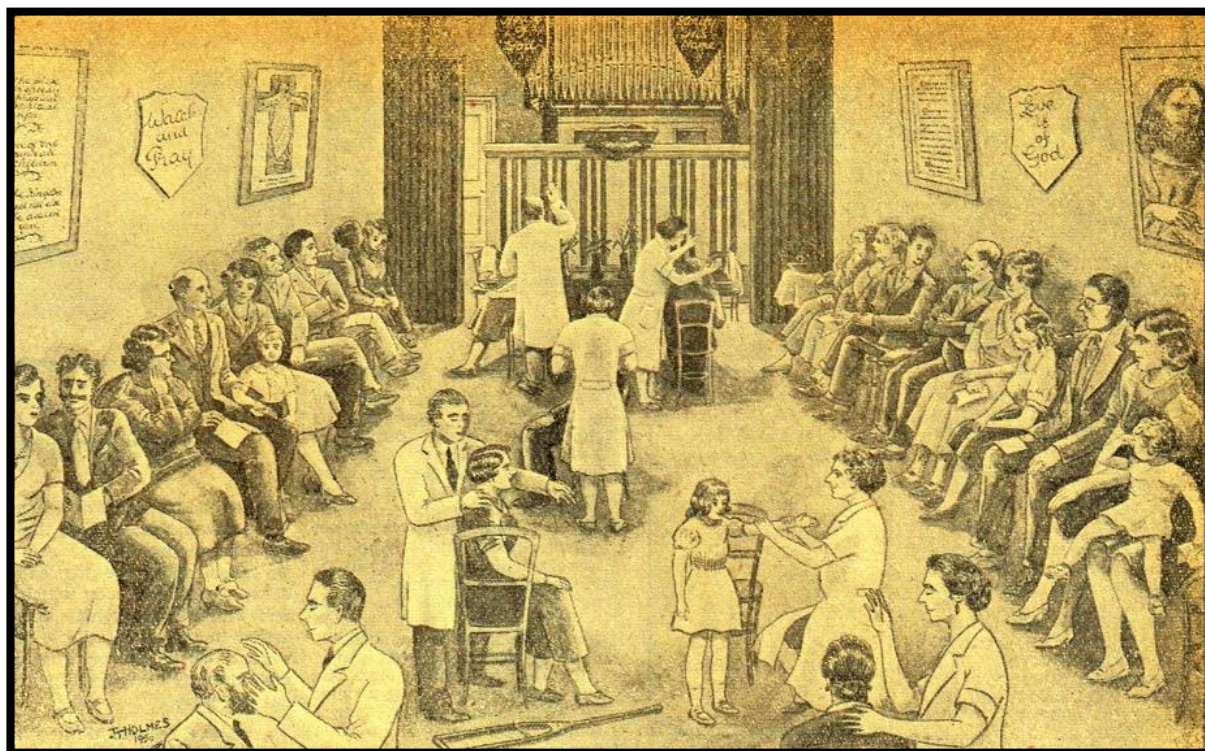
Healing Times

I think it is of some importance to give some thought to the day and time selected, so that the local governing factors are considered and thus enhance the efforts to heal.

I would suggest Sunday morning as being best of all possible times, because so many men in particular, look forward to a weekend for rest, relaxation and spiritual refreshment.

On a Friday or Saturday evening the healer, after a very strenuous and tiring week's work is not really fit for healing work. He has not had time for rest or contemplation, which is so necessary to enable him to become *en rapport* with spiritual agencies.

Healers must possess reasonably good health before trying to impart healing influences to others, otherwise, I maintain, they do more harm than good in addition to lowering their own standard of health.



SPIRITUAL HEALERS AT WORK

A typical scene at a Healing Centre in an SNU Church
Sketch by John T. Holmes

Taken from the "Two Worlds", January 12th 1952

6. Psychic Healing Technique

To define the methods employed by Psychic and Spiritual Healers during trance, full or semi, is extremely difficult, for no two healers appear to use the same passes for any given complaint when administering treatment. One reason is that in the case of full trance, the medium is entirely unaware of what transpires; and in partial or restricted trance control, most of them appear to be unable to give any clear or concise description of the methods used. Amongst those who have been able to give at least a partial idea of the methods employed, we are able to give the following which is a description of the technique used by the writer for many years with good results.

Diagnosis

My method of diagnosing varies, due to the fact that I am engaged apart from Psychic Healing (Present and Absent), in Electro-Therapy, Massage, etc. Both phases of healing are kept strictly apart, patients for psychic healing are dealt with in my Spiritual Sanctuary; ordinary medical cases are received in my Massage and Electrotherapy room. Psychic diagnosis follows the line of contemplative approach, followed by reactions, such as feeling within my own being the patient's symptoms, and auric attraction of the hands to diseased or troubled areas. The trance is either complete or partial, with the entity present in control; the diagnosis, and any treatment prescribed, is recorded by my assistant.

General Treatment

General treatment precedes any specific treatment for a given area of trouble, and is given in every case and at every visit which calls for treatment. The methods employed consist of a rapid initial contact process, for harmonising with the patient's auric condition; in some cases, only auric contact is made, in others physical contact is made via the solar plexus and the cerebellum. This is followed by a passing treatment. The passes used are the long sweeping passes from head to foot, back and front; then a short pause, followed by a series of short passes from the centre of the spine to the extremities upper and lower; finally allowing the right hand, generally regarded as the positive (though there are exceptions, such as left-handed individuals) to come to a rest over the solar plexus area with a gentle physical pressure in one type of case, and in the auric type, in close proximity to the same area without actual contact.

Specific Treatment

This form of treatment is directed to a localised area of trouble, again using the hands either for the Auric or Physical method. The right hand is placed over the solar plexus, and the left hand is directed to the localised area thus closing the circuit. If a galvanic or deep seated contact is desired, the hands should be gently but firmly applied to both spots for five to ten minutes according to the development of the ailment. No psychic treatment should exceed 15 minutes per visit.

7. The Four Channels of Conveyance of Psychic and Thought Force

The four channels through which the unified psychic and thought force is conveyed to the patient are the hands, eyes, breath and the aura.

Hands

The hands should be washed thoroughly with soap and water, dried, and the palms rubbed briskly together, until noticeable heat is present, then you are ready to apply the treatment. Remember, as you lay hands upon your patient, the basic truth, that mind force governs the state of bodily health to a tremendous degree. By your calm and confident

assurance, you will so affect your patient that you will bring him into harmonic vibration, and thus enhance your power to transmit your psychic power to heal the sufferer.

Eyes

As the hands are the channels by which psychic force is directed into the body, the eye is the means whereby the healing thoughts of the healer are carried to the mind of the patient. Cultivate a firm, steady and sympathetic gaze upon the left eye of the patient, for such a gaze upon one centre only, transmits your will force to him easily and in strength. Do not let your gaze falter, or wander to the other eye, or any other part of the face; the reason for this is, the principle of the rifle bullet as against the scattered shrapnel.

Breath

Breathing processes play a very important part in the work of healing, both in the deep breathing exercises of the healer, and during the process of transmitting his healing power to the patient. Regular deep breathing exercises should always be part of the healer's daily routine, as a means of increasing his healing power, and as a means of restoration, after periods of treatment.

Eastern people have long contended that from the air we breathe, we draw a force more subtle than electricity. The method of obtaining this force from the atmosphere is by unity of thought, will, and the act of breathing.

I have known powerful healers who have valued their psychic force so much that, for the purpose of conserving it, they have fitted glass or rubber sockets to their beds, and in some cases, to the chairs they were in the habit of using for lengthy periods. Further, they have insisted that their beds should be so placed that they were in direct line with the poles, lying with their heads due north, and feet to the south, so as to absorb the earth's magnetic flux.

Aura

The fourth channel—auric contact—consists of an approach to the patient with both hands outstretched, palms uppermost facing the patient's solar plexus. When your extended aura contacts the patient's aura, stop, and then carefully commence to explore it, travelling up to the top of the head, down again along the axilla plexus, and on to the end of the upper extremities, coming back to the solar plexus. Then proceed to the spinal extremity, and from there follow the course of the large and small sciatic nerves and on to the toes.

During this exploration the healer will probably locate the area involved. Procedure then becomes specific, the right hand taking up its position over the solar plexus, in close proximity, but without actual physical contact. The left hand should now hover over the located trouble area, so that the psychic force can radiate into it via the aura.

According to the degree of concentration required for the intensification of psychic force upon small areas, the left hand can be manipulated in three ways.

- (1) The presentation of the open palm to the area.
- (2) Forming the hand into a half circle with the thumb and fingers.
- (3) Pointing the second finger towards the required spot.

Treatment continues until a waning of the tense feeling experienced by the healer becomes apparent. The longest treatment period at any one visit should not exceed 15 minutes, the average being ten minutes.

8. Etheric Operations

This week I propose to give my considered view concerning what are known as “Etheric Operations.” There has been much controversy regarding this phase of healing activities, and many questionable statements made. When records have been examined, much confused and muddled thought has been revealed, to say nothing of actions performed.

Several famous “spirit doctors” have claimed to perform etheric operations. They have stated that they can remove the etheric counterparts of physical growths, thus causing the latter to wither and die. Similarly, they claim that by operating on the etheric counterparts of the several Physical organs, or even bones, they can produce a corresponding effect on the physical, and even if desired dematerialise the physical. To the uninitiated these claims seem impossible, but to the trained psychic, is there anything very strange, after all, about this method ? I think not. Frank Blake of happy memory, a noted psychic healer, in his day, and whilst President of the Union, made similar claims on more than one occasion. ¹¹

After many discussions with knowledgeable people on this interesting subject, I for my part, cannot find anything in it at all inconsistent with the theory of an etheric body.

Etheric Body Hypothesis

My friend and colleague, Percy Wilson, President of the London District Council, in co-operation with the spirit friends, conducted some very interesting experiments on this aspect of psychic healing in the years 1940-41, which resulted in the formulating of the following hypothesis —

- (a) The etheric body does control the health of the physical body.
- (b) The etheric body can be withdrawn from the physical (as in astral travel), but that if it is withdrawn completely, or for any length of time, the physical begins to die.
- (c) Particular parts of the etheric can be withdrawn separately, e.g., an etheric hand or foot, or even heart or liver.

My own experiences and experiments in Healing by the Psychic, Spiritual, Hypnotic and Absent Healing methods, enable me to support much of this hypothesis, which explains a great deal that would otherwise be obscure in both healing and physical phenomena. When one considers the successful treatment of malignant growths under this hypothesis, it becomes intelligible. I have not found any other explanation which satisfactorily explains it.

I make one reservation, I do not believe these etheric operations take place as easily, and casually, and numerically as some people would have us believe, but that they do take place at certain times, I think has been established.

Summary and Recommendations.

A Guiding Principle

A careful review of the evidence and data available, discloses that the technique of psychic passing for healing purposes is far from being standardised. There is revealed however a general similarity, with individual differences of direction and application. It is very evident that in our present state of development in Psychic Healing, no definite or

¹¹ For Frank Blake please see the “Healing & Healers” pdf booklet referred to at the head of this article.

dogmatic rules can be laid down, but this does not exclude the possibility of providing for our healers, actual and potential, a guiding principle in the Science of Psychic Healing.

A Team Spirit

During my travels amongst the many healing centres and circles, held under the auspices of the S.N.U., my attention has been drawn to the tendency of jealousy and disharmony to creep in, where leaders of healing activities have not been blessed with tact, patience, understanding, and the art of inspiring the team spirit. Our Healers should try to keep at bay the ancient enemy 'Intolerance', for many excellent healing classes have been wrecked upon the rocks of jealousy and disharmony.

A Healthy Body

Healers must possess reasonably good health before trying to impart healing influences to others. In fixing the day and time of healing sessions, under the auspices of our churches, due consideration should be given to all the factors which govern the daily lives of the Diagnosticians and Healers engaged.

Never fail to keep strictly accurate and well attested records. This is most important to all concerned, and particularly to Healing Diploma holders, vouched for by the Union.

Fundamentals

Remember the two very important fundamentals. 1. Anything out of harmony with its environment is antagonistic and contradictory to the well-being of the whole. 2. The mental force should always be directed towards the elimination and denial of disease, both physically and psychologically.

In remembering the above two "Guiding Principles" see to it that all that you think, say or do, is not in contradiction to them.

Service

We have all asked ourselves, at some time or other, "After Death—What ?" It is suggested that we also ask ourselves, "After Knowledge—What ?" Are we prepared to *use* the knowledge which has been given to us by those who have gone before ? Are we going to put this knowledge to practical use, so that, when the opportunity arrives we will not only help some unfortunate person in distress, but assist our own spiritual progress ? "Eternal Progression" does not begin with the release from the physical, but here, where the opportunities for "Love and Service" are greater.

For further information on Harry Dawson

See Pioneer, Vol. 3, No. 5:

"Harry Dawson – Spiritualists' National Union President
1953-1958

&

Profile by Philip Paul, Two Worlds".

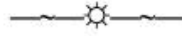
Harry Dawson passed in June 1972, aged 84.

A former Psychic News director, he was an SNU member for nearly 60 years and served on the Council for 28 consecutive years — five of them as President.



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