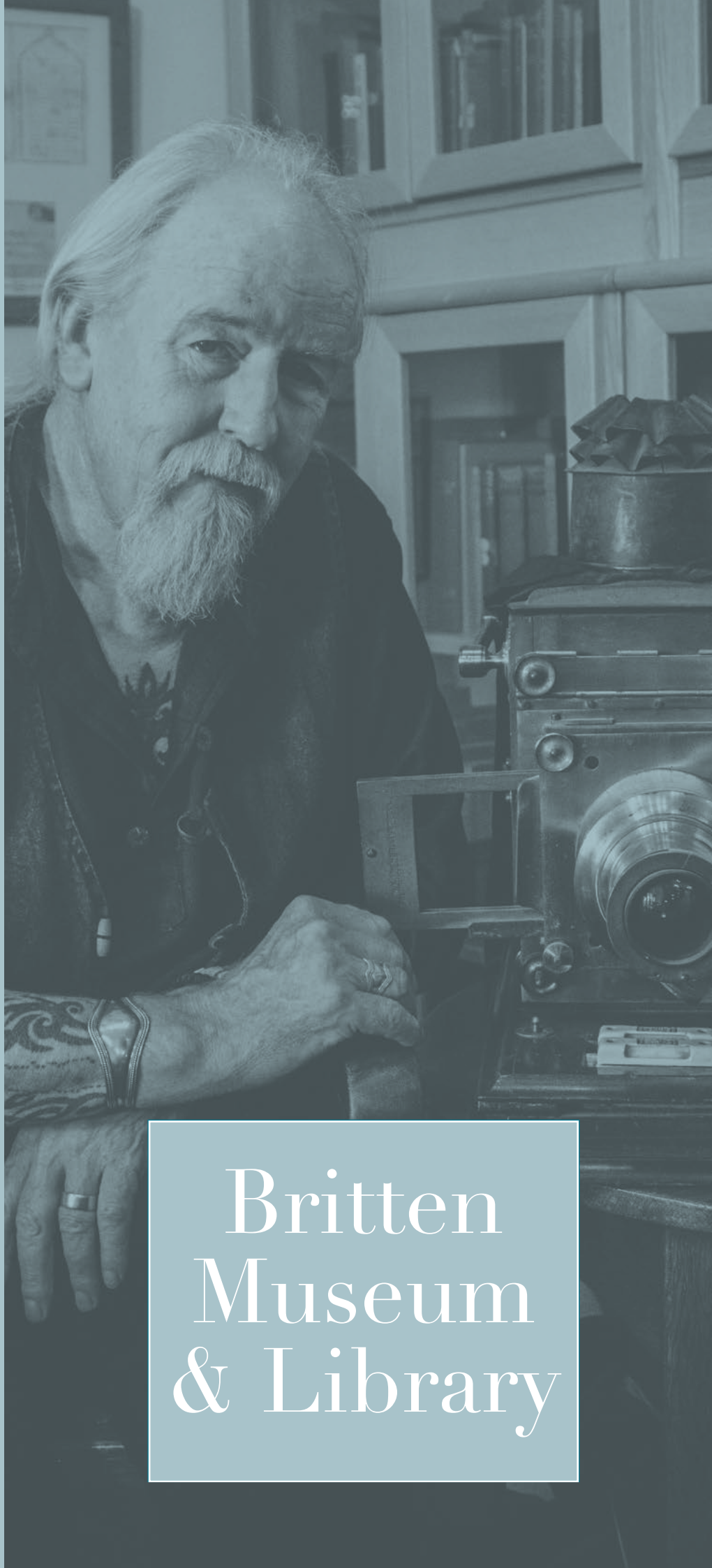
The PIONEER

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



Britten Museum & Library

the PIONEER

The Pioneer is now part of the recommended reading for the Spiritualists' National Union's education courses. Please reference: "Pioneer, volume, issue and page numbers"

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150 – British Spiritualists' Lyceum Union – Lyceum Archives moved to Stansted Hall

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Some Notes on the Reflectograph and Communigraph – December 2020 – Marc Demarest
Church of the Spirit, Skegness, 1925

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Britten Museum & Library–*How it all came about*

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

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

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

—~—☼—~—

BRITTEN MEMORIAL MUSEUM & LIBRARY

enters into its original purpose



"From Mortal Life To Life Immortal"

—~—☼—~—

The image on the Sutton-in-Ashfield Church & Lyceum banner displayed on the wall outside the Museum at Stansted Hall is that of Emma Hardinge. The original large framed pastel drawing by Cress Woollett

"Emma Hardinge as an Angel in the Night Sky"

hangs in the Arthur Findlay Library at Stansted Hall. Shortly after Emma's death on October 2nd 1899 a scheme was set in motion to provide a suitable memorial to her life and work. Later in the same year the "Britten Memorial" was founded.

Although its main objective was to provide a home for the then "Spiritualists' National Federation", which was later fulfilled under the name of the Spiritualists' National Union, donations over the decades produced one of the finest libraries in the country, a collection of rare documents and a variety of artefacts. This created a centre for research, reading room and borrowing library at the Union's offices, mainly then based in Manchester, for the furtherance of investigation into the history of the Union and Spiritualistic studies generally. The Union first purchased an office, "Britten House", circa 1948 at Tib Lane, Manchester, where it remained until the move to Stansted in 1971.

Since President David Bruton appointed me Museum Curator in 2011, later as Librarian, it has been my goal to reunite the Britten Memorial Museum and Library and create a unique and unrivalled study area at the Arthur Findlay College, such as the Union once held in Manchester. With the support of our President and of Arthur Findlay College General Manager Tanya Smith, together with the NEC and AFC Committees, in August this goal was fulfilled.

The Britten Memorial Museum & Library now forms a workable, comfy study area for around twelve students at the Arthur Findlay College situated at the top of the staircase.

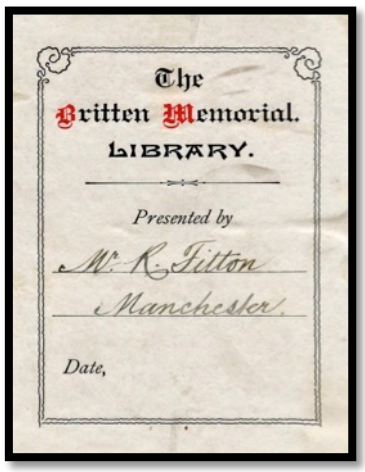
This year saw the introduction of two "Study Weeks"; the first took place in March and the second week is November 13th–19th.[1]



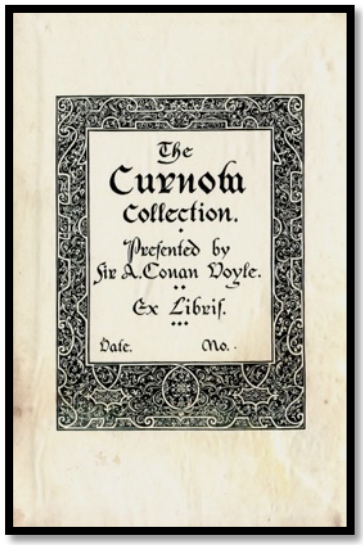
The Museum exhibits take us through some phases of physical phenomena like direct/independent writing in the form of slate writing and art, as in the exhibits of David Duguid. Also present are probably the only surviving exhibits of wax moulds formed by materialised hands and numerous original examples of psychic/spirit photography in the production of spirit extras.

Further exhibits include trance paintings, extensive works by Harold Sharp, symbolic art, later becoming known as Auragraphs, spirit portraiture by Coral Polge and Ivor James, an original Frank Leigh image of the guide of Harold Sharp, and the stunning 1875 pencil drawing by Wella Anderson in New York of "Tien Sien Tie", the chief control of the renowned trance medium, James J. Morse, a founder member of the Union.

The visual artefacts record a stunning reminder of our history; however, in some cases the textual records of our history can give a more far-reaching reminder, a week-by-week record of the development of Spiritualism from 1870 for almost a century! Or travel even further back to the early attempts at a National Spiritualism, or the movement's first 1855 ongoing publication, the "Yorkshire Spiritual Telegraph", or the monthly publications of the "Spiritual Magazine", 1861-1877, or James Burns' "Human Nature", 1867-1878, etc.



As previously noted, the Museum and Library are made up of donations, including items from Emma Hardinge Britten, the Victorian medium, Robert James Lees, etc. Whole libraries are sometimes donated, for example by Richard Fitton, a well-known early worker in Manchester and district, like James Morse, another founder of our Union, who donated a valuable set of the "Medium and Daybreak" bound journals.



By October 1925 the Britten Memorial was known as the "Britten Memorial Institute and Library". The twenty-seventh annual meeting of subscribers was held at the Britten Memorial Library, 65 Bridge Street, Deansgate, Manchester (also the registered office of the SNU) on Saturday May 28th 1927, under the chairmanship of former SNU President Ernest Oaten; below is quoted from this meeting:

> "Ernest Oaten announced Sir Arthur Conan Doyle donated one-half of Leslie Curnow's collection of psychic books to the Britten Memorial Library, however the gift being conditional upon the library being established at an early date. Sir Arthur was assured that this would be carried out."[2]

[1] Britten Memorial Museum Study Week (2): http://www.arthurfindlaycollege.org/prog2016/bmmsw2-16.html

The long, arduous struggle of the Britten Memorial to fulfil its original purpose in giving the Spiritualists' National Union a permanent home, sadly, has been largely forgotten and its final accomplishment is little known today. Below is a short article which gives an overview of the first three decades of its work, published in the "Two Worlds", July 21st 1933, page 560:

THE STORY OF THE BRITTEN MEMORIAL

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THE time is rapidly approaching when every city of importance will have its own psychic institute where books may be borrowed or seances arranged on any day during the week. The Spiritualist Churches which confine their activities to Sunday services and a few weeknight meetings are doing a valuable work—but it is not enough.

> What has been done by the several large London Spiritualist organisations, and by smaller societies in the provinces—for example, the Psychic College at Edinburgh, and the Britten Memorial at Manchester—may also be accomplished in other centres where Spiritualism is not pulling full weight.

I talked last week with Mr. John Jackson Hon. Secretary of the Britten Memorial and he told me briefly how in the space of a few months the Institute had supplied a great want in the Manchester district. Immediately after the transition of Mrs. Emma Hardinge Britten in 1899, it was decided to erect a fitting memorial to commemorate that lady's great work and many sacrifices for Spiritualism.

Originally, it was suggested that the Memorial should take the form of a "School for Prophets." and later a Spiritualist library was contemplated. The scheme had from the first the support of distinguished Spiritualists, and under Mr. A. W. Orr's capable secretaryship funds steadily accumulated. When Mr. Orr vacated his position in 1922 some £600 had been collected, and many valuable contributions had been made to the library. He handed over the reins of office to Mr. John Jackson, whose association with Spiritualism in the North extends over half-a-century, and to-day the funds accumulated exceed £5,000, while the library itself has developed enormously.

HOW IT STARTED

Describing how the Memorial came to be put on an active footing. Mr. Jackson said: "In 1925 it was found necessary to occupy a small room in which the library could be housed, and as our properties extended larger accommodation had to be sought. By 1932 it was considered imperative that larger premises be secured and at the same time the Trustees deemed it advisable to establish the Memorial on an active basis. An admirable suite of rooms was obtained in the centre of the city.

"The initiative of the Trustees was early rewarded, for the Britten Memorial has to its credit the centralising of the activities of the whole Spiritualist Movement. As the result of negotiations inaugurated by us, the Spiritualists' National Union and the British Spiritualists' Lyceum Union moved their headquarters to Hollins Chambers, Manchester, where all are happily established.

Mr. Jackson explained that the first seance held in the new building took place in August last, and immediately it became known that the Memorial had taken premises

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[2] Leslie Curnow died on December 11th 1926; for further information see Psypioneer, Vol. 5, No. 8, August 2009: "Conan Doyle's Australian Helper - Leslie Curnow".

which were available to the public, interest steadily grew. From the first it was seen that there was a definite need for an institution of this kind in the city.

To-day, as a result of only a few months activities, some 250 members and associates have been enrolled and are actively participating in the many advantages which the Britten Memorial offers the serious student of Spiritualism. The inclusive membership fee is £1 1s. per year, and this entitles the member to the use of the Reading room—where all the leading home and foreign Spiritualist journals can be consulted—and the extensive library of over 3,000 volumes, many of which are otherwise inaccessible. The Library incorporates reference and lending sections, and the members find that the services offered are greatly in excess of those available through municipal channels.

"We have been able to present the educational side of the Movement in our weekly lectures on all phases of psychic subjects," added Mr. Jackson. "In this respect we have benefitted greatly from the offices of (among others) Mr. Ernest W. Oaten, Mr. J. B. McIndoe, Mr. G. F. Berry, Mr. J. Norbury, Mr. E. A. Keeling, and Mr. J. M. Greenwood. In addition, the School for Prophets finds its embryo in the three Development Classes already established, wherein some 30 to 40 students sit weekly.

"Healing work is another important activity, as is evidenced in the testimony received by Mr. James Kite, a healing diplomist of the S.N.U. Many of our members and visitors have found the healing meetings of inestimable value.

"Every week we have, of course, our usual programme of private and group seances. To date quite a number of gifted mediums have served us in this capacity—among them Miss Petersen, Mrs. Bertha Harris. Miss N. Cordall Mr. Arthur Whyman, Mrs. Bates, and Mrs. S. Hughes; while from further afield have come Mrs. B. Hirst Mrs. Annie Johnson and Miss Jacqueline.

FURTHER DEVELOPMENT

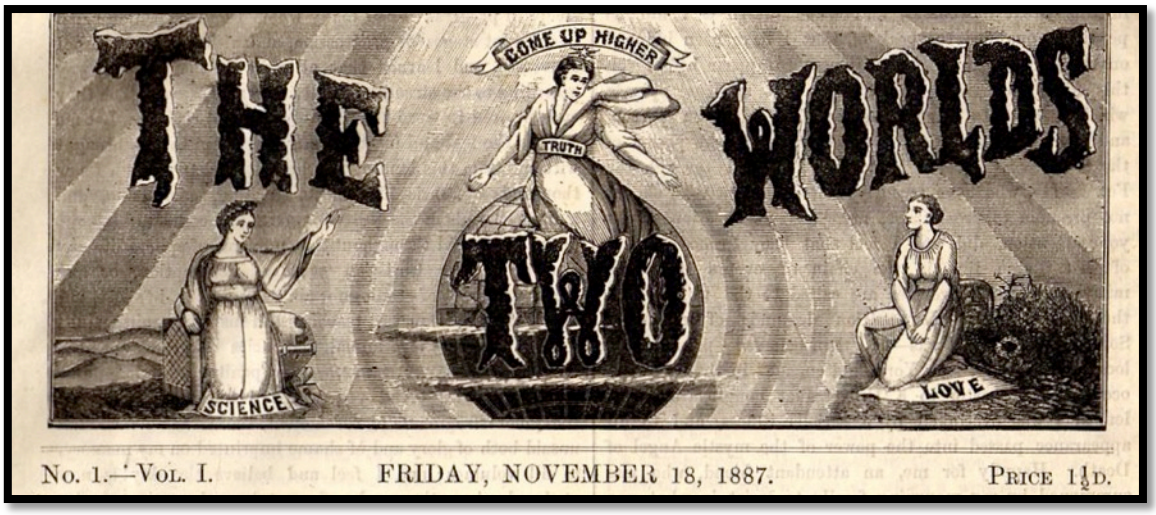
"In short, every day of the week proves conclusively that an institute on these lines has been greatly needed, and there is every reason for further expansion in the not too far distant future. Our present accommodation is already severely taxed to meet our needs and as soon as funds admit we hope to set about the originally planned building which was to provide a worthy home and head quarters for the Spiritualist Cause in this country."

Apart from Mr. Jackson's very able work, great credit is due to the enterprise of the surviving Trustees of whom Mr. W. A Herring is the senior, the other two being Mr. E. W. Oaten and Mr. E. A. Keeling.

All insist that the Britten Memorial in its present state must soon be eclipsed. The funds of the Institute still remain intact, and the Memorial in its present form is simply established to hasten the day when the original plans may be suitably carried out. What has been done in this case can be done in others—and Spiritualist Societies in other towns must look to their laurels.

Already the British College of Psychic Science has been working in association with its Societies (somewhat similar in the scope of the Britten Memorial) at Bradford, Reading, Sheffield, Ipswich, and Edinburgh.





The "Two Worlds" and the Spiritualists' National Union

"Again Unite!"

As arrangements were being finalised to move the Britten Memorial Library into the Museum in 2016, the directors of the "Two Worlds" had decided to offer the Union all their volumes from 1887 to present on permanent loan. The Editor, Tony Ortzen, contacted President David Bruton to see if the Union would accept this offer; of course there was little to consider and the offer was met with an overwhelming "Yes, please!"

The above subtitle may sound a little confusing: The "Two Worlds" and the Spiritualists' National Union *Again Unite!"* The "Two Worlds" for over the first seven decades was closely associated with, firstly, the Spiritualists' National Federation, which was re-constituted in 1901 as the Spiritualists' National Union.

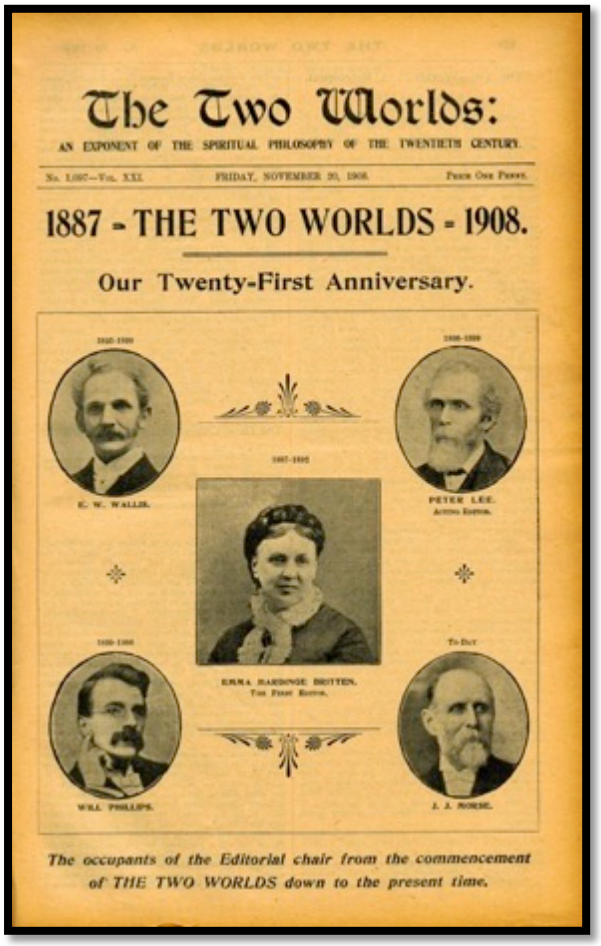
It can be noted in "Pioneer", Vol. 1, No. 1, August 2013:

The formation of the Spiritualists' National Union

> Shortly after the laying of the Oldham Spiritual Temple Corner Stones, a new weekly journal called *The Two Worlds* was founded, with Emma Hardinge Britten as its editor and E. W. Wallis as sub-editor and General Manager; the first issue was put on sale on Friday November 18, 1887, priced at 1½D. From issue No. 7 (Dec 30) it was reduced to one penny, so becoming known as *The People's popular Penny Spiritual Paper*. Numerous people mentioned in Oldham reports would become the first Directors of *The Two Worlds*.
>
> Later, in 1890, as previously mentioned, a Conference would form the Spiritualists' National Federation (SNF). *The Two Worlds* would play a significant part; a *pro tem* committee was formed to arrange the inaugural Conference and consisted of sixteen Spiritualists:
>
> Dr and Mrs Britten, Mr and Mrs Edward W. Wallis, Mrs Margaret Wilkinson, (Emma's sister), James J. Morse, William Johnson, J. B. Tetlow (Secretary), H. Boardman, Peter Lee, Mr Rayner, Mr J. Gibson, Richard Fitton, Mr Thomas Brown, Mr [J]. Simkin (the original report has the incorrect initial and should read [T] (Thomas) Simkin and Mr F. Tomlinson (Treasurer).

This *pro tem* committee was significantly made up with the Officers and Directors of "*The Two Worlds*" Publishing Company Ltd, Manchester, including its Chairman/President Dr William Britten, Treasurer Thomas Brown, Secretary Edward Wallis, and its editor Emma Hardinge Britten (not a director). Emma had significantly supported a national organisation for a number of years. The *pro tem* committee's work was to agree the agenda for the forthcoming Conference; they formed sub-committees within the group for various tasks, e.g. printing, announcements, instructions for travelling delegates, train times and accommodation. They nominated the veteran Spiritualist, John Lamont, of Liverpool as their first Conference President/Chairman.[3] John Lamont and William Johnson had worked since the 1870s to bring about organisation; they were leading figures in the "Lancashire District Committee" (the title varied over its existence) who had in many ways helped to lay the foundations of the Spiritualists' National Federation.

The *pro tem* committee and the Chairman, John Lamont, were co-opted as the Executive Committee for the next year's Conference to be held over the weekend of July 4th and 5th 1891. After a meeting at the Temperance Hall on the Saturday evening, the Conference commenced on Sunday the 5th at the Prince's Theatre, Bradford, Yorkshire with around 2,000 people present. It should be noted that Emma Hardinge Britten was never the President of the National Federation, as is often assumed. After the 1891 Conference Emma seems not to have attended any other meeting or Conferences of the Spiritualists' National Federation and in February 1892 she resigned as editor of *The Two Worlds*.


The Two Worlds:

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE TWENTIETH CENTURY.

No. 1,087—Vol. XXI. FRIDAY, NOVEMBER 20, 1908. Price One Penny.

1887 - THE TWO WORLDS - 1908.

Our Twenty-First Anniversary.

E. W. WALLIS.

PETER LEE.

EMMA HARDINGE BRITTEN.

WM. PHILLIPS.

J. J. MORSE.

The occupants of the Editorial chair from the commencement of THE TWO WORLDS down to the present time.

Throughout the decades the "Two Worlds" remained as it does today, a Spiritualist publication; it was edited for the first seventy years by the National Federation/SNU Officers:

Emma Hardinge Britten – Edward Wallis – Peter Lee – Will Phillips – James J. Morse – Ernest Oaten – Ernest Thompson.

Free space was always given for Federation/Union business and it covered the AGMs in detail. It was without doubt our flagship journal, hence the significance of it now becoming part of the Britten Memorial Museum & Library![4]

[3] See the last issue of Pioneer: "John Lamont – Our first President".

[4] Psypioneer, Vol. 9, No. 5, May 2013, published: "After Forty Years: An Outline of the History of "The Two Worlds". "

Editors of the "Two Worlds"

Emma Hardinge Britten 1887-1892
Edward Walter Wallis 1893-1899
Peter Lee (acting editor) 1898-1899
Will Phillips 1899-1906
James Johnson Morse 1906-1919
Ernest Walter Oaten 1919-1945
Ernest Thompson 1945-1952
J. W. Herries (acting editor)
Crestern Roskelly 1952-*1957*
Maurice Barbanell *1957*-1981
Tony Ortzen 1981-1985
Kay Hunter 1985-1988
Ray F. Taylor 1988-*1993*
Tony Ortzen *1993*-
[Italic notes circa (possibly another editor between Roskelly & Barbanell)]

The present editor, Tony Ortzen



Over the years we were known to each other only by e-mail and in August the opportunity arose to meet at a restaurant in Waterloo. What a joy it was to meet Tony at long last and share in the ensuing discussions.

Tony worked with Maurice Barbanell at "Psychic News" and he gave me some interesting, often amusing first-hand accounts of his days with Barbanell. On the death of Barbanell in 1981 Tony took over his former boss's role as editor of "Psychic News" and the "Two Worlds".

The Two Worlds is now a monthly magazine

For full details:

www.twoworldsmag.co.uk

Britten Memorial Museum & Library

Contact: Curator & Librarian curator@snu.org.uk

Within this small space is the magical key to much of the history of the Federation – Union – our early Societies – Churches – pioneer mediums – the history of mediumship throughout our movement!







OPEN WEEK

Britten Museum & Library

The National Executive Committee welcome visitors for the 2017 Open Week as they enter the Arthur Findlay College.



Left to right are Ministers

Financial Director Julia Almond, Vice-President Alan Rawnsley, Vice-President Judith Seaman and President David Bruton.

Open Week (April 29th–May 2nd) is always an exciting time to visit; this year was no exception. Lots of discussions take place in the Museum & Library at the Arthur Findlay College. As featured in Pioneer, Vol. 3, No. 4, August 2016, the Britten Library has become once again joined to the Museum, which is now renamed the "Britten Museum & Library". For those who wish to go further our various bound journals trace the history of Spiritualism in the UK week by week from 1870.



One of President Bruton's VIP guests was Minister Mary Clifford, who presented a beautiful gold Minister's badge and brooch to the Britten Museum & Library. Mary told me the long history of how she came into possession of this lovely example of an old Minister's badge, which is given below:

After 43 years, Higginson's wish comes true

The owner of the badge was a lady by the name of Mrs Florence Moule. She was a member of the Portsmouth Temple at 73a Victoria Road South, Southsea, Hants, and she lived in an apartment in a three-storey house at the entrance to the Temple.

She was a very good medium and I came to know her when she visited Bitterne Spiritualist Church, Southampton, to conduct services. In 1954, my parents, my husband and myself became members of Bitterne Church and in 1957 Mrs Moule conducted the naming service for my two daughters.

My father was President at Bitterne Church for four years until his passing in 1961, when Mrs Moule conducted his funeral service. Mrs Moule made regular visits to Bitterne Spiritualist Church for some years and was highly respected in the South.

I received a small registered parcel in the post some time later, together with a letter, enclosing her Minister's badge. Unfortunately, I did not keep the letter but I remember the contents very well. Mrs Moule said she was nearing the end of her life and, as her family were not Spiritualists, it was possible that they would put it in the bin. After giving considerable thought, she was impressed to send it to me, as she knew that I would become a Minister one day. I was asked to treasure it, wear it if I wished, but would I make sure that it would always be in the possession of Spiritualists.

Gordon Higginson conducted my Ordination service in Bitterne Spiritualist Church on 17th January 1974, where I showed him the badge. He wanted to take it back to Stansted Hall to go in the archives but agreed that I should keep it as long as I promised him that I would return it to Stansted Hall when I felt the time was right.



The day I received the invitation to be a guest of Minister David Bruton, I just knew this was the time and the opportunity to entrust the badge to the Britten Museum & Library. I know Mrs Moule would be thrilled to know I had handed it to the Museum's Curator. What safer hands could there be? Mr Gordon Higginson would also be very pleased that after 43 years I kept my promise to take the badge to Stansted Hall, to remain in the possession of Spiritualists!

The most popular topic for discussion in the Museum and its exhibits is usually physical mediumship of the past and its various phases throughout the decades.


Leslie Price

Leslie Price was a guest lecturer over Open Week and one of his lectures was on Helen Duncan. Leslie is the founder editor of Psypioneer and is presently the archivist at the College of Psychic Studies in London. His lecture generated much interest not only in Duncan's physical mediumship but also in MI5's involvement in her 1944 trial at the Old Bailey. The conspiracy was revealed by Dr Robert Hartley in his book, "Helen Duncan: The Mystery Show Trial". Bob called into the Britten Museum & Library during Open Week; the photograph shows Bob, with College tutor Janette (Jan) Marshall and Curator Paul Gaunt. Bob was also present at Leslie's lecture on Helen Duncan, and he spoke at the end of the lecture on his findings published in his book – for example, the lead prosecutor, John Maude KC, was in fact a senior MI5 officer.

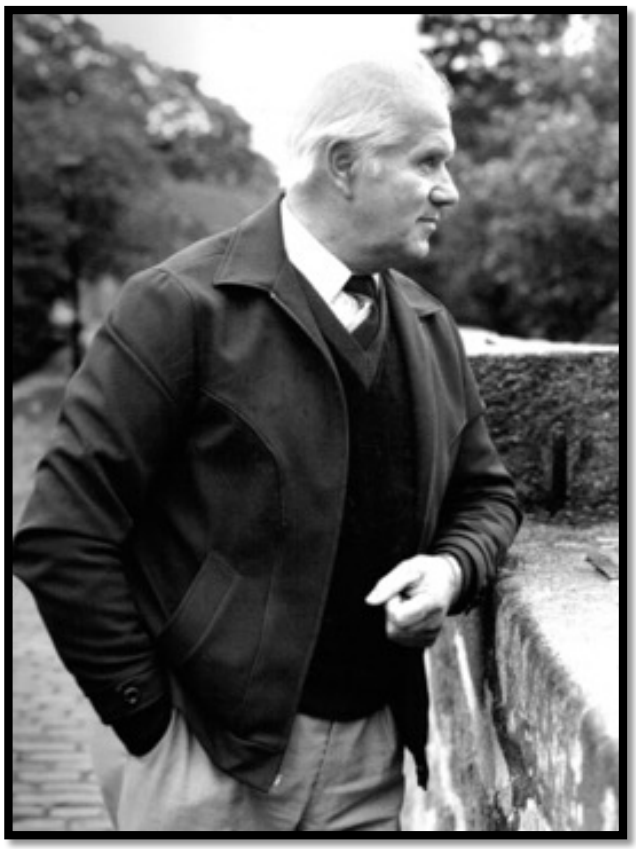


Thanks are due to Janette (Jan) Marshall for providing the photographs during Open Week

GORDON HIGGINSON

Another valuable donation was made by Vice-President Minister Judith Seaman, who gave the Britten Museum & Library two of Gordon Higginson's photograph albums. Gordon, the longest-serving President of the Union (1970-1993), gave Judith his two personal photograph albums shortly before his death in 1993.





These albums will be available in the Museum from mid-June 2017

Former Vice-President Minister Steven Upton told me he is donating Estelle Roberts' "Album of Red Cloud Pictures and Script in Skotographs by Madge Donohoe". This collection of original photographs contains many images of skotographs; these are images impressed on to photographic plates. This new process of photographic imagery was developed (no pun intended!) in the early 1890s by Andrew Glendinning, an early Scottish pioneer, who from 1864 to 1908 was involved in psychic photography. He gave the name "dorchagraph" to distinguish them from photographs – basically meaning "hidden images", an image on a photographic plate – but without a camera! Generally speaking, the medium would "magnetise" their materials – in other words, "permeate it with the psychic aura".



Later, these images would be better known as skotographs, a term proposed by Felicia Scatcherd – spirit writing, images or thought photography impressed on photographic plates in unopened packets, etc. One medium for this was Madge Donohoe, who produced the well-known image of Estelle Roberts' "Red Cloud" in 1932.

Dorchagraphs and skotographs will be featured in a later issue of Pioneer. Below is an image from the album of "Red Cloud Pictures and Script in Skotographs" by Madge Donohoe, dated 13th January 1934.



Evelyn (Eva) Lees' Family Album

1879-1968

Some of us will remember that in the old days we would have an autograph book or album where our family and friends would draw, paint, write poetry or leave personal messages. I found such an album in the Museum cupboard at Stansted Hall. I have confirmed that this belonged to Eva Lees, daughter of Robert James Lees.[16] Robert and Sarah Lees had around fifteen children, so there is no shortage of entries. The album starts in the late 1800s and covers over three decades; Robert James Lees' entry is dated June 30th 1916.

It contains some lovely drawings, paintings, etc. I have shown such an image because of its lovely content; I do not know the painter's name, "H. Percival". It suggests that *the painter promised Eva a letter and shows him writing it (note the envelope on the floor addressed to Eva in 1908)*.



[16] Just prior to Eva's death she bequeathed many of her father's personal items to the Arthur Findlay College Library, now displayed in the Britten Museum & Library (the R. J. Lees corner). Read more in "Pioneer", Vol. 3, No. 5, October 2016: "Did he (Lees) sit for Queen Victoria as a young boy?" – also "Lees' involvement with the 1888 Jack the Ripper case?", concluding in the next issue.

BRITISH SPIRITUALISTS' LYCEUM UNION

Lyceum Archives moved to Stansted Hall

Andrew Jackson Davis was the founder of the Lyceum Movement in America in January 1863. In 1866 the first Lyceum was formed in this country in Nottingham; other Lyceums followed – Keighley 1870, Manchester 1889. A committee was appointed to draw up a constitution for a proposed Lyceum Union, which included John Pemberton, Samuel Chiswell, W.H. Wheeler and Edward Wallis, with Alfred Kitson as Secretary. With forty delegates in attendance at the Oldham Conference on May 11th 1890, under the presidency of Harry A. Kersey, the constitution for the Federation of Lyceums was formed.

On January 1st 1948, the British Spiritualists' Lyceum Union (BSLU) was incorporated into the Spiritualists' National Union, becoming a branch of the SNU. The BSLU would become known as the Spiritualists' Lyceum Union (SLU).

At the last Lyceum AGM it was decided to offer the Britten Museum & Library, housed at the Arthur Findlay College, Stansted Hall, a large part of the Lyceum museum. This was readily accepted, as it holds a valuable part of our Spiritualist history and is a great asset for research. The Lyceum was very closely entwined in the early days of National Spiritualism.



Above is the Lyceum President, Publications Chairman and Lyceum Banner Editor:

Minister Brian Gledhill

Loading the van for Stansted

Left to Right:

Daniel James,[18] Minister Brian Gledhill, Mary Gledhill, Minister Jenny Peacock (next to Mary Gledhill), Colin Stringer and (front) Minister Nora Stringer

Since the removal of the Museum from Darlington Church the artefacts have been kept in the attic space at Brighouse Church, West Yorkshire. The Spiritualists' Lyceum Union archives, etc. are now at Stansted Hall, with the long task ahead of unpacking, scanning, cataloguing, etc. Much of this valuable archive will be available in the Britten Museum & Library early next year.

The items and details of the Spiritualists' Lyceum Union archives will be published in Pioneer in a later issue.



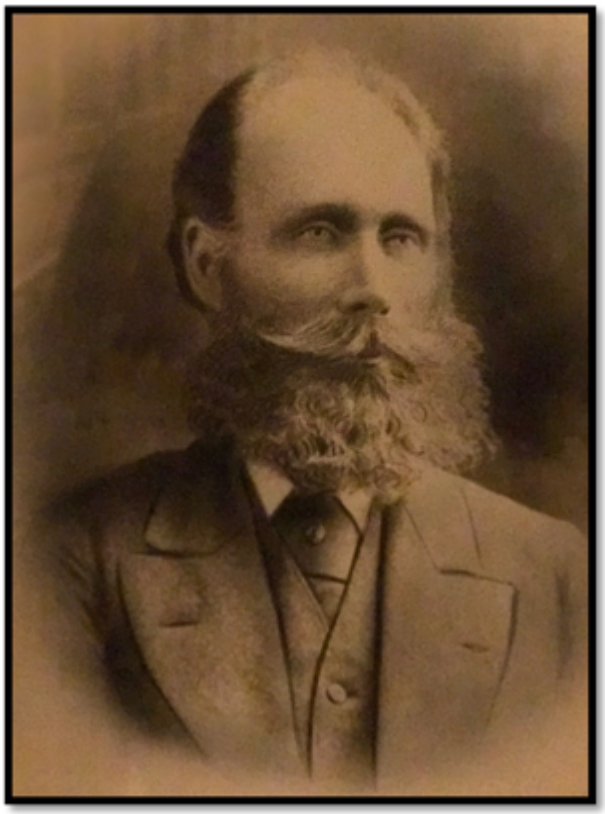
[18] Daniel James. His mother is Tracy James president of Brighouse Church, Martin Street, Brighouse, Halifax, West Yorkshire. HD6 1DA which is affiliated to the SNU: http://www.snu.org.uk/community/churches/brighouse.html

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> "At the last Lyceum AGM it was decided to offer the Britten Museum & Library, housed at the Arthur Findlay College, Stansted Hall, a large part of the Lyceum museum. This was readily accepted, as it holds a valuable part of our Spiritualist history and is a great asset for research. The Lyceum was very closely entwined in the early days of National Spiritualist."



Although much of the material will not be available until the New Year, a glimpse of the items is shown here:

J. J. Ashworth was the Conductor of the first British Lyceum at Nottingham; this striking portrait is already displayed in the Museum. "The Lyceum Banner" for May 1931 recorded this notice:

A LYCEUMIST SINCE 1866 PASSES TO SPIRIT LIFE.

TRANSITION OF MR. J. J. ASHWORTH.

By the passing to the other side of life of Mr. J. J. Ashworth, aged 84 years, on March 29th, I931, at his daughter's home, 132, Hartley Road, Nottingham, the Lyceum movement loses its oldest member.

Mr. Ashworth was present, and helped in the formation of England's first Lyceum, which was formed in Nottingham 65 years ago.

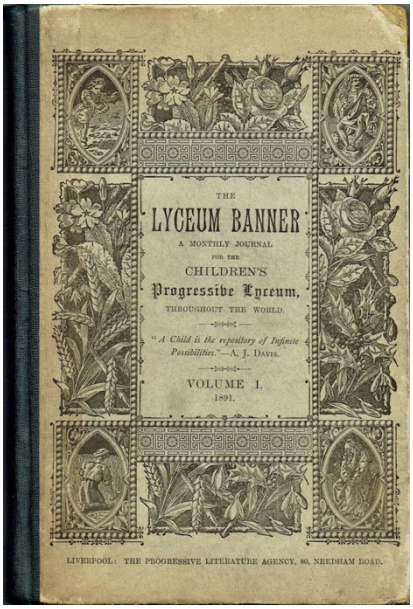
None of us may realise how much we owe the pioneers of our grand cause, and although Mr. Ashworth was not able to take an active part in the movement during recent years, he has done very useful work in years gone by and retained his membership right up to the last.

P. FARNATH, Sec.

We record our gratitude and appreciation of the pioneer work done by our arisen friend and hope he has found joy in his promotion.—ED.

"The Lyceum Banner" was founded and edited by James J. Morse, assisted by his daughter, the trance medium Florence Morse, and it was published monthly on the third Sunday of each month. The first issue appeared in November 1890. We can note in the first issue of the "Pioneer" a valuable article by James J. Morse, "Spiritualism in Great Britain", originally published over two issues of the *Two Worlds*, October 30th and November 6th, 1896, which contained much information on the British Lyceum Union.

It can also be noted in that article:



As already mentioned, the Lyceums possess their official organ, *The Lyceum Banner,* which periodical was founded under Spirit impulsion by the present writer six years ago, and who, in conjunction with his daughter, Miss Florence Morse, as assistant editor, has been editor and publisher down to the present time.[1]


MISS MORSE.

During my absence the paper is in the able care of Mr. Thomas Olman Todd, of Sunderland. It was made the official organ of the Lyceum Union in 1891. Since its establishment over 150,000 copies have been sold. It is the only journal devoted to Lyceum work in the world, and as is usual with most Spiritualist papers, it has been issued at the personal loss of its proprietor, though there is evidence that the proverbial corner has now been almost turned! All the labour involved has been entirely gratuitous.

Morse also states in the article:

> In a line with the course now pursued by the Societies, the Lyceum work has been consolidated, and has its "British Lyceum Union," the formation of which preceded that of the National Federation [Spiritualists 'National Union], holds its annual Convention, and possesses its monthly official organ. These satisfactory results have largely been attained through the indefatigable zeal and unstinted devotion of Mr. Alfred Kitson, the Secretary of the Union, who, though a man of humble circumstances, was undoubtedly selected by the angels for the important work he has accomplished. Once again we find the old truth re-emphasised, that all reforms spring from the people, are born in suffering, nurtured by tears and trials, and only grow strong on the unselfish devotion of their original evangels.
>
> At the present time there are 84 Lyceums in full operation in the United Kingdom, while as a proof of the fact that they appreciate the benefits of organisation, I rejoice to say that 74 of these bodies are in affiliation with the Union, and that the Union is in affiliation with the National Federation. The Lyceum in San Francisco is a member of our Lyceum Union, and I hope that example will be emulated by other Lyceums in the United States before very long. In conducting our Lyceums there are over 800 officers engaged every Sunday, and there is an average of 5,000 members enrolled on the registers. It is no small tribute to the workers to say that, in all cases, their services are given without other reward than the consciousness of doing good can confer upon them.

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[1] The photograph of Florence Morse is taken from an early *Banner* but the date is not indicated on the page scanned: "Miss Florence Morse is quite well known to the readers of *The Lyceum Banner*, and, without doubt, they will be pleased to see the latest and best portrait of one who has so often amused them by the work of her pen, as she has served the Lyceum work in other directions. She has taken an active and practical interest in this paper from its commencement, has contributed articles upon Lyceum work and other subjects to various English and American journals, besides numerous other articles and stories. She also took active part in the institution of the Liverpool Lyceum. The portrait is now printed in response to the wishes of her many friends on both sides of the Atlantic."

Much of the Britten Museum & Library's richest assets are the Spiritualist journals. The addition of "The Lyceum Banner" is no disappointment, although it appears there is not a full set. (Additionally, we hold the early Minutes Books.) The early Banners cover much early history, for example a series titled "Lyceum Banner Portrait Gallery", which features many of our early pioneers, like Mr John Winning, in the December issue, 1917. Later he became Dr John Winning, a defence witness in the Helen Duncan trial in 1944; in 1965 SNU President; and overseeing the official opening of the Arthur Findlay College in 1966, and its first Principal.



It has been previously noted in the "Pioneer" how the Lyceum Union and the Union were so very closely entwined in the early days of the establishment of National Spiritualism.

Many Presidents of our Spiritualists' National Federation (SNF), reconstituted in 1901, becoming the Spiritualists' National Union (SNU), were also Lyceum Presidents, as can be noted above.

Spiritualists' National Federation President: Samuel S. Chiswell (1891/1892), John Venables (1901), James J. Morse (1899/1900), William Johnson (1902).

Spiritualists' National Union President: Jessy Greenwood (1923/25), Albert Wilkinson 1910/11), William Johnson (1902), Ernest Keeling (1928/30) below.



OUR FOUNDER

ANDREW JACKSON DAVIS

REUBEN LATHAM—1907

ERNEST A. KEELING—1908-1909

MRS. A. E. BENTLEY—1910

ALFRED KITSON, Secretary

TO LYCEUMISTS EVERYWHERE, GREETING:

IN issuing this Souvenir to commemorate the founding of the British Spiritualists' Lyceums' Union, at Oldham in May, 1890, and now reaching its majority, the Council is carrying out the instructions of the Annual Conference of the Union, held in the North Street Spiritualist Church, Burnley, in May, 1909. The desire is that the Lyceum members of to-day be put in possession of the portraits of the faithful friends who rendered such noble service to this Union and its work in the earliest days of its existence, who, when their terms of office expired, abated nothing of their interest in the Cause of the children. The men and women whose features are depicted upon this Sheet deserve the tribute thus paid to their services, for, "without money and without price," they devoted their best energies to the duties of the position they each so creditably adorned—duties which concerned the promotion of the physical, mental, and spiritual welfare of the members of our Lyceums throughout Great Britain; and the promotion of a sound education in the facts and teachings of the glorious gospel of Modern Spiritualism, the cardinal facts of which are: Immortality, Communion with Spirits, and Endless Progress for Every Human Soul.

Signed on behalf of the Council { ANNIE E. BENTLEY, President.
{ ALFRED KITSON, Secretary.

"Pioneer", Vol. 4, No. 1, February 2017, stated:

It is often overlooked that our Principles in the original format were in fact being used by the Lyceum Union before the Spiritualists' National Union was founded in July 1890.

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Andrew Jackson Davis takes the centre stage on the twenty-first Anniversary Souvenir as founder of "The Children's Progressive Lyceum" in America in 1863; Alfred Kitson was looked upon as the Father of the British Lyceum and affectionately called "Dad Kitson".

One notable part of the Lyceum Union collection are the glass slides of psychic photography. The Britten Museum & Library already holds a large collection of this phase of phenomena, which was popularised by William Mumler in Boston, America in 1862. What is unique is that some of the slides, mainly regarding the work of William (Billy) Hope and the Crewe Circle, have information regarding them individually. All these slides are being recorded electronically for safekeeping; an educational PowerPoint is in preparation.

Alfred Kitson was a keen supporter of psychic photography and published various articles; below Kitson tells an interesting story of his experience and the avenues it opened for those involved.

It appeared in "The Lyceum Banner", January 4th, 1920, front and page 2:

HYDESVILLE HOUSE — REBUILT!



Earlier this year Minister Steven Upton, who, as part of his Ministerial role, works as a Prison Spiritualist Chaplain, told me of a prisoner he visits, known only as A.B., who makes models out of matchsticks; he has previously made a Land Rover and a Reliant Robin from 'Only Fools and Horses', and he is currently working on the 'foundations of the Fox House'!

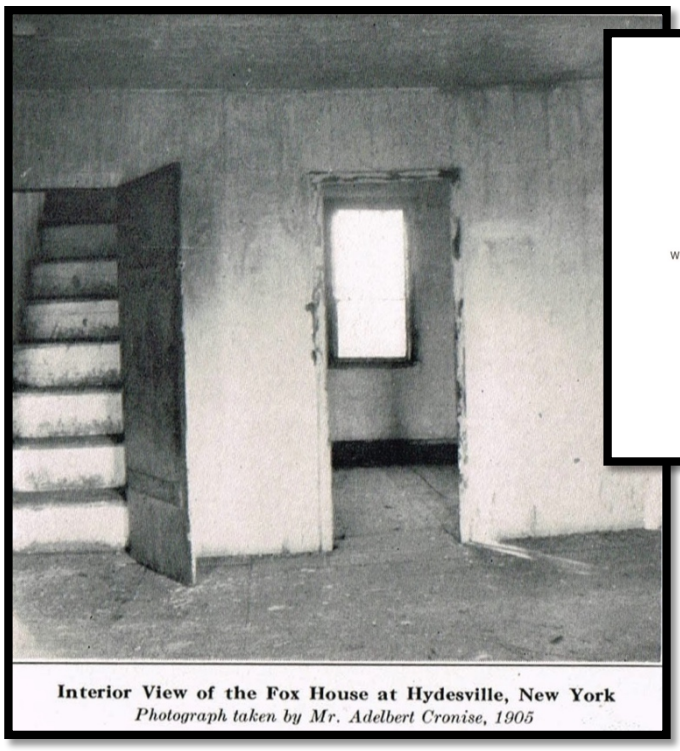
A.B. is himself a Spiritualist — Steven asked me if a model of the Fox house would be of interest to the Britten Museum & Library — *indeed it would*. I gave Steven a diagram and a rare image of the inside of the original house as shown below.

Please note:

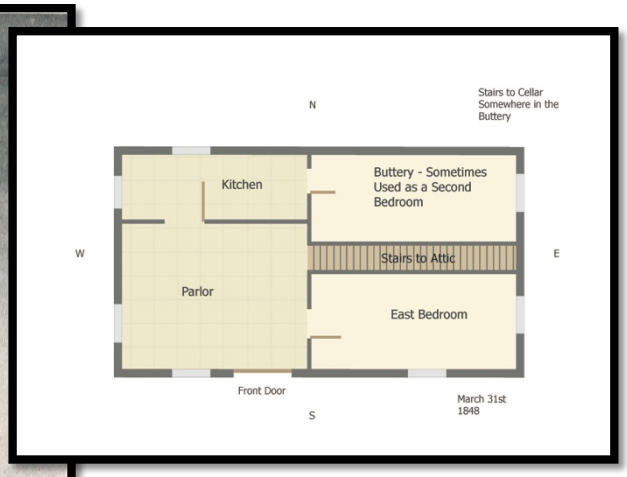
Anybody studying the history of Hydesville for an education course, etc: It should be strongly noted that over recent years new information has been uncovered which significantly changes the story. The Spiritualists' National Union uses these changes and has updated their course notes, etc. accordingly to reflect this.

In 2013 the SNU published the original signed statements by Mr E. E. Lewis of the events surrounding the Hydesville House.[14]

All the information contained in this short article is available from the editor.



Interior View of the Fox House at Hydesville, New York
Photograph taken by Mr. Adelbert Cronise, 1905



The front door opened directly into the south-facing parlour. The kitchen was set back, on the northwest side, and had its own door to the yard.

On the east side, a buttery – sometimes used as a second bedroom – connected to the kitchen, and the main east bedroom adjoined to the parlour. An enclosed staircase between the buttery and main bedroom led up to a large attic, while another staircase from the buttery led down to a dirt-floor cellar.

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[13] Notes: REPORT1: This number refers to July 7th 2018 at 8.20 pm UK time. Numbers will continue to increase within at least the next coming three weeks.

[14] pioneer@snu.org.uk

From the diagrams layout A.B. has constructed a remarkable reconstruction of Fox House, as can be seen in the images shown. David Bruton is noting some of the windows and doors which actually open and close; the images shown are with the roof removed and the attic rooms lifted out, for display over the World Congress, giving much interest.



The story of the Hydesville rappings does not just concern the happenings on March 31st 1848, as many believe. The phenomena continued after this date on successive days and a committee was formed to see if a trickster could be found!

> Elizabeth Fox stated: "There were committees appointed by those present, and stationed, some in the cellar and some about the house in different places, in order to ascertain the cause of this rapping" [15]



But the phenomena were not reliant on anyone particular being present, I have found not a single contradiction in the communications with different parties on different days. The phenomena were present in daytime or at night by the unknown spirit rapper and reportedly witnessed by hundreds of people.

The real value and understanding of the events of 1848 include a return to the beginning of the story around five years earlier. The Hydesville story in my opinion should be looked at as an *accumulation of phenomena* over these years, with the sworn statements by the people who actually witnessed the story unfold — where the true body of evidence is located.

It is not a story of just "March 31st 1848"

We can note from the statements at different periods and by different occupants of the house that much of the recorded phenomena was located in the east bedroom.

The story of the unnamed pedlar appears to begin with the signed statement of Miss Lucretia Pulver on April 11th 1848, who at this time was 19 years old but who around five years earlier had worked for Mr and Mrs John C. Bell, who then occupied what became known as Fox House.

Lucretia recalls in her statement noted below, summarised in my own words:

> A pedlar called to the Bells one afternoon — Mr. Bell did not want to hire Lucretia anymore— Lucretia wanted to buy some things off the pedlar, he never called at her house the next morning as arranged — After a few days the Bells sent for Lucretia to

[15] Elizabeth was the wife of David Fox, the sisters' brother.

return — Mrs. Bell had a couple of coats to fix for her husband — they were too large for him — out of fashion – and needed to alter them – the coats were ripped to pieces.

The pedlar was about 30 years old — he had a family and children — Lucretia did not recollect the details — The pedlar carried a trunk and a basket — he wore a black frock coat — and light-coloured pants.

During the latter part of the time — Lucretia heard this knocking frequently — in the (east) bedroom under the foot of the bed.

One night I thought I heard a man walking in the buttery — it sounded as if the person walked through the buttery, down cellar, and part way across the cellar bottom, and there the noise ceased.

One evening about a week after this — Mrs. Bell sent me down cellar to shut the outside door — in going across the cellar — I fell down near the center of it — It appeared to be uneven and loose in this place.

A few days after this — Mr. Bell carried a lot of dirt into the cellar just at night — and he was at work there some time — Mrs Bell told me that he was filling up the rat holes.

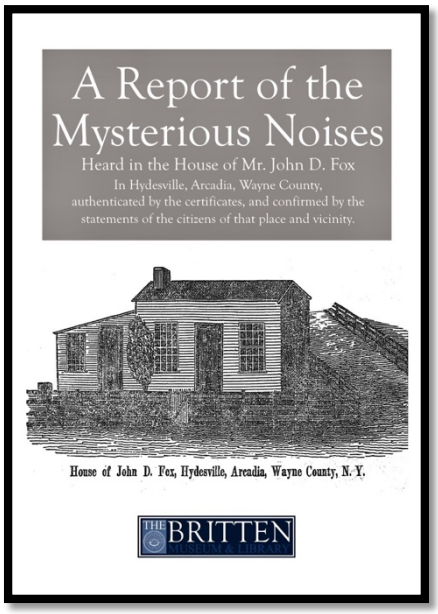
After the Bells the Weekman family moved into the house; we can note Michael & Hannah Weekman's signed statement dated Tuesday April 11th 1848:

The Weekman family were disturbed by the rapping on the outside door — sounded sometimes as if someone was walking about in the cellar.

A few nights afterwards, one of our little girls who slept in the east bedroom — woke the family by screaming — the girl said that something had been moving around over her head and face — it was cold — she felt it all over her.

Their maid, Jane C. Lape, notes in her signed statement dated April 17th 1848:

While she was working in the kitchen — she saw a man in the bed-room joining the kitchen — no one had gone into that room — there was only one door to the bed-room, and that opened into the kitchen.



The man stood facing me when I saw him — he did not speak — he had on grey pants — black frock coat and black cap — I knew of no person in that vicinity who wore a similar dress.

These are the foundations which would lead to the next tenants, Mr and Mrs John D. Fox and their family

'The Report of the Mysterious Noises' by E. E. Lewis is available on the SNU online shop.[16]

[16] SNU On-line shop: https://www.snu.org.uk/shop/a-report-of-the-mysterious-noises





Last year during Tanya Smith's "Christmas Week" the lecture room at the Arthur Findlay College was transformed into the Central Criminal Court, Old Bailey for a re-enactment of the 1944 trial of the physical medium, Helen Duncan.

This Christmas Week, December 15th - 22nd, we will be going back further another hundred years and the lecture room will become the "East Bedroom" of Hydesville House and our *foundation story* re-enacted from the disappearance of the pedlar to 1848, the generally accepted birth of:

"Modern Spiritualism"

The importance of research:

The Arthur Findlay College "Britten Museum & Library" Research - Study Weeks under the direction of this journal's editor have proved most useful to those who have come for a day, a few days or the full week. Numerous university students have done their dissertations and have had their papers published and Spiritualist researchers have taken the opportunity of using Museum and Library resources. It is a perfect opportunity for SNU students to find out the true facts of their subjects in studying our education courses, what actually took place at Hydesville, etc.

This July Research - Study Week was no exception and included:

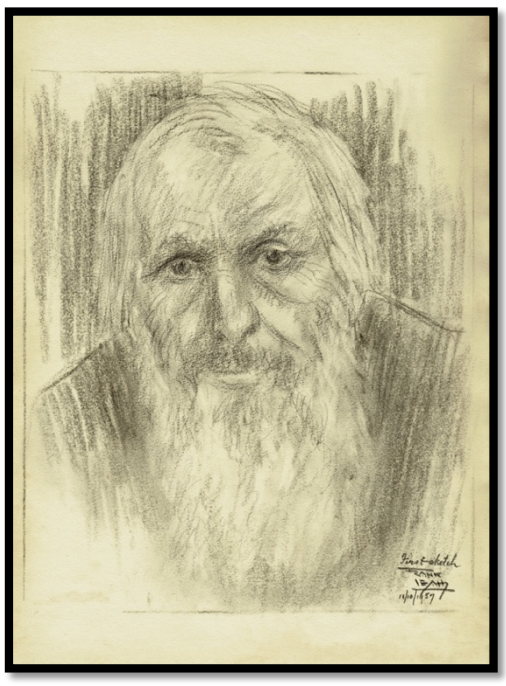
Ann from Kingston National Spiritualist Church, Villiers Road, Kingston-upon-Thames, who was researching her church history for a talk on her church and for a leaflet on the church history: "I was very happy to come away with such a lot of research treasure."

Emily Karim, a graduate Teaching Assistant in Psychology: School of Social and Life Sciences, Wrexham Glyndwr University. Emily's thesis is looking at the wellbeing of people who practise mediumship and the history of the SNU and Spiritualism in general. Emily, who travelled with her mother from Wales, was not disappointed in her research day with referenced materials for her subject.

Vivienne Roberts, who is the Art Historian at the College of Psychic Studies, 16 Queensberry Place, Kensington, London SW7 2EB, spent three days primarily looking through our set of the "Two Worlds" journals, which started in 1887 under the editorship of Emma Hardinge Britten.

A few months earlier I had spent some time in the cellar, where the museum has a locked room; however, since becoming the Museum Curator I had never completely stripped the whole room out. During the process of this work and rearranging the room I found two drawings. I was quite sure in my mind that these were by the remarkable psychic artist, Frank Leah. On Vivienne's last day I mentioned these two drawing to her. I went down to the cellar and brought the two framed drawings to the Museum and asked Vivienne to verify that they were in fact by Leah.

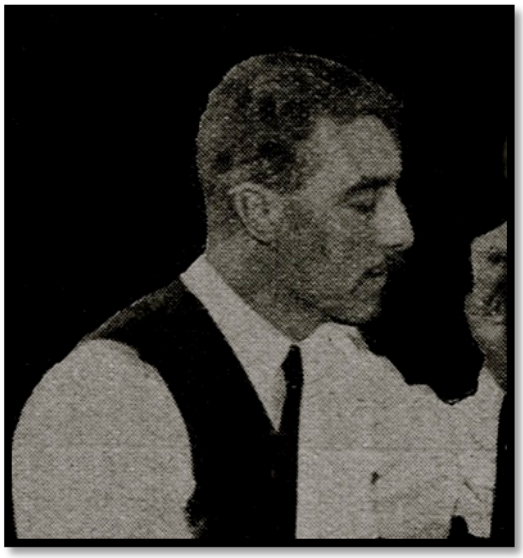
"Oh, yes," remarked Vivienne, "these are by Frank Leah", as only part of the signature was visible, as they had both dropped below the frame mounts. Given the importance of this find I asked Vivienne to take them out of the frames, revealing two drawings signed and dated, front and back of the psychic images. The image shown on this page is still to be identified and is dated October 11th 1957. Neither of these two images appears in our archive reference book; the other image is dated March 18th- 20th 1959 and presumably may have come from the same unknown donation to the Museum some years ago.



During the course of the afternoon Vivienne and myself being alone in the Museum, she called to me, holding a bound volume of the "Two Worlds" for 1959 identifying the other drawing and, importantly, the story surrounding the psychic drawing as published below:

The importance of research !!!

Two Wonderful Donations presented to the Britten Museum & Library



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

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

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

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

It was further noted in the article:

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

HEALING CIRCLE IN STANSTED
RECALLS ARTHUR FINDLAY



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

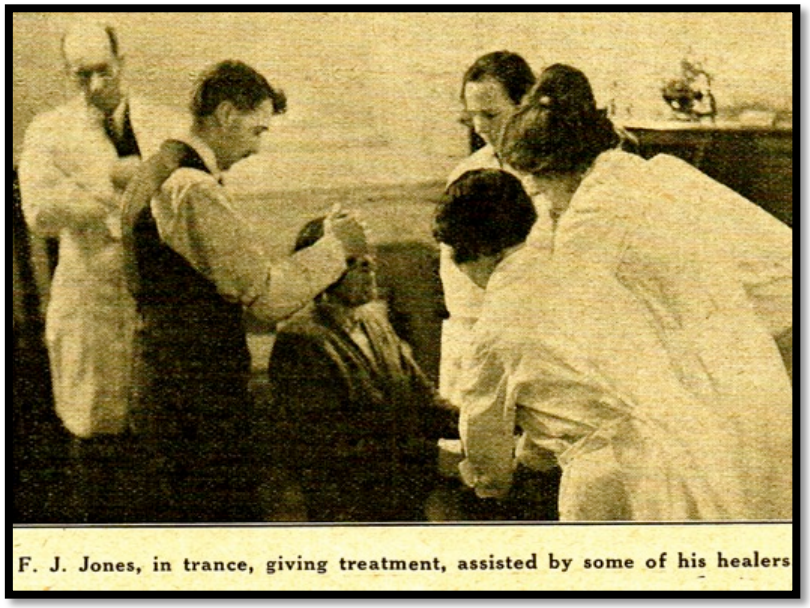
Let me give an example of what took place. Jones, entranced, would stand in front of a patient, and his control would say, "You have had an operation which did you no good." "Yes," came the reply. "The surgeon cut you open from here to here," indicating the place and direction of the incision. "Yes,"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

… please see article for further information.

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

I noted in the issue:



F. J. Jones, in trance, giving treatment, assisted by some of his healers

I later received some correspondence regarding the article from a Mr John Mainwood writing of behalf of Fred Jones' daughter, Sheila Jones; I was informed by Mr Mainwood that Miss Jones was a trance medium and she had some of her father's healing notes. These have been kindly passed on to me for the Britten Museum & Library. These notes are valuable, as little is known today about the healer Frederick Joseph Jones. Sheila has kindly given me permission to publish the handwritten notes left by her father; albeit brief, they add to our knowledge of the foundation of Jones' healing ministry and we can now appreciate and note the fuller scope of his expanding work and helpers:

Report of Commencement of Healing by F. J. Jones

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

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

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

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

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

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

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

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

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

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

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

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

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

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I further reported, which I quote here for convenience:

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

"PLACING" THE GUIDE

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

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

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

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

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

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

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

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

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

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



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

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

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Spirit portrait of Zodiac

By Ida Dixon

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

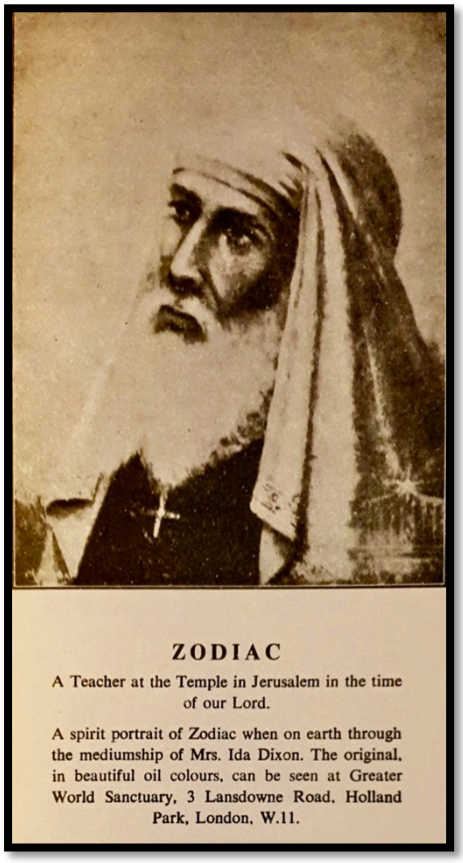
The first public meeting in which Zodiac spoke was in August 1928, mainly for the purpose of giving the Zodiac messages wider circulation.

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

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

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

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



ZODIAC

A Teacher at the Temple in Jerusalem in the time of our Lord.

A spirit portrait of Zodiac when on earth through the mediumship of Mrs. Ida Dixon. The original, in beautiful oil colours, can be seen at Greater World Sanctuary, 3 Lansdowne Road, Holland Park, London, W.11.

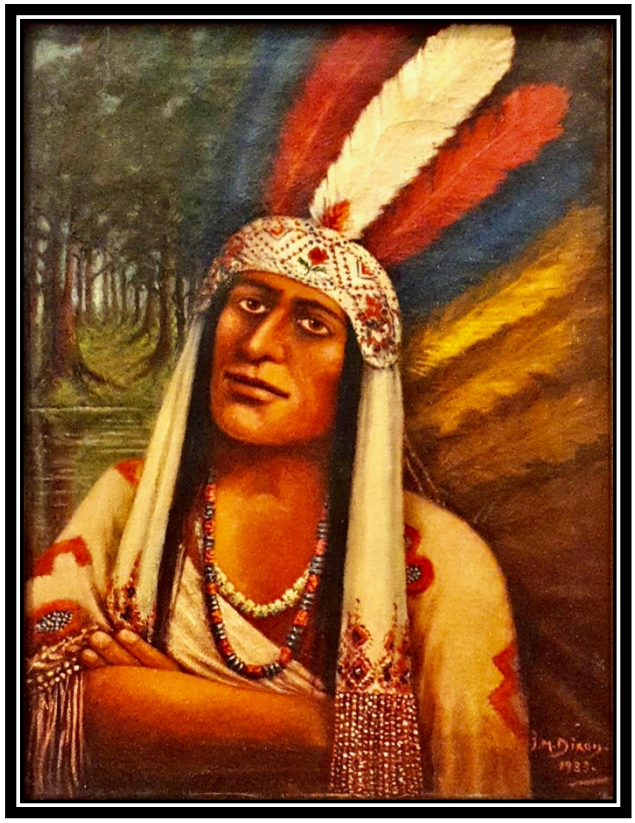
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[19] For further information on Eileen Garrett, Abdul Latif, etc. please see Pioneer, Vol. 7, No. 1.

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

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







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

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

Editor's footnote:

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

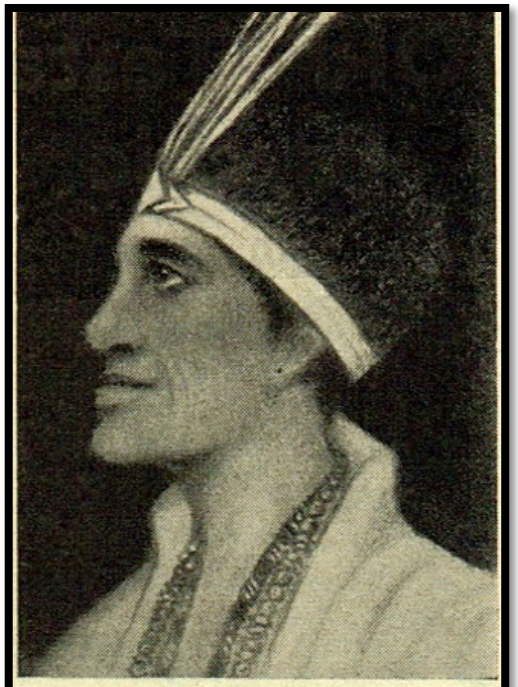
Another well-known artist of this period was Mrs Mary Winefride Slater, who, like Poncin, gave images of well-known guides/controls like Helen Duncan's Albert Stewart, and Peggy (Margaret "Peggy" Hazzeldine).[22]

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

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

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

> "I 'feel' with my mind, just as a sculptor feels with his hands. My pencil follows an impression that I see with my mind, not with my eyes. If I go wrong I am aware of it, and sometimes my sketches take me several weeks until I *feel* I have got the right expression. I never see faces.
>
> "When I draw them, I generally feel each sketch will be my last. My eyes are strained with the fine work and my whole body aches. But I cannot leave them alone if there is anything I feel is wrong. Sometimes I tear up dozens of failures.
>
> "In the case of Medicine Man, I know it is like him, and I have such a strong impression that this is so that my nib is almost breaking as I write these words. I feel his smile and the glorious spiritual light in his eyes. I had no copy or model. I may have been guided by a picture once painted by Mrs. Ida Dixon by my bedside."



Medicine Man, the famous spirit healer, as drawn by Mrs. Slater

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

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

[22] Psypioneer, Vol. 11, Nos. 10/11, October – November 2015.
Direct link via: www.pauljgaunt.com

[23] Pioneer, Vol. 1, No. 5.

A MEANS OF SPIRIT COMMUNICATION

Designed from the Spirit World!

It began with a newspaper article in 1925 by a dying man called George Jobson, who asked the question,

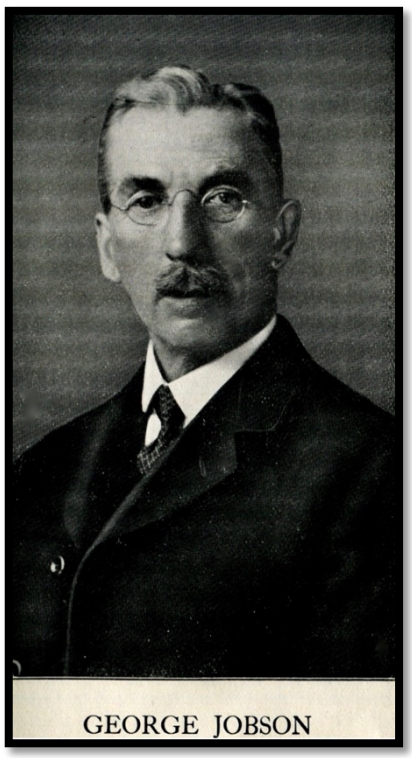
"Is there an After-World?"

Mr Kirkby contacted the sick man and he tells his story in his own words, published in Psychic News, June 30th, 1934:

SPIRIT INVENTIONS FROM BEYOND

A SEQUEL TO A DEATH-BED PROMISE

By B. K. KIRKBY:


GEORGE JOBSON

A DYING man's appeal in a newspaper changed the whole course of my life.

I little thought how it would affect my life, when, on a bright spring morning of 1925, I called to see an old friend, who said, "Here is something which will interest you." He handed me a copy of a county newspaper and pointed out an article headed, "Is there an After-World?"

It was written by George Jobson, a well-known scientist and world traveller, who, according to the address given, only lived about seven miles from me. I felt I could help this enquirer to prove for himself the truth he was seeking, as I had recently had some remarkable experiences myself.

I wrote and told him so, with the result that he sent for me to visit him, as he was bedridden and suffering with paralysis and cancer. He knew he had a lingering disease which gave him time for deep meditation.

ALERT THOUGH AILING

I soon called on him, and found a keen, alert mind awaiting me, even if the body was broken. We had a long chat, and then I told him this story.

I am one of those fortunate men who had a wonderful mother, who was mother, friend, pal, confidante, all in one, to whom I could turn in any difficulty if I needed help.

Early in 1923, she was taken very ill with dropsy and cancer. The doctors pronounced her case incurable. I paid her a visit, which I felt was my last. Whilst sitting by her bedside, chatting over intimate things, a terrible longing came over me. If only I could keep her with me.

Suddenly, a thought flashed in my mind. Death *cannot* take my mother from me.

"Mother," I said, "I feel you will not altogether leave me, if you are able to see me and understand when you are 'up there.' Will you tell me, dear?"

THE PACT

"Curious you should say that, my boy," she replied, "but I feel that, too. If I can come back, and it is God's will, I will do so."

And so we said "Farewell."

Shortly after she "went home" at sunset. I missed sorely the one who was so dear to me.

About four months later, I was driving a friend from the city, and stopped at a small village at her request for her to visit someone there. I waited some time. When the friend returned to the car, she told me of wonderful things an old woman told her relating to her private life!

Always being fond of something new, I said, "Oh! does the old woman tell fortunes. If so, I'm going in."

This old woman apparently went to sleep, as I thought. I felt I was in for a long stay. Presently a voice—not like the old woman's—spoke to me, and told me in endearing fashion it was Mother, returned, alive, happy, free from her terrible pain. She told me what her fatal illness was, and other details known only to us both.

"My boy, you must not keep this knowledge," she said solemnly. "You must tell everyone." I did, with the result my business acquaintances thought I was going insane. I went on obtaining more messages, until that morning when the article was shown me in the paper.

I watched my newly-found friend's face as I told my story.

"If only I could speak to my mother," he said at the close.

"You can if you will allow me to bring the medium my mother spoke through," I replied.

MY OFFER DECLINED

But he wanted no "old woman" to tell him anything, and declined my offer. He admitted my story sounded remarkable. As he enjoyed my company, he invited me to come again.

He soon changed a little through my chats on my various proofs, until one day he asked me to bring the medium. I went fifty miles to fetch her in my car. When I took her to his bedside, before she could take her hat off, she was entranced. *His mother spoke and addressed him by her pet name for him, known only to himself and to her. She gave him proof after proof.*

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

THE CALL-SIGN

After careful deliberation, he chose my three initials as his call-sign as they were rather uncommon. Only he and I knew of the compact.

I waited three months for this after his "death," and it was given in a startling manner by a total stranger to me. I knew then I had to prepare for new work.

Gradually, I built up a regular line of communication through mediums with my friend, until at last he gave instructions how to build an instrument which he had promised.

This meant the biggest change of my life, because for twenty-five years I had been a successful businessman. This new friend said, "Sell all and do my work!"

A tall order? Well, it was, but I had faith in my man. I took the plunge.

My life's work results, financially, went into the construction of my new instruments. Years of anxious waiting took place before they worked. But they *do* work.

Hundreds of souls have cause to thank the writer of that chance article in that county paper, which has given them the glorious proof which I had, that Love is stronger than "Death."

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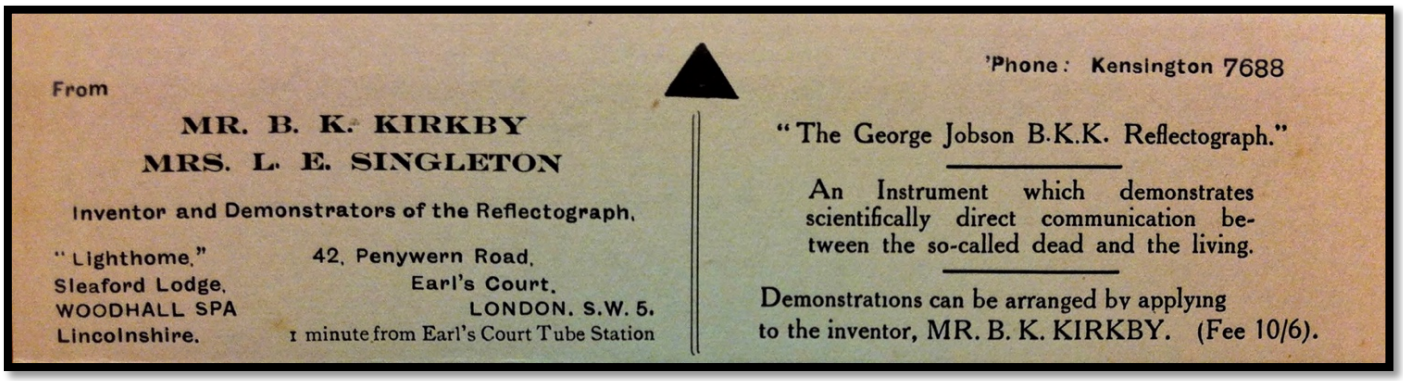

MR. BASIL K. KIRKBY

Basil K. Kirkby was so taken with his meetings with George Jobson that it resulted in Kirkby taking up Jobson's suggestion *to build an instrument* after his death *to enable spirits to communicate*. Kirkby and Jobson decided on *a call-sign* so that Kirkby could be certain it was George Jobson communicating. The call-sign was Kirkby's three initials, "B.K.K." Reports suggested that Jobson, in life, worked as an engineer/scientist for the Graham Bell Telephone Company.

A few months after the death of George Jobson he communicated via a medium unknown to Kirkby using the agreed call-sign, B.K.K! So the work began between Kirkby and Jobson, which would in time closely involve two other people, firstly a physical medium, Mrs L. Singleton. Some reports state that Jobson died in 1930 but research would show that it was earlier, as the first of two machines made in collaboration between Jobson/Kirkby was up and running in early 1930! The first was called the "Reflectograph", then known as:

The Jobson-B.K.K. Reflectograph

It required ectoplasmic rods to be produced, gradually forming into a hand and arm needed to push the desired keys to produce the messages on the Reflectograph, which were flashed up on to a screen; the medium was Mrs L.E. Singleton and the alleged materialised arm/hand was that of one of Singleton's guides/controls, "Ethel". Shortly before Sir Arthur Conan Doyle's death on July 6th, 1930 Sir Arthur had shown much interest in the new invention but ill-health had severely restricted him


From

MR. B. K. KIRKBY
MRS. L. E. SINGLETON

Inventor and Demonstrators of the Reflectograph.

"Lighthome,"
Sleaford Lodge,
WOODHALL SPA
Lincolnshire.

42, Penywern Road,
Earl's Court,
LONDON, S.W. 5.
1 minute from Earl's Court Tube Station

'Phone: Kensington 7688

"The George Jobson B.K.K. Reflectograph."

An Instrument which demonstrates scientifically direct communication between the so-called dead and the living.

Demonstrations can be arranged by applying to the inventor, MR. B. K. KIRKBY. (Fee 10/6).

From a letter to Sir Arthur on January 31st, 1930 from Kirkby and Singleton, their advertising, etc. of the Reflectograph was in use and being demonstrated, thus showing that George Jobson died prior to 1930. In the spring of 1930 a group was organised on both sides of the veil consisting of George Jobson, Basil Kirkby and his steward and partner, Mr A.J. Ashdown a psychical researcher who had carried out scientific work in the testing of instruments in many outlets of government research departments and the War Office. This body became known as

THE ASHKIR-JOBSON TRIANION



Ashdown was the technical adviser to the Trianion; the name ASHKIR is made up from **ASH**down / **KIR**kby = ASHKIR, with George Jobson as the leader of the Trianion group.

Below is quoted from "A Review of the work and aspirations of The Ashkir-Jobson Trianion – and some reflections by Mr. A. J. Ashdown"; the foreword is by the daughter of William Stead, Miss Estelle W. Stead, and is dated June 1st, 1931:

> "There is no "sub-conscious element" with the Reflectograph; no validity in the feeble time-worn excuses of the pseudo-scientific or dogmatic blind sceptic. The Reflectograph is an instrument which is operated from the Beyond, and spells the spirit messages letter by letter when they are transmitted from the keyboard to the large alphabetical squares which light up clearly in view of all the sitters.
>
> "No earthly finger touches the keys, and yet fingers do touch them!—fingers of a form of "force-matter" which at present can only be conceived by the metaphysician; vibrant with life—of clear form—visible—and yet of structure and possessing energy of a character so far completely beyond the ken of our scientists and physicists.
>
> "The keyboard, or manual, of The Reflectograph is placed immediately in front of the cabinet in which, securely bound hands and feet, is seated the medium (Mrs. Singleton) in deep trance.
>
> "After the opening hymn on the gramophone and invocation by Mr. Kirkby, there is a pause during which the spirit guides are building up the power, and the materialised hand of Ethel, the spirit operator of The Reflectograph, is forming. This hand plays over the keys and, after a few trial letters, the bell controlled by one of the keys rings out to signify that a start is being made.
>
> "Then, under the dictation of the spirit communicating, the keys are pressed letter by letter at a rapid rate, and these close the electrical contacts and light up the letters on a large screen, placed against the wall away from the cabinet and in clear view of all the sitters.
>
> "The bell rings between each complete word, and at the end of each message the blue star on the screen lights up to indicate that that particular message is finished, and that interlocution and conversation with the sender can be carried on."
>
> "To those who wish to prove the reality of the Life Beyond, with all its great consolation, and lofty ethical value on human conduct and life, a visit to the laboratories where the Reflectograph is demonstrated is nothing less than a duty.

"As for the "honest sceptic,"' he is on dangerous ground when he criticises, in future, without having seen this work.

"To sympathetic earnest investigators is presented three forms of psychic phenomena:—

(a) Spirit messages on the Reflectograph from friends or relatives—in the discretion of the guides.

(b) An actual view of the materialised hand of Ethel; the spirit operator, and gallant little worker.

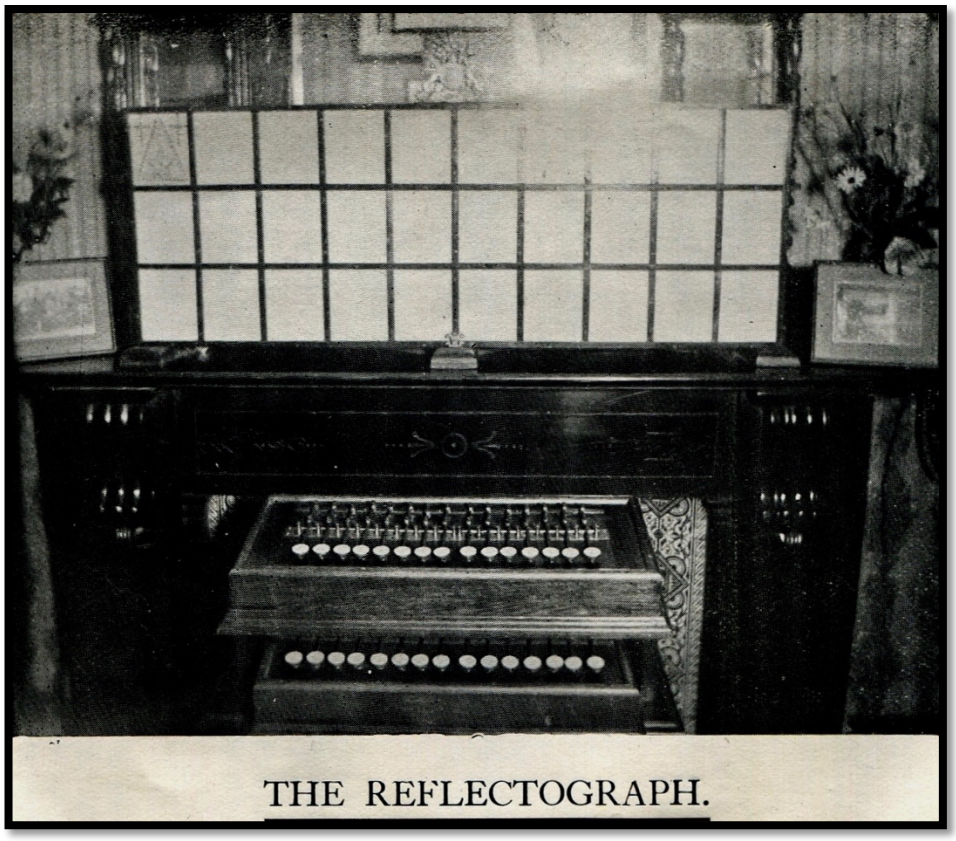
(c) A spoken message by one of the guides (in many instances from George Jobson himself) to the sitters, through Mrs. Singleton in trance.

"In ordinary sittings the truth and inspiration which the Reflectograph gives has a value against which the contribution charged appears ridiculous and paltry. What price in money can adequately set against Conviction in this most important knowledge in the world ?

"It may, however, be mentioned for those investigators who like to carry out special tests in their own way, that these are not debarred as long as *it is explained clearly beforehand* what the tests are to be, and the sanction of the spirit guides is obtained. In the event of these special test conditions being carried through with success, the investigators must sign a statement indicating what the conditions were—and their satisfactory fulfilment.

"Furthermore, it is within the right of the wardens to charge such a contribution to the carrying on of the work for these special tests as will test also the bona fides of these hypercritical enquirers."

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THE REFLECTOGRAPH.

It can be noted that it is in two tiers. The large screen was placed against a wall away from the cabinet for all to have a clear view of the messages.

The two images shown here show the entranced medium, Mrs L.E. Singleton, during a demonstration; it can be noted on the top image that it may appear to show the first signs of "force-matter" (ectoplasm) on Singleton's lap. On the back of the second photograph it is noted: "The top row of the keys have been removed to give a clear view of the hand." This shows the alleged materialised hand of "Ethel".[1]



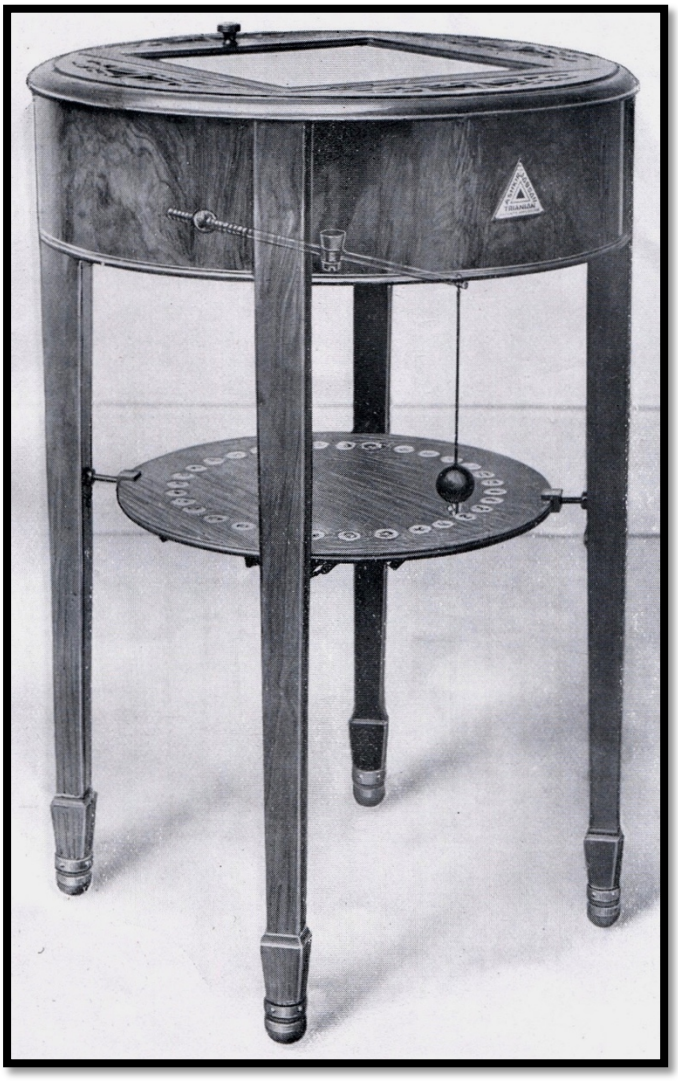


[1] It is unfortunate that a front photograph of the cabinet was not taken to show the medium with both arms secured and the *additional* phantom arm and hand.

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

It can be noted that early in 1932 the Communigraph was still in its early stages; the quote below is taken from the Two Worlds, February 5th, 1932:

PROGRESS OF THE "COMMUNIGRAPH."



The Canterbury Psychic Society was recently favoured by a visit from Mr. Kirkby and Mrs. Singleton, who reported the progress which the "Conmmunigraph," the new instrument for spirit communication, was making.

Mr. Kirkby stated that the instrument had been put to many tests. It was constructed in the form of a table. At the top there is a white glass screen. Underneath the screen are the letters of the alphabet, each letter being illuminated by a little electric lamp when the right contact is made. Below, about half-way down the legs, is the "dais" on which are the metal discs, or contacts. Suspended above them is a ball, whose orbit passes over this circle of contacts—32 in number. [2] The contacts are lettered, and when the ball is stopped immediately over the letter intended, it is pressed downwards by spirit forces (who use the power given off by the sitters), and the corresponding letter flashes on the screen. The words of the messages given from the other side are transmitted in this way, letter by letter, by the control, operating.

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[2] This appears to be an error (unless the prototype had an extra contact), as there are thirty-one contacts around the dais consisting of the full letters of the alphabet with the additional signs, "yes", "no", interrogation, star (for indicating that a word is finished) and the bell which rings to signal the commencement and finishing of a complete communication.

These beautiful wooden table instruments were no doubt expensive; they were available only through the Ashkir-Johnson Trianion, which required one to be an associate member of the Trianion and supplied through certified branches of the Trianion. The Communigraph was designed for use in home circles, psychic development, and naturally for more advanced physical circles where trumpets, etc. were introduced. As previously noted, unlike the Reflectograph, which required the forming of a *materialised hand*, the Communigraph is worked by an invisible force drawn from the members of the circle, none of whom need to be of any great psychic development. The Communigraph was basically a ouija board but no physical contact at all was required by the sitters—this was done by the spirit operators using the Communigraph rather than through a person using a planchette or glass, etc. to receive the messages.[3]

How many were in production is not known; today I understand that the one in the Britten Museum and Library, housed at the Arthur Findlay College, Stansted Hall, is the only known surviving Communigraph. This valuable item was kindly donated in 1997 by Irene and Gerald Sowter of Reigate, Surrey, England.[4] When I was appointed curator of the Britten Museum some nine years ago, I must confess it was not my priority, as I wanted to concentrate on making the Museum educational and uniting the Britten Library into the Museum, as was originally intended.

Another problem was that the Communigraph had no mains lead and no key to open to the lid; I removed the brass counterbalanced arm which is suspended from the chamber, brass pointer and wooden ball shown in the image above, so they were not damaged. The Britten Museum & Library Research Study Week in September 2019 was attended by two gentlemen, Dennis Bury and Alan Morris, from the "Survival Joint Research Committee Trust" (SJRCT), a charity founded in 1963, *exclusively concerned with the survival of human personality after bodily death*.



The SJRCT have strongly supported my work for around fifteen years in connection with my research and publication of Psypioneer and this journal, Pioneer. Dennis and Alan were interested in the Communigraph, which is displayed in the Museum, but I could tell them little, as I had never fully researched its full history, partly for the reasons already given. Alan Morris, a retired technician, contacted me and offered to repair the Communigraph, assisted by Sue Hussey.

[3] See Pioneer, Vol. 6, No. 6: " 'Fifty Years' Involvement within the Spiritualist movement – Paul J. Gaunt: Ouija Experience".

[4] Gerald and Irene had their own Healing Centre in Reigate and were very well respected for their work. Irene also worked as a trance medium; after Gerald's death she carried on her healing work for a number of years until her passing, aged 91, on 7th August, 2012. More information is available, including a video of Irene working; use key word on Google: 'Irene Sowter Reigate'.

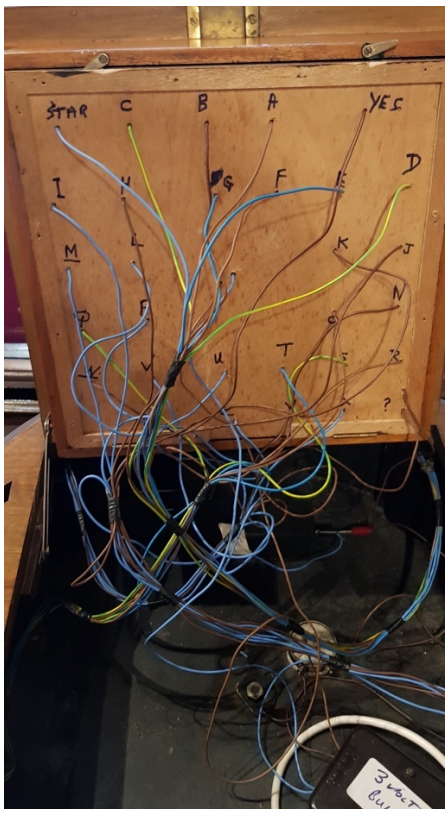
On contacting my predecessor, Duncan Gascoyne, former AFC Principal and SNU President, he told me that to his knowledge it had never been used at the College, so it appeared that the Communigraph had not been used for at least two decades. A key was eventually found by the AFC maintenance manager a month or so later. When Alan replaced the mains lead, it was found not to be working at all. As a result of a number of daylong visits to the College and painstakingly loving work the machine was restored.



All the brass discs on the dais were polished so as to make better electrical contact with the pendulum pointer and the dirt and grime in the gaps between the wooden carvings were cleaned out. All the copper strips were stripped of the black paint which they had been covered with and were covered, instead, with a thin smear of Vaseline to inhibit tarnishing while allowing good electrical contact. While screws were used to join the strips together, two of the strips had never been properly joined, relying entirely on them being in close contact; they have now been screwed together. A full new set of thirty-five torch bulbs to light the letters, etc. was replaced.



The bulb-holders were found to be of a complicated arrangement, so in order to make them more serviceable the holes in the fibre washers were widened and tailored spade connectors were clamped to the wires where they connected to the holders. The remains of the old switch had to be removed and replaced with a new switch of similar design. Additional washers have been used where needed and the contact screws polished. The bell was not working because one of the connectors that plugged into it was broken; this was due to the wire from it being too short and tugging on it whenever the lid was opened. A new connector was fitted along with a longer wire. The brass arm and pendulum arrangement were fully cleaned and the stiff grease in the bearing replaced by Vaseline, so that the arm now swings easily once the table is levelled. One of the leads which run down the table legs was not connected to the underside of the brass disc; this has now been rectified.



During sitting in development circles, attending séances and so forth, various methods have been used and adopted over many years to raise the all-important vibrations which are required for a platform in psychic, spirit communication. Gramophone records, hymns, Cockney songs like “Roll Out the Barrel”, conversation and laughter are some methods used.

On this note it was realised by Alan and Sue that part of the essential operation of the Communigraph—according to the Trianion group the most vital and intrinsic part of the Ashkir-Johnson Communigraph—is the Vibrator or "Soul".

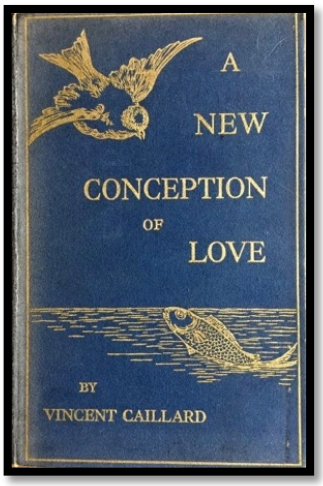
Alan notes:

The Mechanical Vibrator was a clockwork instrument designed by spirit and built at much the same time as the Communigraph. According to the manual it generated a continuous tone of 214 beats/second – approximately equivalent to lower A in the musical scale. It was to be used with the Communigraph to supply the frequency needed by spirit when they were giving messages. But we have so far found no record of it ever being used, let alone its location. So, given the frequency and duration of the sound it generated, a CD has been made to imitate it and is now kept at the Britten Museum.



THE MECHANICAL VIBRATOR.

However, when the Communigraph was donated to the Britten Memorial Trust by Irene and Gerald Sowter in 1997, it included two séance record books, which shows that this Communigraph was used by the Ashkir-Jobson Trianion group, Kirkby and Singleton; some scans from the record books will be shown in the next issue of Pioneer.



Due to space any reader requiring more information, e.g. the procedure for operating the Communigraph, is asked to please contact the editor. Furthermore, it is noteworthy to mention that in 1934 "A New Conception of Love" was published by Rider & Company; the book was compiled by Lady Zoe Caillard in 1933 following the death of her husband, Sir Vincent Caillard, in 1930, aged 73. Much of this book is written from Vincent Callard's own mind and according to the preface it was "Written on his Communigraph", hence the book's author is Vincent Caillard. The portrait of Basil K. Kirkby, shown above, and the images of Mrs L Singleton and the alleged spirit called Ethel are taken from this book.

The Britten Museum and Library and the General Manager of the Arthur Findlay College, Tanya Smith, wish to extend their gratitude and thanks to Alan Morris and Sue Hussey for their work in restoring this valuable "Communigraph".

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Below are two reports on Singleton materialisation séances. Her work as a materialisation medium needs further research; the reader can note that her colleague, Basil K. Kirkby, was present at both séances. The first séance, published below, is taken from the Two Worlds, February 26th, 1932. One of the signatories at the end supporting the report is R.F. Ermen: Miss Ermen was the Hon. Secretary of THE ASHKIR-JOBSON TRIANION and the séance was held at her address.

The second séance, held in Holland, is taken from the Two Worlds, August 19th, 1932; Singleton is noted as

> "… a very frail person, who portrays no sign of possessing extraordinary gifts. She takes an animated part in conversation, and has a kindly word for everyone. Nonetheless, it is not difficult to see that the phenomena of materialisation have left their traces on the body of the medium."

It is interesting to note that at this séance a "…small vibrator to create vibrations was put in action in the room…":

REPORTED FULL-FORM MATERIALISATIONS.

DEVELOPMENTS IN MRS. SINGLETON'S MEDIUMSHIP.

THE following record of a seance recently held at "The Beacon," Wimbledon Park, London, will doubtless be of great interest to many readers,

Saturday, February 6th, was the twelfth birthday anniversary of Muriel, the little daughter of Mr. and Mrs. Singleton, who passed out when only half an hour old. It was also the birthday of a great friend, a lady in spirit. They had each asked for a special seance at. 8 pm. Eight sitters were present, and Mr. Bence, one of the sitters, saw Mrs. Singleton (the medium) fastened in her chair in the cabinet, with special metal bracelets provided by the Principal of the British College of Psychic Science. A good red light was burning throughout the seance.

Soon after the opening hymn and invocation, we saw first a small hand come through the opening of the cabinet, draped in filmy white substance, which waved to us all, and then rang a little bell hanging on the curtain. Then the curtain parted, and the childish form of Muriel appeared, calling out to her Daddy and to her little brother aged ten, who was also present. She held quite a long conversation with them, and asked them to come near the cabinet, when she kissed their hands. She also asked each sitter to shake hands and feel her robe, which was as fine as gossamer. As she shook hands with one sitter; her drapery clung to his hand, but dematerialised as he drew away from her. She accepted several presents which had been brought her, thanked everyone for them, and gave flowers to several sitters before she withdrew.

The next visitor was a little black girl named "IVY," who helps Mrs. Singleton a great deal. She had jet black face and hands, and a very plain white dress, whereas Muriel's dress was all frills and daintily made. Ivy was full of fun. She showed her red tongue to everyone, and the whites of her eyes, asked for a red flower, played a toy piano, tore open a cracker, and placed a paper hat on her head, before disappearing into the cabinet.

After a little time the tall form of a lady appeared. She was the second birthday guest. She called to her husband in the circle. He had brought her a powder box for her birthday. This was handed to her, and she took a tiny puff, and immediately used it in a way peculiar to herself whilst in earth life, She was tall and stately, and her face and figure very beautiful. Her robe was quite different in style to the two children's. She held a quiet

conversation with her husband, kissed him, and then retired, but said within the cabinet, "I want to come right out."

Then the curtains parted, and she stepped forward, holding her head high, and facing the light, so that all sitters could see her features clearly. The re-union between the two families was a joy to witness, and those present felt how sacred and beautiful the atmosphere was long after the iridescent presence had faded from physical vision.

We (the undersigned) declare the foregoing to be a true and accurate description of the seance. (Signed) W. A. BENCE, R. F. ERMEN, B. K. KIRBY, K. HUDDLE, RONNIE SINGLETON, RUSSELL A. FRANKS, R. E. SINGLETON, ROBERT COPLEY.

Mr. W. A. Bence, who was present at the above seance, writes us: "The materialisations were perfect in every detail. The lighting was good, and one could see every movement. As a matter of fact, I was afraid at first that there was too much light to get results."

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MATERIALISATION IN HOLLAND

AN EVENING WITH MRS. SINGLETON AND MR. KIRKBY

By A. SPARENBURG (Editor of "Spirtische Bladen").

By kind invitation of Mr. van Walt I attended his house on Monday, May 16th, to take part in a materialising seance with the English medium, Mrs. Singleton. I was accompanied by Mr. Lys, the well-known Dutch medium.



My attitude of mind was certainly sceptical. I know the difficulty and rarity of the Phenomena which we were expecting (no less than the entire materialisation of spirit apparitions that were capable of coming out of the cabinet and speaking and shaking hands with sitters, etc.): nevertheless, the name of Mrs. Singleton gave me sufficient confidence to be sure that I was going to witness something out of the ordinary. In the reception room of Mr. van Walt we were introduced to Mrs. Singleton and Mr. Kirkby (who supports her at all seances).

The medium is a very frail person, who portrays no sign of possessing extraordinary gifts.

She takes an animated part in conversation, and has a kindly word for everyone. Nonetheless, it is not difficult to see that the phenomena of materialisation have left their traces on the body of the medium.

When the assembly had been completed we went upstairs into the special seance room. This contained a dark cabinet, around which the sitters were grouped. Between the ring of sitters and the cabinet there would be three to four yards of free space. Mrs. Singleton was next secured in her chair in the cabinet. The fastening was with bracelets fitted with a chain lock, which I understand has proved to be the most secure form of fastening, and is not capable of being fraudulently opened. Further, a cord was fastened round the waist of the medium, taken through the back of the chair, and fastened behind. The cabinet was a small square partition built up of black material. The medium occupied a small portion of it, leaving sufficient space for the building up of the ectoplasmic forms.

When all was in readiness I was placed in a position to control the medium, being within easy touch of the fastenings and the contents of the cabinet, which was empty, with the exception of a toy horse, which had been placed there by Mr. and Mrs. van Walt, and had formerly belonged to their departed daughter.

The white light was now extinguished, and one red light placed over the back of the cabinet remained. This, however, gave enough radiance to enable me to look at my watch, and see that the time was 8-40 when the seance started. A small vibrator to create vibrations was put in action in the room, and the gramophone then played a hymn, Mr. K. took an illuminated cross, and, holding this up before the entrance of the cabinet (the curtains being closed), offered a prayer for the success of the evening, and for the protection of the medium and sitters. Another hymn followed. After some waiting a voice was heard in the cabinet saying "I am coming." Mr. K. spoke some encouraging words, "Come on—it is all good here," etc. Next a hand appeared between the opening of the curtains, followed by part of an arm. It was draped with a kind of tulle veil, hanging at least thirty centimetres from the arm. The hand looked frail and transparent, but was solid to the touch, feeling like a human hand. It gave off a glowing light, and might be compared to a metal hand heated to a white glow. The hand then drew back, and a soft voice came from the cabinet, saying "I want a flower." A flower was held before the opening of the curtain by Mr. K. This was taken by a spirit hand, and a moment later presented to Mrs. van Walt.


ETHEL

FORM IN FULL VIEW.

Once more the voice spoke, "I am coming," and now the curtains were quietly separated, and a full figure appeared, fully formed from feet to head. It was the apparition of Ethel, the medium's control. It was a very wonderful experience, Ethel said "Can you see me?" in a soft voice. The form was of medium height, and entirely enveloped in tulle drapery, which on the top of the head was worked into a graceful hood, like a bridal toilet. The bare feet, however, were clearly visible. Standing there in full view of the sitters, the form said, pointing to Mr. Kirkby, "That gentleman does magnificent work." Mr. K. entreated her to come out of the cabinet. Once more she appeared at the entrance, only, however, to disappear. Later the voice was again heard, "I want to shake hands with the gentleman who gives so much power.'' The curtain opened. The same spirit appeared at the entrance, but now she advanced a step and offered her hand. It was

seized and gently pressed by Mr. L., who testified that it fell soft and warm.

Once more Ethel manifested in the perfectly materialised form, and invited Mrs. Th. van O. to shake her by the hand, which was done. Mrs. Th. van O. declared that the tulle felt so soft and fine to the touch that it was difficult to compare it to any earthly material. Ethel then disappeared into the cabinet. The impression she left was that of a charming young girl of about sixteen years of age and beautiful features. Though the face was not too clearly seen she looked very much like the photographs I have seen of Katie King made by Sir William Crookes during his researches.

The next form to appear was a little negro girl of seven to eight years of age, appearing at the entrance of the cabinet. The dark face showed very strongly against the white drapery. She was a lively little thing, and full of temperament, and she laughed typically at various things which were said and done. Mr. Th., who knows the negro race from intimate association, said that this particular laugh was characteristic of just such a negro child. While she stood at the entrance she said she wanted to play the piano. Mr. K. handed me a tiny toy piano, and I personally held it against the curtains of the cabinet after the apparition had retired into it. Soon the curtains reopened, and the full figure of the child came. I held the piano before her, and the tiny black fingers strummed on the keys, so that all present could see her. I looked the apparition square in the eyes, of which the whites stood out very vividly. I clearly saw the eyes moving, and all present could hear the notes of the piano as the fingers strummed them. Mrs. Z. offered the form a little cap, which she put on.

She seemed to take great pleasure in displaying herself in it, and we could hear her laugh inside the cabinet. When the negro girl (Ivy) had disappeared, another voice was heard in the cabinet speaking in Dutch. Very clearly we heard the words “Ik kom.” A little hand appeared and tremulously drew back. Again we heard the voice speaking, and Mr. and Mrs. van Walt recognised the voice as being wonderfully like that of their daughter Grace, who passed over at the age of seven. (At a previous seance Grace had promised to manifest if possible.) Again we heard the voice say “IK kom. Give me a flower for Violet (her sister).” Mr. K. offered her a flower, which was taken by the hand of the spirit. The curtain then opened, and the charming figure of a child appeared, and gave the flower to her mother, who was sitting next to the cabinet. She also stammered some words, but was overcome with emotion at seeing her parents so nearby. The voice ended in a touching treble, and she disappeared. Shortly afterwards, however, she again returned, whispered some words like “Mama, papa,” and stretched out her hands to her parents, and these were gratefully pressed by Mr. and Mrs. van Walt. She then disappeared into the cabinet.

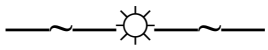
It is difficult to see whether the figure goes back into the cabinet or dissolves between the curtains. I can state of the feet of this last apparition that they passed from visibility to invisibility in a fraction of a second.

THE VOICE FROM OVERHEAD

Following Grace’s disappearance, a heavy man’s voice resounded from the cabinet. Mr. K. said it was the voice of a Zulu chief, who in broken English gave several explanations of the phenomena. The seance practically finished with this phenomenon, but whilst the heavy voice (which formed such a marked contrast to that of the medium) was still heard in the cabinet, I was invited to go inside with a red light and investigate, I found the medium huddled on the chair, hanging in the cord that was bound round the waist. I could not withhold a feeling of pity and appreciation, realising how much this lady is doing to convince people of the reality of materialisation. While I was examining the wristlet bands and the rope, finding all intact, the voice of the Zulu kept resounding above me. I stood up, and within about twenty centimetres above my head I heard the

voice continuously talking in the top of the cabinet. It was the most extraordinary sensation I have ever experienced to be able to hear this voice above my head and be unable to see anyone.

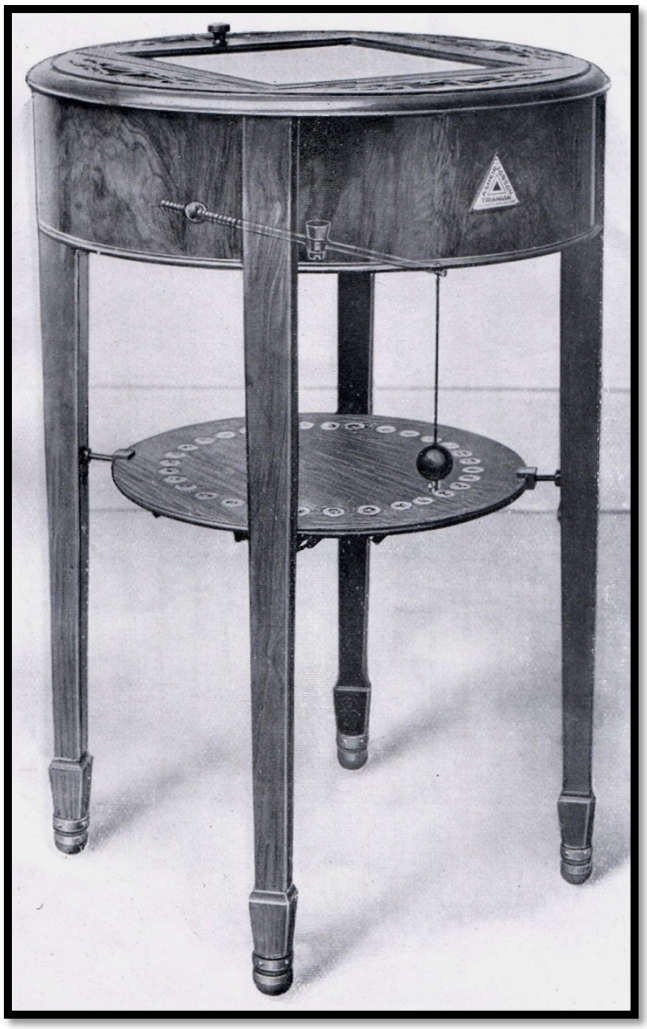
It was 10-15 when the seance ended, and we all went downstairs, where, after a few minutes, the medium joined us, exhausted but full of courage. All thanks should be given to Mrs. Singleton and Mr. Kirkby. Untiringly experimenting, they appear to be under the guidance of their spirit friends, who create conditions that make it possible to produce powerful manifestations. A word of thanks also to Mr. and Mrs. van Walt for giving an opportunity to Dutch investigators to attend the experiments of this gifted medium. It was an unforgettable evening.



A Supplement to the December issue:

A MEANS OF SPIRIT COMMUNICATION

Designed from the Spirit World!



The Pioneer article on the Reflectograph and the Communigraph (as shown), which is displayed in the Britten Museum and Library housed at the Arthur Findlay College, see Pioneer, Vol. 3, No. 4, August 2016:

Britten Memorial Museum & Library – *enters into its original purpose.* [20]

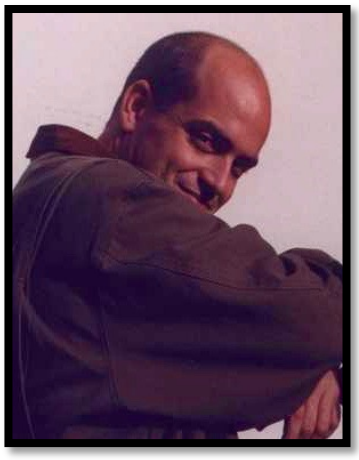
The Pioneer December article, "A Means of Spirit Communication – *Designed from the Spirit World!"*, has generated much international interest from psychical researchers, Spiritualists and historians alike.

Historian Marc Demarest, who runs the excellent research website:

"The International Association for the Preservation of Spiritualist and Occult Periodicals" (IAPSOP) [21]

It can also be noted that IAPSOP archives Psypioneer, so often referenced in the SNU Pioneer. Marc contacted me on the publication of the December issue and kindly offered to further research primarily the people instrumental in the production and working of the Reflectograph and the Communigraph.

Below is Marc Demarest's valuable contribution:



Some Notes On The Reflectograph And Communigraph – December 2020

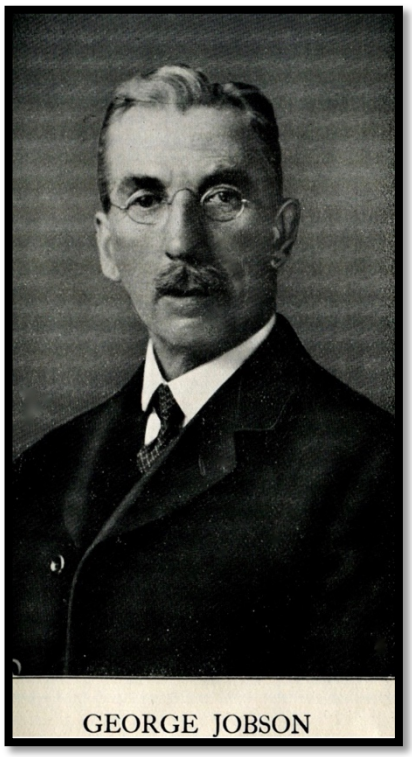
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The article on the Reflectograph and the Communigraph in the December 2020 issue of *The Pioneer* was a gift for a group of researchers who have been working on the history of those devices and their promoters for some time. As a gloss on Paul's fine article, we offer these notes on the historical figures associated with the design, development and promotion of the Reflectograph and Communigraph.

[20] Later renamed "Britten Museum and Library".

[21] See: http://iapsop.com

George Jobson


GEORGE JOBSON

George Jobson was born in July of 1862 in Horncastle, Lincolnshire, and appears to have lived there throughout his life, dying on September 9, 1925 in his semi-detached home on Southfield Place, in Horncastle (which, as far as I can tell, is still standing, for those of us inclined to pilgrimage).

Jobson was the son of John Jobson (1825-1886), a carpenter and joiner sufficiently prosperous to leave an estate worth his family's while to fight over in court, and to allow his widow, Susan Needham Jobson (1821-1915), to live "on her own means" for the balance of her life. George had no higher education, entering the workforce at age 16 and becoming, before his 20th birthday, a "photographer's assistant", according to the 1881 census records. In the 1901 census records his occupation was listed as "assistant commercial traveler" and he was on the road, plying his trade in London, at the time of the census. In the 1911 self-reported census results he is living with his mother Susan and lists his occupation as "commercial traveler (photographic)". He never married.

When Jobson died in September of 1925, he left a variety of what local papers referred to as "novel" bequests in his will, worth enumerating as they tell us a great deal about Jobson the man, and his values. According to the Boston *Guardian* for 17 March 1928 (p. 2):

[Jobson] left £1,800, from the income of which there were to be provided, among other things, £20 per annum for two lectures on popular scientific subjects – one on Trafalgar Day and the other on the anniversary of the death of Sir Isaac Newton, 'he being a Lincolnshire man'; £10 per annum for a popular lecture to the children of Horncastle; £4 per annum for the town band for playing on Waterloo Day; and £1 per annum for playing on Boxing Day….Other bequests were 21s. and 10s. 6d. per annum for the ringing of the church bells on Waterloo Day and Boxing Day…; £30 per annum for a treat for the school children on Waterloo Day, when the political and historical results of the Battle of Waterloo were to be explained to them; £10 per annum to provide two prizes for two boys and two girls who 'best show by character, conduct and work that they will grow up worthy, reliable and respectable townspeople'; and £5 per annum for a bonfire on Guy Fawkes Day 'for the amusement of the children and townspeople of Horncastle.' Out of the residue 500 guineas was left in trust to apply the income for the benefit of the Horncastle War Memorial Hospital, on condition, among other things, that one bed was named the 'Jobson Bed.'"

Jobson's entry into the Spiritualist record occurs, for the first time, in late May of 1925, when Jobson gave an interview – or perhaps the draft of an article – to an unnamed reporter for the Lincolnshire *Standard*. In that article (23 May 1925, p. 8) we learn that Jobson had suffered a debilitating stroke in November of 1924, which "left him paralyzed in the lower part of his body; so much so that he has since been confined to his bed." Jobson tells his readers that he had his first experiences with spirit communication in the family circle as a child, and that he was pronounced a good medium, but (he implies) any youthful tendencies he may have had in that direction were scoured out of him by a decade of Wesleyan Sunday School lessons. Jobson claims that he went to work at the age of sixteen, that he

implemented the first telephone in Horncastle (consisting of two directly-connected stations in two classrooms in the Wesleyan Sunday School building "as a side-show during a bazaar"), and that he was responsible for bringing X-ray radiography to Horncastle, something entirely consistent with his lifelong occupational association with the photography industry. Readers also learn that he experimented with radium and that he constructed a wireless receiver that was able, in January of 1913, to receive "signals from the Eiffel Tower clock" – a reference to the time signals sent by the transmitter on the Eiffel Tower, which could be received as far away as the Atlantic coast of the US. Jobson describes his trip to the US for the Chicago World's Fair of 1893, his adventures in "astronomical photography", and, finally, his conversion to the Spiritualist hypothesis, which he prefaces by saying, "I trust my critics will give me credit for reasoning these matters out, and not show their criticisms by condemning me as a 'crank.'"

Jobson's conversion story is remarkable. Shortly after his stroke, in November of 1924, "I was visited by the unseen and for five nights demonstrations were made to me [MD: by spirit visitants] in my well-lit bedroom. The experiments were so impressive and so astounding, that as I lay in bed I was practically dumb-founded, until I was absolutely sure of my surroundings and conditions." These physical, visual and auditory experiences – which Jobson does not detail or describe in any other way – were sufficient to convince him:

"1. That there is certainly a life after death. 2. That we are seen. 3. That our conversation is heard and understood. 4. That gravitation seems to be ignored or overcome."

These unspecified physical demonstrations, which apparently involved levitation of some kind, were followed, in March of 1925, by persistent aural phenomena. "For three weeks during March I heard an unseen orchestra, which appeared to play at any time between daylight and 11 p.m.", during which times Jobson also heard "invisible spirits, conversing together, just through the wall near the head of my bed. There were two men and one woman." His attempts to drown out the invisible orchestra and the conversing spirits using his wireless radio headset and a broadcast London concert were signal failures (as it were): he reports that doing so amplified, rather than drowned out, the spirit conversation.

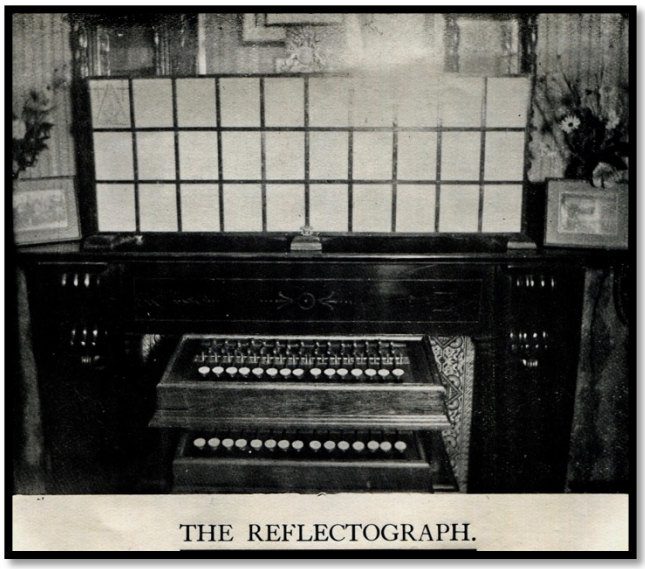
As the diligent self-taught scientist, Jobson offered the *Standard*'s readers his explanation for the mechanism that produced his aural experiences: "The only solution I can suggest is – the great length of nerve contained in our nervous system may act as a sort of indoor aerial, and so convey a wireless message or sound directly to the brain without operating the hearing organs," which, in his experiment, were in his view preoccupied with the sounds of the London concert broadcast.

This article is important for two reasons: [1] it is the source for later, less specific and consequently less accurate claims about Jobson's life and accomplishments (including the incorrect suggestions that he was employed as a wireless or telephony engineer) and [2] it brings to Jobson's door some time after its publication, a local milliner and property developer, Basil Keightley Kirkby (1887-1967), eager to bolster and shape Jobson's emergent faith in Spiritualism.

Basil Keightley Kirkby



B.K. Kirkby was born in April of 1887, in Lincoln, to William Kirkby (1855-1929) and his wife Sarah Keightley (1855-1923), and died in 1967 in Merton. William Kirkby was a coachman, who (unlike John Jobson) did not manage to rise economically, but Basil's upward mobility was unimpeded by his father's struggles. At 24, in the 1911 census, Basil lists his occupation as "hair dresser", and his position as "employer", suggesting he is running his own hairdressing establishment and employing others. A year later he is sufficiently well situated financially to marry one Sarah J. Peach (1886-1973), a draper's assistant, who no doubt introduces Basil to his next occupation: as a millinery establishment owner. By 1924 Basil is a man of property in Woodhall Spa, where his millinery is located, contributing substantially to the (ultimately unsuccessful) efforts being made at that time to make Woodhall Spa a watering destination in Lincolnshire, and is also clearly involved with the Spiritualist community there, as it is from Woodhull Spa that Kirkby tells us he travels, in 1925, for his first meeting with George Jobson in Horncastle – some seven miles from Woodhall Spa – beginning the interpersonal relationship that will give the world, in time, the Reflectograph.


THE REFLECTOGRAPH.

How involved Kirkby was with the Spiritualist communities at Woodhall Spa and Skegness (where he moved some time c.1927) is unclear, as neither community reported its doings in the Spiritualist press we have readily available to us. Kirkby himself tells us that his conversion experience occurred when his mother communicated to him through "an old woman clairvoyant who did not know him at all" (*Psychic Science*, January 1933, p. 325), that is, some time in or after 1923, when Sarah Keightley Kirkby died. We do know, from the pages of the Lincolnshire *Standard* (23 March 1929, p. 3), that in 1928 – the year that the Reflectograph first came before the public [22] – Kirkby was the President of the Skegness Spiritualist Church (sometimes referred to as the Lighthouse Church, and one of two distinct communities of Spiritualists in Skegness, as the **other** community pointed out whenever opportunity afforded), and that Louise Eliza Bolt (1895-1982), known at that time as Mrs L.E. Singleton, was his church's primary medium.

[22] Curious readers may be led astray, as I was, by the registration, in November of 1922, of the Day Reflectograph Company Ltd. This company has naught to do with our Reflectograph; it pursued a line in cinema equipment and filmstocks.

Louise Eliza Bolt (Mrs L.E. Singleton)



Louise Bolt was born on 26 December 1895 in Brixton, Devonshire, to Simon Bolt (1850-1908), a stable hand, and his wife Miriam Voisey (1853-1924). As one child in a large working-class family, it seems logical that Louise was expected to make her own way in the world, and this she appears to have done, marrying her first husband, Robert E. Singleton (1895-1975), a mineworker, in Catsfield, Sussex in June of 1918. Louise and Robert had one child, Ronald Singleton (1921-2007), who was born in Hastings and who remained with his mother when she separated from Singleton sometime in the later 1920s.

Louise was a materializing medium, but – like the Spiritualist communities in Woodhall Spa and Skegness – we have been able to learn virtually nothing about her mediumship. Louise Bolt (whether we look for her as Miss Bolt, Mrs Bolt or Mrs L.E. Singleton) appears rarely in the Spiritualist record prior to the advent of the Reflectograph (of which she is the primary operator) in 1928.

From October of 1928, when the Reflectograph is demonstrated at the British College of Psychic Science, until 1935, when the Reflectograph ends its life as a rented novelty available from Kirkby for private parties,[23] Louise is associated with the Reflectograph as its **only** operator – even after the development of the Communigraph, which makes its debut in the fall of 1930.[24]

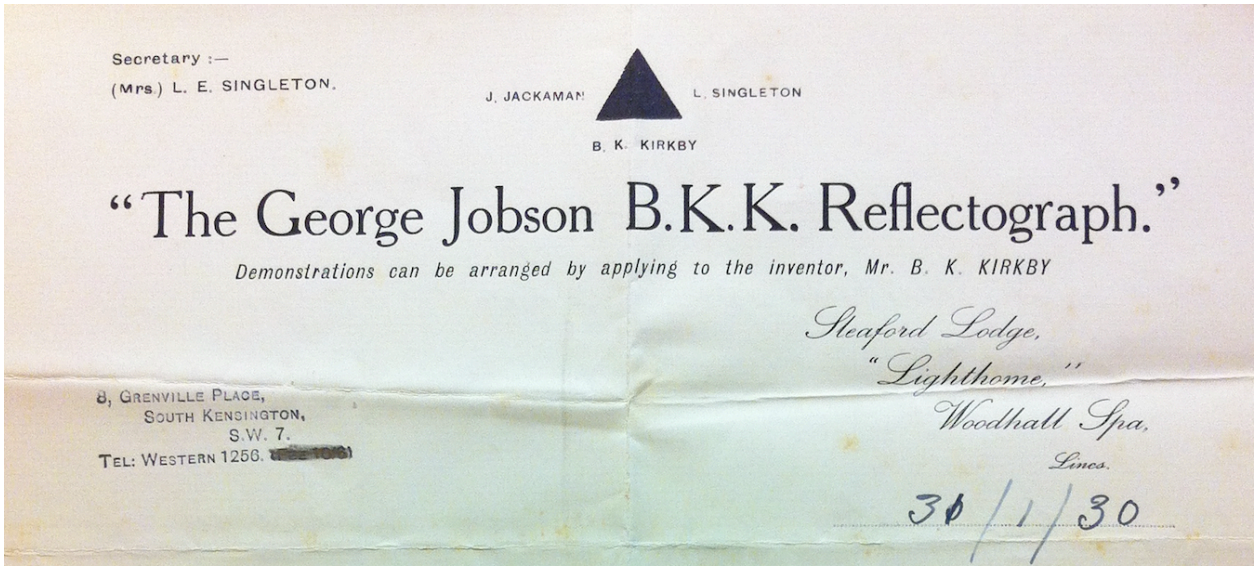
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[23] A (to my mind, sad) advertisement in the *West London Observer* for 19 February 1937 (p. 10) is worth reprinting in full: "Sittings with the REFLECTOGRAPH, the wonderful machine for spirit communication referred to recently in the Daily Mirror, the Daily Sketch, the Sunday Chronicle, and other important London Newspapers can now be booked for private parties. Apply for details and a free interesting Booklet to B. K. Kirkby, the Jobson Research Centre, 10, Blenheim Road, Bedford Park, W. 4. Phone Chiswick 5110. Service each Sunday at 6:30. Direct Voice Séance on Thursdays at 3 p. m." The "interesting Booklet" was likely A.J. Ashdown's *The Ashkir-Jobson Trianion* (1931, available from IAPSOP's SSOC collection). The Blenheim Road address in the advertisement was used by both the Jobson Research Center and the Society of Progressive Souls, Ltd. (see the *Sunday Mirror* for 4 January 1937, p. 2), which had formerly met at Lady Zöe Caillard's home, the Belfry, in Belgravia. The Society of Progressive Souls, Ltd. itself warrants further investigation. Registered as a limited company in July of 1934, George Viscount Molesworth was its president, and Lady Molesworth its vice-president. Lady Caillard, its chairman, bequeathed her entire estate to the Society on her death in 1935. The Society's membership, according to secular press reports, included Kirkby, Singleton, a Native American known as Os-Ke-Nan-Ton, and a young Maurice Barbanell. In early 1937, at the time of the final mention of the Reflectograph in the public record, the Society of Progressive Souls (which may have succeeded in retaining Lady Caillard's modest bequest after several court challenges) was receiving from the spirit of Lady Caillard, through the Communigraph, a book – a sort of successor to *A New Conception of Love* – entitled *The Bird Goes Home*, which was mentioned in secular press reports but of which I can find no trace. After 1937 the doings of the Society are a complete mystery and the limited company is described as "defunct" in publications in 1938.

[24] Interested readers may find a summary of a Singleton-Kirkby séance featuring **both** the Reflectograph and the Communigraph in *The Two Worlds* for November 28, 1930, available at IAPSOP. The early public history of the Reflectograph is still somewhat murky, but the records of the secular press allow us to determine that, after its

J. Jackaman

Like the Ashkir triad – the three figures shepherding the Communigraph into the world – the Reflectograph was managed by three individuals represented as a triad: B.K. Kirkby, L.E. Singleton and a J. Jackaman, who appears on the letterhead of the Reflectograph group but who has otherwise disappeared from discussions of the Reflectograph's history.


Secretary :—
(Mrs.) L. E. SINGLETON.

J. JACKAMAN L. SINGLETON
B. K. KIRKBY

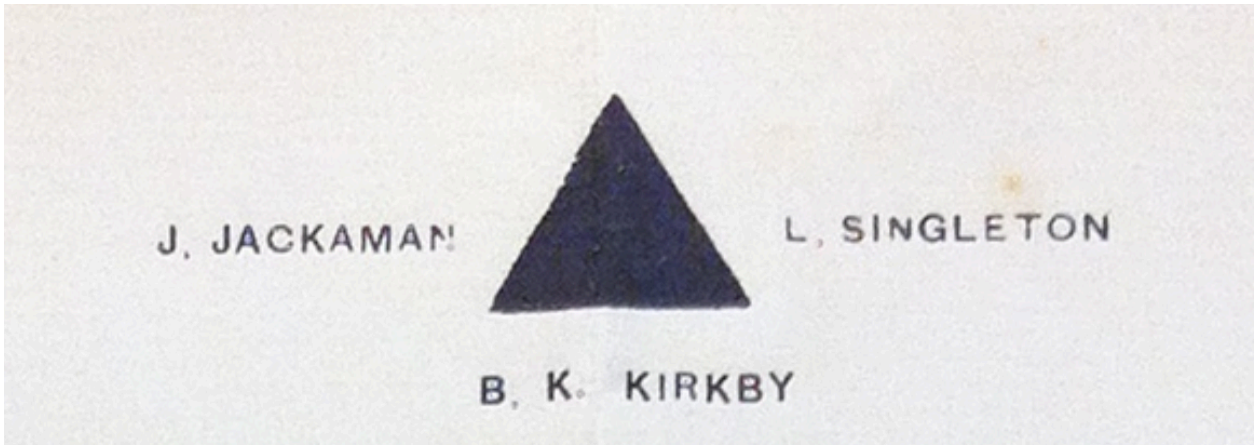
"The George Jobson B.K.K. Reflectograph."

Demonstrations can be arranged by applying to the inventor, Mr. B. K. KIRKBY

Steaford Lodge,
"Lighthome,"
Woodhall Spa,
Lincs.

8, GRENVILLE PLACE,
SOUTH KENSINGTON,
S.W. 7.
TEL: WESTERN 1256. [redacted]

30/1/30



The disambiguated identity of J. Jackaman and the details of his role within the Reflectograph triad have yet to be discovered, but I offer as a likely candidate J(ohn?) L(ionel?) Jackaman (1904-1983), who was, in July of 1930, living at Linden Lea, Wainfleet Road, in Skegness, and operating as the leader of the Skegness Spiritual Lyceum. A year later, in 1931, Jackaman was the spokesperson for the United Spiritualist Church in Drummond Road, in Skegness. He was active in Spiritualism, in Skegness and elsewhere throughout the 1930s.[25]

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private demonstrations at the British College of Psychic Science, Kirkby announced that it would be publicly unveiled at Horncastle to honor Jobson, promising in November of 1928 that it would be ready for unveiling "in a few months" (Skegness *Standard*, 14 November 1928, p. 8). In fact, the first advertised public demonstration of the Reflectograph was held in June of 1929 at Kirkby's Spiritualist Church in Skegness (Sheffield *Daily Telegraph*, 14 June 1929, p. 5). That public demonstration was followed in late July or early August by a specially-arranged demonstration for Conan Doyle and Lady Doyle (according to the Nottingham *Journal* for 14 August 1929, p. 5).

[25] See *The Lyceum Banner* for July of 1930, p. 124. As John L. Jackaman and J.L. Jackaman, Esq., he was active in the Spiritualist community throughout the 1930s; see, for example, the Lincolnshire *Standard* for 25 April 1931 (p. 7), Chester *Chronicle* for 11 February 1939 (p. 6) and the Manchester *Evening News* for 19 February 1939 (p. 10).

Presumably, Jackaman's skills and abilities offered, to Kirkby and Singleton, something that pair lacked, perhaps in technical areas, as there is no evidence that either Kirkby or Singleton had any technical training whatever. Certainly, A.J. Ashdown, Jackaman's successor and the identified "inventor" of the Communigraph, was such a person.

Albert Jasper Ashdown

The Communigraph – very different mechanically and aesthetically from the Reflectograph – owes its genesis to the inventor Albert Jasper Ashdown (1887-1983), who claimed to have received the details of the device from George Jobson directly (that is, through Mrs Singleton's mediumship). A well-educated, professionally-credentialed mechanical engineer and a naval telegraphist in the First World War, Ashdown had, by the time he joined Kirkby and Singleton in the development of the Communigraph, prospered sufficiently to marry Grace Iverna Gillham (1893-1967) in 1915 and to establish the commercial firm of A.J. Ashdown Ltd. c.1926, which manufactured and marketed his most well-known invention, the Ashdown Rotoscope.[26]

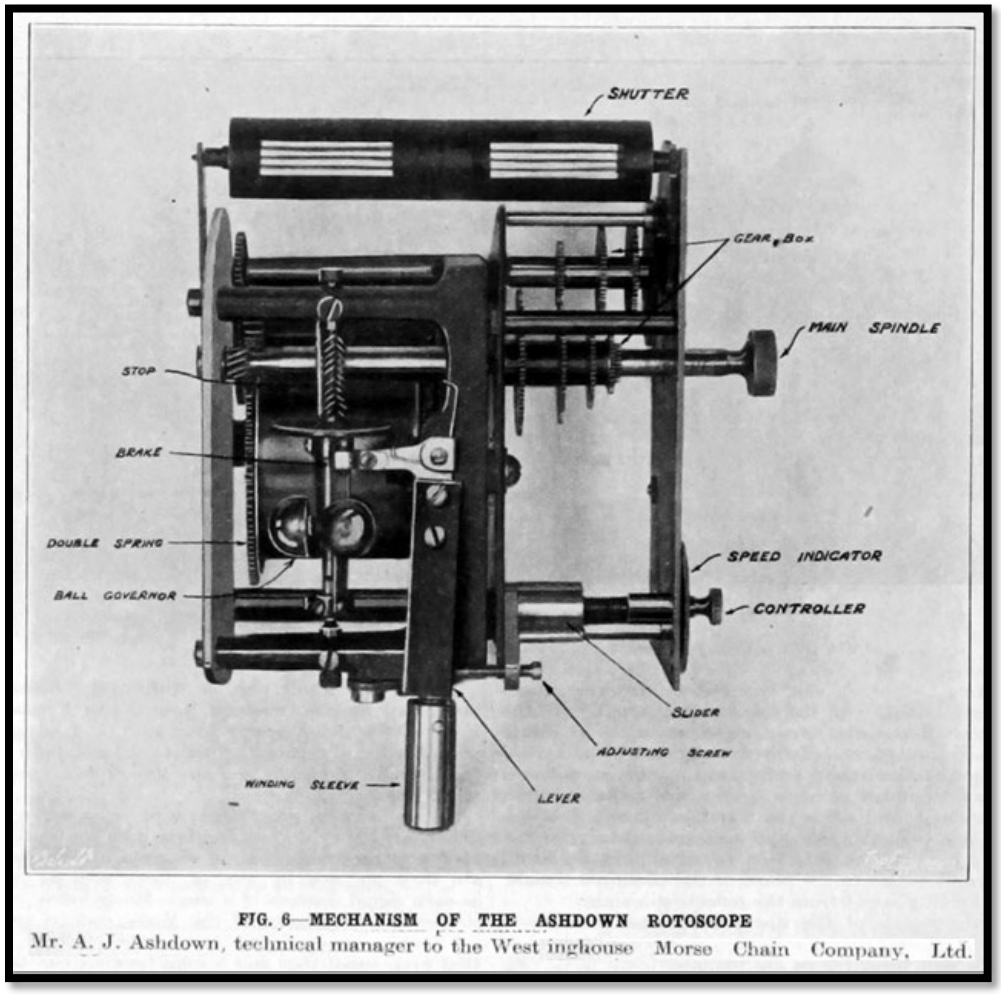


FIG. 6—MECHANISM OF THE ASHDOWN ROTOSCOPE
Mr. A. J. Ashdown, technical manager to the West inghouse Morse Chain Company, Ltd.

How Ashdown became associated with Kirkby and Singleton I have been unable to determine; there is no record of him in the Spiritualist press, prior to 1930, when he appears at the Stead Library (in September of 1930), lecturing on "The Communigraph and other

[26] The Rotoscope was a hand-held stroboscopic device, used to determine the revolutions per minute of a revolving object, and was, for a time at least, used to gauge the RPMs of aircraft engines. Many examples of Ashdown Rotoscopes are to be found in museum collections and, periodically, at auction – a Google search on "rotoscope" will produce interesting results. Curious readers who would like to examine Ashdown's 1934 application for admission to the Institution of Mechanical Engineers, which details his early education and work experience, should contact the author.

Aspects of Psychic Revelation" [27] and later (in October of 1930) giving lectures on "Some Scientific Facts with Regard to the Reflectograph." [28]

Ashdown appears to dominate the Ashdown-Kirkby-Singleton triad completely by the middle 1930s, much as his name appears first on the Ashkir Trianion. Kirkby fades from view entirely after the (Magna) Jobson Research Centre moves from London to East Molesey in early 1938.[29] Mrs Singleton – to judge from electoral records – moves into Ashdown's neighborhood some years earlier than that, and the 1939 England and Wales Register records both Ashdown and Mrs Singleton living in Ashdown's house, Tumbling Bay, Hampton Court, with a redacted third person, who may be Grace Ashdown. That record is ambiguous; what is much less ambiguous is Grace's location, alone in her home region of Glamorgan, in the 1946 electoral register, hard upon A.J. Ashdown's marriage to Louise E. Singleton, in Exmoor, in the spring of 1945.[30] A.J. and Louise remained married, as far as I can determine, until Louise's death in Exeter, in October of 1982

The last documented public appearance of the Communigraph – which was not advertised for sale or widely noted within the Spiritualist press – occurs in June of 1939, in an extended article by Bernard Gray in the *Sunday Mirror* for 11 June 1939 entitled "A Voice Said to Me 'You Will Never Die.'" Beginning with a dramatic hook – "In a house by the River Thames, at Hampton Court, a fully qualified engineer and an extraordinary woman medium are working together to apply modern science to Spiritualism" – the article describes Bernard Gray's afternoon spent in spirit communications with Ashdown and "Mrs. Louisa Bolt," an afternoon that led Gray to remark that "for the first time in my experience, a 'dead' relative whom I could identify spoke to me personally."

Ashdown and Louisa first demonstrate for Gray an unnamed communication device using an unwired and unpowered telegraph key on a glass-topped table, before shifting Gray's attention to the Communigraph:

"an ingenious bit of apparatus which everybody can understand. A metal rod, or pendulum, swings freely over a kind of circular track on which there is a stud for every letter of the alphabet. By depressing the pendulum a little, the circuit can be completed with any of the letters. Above, on a glass screen, the corresponding letters are illuminated, so that it is possible for anybody to see just what words are being spelled out. One of the stops below connects with a bell, which is rung at the end of every word. As the pendulum clattered around the stops, letters appeared on the glass screen with remarkable rapidity, staying long enough only for one to recognise them, then being replaced by others…. My knees went cold, due, I was told, to my proximity to the spirit influence."

The Communigraph was followed, both in history and in Gray's séance, by a third device, about which we know almost nothing: the Televox, first mentioned by name in the *Sunday Mirror* of 2 October 1938 (p. 2). Gray described the Televox in his June 1939 article as follows:

This [device] takes the place of a trumpet. It is rather difficult to describe, so it is simplest for me to say it is nothing but a revolving acoustic apparatus, with no wires, batteries or

[27] See, for example, *The Two Worlds* for 26 September 1930.

[28] See, for example, *The Two Worlds* for 24 October 1930.

[29] The Research Centre's address in February of 1937 is the Blenheim Road address shared with the Trianion and the Society of Progressive Souls. In January of 1938, when A.J. Ashdown contributes money to supplement the Jobson bequests in Horncastle, it is referred to as the Magna Jobson Research Centre and is addressed at Molesey. In November of 1938, the Centre's address is Tumbling Bay, Hampton Court Road, A.J. Ashdown's home.

[30] I have been unable to locate a record of Ashdown's divorce from Grace.

tricks attached to it. The televox was placed on a stand in front of us. A small bulb on its extremity gave enough light for us to determine its position exactly. And anyhow, there was enough light in the room for me to see its outlines. After a few moments it began to revolve slowly. With startling clarity came a voice. 'I am Lady Caillard,' it said."

It is possible that the Televox is the device described by Lady Zoë Caillard some years earlier as designed by her departed husband, Sir Vincent Caillard: "a microphone was installed, and through the trumpet, spirit voices used to speak into the microphone. Still following instructions from the Other Side, Lady Caillard arranged to have a special recording set made, so that permanent records could be kept of the spirit voices" (Skegness Standard, 1 November 1933, p. 8). This device, which was used to produce phonograph records of the voice of the spirit of Sir Vincent Caillard (among other things), is sometimes referred to as a communigraph in secular press reports (particularly at the time of Lady Caillard's death in 1935), though clearly it bears no similarities to the Communigraph proper.

Beyond this, the best device curator I know – Brandon Hodge – has been able to find only a single mention of the Televox in use anywhere in the Spiritualist record: a passage in Allan Barham's *Strange to Relate* (1984), in which Barham recounts Ena Twigg's remembrance of a séance "during the war" with "Mrs. Ashdown" and the Televox, which Twigg described as:

"a mushroom-shaped object, three feet wide, made of paper mâché, balanced on a jewel point so that it could revolve with the minimum of effort. Two spots of phosphorescent paint were on the mushroom, so that in the complete darkness, which was thought to be necessary for its use, it could be determined whether it was stationary or revolving. Why the Televox should help in the production of paranormal voices I have never been able to find out, but the proof of the pudding is in the eating, and on this particular occasion several voices were heard, their point of origin seemingly a little above the Televox. This was after the latter had begun to turn without any of those present touching it."[31]

No known image of the Televox survives. There may have been only one such device ever made.

Whether there was ever more than one Communigraph built is, to my way of thinking, an open question. It seems likely, given its complexity and bulk, that only one Reflectograph was ever made, and I have yet to find a record of a Communigraph séance **not** curated by Ashdown and Mrs Singleton/Mrs Bolt/Mrs Ashdown personally. Unlike the Reflectograph, the Communigraph was, clearly, **intended** for manufacture and sale: an offer in *The Ashkir-Jobson Trianion* allowed enrolled associates of the Trianion "to purchase from the Trianion or its licensees the Ashkir-Jobson Communigraph, and such other special instruments developed in the Trianion laboratories as are not available to outside persons and centers" (p. 14) and asserted that the Trianion "which is not a trading concern" had negotiated "a sole license to a large London firm of engineers to manufacture and sell its products" (p. 14). Yet no evidence of a Communigraph not in the possession of the Ashdowns has been found in the Spiritualist record to date. That suggests to me that the Communigraph in the collection of the Britten Museum may be not only the only surviving Communigraph but **the only Communigraph ever made**.

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[31] Allan Barham. *Strange to Relate* (London: C. Smythe, 1984), p. 32.

See also Psypioneer, Vol. 10, No. 1: "Allan Barham, Early Worker for CFPSS – *Quarterly Review*", "Direct Voice Mediumship – Allan Barham", and "Afterword – Brandon Hodge".



The Britten Museum and Library hold two photographs – ref BMT 0461 a, c.:

a) –Inside the 'Church of the Spirit', Skegness 1925. b) –Car in front of Clock Tower at Skegness c.1927; the notice on top of the car reads:

TRUTHS OF SPIRITUALISM
Services held each week end in the Co-operative Hall

This hints that there were two separate locations: photo a) is a Spiritualist church, as against the Co-operative Hall. It can be noted that the "Manual and Who's Who of Spiritualism and Psychic Research", edited and compiled by James Leigh, published in London, January 1st, 1936, gives only one address – Skegness National United Spiritualist Church, Drummond Road, Skegness, as noted in the above article. This suggests that the image inside the 'Church of the Spirit' is Drummond Road. The people in the photograph may be considered a striking resemblance to the church's primary medium, Mrs L.E. Singleton, and its president (centre), Basil Kirkby.



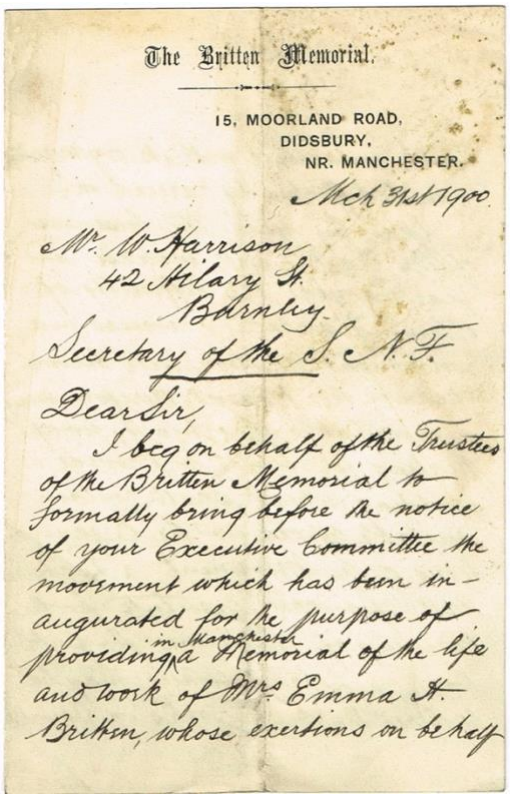
THE BRITTEN MEMORIAL TRUST

Britten Museum & Library

How it all came about

On October 2nd, 1899 one of Spiritualism's finest pioneers, Emma Hardinge Britten, died. On Friday, December 15th, 1899, a provisional committee was convened by Will Phillips (then editor of the Two Worlds), together with James J. Morse, Mr A. W. Orr (Secretary *pro tem*), James Burchall and John Venables (not present as Treasurer *pro tem*). The intended proposal was to inaugurate a suitable memorial in memory of Emma Hardinge Britten; I quote in part the handwritten report as dated above:

> "That such a memorial being desirable it should be of a national character, & that therefore the subject should be presented for consideration at the next annual Conference of the S.N.F. as officially representing the Spiritualists of Great Britain.
>
> "As the S.N.F. is not at present legally capable of holding property it is recommended that until legal incorporation has been effected by that body the subscribers to this memorial should elect a Board of Trustees who should be empowered to receive subscriptions and hold them or acquire and hold property for the purposes of the Memorial which subscriptions or property shall be transferred to the S.N.F. whenever that body shall be in a position to legally hold the same, provided that the Conference adopts the proposal and contributes to the cost thereof.



The Britten Memorial.

15, MOORLAND ROAD,
DIDSBURY,
NR. MANCHESTER.

March 31st 1900

Mr. W. Harrison
42 Hilary St.
Burnley
Secretary of the S. N. F.

Dear Sir,
I beg on behalf of the Trustees of the Britten Memorial to formally bring before the notice of your Executive Committee the movement which has been inaugurated for the purpose of providing in Manchester a Memorial of the life and work of Mrs Emma A. Britten, whose exertions on behalf

"The Memorial, it is proposed, shall be a building which shall be known as "The Britten Memorial", to be used as the Head-quarters of the National Sprlst. [*sic*] Organisations of Great Britain, with the necessary offices and appartmances [*sic*], a Hall for public meetings, a (*in pencil public (?)*) library and reading room, and a room to be specially devoted to the memory of Mrs. Britten, where shall be kept copies of her works, a portrait of her, and such other mementoes as she may have bequeathed or may be collected for the purpose."

—~—☼—~—

This was put forward to the Spiritualists' National Federation (SNF) on March 31st, 1900 in a letter addressed to the SNF Secretary, William Harrison, [1] from "The Britten Memorial", signed by its Honorary Secretary, A. Orr [2]; the first page is shown here. It should be noted at this period in our history that the British Spiritualists' Lyceum Union (BSLU) was very closely companioned with the movement, which was significantly growing every year; the letter further notes:

[1] James Morse, at the fifth Conference of the Spiritualists' National Federation held at Darwen in 1894, proposed that Mr William Harrison take the post of Federation Secretary, replacing Mr T. Taylor (Manchester). Harrison at this time was the Secretary of the Robinson Street Society, Burnley. Apart from 1896, when Wilfred Rooke (Levenshulme, Manchester) held this position and the following year James Swindlehurst (Preston) became Secretary, with Harrison as his Assistant Secretary, Harrison held the position as Federation Secretary until 1902, when he then became the first SNU General Secretary of the newly constituted National Union.

[2] Arthur Wellesley Orr was born in Manchester in 1853 and died on August 31st, 1937.

"… a permanent office where the steadily increasing business of the S.N.F. can be transacted, and which shall be the recognized official home of that body.

"The Lyceums Branch of the movement is in a similar position and also feels the necessity of having headquarters where the work connected with its organization can be effectually carried on."

"… funds to provide a building which shall contain suitable offices for the organizations of the movement, a Lecture Hall, Psychic Institute for the training of mediums for public work, a Library where may be gathered the best works on Psychic and cognate subjects, and such other accommodation may be found necessary."

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It was proposed by the Britten Memorial Trust that it would be handed over to the S.N.F., provided it was legally qualified to hold property, etc.; the Spiritualists' National Federation was asked to read the letter at its next meeting of the Committee for their comments, and a circular was also issued to the Presidents of British Societies inviting their co-operation. The newly proposed scheme was naturally accepted; however, the Spiritualist' National Federation was receiving opposition in the proposed reconstitution to being able legally to hold property, elect a President, etc. [3] This was mostly delayed because some of the members did not want to be governed by any form of creeds or principles, which had been rejected ever since the SNF was constituted and formed at Bradford in 1891; this was also the case with any form of badges or labelling. The new constitution would require a set of religious principles to become legally registered; the transition was in fact already in progress at the time of the proposed Britten Memorial Trust. It took over five years from the time when Thomas Todd first broached the matter at the 1896 Federation Conference until the Federation was finally wound up and its affairs handed over to the Union at the close of its 1902 National Federation Conference.

The Britten Memorial Fund's objective was, as stated:

"The Memorial, it is proposed, shall be a building which shall be known as "<u>The Britten Memorial</u>", to be used as the Head-quarters of the National Sprlst. [*sic*] Organisations of Great Britain, with the necessary offices and appartmances [*sic*], a Hall for public meetings, a (*in pencil public (?)*) library and reading room, and a room to be specially devoted to the memory of Mrs. Britten, where shall be kept copies of her works, a portrait of her, and such other mementoes as she may have bequeathed or may be collected for the purpose."

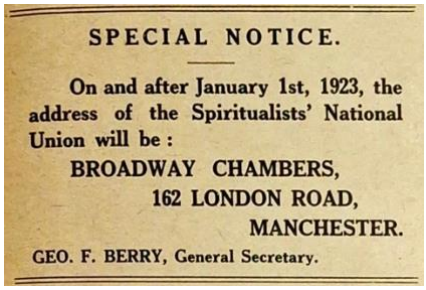


It was indeed a slow arduous task fulfilling the proposed building for a National Spiritualist Headquarters: the Spiritualists' National Union would have various registered offices, firstly a tobacconist's shop the residence of the Hon. Secretary, Hanson G. Hey at Crown Street, Halifax. [4] Around fourteen years later Mr R. H. Yates was appointed to help Hanson Hey when he fell ill around 1918. Hey retired owing to his health problems in 1920 and died the following February; Yates was appointed his successor. His home at Thornton Lodge Road, Huddersfield became the second

[3] Please see Pioneer, Vol. 7, No. 2: "President or Chairmen?"

[4] It should be noted that the man standing outside is not Hanson Hey.

registered office of the Union. On the eve of the 1922 AGM word came that Mr Yates had suffered a stroke; his written resignation was read at the AGM held on July 1st, 1922 at Caxton Hall, Westminster, London. Yates consented for the registered office of the SNU to remain at his home in Huddersfield.



SPECIAL NOTICE.

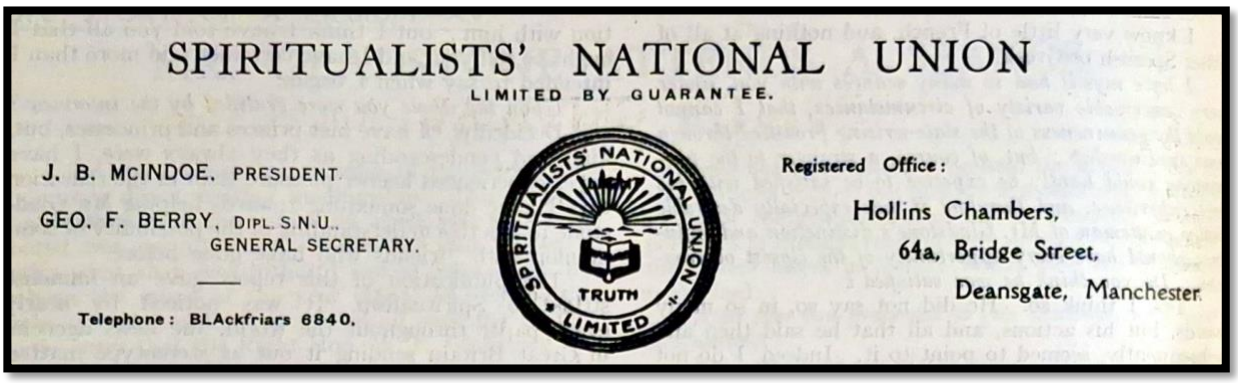
On and after January 1st, 1923, the address of the Spiritualists' National Union will be :

BROADWAY CHAMBERS,
162 LONDON ROAD,
MANCHESTER.

GEO. F. BERRY, General Secretary.

At the SNU quarterly meeting on October 28th of this year in Manchester a new registered office was discussed; after considering several towns it was agreed that Manchester offered the most central position and first-class railway facilities. The registered office of the Union moved to Broadway Chambers, 162 London Road, Manchester from January 1st, 1923. During this period the Britten Memorial Trust was moving forward; its Secretary, Arthur Orr, had given up his position in 1922, £600.00 had been collected and valuable contributions had been made in the building up of the library. Orr handed over the reins of office to Mr John Jackson, whose association with Spiritualism in the North had extended for over half a century; by 1933 the funds accumulated exceeded £5,000, while the Library itself had developed enormously.

In 1925 the BMT found it necessary to occupy a small room in which the library could be housed as its collection extended. Additionally, other donations which today make the Museum an essential part of our history, with original artefacts showing the various phases of mediumship, are just one aspect of its value in formulating our history for future generations. It was later considered imperative that larger premises were needed to be secured; at the same time the Trustees deemed it advisable to establish the Britten Memorial on an active basis. An admirable suite of rooms was obtained in the centre of the city: "The Britten Memorial" at Hollins Chambers, 64a Bridge Street, Deansgate, Manchester. In July 1931, the Britten Memorial Trust supplied the Spiritualists' National Union with its registered office at Hollins Chambers; at long last the BMT was starting to be fulfilled.



SPIRITUALISTS' NATIONAL UNION

LIMITED BY GUARANTEE.

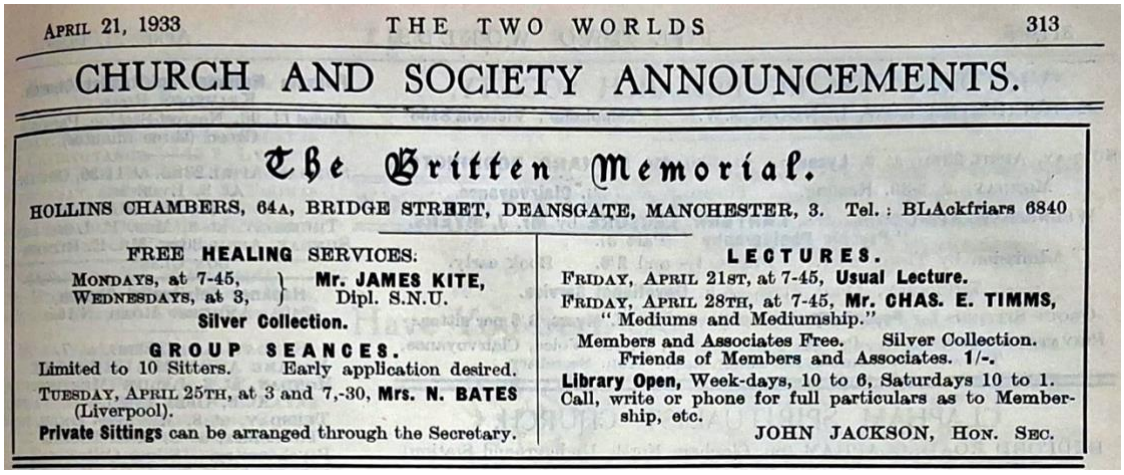
J. B. McINDOE, PRESIDENT

GEO. F. BERRY, DIPL. S.N.U., GENERAL SECRETARY.

Telephone : BLAckfriars 6840.

Registered Office :

Hollins Chambers,
64a, Bridge Street,
Deansgate, Manchester.



APRIL 21, 1933 THE TWO WORLDS 313

CHURCH AND SOCIETY ANNOUNCEMENTS.

The Britten Memorial.

HOLLINS CHAMBERS, 64A, BRIDGE STREET, DEANSGATE, MANCHESTER, 3. Tel. : BLAckfriars 6840

FREE HEALING SERVICES:
MONDAYS, at 7-45, WEDNESDAYS, at 3, } Mr. JAMES KITE, Dipl. S.N.U.
Silver Collection.

GROUP SEANCES.
Limited to 10 Sitters. Early application desired.
TUESDAY, APRIL 25TH, at 3 and 7,-30, Mrs. N. BATES (Liverpool).
Private Sittings can be arranged through the Secretary.

LECTURES.
FRIDAY, APRIL 21ST, at 7-45, Usual Lecture.
FRIDAY, APRIL 28TH, at 7-45, Mr. CHAS. E. TIMMS, "Mediums and Mediumship."
Members and Associates Free. Silver Collection.
Friends of Members and Associates. 1/-.
Library Open, Week-days, 10 to 6, Saturdays 10 to 1. Call, write or phone for full particulars as to Membership, etc.
JOHN JACKSON, HON. SEC.

Quoted below from the Two Worlds, July 21st, 1933:

"Mr. Jackson explained that the first seance held in the new building took place in August last, and immediately it became known that the Memorial had taken premises which were available to the public, interest steadily grew. From the first it was seen that there was a definite need for an institution of this kind in the city.

"To-day, as a result of only a few months activities, some 250 members and associates have been enrolled and are actively participating in the many advantages which the Britten Memorial offers the serious student of Spiritualism. The inclusive membership fee is £1 1s. per year, and this entitles the member to the use of the Reading room—where all the leading home and foreign Spiritualist journals can be consulted—and the extensive library of over 3,000 volumes, many of which are otherwise inaccessible. The Library incorporates reference and lending sections, and the members find that the services offered are greatly in excess of those available through municipal channels.

" "We have been able to present the educational side of the Movement in our weekly lectures on all phases of psychic subjects," added Mr. Jackson. "In this respect we have benefitted greatly from the offices of (among others) Mr. Ernest W. Oaten, Mr. J. B. McIndoe, Mr. G. F. Berry, Mr. J. Norbury, Mr. E. A. Keeling, and Mr. J. M. Greenwood. In addition, the School for Prophets finds its embryo in the three Development Classes already established, wherein some 30 to 40 students sit weekly.

" "Healing work is another important activity, as is evidenced in the testimony received by Mr. James Kite, a healing diplomist of the S.N.U. Many of our members and visitors have found the healing meetings of inestimable value.

" "Every week we have, of course, our usual programme of private and group seances. To date quite a number of gifted mediums have served us in this capacity—among them Miss Petersen, Mrs. Bertha Harris. Miss N. Cordall, Mr. Arthur Whyman, Mrs. Bates, and Mrs. S. Hughes; while from further afield have come Mrs. B. Hirst, Mrs. Annie Johnson and Miss Jacqueline.

FURTHER DEVELOPMENT

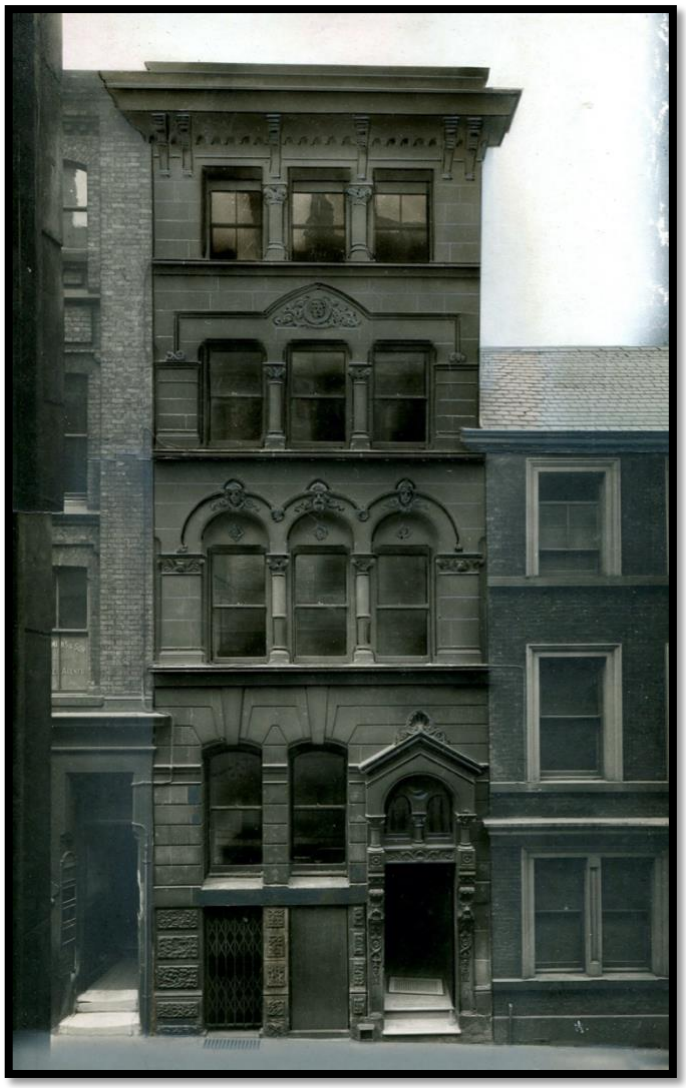
" "In short, every day of the week proves conclusively that an institute on these lines has been greatly needed, and there is every reason for further expansion in the not too far distant future. Our present accommodation is already severely taxed to meet our needs and as soon as funds admit we hope to set about the originally planned building which was to provide a worthy home and head quarters for the Spiritualist Cause in this country.

"Apart from Mr. Jackson's very able work, great credit is due to the enterprise of the surviving Trustees of whom Mr. W. A Herring is the senior, the other two being Mr. E. W. Oaten and Mr. E. A. Keeling.

"All insist that the Britten Memorial in its present state must soon be eclipsed. The funds of the Institute still remain intact, and the Memorial in its present form is simply established to hasten the day when the original plans may be suitably carried out. What has been done in this case can be done in others—and Spiritualist Societies in other towns must look to their laurels.

"Already the British College of Psychic Science has been working in association with its Societies (somewhat similar in the scope of the Britten Memorial) at Bradford, Reading, Sheffield, Ipswich, and Edinburgh."

In around 1948 it would again move but this time into its first property purchased by the Britten Memorial Trust, named “Britten House”; it was located at 12 Tib Lane, off Cross Street, Manchester, a large three-storey building, with a basement and sub-basement. Britten House was, in the words as quoted above, very active, with functions, reading-room, lending library, etc. The Britten Memorial Museum and Library items were moved to Tib Lane on February 20th, 1948, as shown in the bill by “Osbornes Removers Ltd”, all paid by the BMT.







However, by 1971 Britten House was in need of urgent repair and deemed unsafe, as pointed out in the Presidential address at the 1971 AGM. For the first time the President's address was not read at Conference; the President, Gordon Higginson, stated: "I hope I am giving you plenty of time to prepare your questions and constructive criticisms for the Annual Conference at Brighton."

At the AGM Higginson stated:

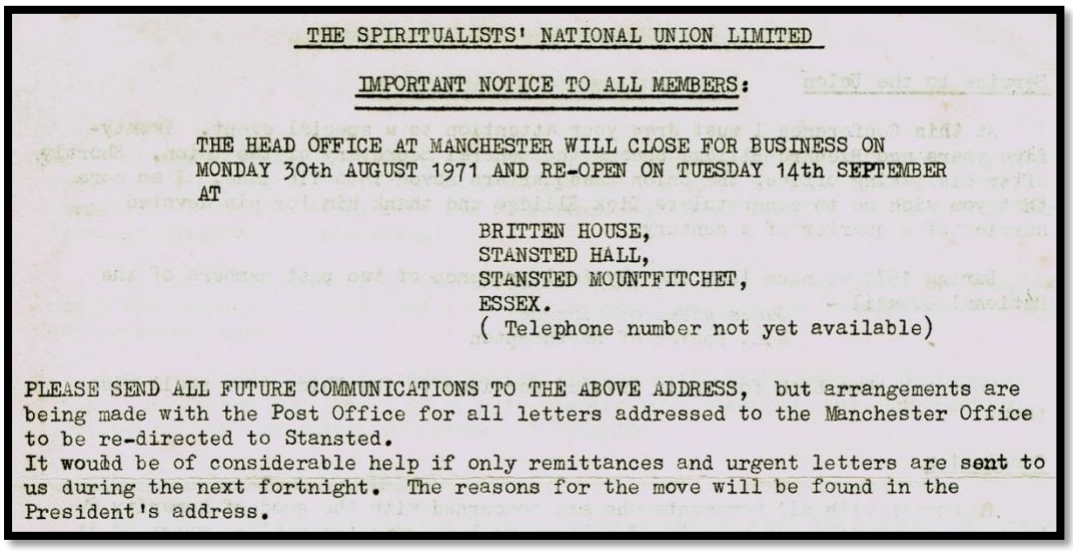
General Office and Britten Trust

Many problems regarding the Union's offices at Tib lane, Manchester and the Britten Trust have faced the Union for years. I decided, along with the Vice-President, to visit Tib Lane and inspect the property and offices and found the building was in a worse state of repair that we had envisaged. We were also faced with demands from the local Fire Authority in respect of Fire Precautions, which, including essential modernisations, would involve us in an expense of at least £2,500 that could not be justified or reconciled with the potential life of the property under the Corporation's re-development plans. Under these conditions we were compelled to investigate the possibility of alternative accommodation. After several deferments we were given a final date of August 1st by the Fire Authorities either to vacate Britten House or carry out the expensive improvements. We have therefore decided to make use of the property at Stansted Hall known as "The Annexe". This move will take place during August and be completed by September 18th, and the Annexe will in future be known as "Britten House" and be the home of the Britten Memorial Trust.

The National Council has decided to invest the money from the sale of Tib Lane property and to pay rent for the use of "The Annexe" from the interest derived. The capital therefore will always be available to buy or rent property elsewhere, if needed.

The Britten Fellowship will continue to operate at Tib lane until the property is sold. I have promised the Manchester District Council that I will give them all the help I can to keep the Fellowship going. I would like to offer my grateful thanks to the officers of the District Council for their help and understanding during a very difficult period.

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THE SPIRITUALISTS' NATIONAL UNION LIMITED

IMPORTANT NOTICE TO ALL MEMBERS:

THE HEAD OFFICE AT MANCHESTER WILL CLOSE FOR BUSINESS ON MONDAY 30th AUGUST 1971 AND RE-OPEN ON TUESDAY 14th SEPTEMBER AT

BRITTEN HOUSE,
STANSTED HALL,
STANSTED MOUNTFITCHET,
ESSEX.
(Telephone number not yet available)

PLEASE SEND ALL FUTURE COMMUNICATIONS TO THE ABOVE ADDRESS, but arrangements are being made with the Post Office for all letters addressed to the Manchester Office to be re-directed to Stansted.
It would be of considerable help if only remittances and urgent letters are sent to us during the next fortnight. The reasons for the move will be found in the President's address.

In 1984 the Union moved its registered office just up the path from the Annex in the Arthur Findlay College grounds to the newly renovated and extended gardener's cottage, becoming the new registered office and renamed 'Redwoods'. Recently this year, January 29th, 2025, it has moved to the Coach House, Clock Courtyard, just behind the Annex, which in the time of Mr Findlay was the stables; since the office removal to Redwoods the Annex is used as accommodation and retains the name of "Britten House".

The Britten Memorial Museum & Library was re-established at Stansted in 1978 in the old engine room at Clock Cottage as you look at Clock Cottage today, it's the bottom left-hand room/s, which was the Museum and the Library in another room in the building. Muriel Turner and her sister, Jeanette Dunn [5], who were well-known for their work within the Union, were the first curators of the Britten Memorial Museum at Stansted.

MUSEUM AT BRITTEN HOUSE

A MUSEUM will shortly open at Stansted where students and visitors will be able to see many objects of interest which it has not been possible to view previously.

The building which will house the S.N.U., collection is in close proximity to Britten House and there will be a number of items on display which belonged to Emma Hardinge Britten and which show the outstanding contribution that she made to Spiritualism. Oher pioneers and researchers will be represented in a variety of media. Psychic art, spirit photography, and apports will be exhibited. A special feature will be tape recordings of direct voice séances. There are also numerous photographs and items of historical interest connected with individuals and churches together with letters and documents which evoke a vivid picture of the struggle to gain public recognition for Spiritualism.

The working party has already brought about a minor miracle on the former engine house to make it into a museum. Originally the place where the trees from the estate were sawn up, the engine house has been in recent years, filled with lumber and an indefinite numbr of cats. An 'antique' fish fryer used for the cooking of Mr and Mrs Findley's fish and chips has finally been ousted along with other lumber.

Obstacles Removed

Determination and energy were needed to demolish the engine block.

Storage units were improvised.

Many yards of cobwebs were removed and the resident monster spiders persuaded to move on. The cats have established a new routine and no longer bring in rabbits and birds.

Holes Filled

Large gulleys in the floor, which housed parts of the machinery, have been filled. Walls and ceilings have been cleaned and painted, cracks plastered and a thousand and one other jobs have been done in a very short space of time by a few keen workers.

A gentleman at Reading supplied a quantity of wood and nails at a most generous price and loaned tools to help to break up the engine block.

The floor has been levelled and the display cases can be built in. Good lighting and pleasant decor will complete a museum of really pleasing proportions.

The careful cleaning, restoring and mounting of many items has occupied countless hours. A catalogue is in preparation. Files are being compiled listing comprehensive information about people, places, events, truths and proofs which have formulated the history of Spiritualism. Past and Present will stand side by side.

Gifts of: Photographs Books Banners Regalia Letters Posters Articles

Pertaining to the History of Spiritualism — The Evolution of God and Man — Science and Psychic Science — Natures Revelations — etc., are needed urgently.

Many of our treasures have necessarily been hidden from view and it will be a great pleasure to have the opportunity of seeing them.

In the past articles and papers of archive interest have been gratefully received and it is hoped that the innovation of a permanent museum will encourage people who still retain items to donate them, both to give instruction and inspiration to those studying Spiritualism.

Anyone wishing to donate an article or document should write in the first instance to the Curator, S.N.U. Museum, Britten House, Stansted Hall, Stansted, Essex.

Articles should then be forwarded under separate cover to the same address. When possible arrangements will be made to collect bulky, heavy or very fragile items.







In the early 1980s the Museum was made into a flat and the archives, along with the Library, were put into storage at Stansted Hall. After the new dining-room and kitchens were built at the College, the College Shop moved from the staircase landing into the old Still Room. In 1989 Duncan Gascoyne (SNU President 2000-2010) became the College Chairman, took on the role as Britten Memorial Museum Curator and re-established the Museum to where it is today at the top of the grand staircase; this would be in the early 1990s. The Britten Memorial Library was established in the then conference room at Redwoods; on Duncan Gascoyne's retirement I was offered the role of curator.

[5] Jeanette Dunn, CSNU, was the National Publicity Officer of the Union and the Editor of the official paper, "S.N.U. Communicator".

When I took over in early 2011 the Museum was, most probably as a Museum should be, packed with artefacts, posters, large photographs, etc. There was a large showcase down the centre of the room, so, as you walked around in a circle, it was visually stunning—walking in the footsteps of our pioneers. However, with time comes change, and with change come new and different ideas. I felt that the valuable archives needed to be directed towards education and study. Over the years this aim has been accomplished, as can be seen in the following images.



In 2016 Museum Study & Research weeks were introduced and the Britten Memorial Library was once again united with the Museum. The directors of the "Two Worlds" had decided to offer the Union all their bound volumes from 1887 to present on permanent loan. The name was changed this year from the Britten Memorial Museum and Library to the Britten Museum and Library. In around 2008, the Britten Memorial Fund was wound up with the permission of the Charity Commissioners:

Its purpose of 1899 being wonderfully fulfilled!

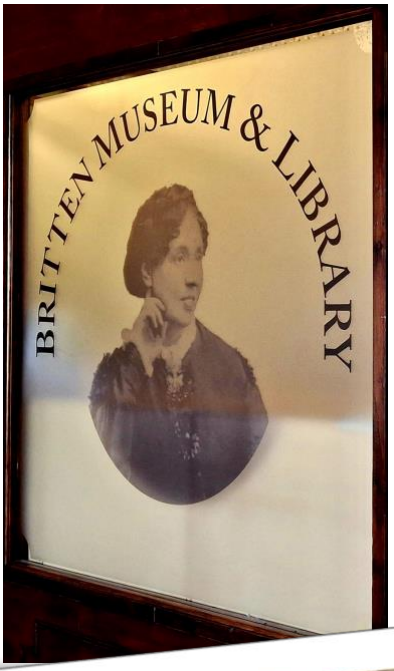


At present our bound weekly journals containing so much of our valuable history are all being rebound; the full run of the 'Medium and Daybreak' (1870-1895) has already been done.

Our resources for study and research are today an important part of the Arthur Findlay College: our history is preserved for generations to come.



Quoted from the letter to establish a 'Britten Memorial' dated Friday, December 15th, 1899:



"… library and reading room, and a room to be specially devoted to the memory of Mrs. Britten, where shall be kept copies of her works, a portrait of her, and such other mementoes as she may have bequeathed or may be collected for the purpose."





Today this is reflected in the Britten Museum and Library

