

The PIONEER

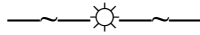
The Pioneer is now part of the recommended reading for the Spiritualists' National Union's education courses.



Healing
& Healers



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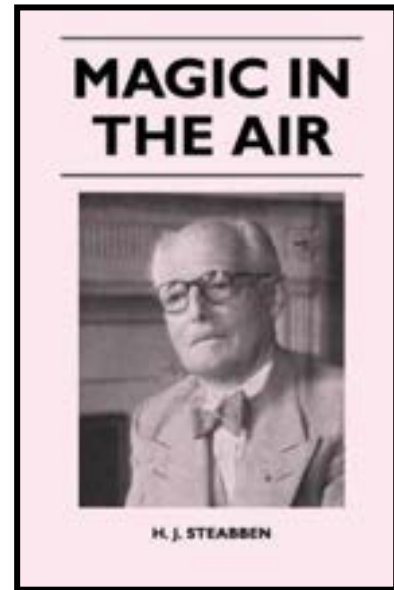
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**Special thanks to Charles Coulston for his work in sub-editing these issues – also
acknowledged to Minister David Hopkins and Leslie Price for their past work in sub-
editing the issues**

SOME HEALING HISTORY

Early healers in Britain worked singularly or in their healing groups from home or in their church/societies; a good example would be Herbert John Steabben, by trade a combination of farmer and draper. He was born in Islington, North London, circa 1881. He worked as a professional medium and was well known for demonstrating clairvoyance and psychometry across the country. He ran a centre at 44, Baker Street, London W.1. for seances,⁴⁴ developing circles, and healing etc. Steabben was one of the movement's most successful and respected healers. In or around 1946 Steabben incorporated healing at his centre, "The Healing Brotherhood of the Spiritualist Centre". By 1950 the brotherhood consisted of five healers including Steabben. The centre was still flourishing as late as 1958 at the same address. In 1957 Steabben wrote "Magic in the Air" published by his wife Katherine; this was possibly the first book ever published solely on absent healing; it is now reprinted and available from various outlets, for example Amazon.



There were other well-known centres; on Saturday at 3 p.m., October 27th 1934 the House of Red Cloud, situated in Wimbledon, was opened by Mrs Gordon Moore in the presence of King George of Greece, with an address given by Red Cloud through Estelle Roberts. The centre was dedicated to healing the sick and for demonstrations of mediumship. This would continue until 1941 when the House of Red Cloud was bombed.

Also in 1934 at one of our oldest and most respected societies, the London Spiritualist Alliance, (today known as The College of Psychic Studies),⁴⁵ a department of Spiritual Healing was started by Brig. General G. C. Kemp. Numerous independent groups continued to emerge throughout the country but were generally isolated as there were no guidelines or

⁴⁴.-At the Master Temple Psychic Centre, Portsmouth, Helen Duncan was seized during a séance on Wednesday January 19th, 1944. She was arrested under section 4 of the 1824 Vagrancy Act and was initially refused bail. Duncan was re-arrested under a more serious charge of conspiracy to defraud. The prosecution needed to prove beyond reasonable doubt that monies had been paid to see materialised spirits. At a meeting between prosecutors, John Maude, Henry Elam and the Director of Public Prosecutions (DPP) a single clause was found in an obsolete statute: Section 4 of the 1735 Witchcraft Act. Duncan would be the first 'Spiritualist Medium' to be charged under this Act and the first to be tried by a jury and eligible for a sentence exceeding three months, as would have been the maximum penalty under the lesser charge of the 1824 Vagrancy Act, section 4. The trial began in Court 4 of the Old Bailey, London on Thursday, March 23, 1944 and lasted more than seven full days. Duncan was charged along with her associates on seven counts.

Herbert Steabben estimated he had witnessed around one hundred and fifty séances with Duncan. He had held around seventy-five of these séances over a ten year period at his centre at 44, Baker Street. On day six of the trial, Thursday 30th, March 1944, the defence lawyer Mr. Simpson Pedler, assistant to Charles E. Loseby (both fellow members of Gray's Inn), who were appointed to defend Duncan by the Spiritualists' National Union called Steabben to the stand.

⁴⁵.-The College of Psychic Studies, 16 Queensberry Place, London:—
<http://www.collegeofpsychicstudies.co.uk/index.html>

Some noted healers had worked on occasion at the LSA, such as George Spriggs and Robert J. Lees.

national co-ordination. It would not be until the late 1940's that a group of healers under the leadership of John Britnell formed the Essex Healers Association. Around five years later, in 1954 at the initiative of Britnell "The National Federation of Spiritual Healers" was formed – this would be carried forward by Henry (Harry) James Edwards (1893-1976).

Healing within the Spiritualists' National Union

Organisation within the Union was a slow process, and healing groups and individuals were governed by the individual church committees. It would not be until October 1924 that the Council appointed its first Healing Committee. An official report, given in the February 1932 issue of the Union's Journal *The National Spiritualist* by its editor George Berry (General Secretary) provides a nice overview of these early days:

S.N.U. Committees

THE HEALING COMMITTEE

This Committee represents one of the more recent activities of the National Council. Like other activities which have in them the elements of potential usefulness and permanence, its early years are characterised by slow progress rather than by large and immediate results. For many years Healing Circles have abounded both amongst the organised and the unaffiliated Churches. There has likewise been a relatively large number, of Spiritual Healers working through these Circles or independently, yet using the Church association as convenient centres for attracting clients.

It follows that much excellent work has been accomplished, with not a few outstanding, cures. Unfortunately little of it has been properly recorded and made available for later investigators, or retained as a permanent testimony of the valuable work accomplished through these channels. There has also been a number of other Healers of small gifts, and little knowledge, attached to the Movement for purposes of exploiting physical suffering, as other types of mediums have exploited the bereaved and sorrowing. Part of the work of the Healing Committee is to protect the genuine workers from the ill repute that attaches to abuses of Spiritual powers.

Late in 1924 and early 1925, Great Britain was roused by the wonderful Reports of Healing Missions at Bradford and London conducted by a Mr. Hickson. The Bishops of the Established Church felt compelled to voice their opinions, not only on the work of Mr. Hickson, but on the possibilities of Spiritual Healing. While very anxious to defend the Medical profession, they could do no other than affirm "that God may effect what science cannot effect." The Bishop of Manchester was moved to say "This Spiritual Healing is an attempt to revive what we believe to have been Christ's own method, which surely aimed at Spiritual results." As was to be expected there was plenty of criticism directed against Christian Science and all Psychic and Mental Healers working outside the Established Church.

The agitation, however, may be regarded as marking a turning point in the public recognition of the value of Spiritual Healing, and the intervening years have witnessed a great expansion of Spiritual Healing Guilds and Associations, particularly in London. These Associations are not attached to the National Union; but the record of their work as a definitely Spiritual activity has won for them a high regard among Spiritualists everywhere. Believing that equally valuable work is being

accomplished by the Healing Circles and through the ministration of Healers attached to the affiliated Churches, the Healing Committee have set themselves the task of rescuing these Healing Circles and their workers from the obscurity that now envelops them, and securing for them the recognition they deserve. The Committee are further actuated by the consideration that Spiritual Healing, depending so largely on the co-operation of Guides and Helpers in Spirit life, should become one of the most outstanding features of the work of every affiliated Church, and a distinguishing mark of the religious and spiritual nature of their Church activity.

The first Healing Committee was appointed by the Council in October, 1924, with instructions to prepare a Constitution, and to outline methods of work. A tentative Scheme was presented to the A. G. M. of 1925. It was accepted in principle and referred back to the Council for more detailed attention, and with authority to put a modified scheme into operation as soon as practicable.

In 1928 a new Committee was formed and the present simplified Scheme was adopted. Meanwhile the Exponent's Committee Regulations were revised and expanded to include the Healing Diploma, and at the 1929 A.G.M the first Healing Diploma was awarded to Mrs. Hare, Cardiff. A Healing Case Book for the use of Healing Circles and individual Healers has been published. It is slowly being taken up by Churches. To date 5 Diplomas have been awarded, and a number of other applications are under review. The need for very careful investigation into the bonafides of all applicants is one reason for hastening slowly. The whole of the affiliated Churches have been circularised for information of the work performed under their auspices. In view of the great importance to the religious appeal of organised Spiritualism, the Council seek the co-operation of the District Councils in speeding up the compilation of needed records, and inspiring the Churches to an appreciation of the value of permanent records of their most successful cases.

G.F.B.

It appears that in the ensuing years the Union's progress was hampered by the poor response from their affiliated churches, "...the Council seek the co-operation of the District Councils in speeding up the compilation of needed records, and inspiring the Churches to an appreciation of the value of permanent records of their most successful cases." Frank Blake in the *National Spiritualist* for June 1931 reinforces the importance of co-operation:

HEALING **BY F. T. BLAKE**

Few of our churches appear to be aware of the serious attempt being made by the Union to regularize and officially record the healing work being done throughout the British Isles under the auspices of its affiliated bodies. That a record of this important work should be compiled and kept for present and future reference will be at once apparent to all who recognise the growing national importance of our movement. It would not only be an incentive to those at present engaged in the art of healing but would be a most valuable and instructive guide for future development.

It must be remembered that, as in all other branches of psychic activity, no person or group possesses all the knowledge necessary for the continuing usefulness of the service offered. Whatever may be the attainments of the individual or group, this

may be added to when all acquired knowledge is pooled and disseminated. It is hoped that through the machinery set up by the Union this collecting and disseminating of data pertaining to healing may be accomplished.

Where healing treatments are given under the auspices of a church it should form part of the church activity under the direction of its officers and council. A record should be kept of the patients attending, stating disease or infirmity, the number of treatments given and by whom, also the progress made by the patient towards recovery. A case book for this purpose may be obtained at small cost from the S.N.U. office.

It is also desired to compile a national register of our healers. An appeal is made to church councils to recommend their qualified healers for the national certificate and in this way help the Union to make an historical record of the healing work done by the movement as a whole.

Full particulars and all necessary information may be obtained from Mrs. Eleanor Paling, "Lucknow," Muriel Road, Beeston, Notts.



Frank Thomas Blake

In November 1931 the *National Spiritualist* reprints a paper read to the healing section of the International Spiritualist Federation Congress titled "Healing by Magnetism," by Frank T. Blake of Bournemouth. Blake confined his paper to the work done, and the methods employed by the Healing Guild in connection with the National Spiritualist Church, Bournemouth. He explains the work is done under the direction of a control who is known as the "Doctor," who is assisted by a number of his fellow discarnate companions. He explains the different methods of the healing used at the Guild, and how it runs under their own strict rules. At the 30th SNU Annual General Meeting, held in Glasgow in July 1932, the Exponents Committee recommended Blake for the Healing Diploma.

What Blake did not mention in his paper to the ISF Congress was that he himself was the trance medium for the control known as the "Doctor." Blake gave many years of dedicated service to the Union, he was President of the SNU's Southern District Council (SDC) for many years. He was one of the founder members of Bournemouth National Spiritualist Church,⁴⁶ he was a vice-President of the Union and President 1938-1941 and sadly died while in office.

To be continued in the next issue with a substantial report on the early healing work at Bournemouth National Church written by another former SNU President, John McIndoe.

⁴⁶—There was another church which opened in 1926 at Charminster Road, Bournemouth. This was not affiliated to the Union – but did sell the SNU National Spiritualist! It was co-founded by some of the members of Blake's church. Today the church is one of the oldest independent Spiritualist Churches in the South. See Charminster Spiritualist Church:—<http://www.charminsterspiritualistchurch.org.uk/index.htm>

Continued from the last issue of Pioneer:

Below is taken from the *Two Worlds* given over three issues April 14th, 21st, and 28th 1939 on the early healing work at Bournemouth National Church written by former SNU President, John McIndoe it should be noted some of these methods are no longer used:

SPIRITUAL HEALING

The Work of the Bournemouth Church

THE Spiritualists' National Church, Bath Road, Bournemouth, was founded in 1906. Mr. John Walker, Glasgow man, who had migrated south, and who possessed strongly developed and varied gifts as a medium, was one of its four founders. Dr. Alfred Russel Wallace was one of its first Honorary Presidents.²⁴ His letter accepting the position, and an autographed photograph of the great naturalist, are among Mr. Blake's treasured possessions.²⁵



Healing work early became a prominent feature in the activities of the church. One of its first Presidents, Mr. Lonsdale, had been a cripple. He had been cured through the mediumship of George Spriggs,²⁶ the materialising medium, who made the Circle of Light, Cardiff, famous in the late 'seventies of last century. Spriggs had gone to Australia, where his powers as a materialising medium had been replaced by the gifts of healing and diagnosing.²⁷ In 1900 he came to London, and was mainly responsible for the formation of the Psycho-Therapeutic Society.²⁸ Lonsdale, having been cured, developed his own

²⁴—“Exactly a century after his death, a statue of Alfred Russel Wallace was unveiled on 7 November 2013 at the Natural History Museum, London. There was a large crowd at the Darwin Centre, and among the guests was Richard Wallace, the grandson of Wallace. During the speeches, however, there was no mention of Wallace's role as a psychic pioneer. Across the road is the College of Psychic Studies, whose Memorandum of Association (under its old name, the London Spiritualists' Alliance,) included Wallace among its signators.” Leslie Price *Psypioneer* November 2013. Sir David Attenborough unveils Wallace statue:—<http://www.nhm.ac.uk/about-us/news/2013/november/sir-david-attenborough-unveils-wallace-statue125452.html>

²⁵—Photograph – Frank Blake is seated on the front row.

²⁶—Hannan Swaffer wrote in *Psychic News* March 31st 1934:—“Ernest Oaten's conviction about Spiritualism was largely based on his long sittings with George Spriggs, the famous materialising medium who lived at Cardiff. When a young man, Oaten sat with him for years, and during that time saw physical phenomena of a quality which has not been equalled since, at least in this country.”

²⁷—See *Psypioneer* Volume 3, No 9; September 2007:—*Experiences of Mr. George Spriggs*

²⁸—The Psycho-Therapeutic Society was founded in London on April 1st 1901; George Spriggs was its first president and was for some years a healing medium at the society. A preliminary meeting was held at the house of Dr. George Wyld on Sunday 10th February 1901 to consider the advisability of establishing in London a

healing powers under Spriggs' tuition. Vincent Turvey was another of the early Presidents of the church.²⁹ He was the author of *The Beginnings of Seership*, and had remarkable powers as a clairvoyant, which he placed freely at the service of the church.

S.N.U. ACTIVITIES

From the first, the church has been one of the most successful churches affiliated to the Spiritualists' National Union. Four mission churches founded and fostered by the Bath Road church are approaching independent status. For years Mr. Blake has been President of the Southern District Council, and its representative on the Council of the National Union, of which he is now President.

THE HEALERS

Miss Wadlow, the President of the Bath Road church, is now the Southern District representative. Thus it is evident that the church has borne its full share of the work of the Movement, nationally as well as locally, while at all times its financial support of the Union has been most generous.

Only those closely associated with the church are in a position to appreciate the extent to which it benefits by Mr. Blake's personal qualities, his organising ability, and his mediumistic gifts. He has been its Secretary, its President, and for some years now its resident minister. For over thirty years he has been active in its service, and during most of this time he has been the centre round which most of its activities have focused.

SPIRIT GUIDANCE

Mr. Blake's mediumistic powers have on occasion been of great value in guiding the Council of the church in the transaction of its business. For example, in 1919 the church faced a crisis; it had to find new premises quickly. A church schoolroom, which was in the market, though by no means ideal for the church purposes, seemed to be the only premises available, and negotiations for the purchase were in progress. But one evening Mr. Blake's control advised the church Council not to purchase any property just then, but to carry on as best they could in rented halls. In a few years, he asserted, certain property would come on the market which they would secure through the intervention of a widow who would come amongst them. He said there would be a view of the sea from the site.

PREDICTION FULFILLED

Later, Mrs. Lennox Kay went to reside in Bournemouth and joined the church. She it was who spotted two desirable sites for sale at the corner of Bath Road and St. Peter's Road, and negotiated their purchase for the church. The present church was built on the corner site. Although at the time the sea could not be seen from it, recent demolitions of certain

society for the systematic study and investigation of Animal Magnetism, Mesmerism, Hypnotism, Christian Science, Faith Healing, and Higher thought Healing. Between 60-70 interested persons came to this first meeting. Initially the society's headquarters were at Trafalgar Buildings, Northumberland Ave, Charing Cross, London W.C., by 1903 they had moved to 3, Bayley Street, Bedford Square, W.C. In April 1906 the Society took over the whole first floor of 3 Bayley Street, Spriggs was still president and it is reported that the Society had made steady progress in its five years of existence to date. Its organ was 'Psycho-Therapeutic Journal'.

²⁹.-In the former SNU President's Eric Hatton's autobiography "Taking up the Challenge," (2010) Eric tells a story of former Presidents Harold Vigurs and Ernest Oaten who were due to take part in a public meeting with Vincent Turvey at Bournemouth see pages 47-50.

houses have made the prediction come true. The adjoining site was sold, so as to reduce the burden of financing the building of the church. Two years ago it was again acquired by the church, and the house on it, after suitable alterations, became the seat of the activities of the Healing Guild of the church.

SPIRITUAL HEALING CENTRE



As already noted, spiritual healing became, at an early date, an important feature in the work of the church, and during recent years, mainly through and around Mr. Blake's mediumship, it has developed to such an extent that it could not be coped with on the church premises. These had neither the space nor the equipment for giving treatment privately to a large number of patients simultaneously. The premises in Streate Place, St. Peter's Road, which the church had repurchased, adjoin the church buildings, and a short flight of steps inside, near the back of the church, leads from it on to the first floor of the healing centre, which is a three-storey building. A movable partition allows the main portion of the church to be shut off so that the remainder forms a waiting room in which the patients assemble. There is a separate entrance to the top flat of the

house, which is let. The ground floor and the first floor each have eight main rooms with central passages which divide them into suites of four. On the first floor are the church vestry, the library, and office, and a kitchen, while on the ground floor there is a room which is set aside for discussions and committee meetings. The remaining twelve rooms are devoted to healing.

THE HEALING GUILD

The church has never encouraged publicity for its healing work, rather the reverse, and consequently little has appeared in print about it. Newspaper reports of cures effected naturally raise the hopes of other sufferers that they, too, may be helped, and result in a shoal of letters and numerous visits, often from people whose cases cannot be undertaken, if only for practical reasons, such as distance, time, etc., but such inquiries absorb time in dealing with them.

In Bournemouth, in spite of the large number constantly being treated, there is almost always a waiting list. Patients who contemplate visiting the healing centre for treatment are very strongly advised—especially those living at a distance—not to do so without previous correspondence with the Secretary of the Healing Guild. It should also be remembered that though instantaneous cures through spirit agency do undoubtedly occur, they are by no means frequent usually a number of treatments is required, extending over weeks, sometimes months. It seemed to me that there is so much of interest in the work, so much of possible value to others in the methods employed, in the manner in which the work is

organised, and in the cases dealt with, and so much in the results that should encourage other churches to provide similar facilities, that I sought and obtained permission to write this account.

I describe what I saw for myself on a visit to Bournemouth last spring, and the accounts of the beneficial effects of the treatment are mostly from statements made to me personally by the patients concerned.

SYSTEM AND SPECIALISATION

These are the keynotes of the organisation of the Healing Guild. The rooms in which the healers operate are reserved for that purpose, and, in general, each healer works in his or her own room. Each room is heated by steam radiator, and has hot and cold running water. It is furnished with a small bed, a couple of chairs, and a locker. The lighting is by ordinary electric lamps, with a control switch to vary the amount. The red lamps so much in vogue in some healing circles are not used in the healing rooms. I have never heard any satisfactory explanation of their use during healing. One of the healing rooms, however, is equipped with apparatus to enable radiant heat and other forms of etheric vibration treatment to be administered, to supplement the psychic treatments.

NO HEALING IN PUBLIC

All healing treatment is given privately. The patient and the healer are alone together, though an interested spectator may be allowed. I was one thus privileged, and now recount some of what I saw. But there is no public healing circle, there is no singing, no gramophone music, nothing to distract from the serious business in hand. The healers wear white overalls. Everything is scrupulously clean. Each room has its own colour scheme, dictated by the inclinations of the healer using it, but whatever colour, the tones are soft and restful.

RECEPTION OF PATIENTS

New patients are usually received between 3 p.m. and 8.30 p.m. on Fridays. Particulars of the patient are entered on a card, which is the first in a simple but comprehensive system of card-indexing, which covers all the details of the healing work. Then he is taken to the room where his case is diagnosed by "the doctor." through Mr. Blake in trance. Who "the doctor" is, is not definitely known; he prefers to remain incognito, but from his own statements he was a man who desired to enter the medical profession while on earth, but was forced by circumstances to take up a career in the army, in which, apparently, he attained high rank. Col. Berry, of Newcastle, Co. Down, who was himself through the South African War, and has several times come in contact with "the doctor" when in control of Mr. Blake, is satisfied that he was intimately associated with the high command during the South African War. After death, his interest in the healing art remained, and he studied, and ultimately finding a congenial instrument through whom to work, he attached himself to Frank Blake.

DIAGNOSIS

EXCEPT in exceptional cases, and in some in which manipulative treatment is required, "the doctor" does not now give healing treatments. He diagnoses each case, not by the statements of the patient as to his symptoms, but by his own observation. Somehow he "perceives" the internal condition of the body and its organs. "Perceives" seems to be the best word to use; "senses" may be to some extent appropriate, but it seems inadequate, and there is

no evidence that any physical sense is employed—certainly not the physical sight, since Mr. Blake's eyes are shut. At any rate, he locates the trouble and decides the treatment to be applied. Then he selects the healer best qualified, and gives him his instructions, indicating the time when he wishes to examine the patient again. Should the healer, however, during the course of treatment think it advisable at any time to consult "the doctor," he does so.

Every Friday evening there is an interval, during which the healers assemble in the committee room and report progress and discuss their cases with "the doctor." This is quite distinct from the periodic interviews which "the doctor" has with the patients. Here, too, discussions as to the forces at work in the healing process take place, and experiments are performed in the circle in which the healers are sitting. I have been privileged to be present on two such occasions. It seemed to me that not only were the healers being instructed, but that "the doctor" was striving to increase his own knowledge. Here, again, in this phase of phenomena, it appeared to me, as it has often appeared in other types of phenomena—and as has sometimes been stated by the controls themselves—we were co-operating with an intelligence who is aware of certain forces, which, if directed through certain channels, will produce certain results, but who is not aware, or only to a very limited extent aware, of the exact nature of these forces and of the laws governing them.

SELECTING THE HEALERS

Selecting the healer seems usually to be a case merely of "the doctor" exercising his judgment as to the known qualities of the healer and the requirements of the patient. But there are instances in which the process seems unsatisfactory, and in such case "the doctor" decides by the influence he feels while the medium is holding the hand of the patient and of various healers one after the other. Just what the determining factors are cannot be put into words, but there is some subtle quality, spoken of as the magnetic relationship, between patient and healer, which must be given due consideration if full benefit is to be received. It might be put in popular language by saying some people have a fine-grained and others a coarse-grained magnetism, and the two do not blend well. A wrong relationship may even produce adverse results. Each healer has undergone a course of training in anatomy, physiology, and hygiene, apart from the special knowledge implied in the term "psychic." While there is no hard and fast line of demarcation, healers seem to be divisible into groups suitable for treating various ailments. Thus some seem to have qualities which make them specially suitable for lung troubles, asthma, bronchitis, tuberculosis; others, abdominal complaints. Some are specially adapted for treating rheumatism; some, nervous disorders; others, children. But just why these and many other things are facts is a matter for future research to determine.

SOME STATISTICS

There are twelve healers, eight ladies and four gentlemen, on the active list, and thus, with Mr. Blake and the Matron, there is a staff of fourteen at the healing centre, all giving much of their time and energy to this beneficent work on a purely voluntary basis. There is no charge for treatment, but patients contribute, according to their ability or inclination, to the upkeep of the centre by donations placed in the collecting box. Treatments are given on Fridays from 5 p.m. till 10 p.m. nominally, but often to a later hour, also on Tuesdays and Thursdays at the healing centre. Those too infirm to walk are taken to and from the centre by voluntary workers with their own motor cars; others are treated in their houses. Usually, each healer has about twelve patients on his list at any given time. Some are treated once, others twice a week. Thus each healer gives about seventeen or eighteen treatments per week. At the time of my visit there were about 120 patients on the books. That meant ten per healer, and

about 160 treatments per week were being given. This was during one of the quieter periods of the year; at times the number of treatments per week has reached 250. The centre is closed for about four weeks in September each year.

THE HEALING TREATMENTS

To criticise the methods of one medium merely because they differ from of another is never a very fruitful process. In healing mediumship it is pure folly. The results obtained should be the only criteria. I am relating what I saw at Bournemouth, and the results speak for themselves, but it does not follow that different methods employed by other healers should be brought into line. The differences in technique which our physical senses detect may have no more significance from a psychic point of view than the colour of letter paper has in relation to the message written on it.

Some of the treatments may be called “static.” In them there are no passes or movements by the healer. They are literally the “laying on of hands.” I witnessed one such in a serious heart case. The intention seemed to be for the curative agent to pass from the one hand of the healer, through the patient’s heart, to the other hand. In which direction does it flow from right to left, or vice-versa; does it “flow” at all; who knows? At present we can only speculate, as did the students of electricity for nearly two centuries, till instruments capable of measuring electrical effects were devised.

THE EFFECT ON THE HEALER

Apart from the effects on the patient on such static treatments, there is on occasion a significant effect on the healer. In this particular case he was a young, rigorous man, full of vitality. Yet when he commenced treatment of this case, he experienced such symptoms that he could not continue the treatment for the prescribed period. His mouth became parched, he had a feeling approaching nausea, and an almost irresistible inclination to sleep came over him. It was only after he had persevered with the treatment for several times that these symptoms of fatigue disappeared. There was a Healer two thousand years ago who knew when “virtue had gone out of Him.” One wonders had He such physical sensations. Apparently, in the case we are discussing, some adjustment in the healer’s physical make-up had to be made. Now, the treatment causes him no discomfort.

In many cases, “magnetic” passes are made over the affected parts of the body. Sometimes these passes are of the true “mesmeric” type, that is, there is no physical contact between the hands of the healer and the body of the patient. In cases where contact occurs during the passes, the contact is always very light. There is no pressure such as is employed in massage. Some treatments, I was told, were intended to “cleanse” or “comb out” the patient’s aura, and one can readily understand that in such cases physical contact would not be necessary. In some cases the hands of the healer become distinctly cold while giving treatment. Why, no one seems to know. Nowhere, and at no time, did I see any attempt to use “suggestion” in any way as a curative agent, but doubtless the optimistic atmosphere which pervades the centre has its effect on the patients. The healers I saw at work were “normal.” At least, I saw no suggestion of the trance state while they worked, and I understand that this is usual. Silk, I was told, should not be worn while receiving healing treatment. It seems to impose some hindrance to the free flow of the curative agent. Cotton is said to be the least obstructive textile material.

THE RESULTS

And now, as to the results of all this expenditure of time and thought and energy. It would not go on year after year unless both healers and patients were satisfied that real, lasting good was being done. Most of the patients come to the centre because they have heard of the benefits which others have received. They come from far as well as near. In many cases the records show that the cases were of long standing before coming to the centre, and often apparently beyond the aid of normal medical treatment. It must not be supposed that all are cured. "The doctor" may tell a would-be patient quite frankly that he can do nothing for him, or he may hold out hopes of only partial relief. But the records show, and the patients confirm, that much suffering is relieved, and that remarkable and permanent cures are effected.

Here are one or two cases taken from the records. A child had suffered from asthma from birth, and when ten years old was taken to the centre for treatment. This was given twice a week and in a few weeks there was a complete cure. In another case, a young lady, after suffering from asthma and bronchitis for fourteen years, was cured. A man who had lost his voice had it restored to him. Doubtless, doctors would explain that there was some sort of nervous inhibition at the root of his trouble. But twelve of them had failed to remove it if there was one. The trouble apparently arose from repeated crashes as an airman. An operation to the vocal cords was prescribed, which he refused to undergo, and was therefore refused a pension. After having been treated for about six weeks at the healing centre, he walked out of it one night, and being accosted in the street by a passer-by, he responded in his old natural voice. He has retained his voice ever since, and is now employed as a bus conductor.

Here are samples of the tales that grateful patients tell:—

RHEUMATOID ARTHRITIS

Mr. "X" had attained the rank of master artificer in the army. He had suffered for 27 years, that is, about half his life-time, from rheumatoid arthritis. His army career ended with a spell of four months in hospital, from which he was discharged "unfit for further service." He was a cripple, so lame that, even with two sticks, he could walk only when supported by a friend on each side. Ultimately, he took up his residence in Bournemouth and in due course found his way to the healing centre, to see what they could do for him. Two years' treatment there made a new man of him. When I saw him, he had a barely perceptible limp. His pains had gone. He could throw his arms right up above his head, and swing them down to touch his toes, in the most approved "make Britain fit" fashion. I watched him do it several times. Another case which I was told about concerned a man who had fluid in his knee. He arranged for a doctor to come and remove it. One and a half pints was the quantity expected. Before the day fixed for the operation, he visited the centre, and had one treatment. When the doctor came there was no fluid to remove.

TUBERCULOSIS

A remarkable cure of this disease is that of a young married woman, who told me her own story. She belongs to the Midlands of England, and in 1926, when about nineteen years of age, she was sent to Bournemouth suffering from tuberculosis, hoping the climate would help her. Ultimately, she had to go into a sanatorium, from which she was discharged, unfit for work. Four doctors said she could not recover. She had Spiritualist friends, who took her to the healing centre at Bath Road towards the end of 1929. The whole care of one healer was devoted to her case; for eighteen months she had two treatments per week, and for one year

one treatment. Then the doctors said there was no tuberculosis about her, and that the diagnosis which had said there was must have been wrong—so she got married. A remarkable feature of her case was that for several months after the psychic treatment commenced she felt much worse. To-day, anyone seeing her finds it hard to credit that ten years ago she was doomed to an early death from consumption.

ARRESTED DEVELOPMENT

Such cases, for example, as partially developed limbs, have been noted by a number of healers as especially amenable to psychic treatment. A number have been successfully treated at Bournemouth. I saw one youth of about eighteen getting treatment. His left shoulder and arm had never grown so quickly as the right. The defect was still quite apparent, though considerably less than when he started having treatment, some months previously. Formerly almost useless, his left arm has grown, and the muscles developed, while the left shoulder has extended outwards. With his left hand he can now raise above his head a weight which formerly he could not have lifted with it. He is employed in a garage, and is now confident that the handicap imposed on him by his defective left arm will very soon be a thing of the past.

OUR CASE IS PROVED

I have related these few cases as illustrations of what may happen, of what is happening every day, and not in Bournemouth alone. It would be easy to fill pages of *The Two Worlds* with well-authenticated accounts of cures by psychic treatment. But to what good? The case for psychic healing, like the case for demonstrated survival, is fully established for all who are prepared to give it unbiased consideration and investigate it for themselves. And those who are not prepared to give it such consideration are not likely to be moved by the mere repetition of accounts of other cures, however varied. As already indicated, the church discountenances publicity for its healing work. Also, if one is relating successes, one should refer to failures. Mr. Blake and those associated with him are the first to admit that they have had failures, disappointing failures, and we cannot assign a reason for these. A healer may have marked success in treating several cases, and then fail with what appears to be an exactly similar one. Do the mental reactions between healer and patients account for the different results? Are there psychic “groups,” the members of which can help one another, while unable to benefit those in other groups, just as we have groups whose blood is suitable for transfusion only with the blood of other members of the group?

RECOGNITION IS COMING

Some day the medical profession will take psychic healing seriously. Some day it will be the subject of careful research. Then we may hope gradually to acquire some knowledge of the processes at work and the laws underlying them. The day of recognition may be nearer than we think. There are medical men who are paying some attention to psychic healing. New ideas about radiation, etc., are paving the way for a closer approach. Some are watching not unsympathetically, some are quietly investigating. We should give them every facility and welcome their interest. Sooner or later the facts of psychic healing will beat the physicians, just as half a century ago the facts of physical phenomena beat Crookes and other physicists.

BUT—BUT

Not all medical men are open-minded. There are the reactionaries, numerous and powerful. Five years ago they introduced into Parliament their Medical and Surgical

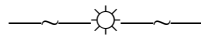
Appliances Advertisement Bill. Had it become law it would have very seriously hampered all forms of orthodox healing.³⁰

THE CANCER BILL

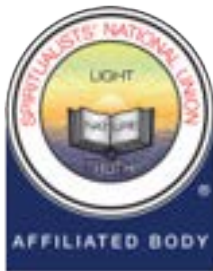
It seems clear now that attempts will be made to gain piecemeal nearly all that that Bill was intended to provide.

The Cancer Bill will soon be law. The Diabetes Bill is on the way. Bills for Whooping Cough and Housemaid's Knee may come later.

Let us remember how the Official Secrets Act was distorted by judicial interpretation to create offences never contemplated by its authors, and we shall realise the possibility of these medical Bills being similarly distorted, at the instigation of reactionaries, and made to operate in ways which their present sponsors disclaim and may even condemn.



Bournemouth Spiritualist Church



Bournemouth Spiritualist Church under the presidency of Mr Al Potts is situated at 16 Bath Road, Bournemouth, BH1 2PE. The church offers a full and impressive weekly programme, which includes two Sunday Services, Spiritual Awareness Evenings, Open Circles, themed meetings on Spirit Art, Philosophy and Meditation, etc. Healing takes place every day from Monday to Friday. There is an excellent website which is regularly updated giving the full weekly and all future events up to two months in advance.³¹



Check the website for Healing, Church Service times etc.



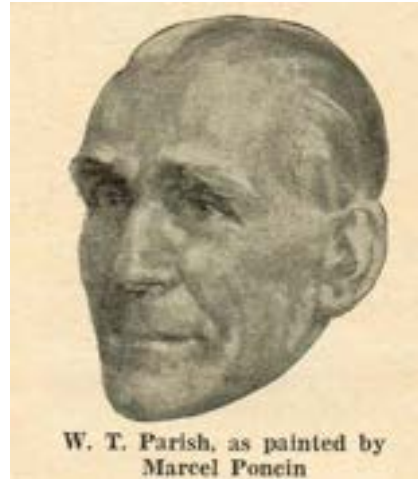
³⁰._Unorthodox healing? Editor.

³¹._Bournemouth Spiritualist Church:—<http://www.bsnuc.co.uk/index.html>

WILLIAM (BILLY) PARISH

One of the Movement's finest Spiritual Healers of the twentieth century

His story is told in "Parish the Healer", by Maurice Barbanell, which was first published in April 1938; this has now been republished and is available at the SNUi bookshop.¹ The French psychic artist, Marcel Poncin (1891-1953), painted a number of inspirational images of Parish's healing ministry; two are shown in this article. Other works by Poncin in oil, crayon or pastel include "Poppet", guide of Lillian Bailey, and "Rosie", guide of Bertha Hirst. "Estelle Roberts, Red Cloud and Spirit Friends" hangs at Stansted Hall, as well as the well-known image of Silver Birch.



Parish's healing ministry began after he cured his wife Peggy of cancer in the late 1920s. It is said he did not charge for his healing and never sought publicity or advertised his services. In late December 1945 Billy Parish died and his funeral service was conducted by SNU Minister Maurice Barbanell at Mortlake Crematorium, Clifford Avenue (situated on the banks of the River Thames by Chiswick Bridge, London) on Friday January 4th 1946 at 2 p.m.

Healing mediumship came to Parish late in life and like many mediums he was warned of the strain his continuous working without a break would have on his physical body. Silver Birch from the start of Parish's work had supported the healer with messages of encouragement and advice. Silver Birch said, according to an article by the Spiritualist author Paul Miller, that "he [Silver Birch] was acting as the mouthpiece of those who were behind him."

Below is a quote from an article by Paul Miller:²

PARISH the healer wore himself out with healing. Three years ago he was warned by Silver Birch, a spirit guide whom he regarded as his closest link with the spirit world apart from his own work, that he should "make his own physical body one of his primary concerns and give it due and proper care and attention."

Thereafter there were reminders of the strain to which the body was subjected by constant healing, and Parish sometimes heeded the advice

¹ SNUi Bookshop: <http://www.snui.org/index.php?act=viewProd&productId=159>

² Quote taken from "A Friendship Between Two Worlds", published in *Psychic News*, January 5th 1946, page 5. For further information on this article please contact the editor.

and rested. But always there were more and more calls on his time, and he did more when he should have done less.

Between Silver Birch and Parish there was a close bond and when they met it was like a reunion of old friends.

In the middle of November, Silver Birch said at his home circle: "I have just come from seeing Parish. His work is done." The healer was then unable to do the personal healing, though the absent healing went on.

"There comes a time," went on the guide, "when the body is frail. The spirit is strong, but spirit, if it is to be expressed on earth, can function only through matter. And where the body of matter is worn out, then the amount of spirit that can be manifested is very small."

Because of Parish's love of healing the guide was guarded in his statements, and told his circle that when he passed on his work would continue in the spirit world.

After the death of Parish his wife Peggy, who worked closely with her husband, continued his work, becoming a well-respected healer in her own right.

Published below is an article by Maurice Barbanell, which brings out additional information about Parish not published in the earlier 1938 book, "Parish the Healer".³



PARISH THE HEALER—as painted by Marcel Fouché.

**W. T. PARISH, THE WORLD'S
GREATEST HEALER AND THE
MOST FAMOUS HEALING
MEDIUM PRODUCED BY
SPIRITUALISM, HAS PASSED
ON AT THE AGE OF 73.**

**NO DOCTOR HAS EVER HAD
SO MANY PATIENTS. FOR
THEY NUMBERED ALMOST
HALF A MILLION.**

³ *Psychic News*, January 5th 1946. Later this year Maurice Barbanell would resign his editorial post after a disagreement with Arthur Findlay. Sixteen years later, on June 20th 1962, Barbanell returned to his previous role and continued as editor of *Psychic News* and *Two Worlds* jointly until his death in 1981.

At the Sanctuary in Christchurch Road, East Sheen, on the outskirts of London, the address from which his healing powers girdled the globe, there are stored away nearly 500,000 letters written by sufferers, most of whom said they were cured through his instrumentality.

The majority of them were the “hopeless” cases, the “incurables” who had made the rounds of doctors, hospitals and specialists, only to be told that nothing could be done for them. The spirit power that streamed through Parish revealed that, where all other means had failed, God had provided a “second chance.”

Equally remarkable is the fact that the vast majority of these people never saw Parish. The healing power traversed oceans and continents. The letters prove this fact, for they come from all over the world.

RECORDS OF SUCCESS

I do not know where to begin the story of this remarkable man, whose life from the moment he became aware of his healing gift was dedicated to those who suffered.

There are five folders, full of cuttings of the successes achieved by Parish as described in *Psychic News*.

If this newspaper had done nothing else but draw attention to the remarkable healing power he possessed and thus enabled the blind to see, the deaf to hear and the crippled to walk, it would have justified its existence.

There is no disease known to mankind that has not been cured through Parish’s ministry. The records prove it. The X-rays confirm it. Again and again the words, “It is a miracle,” recur as former patients, with uplifted hearts, proclaim the joyous tidings.

COULD HAVE BEEN JAILED

Yet so much of his work was illegal. In so-called Christian England, when Parish, who always declared that he was following in the footsteps of the Nazarene, cured cancer, he was breaking the law of the land!

His reward for this humane task could have been imprisonment. It is an offence for anyone to cure certain diseases, cancer amongst them, which the medical profession says are incurable. I, as editor of this newspaper, could also have been sent to jail for publishing the accounts of these healing successes.

Yet he was consulted by nurses, doctors, surgeons and specialists for their own maladies and for the treatment of relatives and patients whom they knew were beyond medical aid. I have seen scores of

letters written by doctors certifying cures which they attributed solely to the spirit healing through Parish.

The names of these medical men could not be published. If they were they would have been disqualified for daring to co-operate with a “quack,” an unregistered practitioner.

Parsons fulminate against mediumship. They declare that it is the work of the devil and that only evil spirits come back. But secretly many of them consulted Parish. I know of one bishop who visited the Sanctuary for treatment. I know of other parsons who regularly sent lists of their sick parishioners to obtain absent healing for them. When Parish succeeded the parsons got the credit. The parishioners were seldom, if ever, told the truth.

One exception was the Rev. T. B. Clarke, a Northampton rector, who asked Parish to treat sick members of his congregation. The parson accompanied the healer on his visit and a few days later obtained permission from his bishop for Parish to conduct healing services in his church!

One day, at their home, there was a knock at the door, which was opened by Mrs. Parish. The caller was a parson asking for her husband.

“I hope you have not come very far,” she told him. “Because of the large number of calls on his time, my husband has to ask sufferers to make appointments.”

PARSON’S SPECIAL JOURNEY

The clergyman replied that he had come all the way from South Africa to see the healer because members of his congregation had told him of Parish’s splendid work!

He was not the only one to travel hundreds of miles to see Parish. Our files contain the accounts of patients, some of whom journeyed thousands of miles so that the healer could lay his hands on them. In no case do our records reveal that any one of them regretted the journey.

The Church talks idly of a ministry of spiritual healing, believing that in some mysterious way it can be restricted to those who wear a particular type of collar, are trained in theological colleges and who work in buildings which are called churches.

Parish was not ordained in the clerical sense, but he possessed a divine gift, which he cherished and developed to its fullest capacity.

CONFIRMED BY DOCTORS

What, you might ask, is the acid test of spirit healing? Did Parish really cure people suffering from diseases which the medical world regard as hopeless? The answer is a positive yes, as the testimony of medical men proves.

I have in front of me, as I dictate this story, accounts in which doctors have testified to the success of the unseen power of spirit healing.

Here is a surgeon who declares: "It seems too good to be true. . . The spiritual help has been specific, definite, pronounced, especially as I had been taking the very best remedies but had left them after 10 days."

Another doctor certifies a triumph achieved in the case of pulmonary tuberculosis. "There's no doubt about it, that lung has healed," announces the medical man, basing his verdict on X-ray photographs.

Another doctor, living 3,000 miles away in Bermuda, reveals that medical tests prove his diabetes was cured. In Yugoslavia a doctor certifies that Parish was responsible for the cure of a chronic disease of the kidneys in the case of a child.

After describing the tests he made, the doctor asserts: "I must declare with emphasis I see no reason for this great change except that your work had a full success. Every other explanation I must throw away as unreasonable."

Then there is the eminent Harley Street specialist who, told by a patient that he had consulted Parish, and expecting to be reproved for this action, was met with the reply, "Parish cured me of duodenal trouble."

I will quote one other case. It concerns a boy who lived in an iron lung for three months and who was paralysed in every limb. Here again the doctors were amazed by his recovery.

The truth is that no matter what opposition there may be to spirit healing, whether it comes from foolish clerics, biased doctors or ignorant laymen, the sick will always go where they are healed. That is why hundreds of thousands besieged Parish, with the result that they are living testimonials to the reality of spirit healing.

No figures are available of the numbers walking the earth today who are alive solely because of the spirit power which flowed through Parish and others. These are the greatest monument to the wondrous work he performed.

THE LAST RESORT

How much greater it would have been if sufferers had consulted him in the first place, right in the early days of their troubles! Parish, like others, never had a fair chance. People came to him as a rule only after they had exhausted all the rounds of orthodox healing. They tried spirit healing as a last resort, their attitude being, "It cannot do any harm, but it may do some good?"

Of course, not everyone who sought this aid was cured. There were failures—death comes to all sooner or later. But the majority were cured and that is why he achieved world fame.

There was something about Parish's personality that captured the imagination. He radiated love. He made great sacrifices and forswore nearly all the delights which human beings cherish.

To the end of his earthly days he remained, as always, a great human being who flung his arms round friends, male and female alike, and whose greatest joy was to bring healing to afflicted children, whose sufferings called forth great compassion.



He had a special healing service for children and this was a never-to-be-forgotten spectacle. None but the churlish and the most hardened cynic could witness it without being moved.

To Billy Parish all who suffered were "dear loving souls." He never betrayed any bitterness when parsons denounced him or when friends failed him. "I must pray for them," was his usual comment.

Frequently his wife would go to his wardrobe to find that articles of his clothing had gone. When she asked him, he would reply, "Oh, some dear loving soul was in trouble."

He lived for his healing and for his healing alone, and he never charged for his services. When he had to accept money, for that was thrust upon him, he did so only when it was necessary for his immediate expenses. If it were offered as payment it was returned.

No patient was ever turned away because of poverty. Billy always sent the necessary money to pay their fares. He never hesitated to dip his hands into his pockets to help anyone who told him a hard-up story.

He began early in the morning, sometimes at six, and was usually still at work after midnight. The correspondence was prodigious. Soon

after there appeared in *Psychic News* the first account of his healing successes, letters poured in and were soon arriving at the rate of 250 a week. That was the minimum.

When newspapers referred to his ministry, there was an inevitable flood of letters as a sequel. Once, when the "Sunday Pictorial" described his career, Parish received 1,000 letters in two days. By the end of the week the total had reached 3,000! The average was about 600 letters weekly, but in some weeks there was a steady 1,000.

All these had to be read and answered. His wife nobly assisted him. A panel of volunteer typists did the rest. Frequently there were calls for people who could understand foreign languages to deal with the requests that came from non-English speaking countries.

GUIDE SENT FOR HIM

One of his most dramatic interventions came a few years ago on a night when he was busily engaged in treating patients. The telephone bell rang. The caller was the secretary of the House of Red Cloud, who told him that this guide wanted him to come at once.

He quickly jumped into a taxicab and was taken into the seance room where Estelle Roberts gave her trance sittings. There on the floor lay Estelle, her prostrate body showing no apparent sign of life.

Parish knelt down and started healing. Through the lips of Estelle he heard the voice of Red Cloud say: "My son, you are only just in time. I could not hold the soul to the body much longer. Take her head and call down the highest powers you can."

Parish immediately made healing passes over the medium's body, until at last he was rewarded by hearing a cry escape from her lips and noticing that her body began to quiver.

MEDIUM'S LIFE SAVED

Once again Red Cloud spoke, saying, "Splendid"; then Estelle seemed to go to sleep. Shortly afterwards Red Cloud's voice was heard once more telling Parish of the great service he had rendered and of the exceptional healing rays which had been used. Parish had been called in by the spirit guide because interference at a trance sitting given by Estelle had endangered her life.

Having accomplished the healing, Parish, returned home to resume the treatment of his patients which had been interrupted by the telephone call.

How did it all begin, this story of a man with patients in all the five continents? Nearly 17 years ago Parish learned that his wife had only

six months to live. He was in the nursing home when his wife was operated on.

“Tell me the worst,” he said to the surgeon after he had seen what was taken away from her. “It’s cancer, and damnably bad,” he replied. “I have cut as deeply as I dare.”

The sister who helped at the operation, asked for her candid opinion, answered: “It is one of the nastiest jobs I have seen. The cancer must return. There is no doubt about it, so be prepared.”

Before the operation the surgeon had confirmed by pathological examination that it was cancer.

Soon she was due to have another operation because of the same disease. At that time Parish held a responsible position with one of the large railway companies. His duties made it necessary for him to be away for weeks at a time.

During one of these absences his wife spoke to a Spiritualist, who suggested she should try psychic healing. But her husband opposed the idea. “Spiritualism is only for weak-minded women and for men who don’t think,” he said.

Mrs. Parish was not easily dissuaded. She prevailed on her husband to visit a Spiritualist church. There his prejudices disappeared. He read psychic literature and prayed for guidance. He became aware of unseen influences at his bedside.

Not long afterwards he went to his first seance. The medium, a complete stranger, was entranced and the spirit communicator, who said he was a doctor on earth, diagnosed Mrs. Parish’s complaint and described the operation she had undergone.

SPIRIT INSTRUCTIONS

Then, addressing Parish, the spirit doctor told him that he was a born healer. “You will be used for the healing of your own wife,” were his words.

At that time Parish knew nothing of psychic healing. The spirit doctor gave him instructions, which he faithfully carried out for nine months, with the healer reporting to the “dead” man once a month.

When his duties compelled him to be away from home, Parish gave his wife absent healing. Often on those occasions he sensed the presence of the doctor and other spirit entities.

After nine months’ treatment, by a combination of laying-on of hands and absent healing, Peggy Parish was cured. The second operation became unnecessary. The wheel has since turned full cycle,

and the woman who was given only six months to live has developed psychic healing and given successful treatment to sufferers.

The spirit doctor told Parish that his wife had been saved so that he could start on his sacred mission of healing. So began the great work which has grown throughout the years. Parish never sought publicity. He never advertised himself.

The news of his wife's remarkable cure became known. Sufferers called at his house, imploring his aid. He willingly gave it. Feeling that he had a debt to repay God, Parish cheerfully took on his burden.

The number of patients increased. Letters came from all over the land. The telephone bell rang incessantly. Parish visited homes, hospitals, institutions, anywhere where he could be of service.

BODY OF TRAINED ATHLETE

Soon he realised that this was more than a spare-time job. He approached his employers and was allowed to retire at the earliest possible date, which doubtless affected his pension. This did not deter him. He had discovered his gift late in life and, therefore, the rest of his days had to be spent in utilising his power.

Fortunately he possessed a magnificent physique. For years he was an instructor in fencing, wrestling, boxing and physical culture. He had the body of a trained athlete.

Though he and his wife only had a small flat, they gave up the best room to be the healing sanctuary. No meal was eaten in it; no cigarette was smoked in it. It was dedicated to the sacred work of spirit healing.

Meanwhile Parish unfolded his gift in co-operation with his spirit inspirers. To make himself, as far as possible, the perfect instrument, he gave up drinking and smoking, the cinema and the theatre. In the last few years he seldom left the Sanctuary.

It did not take him long to establish the identity of his spirit co-operators. Mediums described and named them. Parish clairvoyantly saw them. One was a distinguished surgeon on earth. His identity Parish confirmed by visiting the hospital of which he was the president. There Parish saw a portrait of the man whom his clairvoyant vision had already revealed to him.

Another spirit co-operator was Abdul Latif, a Persian physician who has for many years, since his passing, interested himself in healing the sick.

In a few years Parish had outgrown his tiny flat. It simply could not accommodate the numbers who crowded to it. Neighbours complained about the innumerable callers.

Quite unexpectedly, a wealthy woman whose husband had been spiritually helped by Parish offered to pay the cost of building a new sanctuary. There was only one piece of land in the whole of the locality suitable for Parish's purposes.

ACHIEVED "IMPOSSIBLE"

Local estate agents said it was impossible to secure it, especially for the purpose required. The land was owned by Leslie Hore-Belisha, then a member of the Cabinet, who had rejected all previous inquiries for building on the site.

Parish was not daunted. As always, when confronted by difficulty he made it a matter of prayer.

Parish interviewed Hore-Belisha and found him very sympathetic. He displayed a great interest in the healer's activities. But he did not think that his mother would approve the idea. Her house adjoined this land and she did not relish her peace being disturbed.

When Parish saw her, all her objections disappeared. Indeed she became so enthusiastic that she contributed some chairs and asked that a special chair should be reserved for her visits to the Sanctuary.

Soon the new healing home was ready and it was dedicated by a spirit guide, Silver Birch.

I once asked Parish. "To how many people have you personally given healing?"

"I lay my hands on nearly 5,000 sufferers every year," he replied.

FROM 73 LANDS

To gain an indication of the extent to which his reputation had permeated all over the world, I asked him, when I was writing my book, "Parish the Healer," to note the countries from which requests came for healing. I was amazed at the result.

They totalled 73 and ranged from the Argentine to the Canary Islands, from Mexico to Denmark, from Egypt to Ecuador, from Greenland to Hong Kong, from Iceland to Japan, and from Nigeria to Spain.

Despite the fact that he lived in a constant atmosphere of disease, Parish maintained his cheerfulness and was full of good humour. "Look at the results of Parish relief," he once declared when he showed me the latest postal applications. In similar humorous vein I heard him say, without any trace of boastfulness, "The world is my Parish."

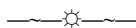
He lived for others, and “Others” was the title of a poem which accompanied every answer he sent to requests for healing.

“The age of miracles is not past,” wrote, one newspaper in describing his cures. But they were not miracles. A finely attuned instrument, matured after years of development, provided his spirit inspirers with a vehicle through whom a mighty power descended.

He never took any credit for himself. “I am only the instrument,” he inevitably said when thanked for his ministrations.

“Parish is doing God’s work,” is how we described him in the first account in *Psychic News* 12 years ago. That is the best epitome to a life given unstintingly in the noblest labour that a human being can perform—to heal the sick.

So far as healing is concerned, Parish made the words of the Nazarene come True. “And greater works than these shall he do ... ”



Sanctuary: Christchurch Road, East Sheen.

These words were given by Silver Birch, referring to Billy Parish:⁴

He is not a priest; he has no titles; he is not a reverend; he is not a clergyman; he has no church, his sanctuary has no steeple; there are no gorgeous vestments or raiment; no creeds are recited; no dogmas uttered; but a humble man striving to serve and succeeding because he yielded himself as an instrument of spirit power.

And, because of his service, throughout the whole of your world thousands bless him for the work he does.

⁴ Quote taken from “A Friendship Between Two Worlds”, published in *Psychic News*, January 5th 1946, page 2. For further information on this article please contact the editor.

SPIRITUALIST HEALERS OF THE PAST



Spiritualism has had many wonderful healers who became household names within the movement but as time has moved on these have sadly become forgotten.

In the centre of the photograph is Isa Northage with some of her healers; Isa was born in or around 1898 and passed in 1985. Isa has been brought back to public attention with the republication of a biographical / autobiographical account, "A Path Prepared", compiled by Allan Macdonald, originally published by the author and then available from his Coventry home at 16s 6d or from the "Two Worlds" book department at 17s 6d by post.¹

Isa Northage was a physical medium and during her healing sessions her spirit doctor would materialise in full view of the sitters and the patient to perform his operations – he cured by removing growths, clots and bone splinters, etc.

The photograph of Isa and her healers shown above is taken from the front page of the "Two Worlds", March 1st 1940, "Spirit Doctor Heals the Sick", by D. M. Antliff. Below is a short quote from the article:

"Dr. Reynolds," the chief guide, is forming a band of helpers, composed of doctors and nurses in spirit life, who are co-operating with the band of healers here. His instructions are given week by week, and are followed out in detail. He himself does the diagnosing and instructs the healers, who act accordingly. He speaks in the direct voice, dictates prescriptions, and often has to spell medical terms, since Mrs. Northage and her helpers have no knowledge of them. He indicates the various patients for whom they are intended.

One unusual experience came to us a week or two ago: while Mrs. Northage and her daughter, in the presence of others, were sitting at the table in full white light, a shower of pills descended into their lap. We were instructed that these were to be used for a patient whose disability was being discussed.

¹ See "Psypioneer" for a review by Leslie Price of the new edition, Vol. 8, No. 4, April 2012: "Remarkable Phenomena in Nottingham". Allan Macdonald first came into contact with Isa Northage at a séance in March 1949; this he recorded on the front page of the "Two Worlds", September 10th 1949.

Below is a quote from “A Path Prepared” book review published on the front page of the “Two Worlds”, August 27th 1960:

“Isa Northage’s story is one of constant guidance since 1917 by a voice which later she learned was that of her doctor-guide. It was not until 1937 that her physical mediumship became apparent.

“She had for some time been giving clairvoyance in churches and was doing so at a small meeting in Matlock, Derbyshire. In this well-lighted hall, she stood before a small table on which there was a vase of flowers.

“To her own surprise and that of the audience, while she was speaking, the flowers left the vase and floated above the heads of the people. Then the table with the vase on it rose several inches above the ground.

“After that there was a progressive development of her physical mediumship, always under the control of her chief guide, Dr. Reynolds, who says he practised on earth about 150 years ago.”

Allan Macdonald also records some of Dr. Reynolds’ teachings in his book.

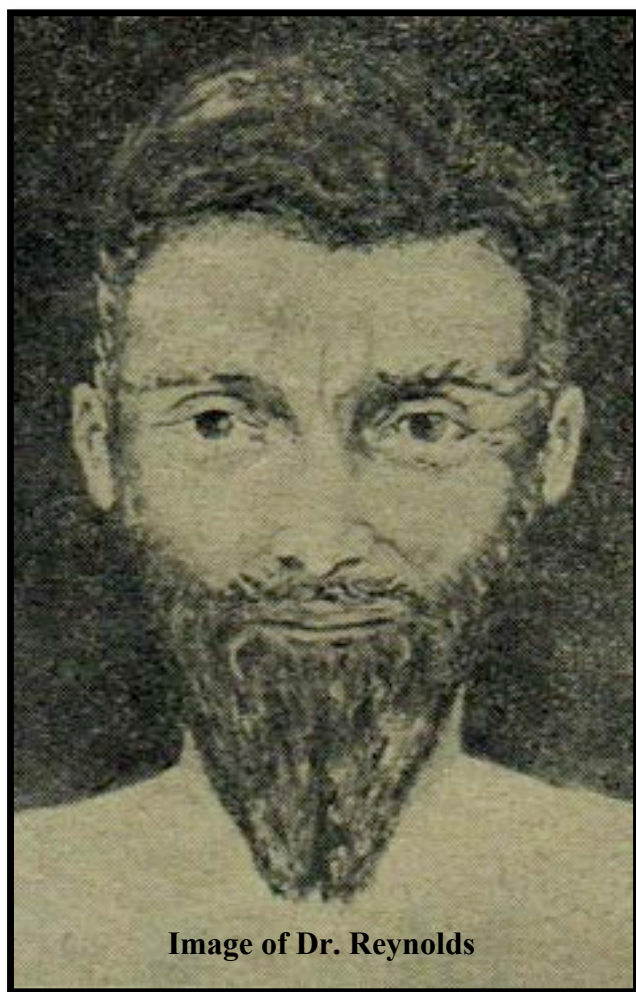


Image of Dr. Reynolds

On one occasion he said:

“When a man fully realises that his every action is being recorded for and against him; when he is convinced that it is not what he professes to do, but what he does of good that matters, and is quite certain that he is his brother’s keeper;

“when he knows the truth that he is not on earth solely for his own pleasure and comfort, and can realise that the earth life is but a testing, qualifying span for the development of character and spiritual senses in a world which man has made more difficult than need be;

“when it is recognised that all men, good or bad, of whatever race, colour or belief, are children of the great Creator, then, and only then, will peace and happiness reign on earth, and cruelty, suffering, dread and worry be banished.”

Recently, in the Britten Memorial Museum archives (which were transferred from Manchester when the SNU registered office removed to Stansted in 1971) three laboratory slides mounted on a card were found, showing sections of an acute duodenal ulcer removed

from a patient by Dr. Reynolds through the mediumship of Isa Northage. At the March 2016 Study Week² at the Arthur Findlay College I came across the images and an account of the operation in the “Two Worlds”, Friday June 24th 1946, front page & page 199. Shown below are the *original* laboratory slides, now displayed in the Museum, that were the focus of the article, also republished below:

I saw Dr. Reynolds Operate

Dr. Reynolds, who ‘died’ more than one hundred years ago, returned to earth, and in physical form removed an acute duodenal ulcer from a patient, in the presence of seven witnesses. THE ULCER WAS LATER ANALYSED IN A LABORATORY BY A HIGH MEDICAL AUTHORITY.

By the Editor:

This is a story without parallel. It is a story of a highly skilled man, who passed from this life over one hundred years ago, and who has been in the habit for several years now, of returning to earth again, assuming a physical form and continuing the kind of work he used to do when on earth. This work is not ordinary labour, but consists of performing skilled operations upon the bodies of patients who have been abandoned as hopeless by the medical profession. He is able to do this astonishing work through the physical mediumship of Mrs. Isa Northage.

Former Case in ‘Two Worlds’

On the 11th of March we published an account of how Dr. Reynolds lifted a bone from the brain of a patient, without using any instruments or anæsthetic. It was the convincing testimony of the patient concerned who, after many years of agony has since had no further trouble with this complaint.

On May 21st, I was privileged to witness, in Mrs. Northage’s operating theatre, two further amazing operations by Dr. Reynolds and the following is a plain statement of facts concerning the proceedings.

Testimony after Eight Months

On arrival at her home I was introduced to Mr. Newman, a tall and well built gentleman from Northumberland, who was assisting Mrs. Northage for a few weeks in gratitude for his own sensational recovery.

He had been discharged from the Services with an acute duodenal ulcer, his weight had been reduced from thirteen stone to nine and a half stone, his stomach could not retain the smallest portion of food, and he was rapidly wasting away when a friend took him to see Mrs. Northage.

Mr. Newman was operated upon in September, 1948, and to-day he has regained his former weight, is happy, healthy and has been able to find employment once more.

² The next Study Week at the Arthur Findlay College is in November 2016:
<http://www.arthurfindlaycollege.org/prog2016/bmmsw2-16.html>

After hearing this further testimony of the genuineness of Dr. Reynolds work (there are dozens of such cases), a small party of eight, including Mrs. Northage, assembled around the operating table in the wooden building, used for this purpose, in her garden.

Dr. Reynolds Arrives

Mr. Stocks, her secretary, opened in prayer after the electric light had been switched off and the door secured. Mrs. Northage was now entranced in the cabinet and after a verse of a hymn had been sung, Ellen Dawes, a young spirit girl, picked up the trumpet and said that she had been sent to examine and test conditions.

After the trumpet had been lowered, Dr. Reynold's materialised form appeared and was first discernible as a black silhouette against the red glow from the lamp on a trolley on which were laid forceps, two red electric torches, one white electric torch and two luminous plaques.

Picking up one of these torches Dr. Reynolds switched it on and turned towards the operating table on which lay a patient suffering from an acute duodenal ulcer.

He greeted everyone present and as he did so his face and ectoplasmic draperies were visible to us. He was of average height and shorter than Mrs. Northage.

I was standing immediately opposite to him on the other side of the patient and was able to follow, very closely, the whole proceedings. As two of the party were not wearing masks Dr. Reynolds insisted that we should have these fitted before he commenced the operation. He handed mine to me personally and told me to put it on and watch closely.



We had met before at a previous seance, and so we held a brief conversation before he commenced.

Afraid of Hæmorrhage

Dr. Reynolds then prepared the patient, placing a collection of cotton wool swabs on his abdomen and reassured him that he would feel no pain whatsoever. No anæsthetic was used. The doctor then said he would 'freeze' the portion of the body to be operated upon and then pass his hand, which would become dematerialised, into the side of the body and remove the ulcer.

His hands moved to the side of the body and as he did so he asked the patient if he felt any pain. The patient replied in the negative.

Then I heard a gurgling sound like the passage of wind inside the body. At this stage Dr. Reynolds paused and said that the ulcer

was in a very bad condition and would not come away in a whole piece and that he was afraid of hæmorrhage.

This was apparently overcome and the portions of ulcer brought through, what Dr. Reynolds described as a temporary opening in the abdomen, and placed on the swabs and on the surface of the body. He next cleared an opening amongst the swabs and asked me to look down into it. It was difficult however, in the red light to see anything very definite through this opening.

He then proceeded to remove some of the swabs with the forceps and placed them on a tray which was held by one of his assistants.

Another Doctor Consulted

At this stage Dr. Reynolds told us that he was going to call in another doctor, Dr. West, from the Spirit World, to check up on the condition of the patient. After dematerialising he was soon followed by another spirit. Now whereas Dr. Reynolds has a comparatively large angular face, Dr. West's features were quite different, being smaller and more round. This difference was clearly noticeable when he appeared, because after examining the patient and approving what had taken place, he lifted one of the plaques and held it in front of himself, so that we could see his features and apparel. He was a smaller man than Dr. Reynolds.

Family Reunion

After Dr. West had gone, the patient's 'deceased' daughter, Miss Smith, materialised and came to speak to her father.

Mr. Smith raised his head, as his daughter greeted him. "Hello Daddy, you are going to be all right now," she said, and after speaking a few words she was forced to return to the Spirit World as she was unable to sustain the materialised form for long. Before she returned she kissed her father and spoke to her mother who was also present.

Jim, Mr. Smith's son, likewise in spirit, also greeted his father and mother in the direct voice with the aid of the trumpet. He told his father not to do any more dragging with the garden roller.

Second Operation

Then Dr. Reynolds returned once more to perform a second operation. This patient had recently had an accident in which the bone in his nose had splintered and had prevented him from breathing through his nose. This time the spirit doctor picked up a white electric torch and for a few seconds we saw him in the full glare of white light. He next picked up a red torch and proceeded to examine the patient saying that he would dematerialise his hand, pass it through the back of his head, clean the bone and remove the splinters with a piece of lint.

Dr. Reynolds hand was then seen to approach the back of the patient's head and apparently pass into it. When it was withdrawn his hand stretched out to place something in a second dish held by Mrs. Stenson, one of his assistants. Dr. Reynolds stated that he had collected three small pieces of bone.

Light Switched on Medium

Before leaving, Dr. Reynolds discussed another case which he had in hand and asked Mr. Stocks to make arrangements for the next operation. After he had gone, Sambo, Mrs. Northage's guide, asked me to look at the medium still in trance. The electric light was switched on and Sambo continued to talk to me, through Mrs. Northage, as I was looking at her, sitting in the same position as at the commencement of the seance, her green dress, silk stockings, court shoes and her shock of curly hair still undisturbed.

Before the seance ended there were further manifestations, including three other doctors, who said that they had been watching the operations with great interest. Mrs. Stenson closed with prayer.

Patients Testify



As soon as the seance ended Mrs. Difford, Dr. Reynold's assistant, and I collected the two containers holding the used swabs, took them into a room in Mrs. Northage's house and with the aid of forceps salvaged the tissues and two pieces of bone, and immersed them in a bottle containing surgical spirit, (see photograph), throwing the blood-stained swabs into the fire.

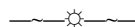
Before leaving I interviewed both patients, the first stating that he felt quite well and had now no pain whatsoever, whereas he was in great pain before the operation. The second patient testified to the

fact that he could now breathe freely through his nose whereas this had been impossible since his accident.

Medical Authority's Report

A few days later I was fortunate in securing the sympathetic cooperation of one of the highest authorities in the medical profession (unfortunately I have not permission to disclose his name), who promised to make an analysis of the ulcer under the microscope in his laboratory, and the photograph of the slide accompanying this article shows a section of it.³

His subsequent report was as follows:—It is an acute duodenal ulcer, contains Brunner's glands and shows from its condition that it was about to penetrate the intestine and would have proved fatal at a very early date. He was surprised at the freshness of the tissue which was very soft, and also at the fact that there was no trace of modern surgical methods having been used in the operation. Naturally he was greatly puzzled by all the circumstances of the case.



³ "Three laboratory slides showing 7/1,000 M.M. sections of unstriped muscle from bowel, showing cellular infiltration, Brunner's Glands and pus cells of duodenal ulcer, removed by Spirit Dr. Reynolds." – "The Two Worlds", June 24th 1949, front page.

SPIRITUALIST HEALERS OF THE PAST

In the April issue of "Pioneer" we featured physical medium Isa Northage. During her healing sessions her spirit guide, "Dr. Reynolds", would materialise in full view of the sitters and the patient to perform his operations – he cured by removing growths, clots and bone splinters, etc. Another healer time has forgotten is "Psychic Surgeon" Jesse J. Thomas, whose healing abilities graced the psychic press during the 1950s and most probably earlier. Thomas died in 1960; below is published his obituary, taken from the "Two Worlds", July 9th 1960. The photographic image shown is from his autobiography, "Psychic Surgeon", published in 1957:



J. J. Thomas passes on

IT is ironical that J. J. Thomas, the famous healer who had thousands of successes to his credit, many of them "incurables," should have passed on last week after a long illness. His trouble began some months ago with pneumonia, which was followed by heart and chest complications so acute that even oxygen had to be regularly taken.

Almost from the start of his healing career, Thomas specialised in healing by psychic "operations." His guide went through all the motions of a surgeon performing an operation.

Why this should be necessary was a matter of controversy among Spiritualists. But there is no doubt that through Thomas remarkable cures were achieved, some of them even confirmed by medical men.

A Surgeon comes back

The guide who performed the "operations" used the pseudonym of "Dr. Robert" and said that he had been a German surgeon. It was not surprising that when Thomas' autobiography was published it was called "Psychic Surgeon."

He demonstrated his healing gifts not only all over Britain but in Germany, Denmark and South Africa, where crowds flocked to his public meetings and sufferers queued for private treatment. On his passport his occupation was given as "psychic healer."

Thomas discovered his psychic powers when he was six. On three successive nights his father, a ship's engineer away at sea, came to his bedside and said, "Go tell your mother I am dead." All he got from telling her was a hiding for his trouble. Later, however, confirmation came that his father had in fact died on the first night of his appearance.

His first case

Thomas' healing career began 21 years ago after he had sat in a developing circle for 18 months and found he had trance mediumship. Through him a guide healed a severe case of arthritis in an elderly woman who had suffered for years.

At the time Thomas worked in a tiny garage in Brighton, Sussex, repairing old motor cycles, which gave him a bare living. Soon he was told in a spirit message that the rest of his life was to be used for healing.

Doctor's 6d. fee

He opened a healing centre in a large bare room over his garage. As cures were achieved, the number of patients grew through recommendation.

The war interrupted his healing career, but after being discharged from the RAF he returned to Brighton to resume his mission. Among his healing guides was one recognised by some patients as a former Negro doctor whose practice was in the East End of London, where his fee was never more than sixpence.

Soon "Dr. Robert" became the chief healing guide, with his "operations" on the etheric bodies of sick patients.

In Germany his healing created a furore because some of the cures were sensational. He demonstrated his gift to a panel of doctors in Hamburg.

Though they stated that his diagnoses were 100% accurate, the health authorities refused to give him permission to do healing, which was against the law. This verdict came despite the doctors' declaration that 40 out of 120 patients were cured after one treatment!

In South Africa, where he also had many extraordinary cures, he met the legal difficulty again and was charged with "practising medicine," which is the technical offence. Prominent Spiritualists were anxious to fight the case, but legal experts advised it would be a waste of time. Thomas pleaded guilty and paid a fine.

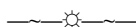
Surprise for visitor

Though he was a difficult man, whose brusqueness of manner was not calculated to win friendship, Thomas earned the gratitude of patients whose lives he had changed through his mediumship.

A well-known figure in the newspaper world, one who had been a Spiritualist for many years, went out of curiosity to watch Thomas give healing. The visitor was surprised when Dr. Robert asked him to come forward, said he was suffering from haemorrhoids and instantaneously effected a cure which the best medical skill had failed to do.

Thomas said it was a tough life being a healer because he always assumed his patients' aches and pains. He was essentially a lone wolf, who found it difficult to work in any organisation.

Unlike most healers who rely on voluntary donations he always charged a fee for his services. "I live in a material world," he said. "I do not expect 'pennies from heaven'".



Some insight into the work of Jesse Thomas can be found in the report below, taken from the “Two Worlds”, May 2nd 1953:

MASS-SELLING WEEKLY FEATURES SPIRIT HEALING BY J. J. THOMAS

UNDER the heading of “Psychic Surgeon” four pages of “Illustrated,” the national pictorial weekly, were devoted to J. J. Thomas, the Brighton medium, last week.

He was described as “one of the best known and most dramatic exponents of psychic healing in Europe.”

In addition to featuring a cure of “a crippling affliction,” the journal published seven pictures, one right across two pages.

The account, written by Peter Small, was fair, though guarded. An editorial introduction stated that Thomas “claims startling cures.” The journal’s report was presented “impartially and as a matter of public interest.”

THE TESTIMONY

The story began with the cure of 60-year-old Mrs. Madeleine Horseman, a laundry manageress from Salisbury. Peter Small wrote:

“In a matter of fact voice, Mrs. Horseman told me that she had been cured of a crippling affliction by a surgeon who had returned from the dead to operate on her. The doctor, she explained, was working through a spiritualist medium.”

This was the sort of story that psychic healing produced, and it was easy to be cynical about such accounts. Nevertheless, Mrs. Horseman was a sensible housewife and business woman, inclined neither to sensation nor superstition.

Four years ago she was suffering from a dropped abdomen. She was pronounced incurable and was obliged to wear a heavy steel girdle. Today she was, apparently, a perfectly fit woman.

CONFIRMATION

“Her relatives and colleagues in Salisbury confirm this,” said the reporter, “although some of them remain unconvinced about the method of recovery. It does seem, though, that Madeleine Horseman’s story is a reliable personal account of psychic healing. It is a factual statement of one woman’s experience.”

“I first went to see Mr. Thomas,” she said, “because my family dared me to. I was never a Spiritualist, and didn’t believe in that sort of thing.

“But I’d worn an uncomfortable belt for 13 years, and after three operations the doctors said they could do no more. So, when I was in Brighton on holiday, I thought I might as well try Mr. Thomas.

AS PREDICTED

“He operated’ on me,” Mrs. Horseman continued, “but it didn’t seem to have any effect. I told my husband there was nothing in it. But two days later I felt very ill—the effect of the operation as predicted by Mr. Thomas.

“A few days after that, the remarkable thing happened: I felt as if a great weight had been lifted from me. I took off my belt and found that my stomach was once again a normal size. That was four years ago, and I haven’t worn a belt or had any pain since that day.”

Thomas, who performed this “operation,” proved most willing to have his methods investigated. There was nothing particularly spiritual or medical about the healing centre in his Brighton flat, said the writer. The operating theatre was a small, airy room containing the operating table—a reclining couch of the sort beloved by psychiatrists—a washbasin and a portrait of “Dr. Robert.”

“Dr. Robert,” Thomas explained, “is the spirit who uses my body. He was one of the leading surgeons in Germany until he died 66 years ago.”

Thomas said he could not identify him further as “the spirit people always say that names are unimportant in their world.” The portrait, he was careful to point out, was not a true likeness, but “only a materialisation as it occurred to one of our psychic painters.”

EVER-PRESENT GUIDE

Small added that Thomas’ conversation was laced with references to “Dr. Robert,” and gave the impression that the doctor was an ever-present partner in the concern. Thomas claimed that he could talk with the doctor in an ordinary manner. “But for an operation,” he adds, “I must go into a trance, and Dr. Robert takes over my body completely.”

Small wrote: “The operations I watched were performed with a minimum of formality. Thomas, dressed in a surgeon’s smock, said a short prayer, closed his eyes, breathed deeply for a few seconds, and was thereafter referred to as ‘Dr. Robert.’ Thomas’ wife, Ruby, acted as soothsayer to the patients, but in no other way could she be described as an assistant.”

Ruby told him that “Dr. Robert” was helped by a panel of doctors of all ages and nationalities.

During the “operations” the spirit doctor kept up a flow of humorous conversation in a thick, broken accent and went “deftly through the motions of incisions, stitching up, and so on.”

It was explained to the reporter that the “operation” was performed on the patient’s spiritual body. It might take up to two days for the effect to reach the physical body.

Diagnosis was simplified because to “Dr. Robert” “diseased organs are grey and healthy ones red surrounded by blue. As I can see right into the body, I can get right to the source of the trouble without bothering about the area of pain.”



EIGHT “ OPERATIONS ”

The reporter saw eight “operations ” conducted in approximately 90 minutes. Complaints treated at this Brighton public meeting included asthma, a slipped disc, rheumatism, and various intestinal troubles.

When Thomas emerged from trance he seemed exhausted and pained because, he explained, patients’ symptoms were often transferred to his body where they could remain for hours.

The reporter commented: “This intriguing ritual no doubt reinforces the faith of the converted, and so serves a useful purpose in the treatment. It might, though, increase the doubts of the cynical. But, for the open-minded person who likes his evidence watertight, it adds nothing.

“The changed accent and expert procedure of Thomas in trance *could* be magnificent acting.

“Thomas’ own story, of how he became aware of his powers and of how he was called into this service against his will, is convincingly told, but it cannot be independently checked. Nothing *provable*, of course, happened to the patients during the actual operations.”

EMPLOYER’S TRIBUTE

The reporter visited Salisbury and interviewed the general manager of the laundry where Mrs. Horseman worked. “I thought the laundry was going to lose Mrs. Horseman,” he said. “She was often in pain at her work. Since she was treated, she has been just as you see her today.”

Mrs. Horseman’s brother wouldn’t take psychic treatment even though he wholeheartedly confirmed the story. “Even now, I can’t make top nor tail of it,” he said. “In fact, if it weren’t my own sister I wouldn’t believe it, no matter where I read it.”

Next came this tribute. Said the reporter:

“The most uncompromising testimony came from a Salisbury business man, who prefers to remain anonymous. His wife was suffering from a duodenal ulcer when he heard about Thomas from Mrs. Horseman.

THIS STAGGERED ME

“ ‘My wife and I were both very doubtful about the whole affair,’ said the business man. ‘So I went to Brighton to watch the treatment. While Dr. Robert was working on my wife he told me I had a bad hand. This staggered me, as I couldn’t grip anything with my right hand. But he certainly couldn’t have heard of this, and there were no visible signs.

“ ‘He said he would clear this affliction by passing it to Thomas. Sure enough, it’s been all right since—and my wife’s complaint got better. You can take this as gospel, because I’m not the imaginative type. Besides, I hold no brief for Spiritualism.

These experiences, Thomas told Peter Small, illustrated psychic healing only at its simplest level. He went on to refer to “absent healing” whereby “Dr. Robert works directly on patients in their sleep, if they have first asked for his help through me.”

At the clinic, patients paid what they felt they could afford—many, in fact, pay nothing. On the other hand, Thomas received large sums from richer patients to enable him to carry on his work. “The spirit people see that there is sufficient income from these sources,” is his philosophic appraisal of these windfalls.

UNDERLYING MOTIVE

Then there was the deeper motive that Thomas claims for his work: “To bring men, in their gratitude, closer to God, not in the churches, but in their hearts and deeds.”

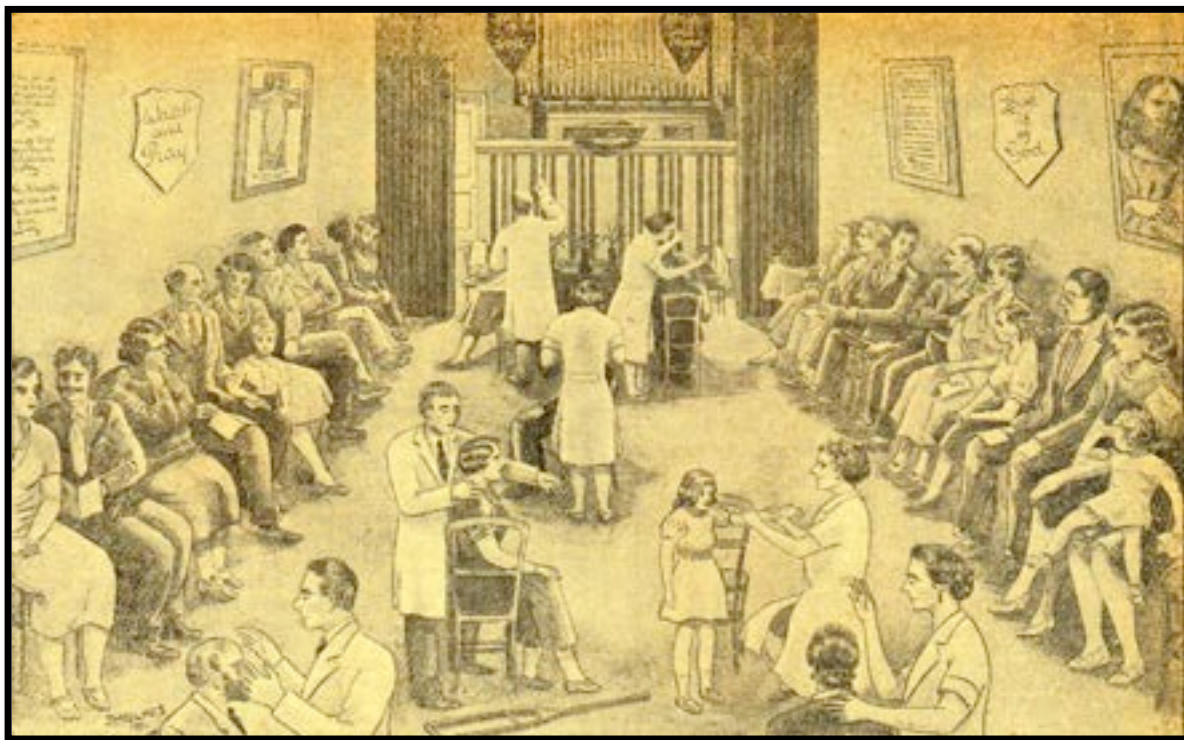
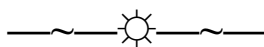
The last three paragraphs of the account resolved themselves into the usual stand-by, a plea for an inquiry, the device to which so many newspapers resort, doubtless because they do not wish to offend readers unfavourably disposed towards Spiritualism.

Here is the way the reporter expressed it:

“One result of all this is an ever widening circle of sick and despairing people who—as I realised in Salisbury—see with their own eyes what they feel is good reason to renew hope.

“Do such cases as that of Mrs. Horseman, if checked against the known facts, constitute sufficient reason for a full-scale authoritative inquiry? I would say that they do, if only because of the growing number of sick people who are being prompted to turn to psychic healing—for good or ill.

“Worse still, many are no doubt going to Thomas on the basis of exaggerated stories of believers more fervent than Mrs. Horseman. This is merely the least reason why an investigation should be held.”



SPIRITUAL HEALERS AT WORK

A typical scene at a Healing Centre in an SNU Church

Sketch by John T. Holmes

Taken from the “Two Worlds”, January 12th 1952



SPIRITUALIST HEALERS OF THE PAST

Frederick Joseph Jones

In the previous issue we looked at the 'Psychic Surgeon', Jesse J. Thomas, whose healing guide, 'Dr. Robert', operated on the etheric bodies of sick patients. Similarly, Frederick Joseph Jones was claimed in the Spiritualist press in 1933 as "the most remarkable psychic healer known to Spiritualism in recent years". Jones died on October 13th 1933. He was still young, around 48 years old.

There is today little information on his healing work; it can be noted that in May 1924 he was charged under the Vagrancy Act as a self-styled "faith healer". Jones' patients testified they had improved their health under his treatment and Jones took no fee for his services – the charge was dismissed. A former Wesleyan missionary described in "Psychic News" his visit to Fred Jones in the issue of September 9th 1933:

DURING the past few days, I have experienced some of the strangest incidents in my life.

As part of my investigation, I have been to Spiritualist Sunday services, a circle, a healing circle, and a meeting for psychometry.

We met for the healing service in an upper room at Marylebone House, Russell Square. Most of the people went there for healing. F. J. Jones is the medium of Medicine Man, who ministers to the sick. He works in cooperation with a band of assistants. I gathered that these people provided an extra force or power of some kind.

Mr. Jones looked a very tired and weary man, in striking contrast to his assistants, who all looked most robust. After the preliminaries, the medium sat down for a short time, then, rising, spoke in a deep, resonant voice and uttered a prayer of singular depth and beauty.

PSYCHIC HEALING

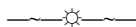
No surgical instruments were used in the treatment of the sick. The scene in the body of the hall was very much like that in the waiting-room of a hospital.

A young man sat next to me, and as we watched we talked. He had very little experience of Spiritualism. A friend of his, whom he admired very much, had become a Spiritualist, and he therefore believed there must be something in it. He had not been to a healing service before.

His lady friend was ill, however, and as she could not come along, he had brought her handkerchief in a sealed package. The medical practitioner had given a diagnosis. Medicine Man was to be asked if he would effect a cure.

My new friend reported that not only had Medicine Man confirmed the doctor's report, but had given particulars of a treatment that should provide a cure.

It was quite late when I left, but a crowd still remained.



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. "Well," the control went on, "that was not the way to cure you. What is wrong with you is this," and an explanation would follow, to end in treatment which the patient later acknowledged had cured her. The

woman was fully dressed so that Jones's control must have seen through her clothes to her body to describe the previous operation, which was known to no other earth person present except herself. 'That is an example of what went on at this healing circle in Stansted, but he conducted others, his largest one being at Marylebone House in London.¹⁴

¹⁴ This appears to be a reference to the 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 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.)

Let me record the case of a remarkable cure which I followed at the time. Jones was the medium, and the details are accurate, being taken down from start to finish. In 1932 a girl of four years of age, named Doreen, had measles. On May 16th the doctor said that pneumonia had set in, and four days later she developed meningitis. Her parents were told she might die at any minute. The doctor called in a specialist on May 25th and he confirmed the diagnosis of meningitis. He agreed that there was no hope of the child living until the end of the week. The parents called in another doctor, who also agreed that there was no hope, and that nothing further could be done.

When all hope was abandoned, the child's grandmother, who herself had received great benefit from psychic healing, decided that at least no harm could be done by calling in the psychic healer, F. J. Jones. As Jones dealt with dozens of cases a day, he could not go to see the child, but he held in his hand for some time a handkerchief which was taken immediately and placed over Doreen's head. Whenever the handkerchief was so placed Doreen stopped screaming. The next day her temperature was down and another handkerchief, which had been held by Jones, was placed on her head.

Thinking the case was hopeless, the doctor did not call again until May 27th, and was very mystified at the child's improvement. He was not told the reason. On the next day, May 28th, he said her improvement was marvellous. The same afternoon Jones called to see her for the first time. He went into trance, and his spirit control treated her by keeping Jones's hands on her neck. The control, through the mouth of Jones, then said that he would draw the disease from the head through the back of the skull and, as there would be much pus discharged, he asked that the hair be shaved at the back of the head and that, when suppuration started, the wounds be treated with a mixture of olive oil and chalk.

That evening the discharge commenced from eighteen places on the part of the skull which had been treated by the spirit control. The doctor, when he called on May 30th, was told that the grandmother was treating the child with an African remedy. The spirit control claimed to have been an African medicine man on earth. As the earth doctor could do nothing himself, he did not interfere. On June 3rd the doctor said it was a miracle that the child was still alive. On June 8th and 9th Jones, in trance, again treated the child. On June 17th Doreen was able to speak for the first time since her illness, and on June 23rd she went out for the first time for a walk with her grandmother, soon to become strong and well again.

How can we explain this extraordinary cure after all hope had been abandoned? Accepting the claim made by those who control healing mediums in trance that they were doctors on earth, and still have the urge to heal those who suffer on earth, we, at least, can conclude this. That the medium's body is used by the etheric doctor to conduct something, just as a copper wire conducts electricity. Further that, in some or all cases, the medium's hands transmit rays of different frequencies to our physical rays which act on the etheric body of the patient, and this in turn acts on the physical body. Handkerchiefs can be impregnated by them, and so carried to the patient. Especially interesting was the effect the handkerchiefs held by the medium had on Doreen, and yet it was not new, because we read in Acts xix, 12, that Paul was a healing medium, "So that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them."

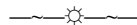
By experience I myself know that rays pass from the medium, because I have felt them pass from a healing medium's hand to my spine. The medium was Mrs. Nan Mackenzie and, as her hand passed up and down my spine with my clothes on, it gave off a burning penetrating heat which was hard to bear. Up and down it went along with her hand, and

there was no electric gadget about for this to be explained in a normal way. She was in trance from first to last, and her control told me how he used different rays for different ailments.

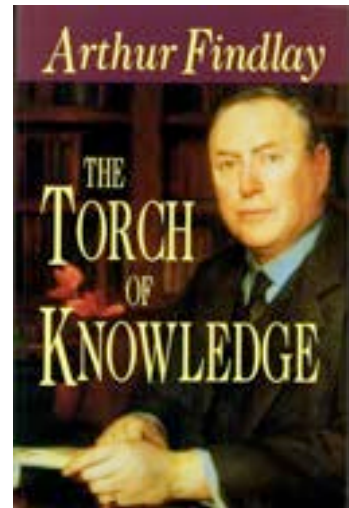
A friend, after thrombosis some years ago, lost her strength and vigour, and the doctor told her she would be in poor health for the rest of her life. She went to this medium and her spine was treated, as was mine. After four treatments she was strong and well, and had no ill-effects from her thrombosis; in fact, since this treatment she has never been in better health in her life. And now I shall turn to quite another subject.



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



In 1936 Findlay wrote his only novel, "The Torch of Knowledge"; the characters themselves are fictional. Findlay emphasises "the fact that all the psychic phenomena, which run through this story, have actually happened. What I have done has been to change their setting and the details." A good detailed knowledge of Spiritualism and mediumship can be gained by reading this book, with an interesting, instructive and, in some places, thrilling story of spirit communication. Below I have quoted from a conversation about psychic healing; Dr and Mrs Cureall are circle members and the doctor is a psychic healer, while Angela Bridge is an upcoming medium. It is taken from Chapter III, At Sureway Court, pages 96-98 (SNU Publications edition):¹⁵



Dr. and Mrs. Cureall were, as usual, delightful guests, and the conversation at dinner flowed like a gurgling stream.

The doctor, who was sitting next to Angela, was interesting her in some of the cures he had effected by means of psychic healing.

"Most certainly it is successful," he remarked, in answer to her enquiry. "I know of some of the most remarkable cures taking place after all other means had been tried. I have often remarked that if people suffering from certain complaints went first to a psychic healer how much easier it would be to cure them. As it is, they try every other means and then as a last resort they visit the psychic healer."

What, exactly, is psychic healing?" asked Angela.

"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."

"But how does the psychic healer know what is wrong and what to do?" enquired Angela.

He, himself, does not know anything because he is in trance and the control of his body is taken over by an etheric doctor who diagnoses the illness, and then either cures it by passing healing rays through the medium to the patient by touch or passes, or he prescribes what the patient is to do or take."

"Tell me about a cure which you know has really taken place by this means," said Angela.

"Well, one of our greatest healing mediums, F. J. Jones, who unfortunately died a few years ago, could tell when in trance and under the control of his Etheric doctor the history of the past illnesses of the people who came to be cured, without, remember this, asking the patient a single question."

¹⁵ Available from the online Arthur Findlay Shop: <http://arthurfindlayshop.org/>

“How remarkable; do tell me more,” Angela remarked.

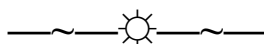
“Well, I shall tell you of a case I myself took to him. A woman patient of mine had recently undergone a serious operation, which had failed to cure her, and she awaited her turn in Jones’ consulting room, quite unknown to anyone present, except myself.

Jones, in trance, when her turn came, lightly ran his fingers over her clothes. He asked no questions, but promptly informed her that she had had several operations. Then he traced over her clothes the exact course taken by the surgeon’s knife.

The symptoms, both before and after the operations, were correctly stated. ‘No such operations were necessary,’ the Etheric doctor said, through the mouth of Jones, ‘but I can cure you’; and prescribed a certain treatment which effected a complete cure. I could tell you of many other cases similar to this.”

“How wonderful!” exclaimed Angela. “The fact that he could tell her past medical history is remarkable in itself. Doctors should use mediumship in diagnosing difficult cases.”

“They will, in time,” answered the doctor. “It is all so new, and healing mediums are so few; but they are increasing. More and more people are finding that they have the power of healing by passes and touch. They can give out healing rays which affect the etheric body and through it the physical body. It is, however, only when you are in the presence of a powerful trance healing medium that you realise that more than the medium’s own healing force is in play. Then you feel the rays passing from the medium to the patient. I have had to draw my hand away on occasions because they gave the sensation of an electric shock.”



SPIRITUALIST HEALERS OF THE PAST

George William Tomkins

In the previous issues we looked at the 'Psychic Surgeon', Jesse J. Thomas, whose healing guide, 'Dr. Robert', operated on the etheric bodies of sick patients. Similarly, Frederick Joseph Jones was claimed in the Spiritualist press in 1933 as "the most remarkable psychic healer known to Spiritualism in recent years". In this issue we are featuring George Tomkins, who was well-known in the 1950s as an animal healer achieving remarkable success.



Below is taken from the "Two Worlds", May 5th 1956, front page:

Millions read about animal healer's successes

"One touch and my dog was cured"

MILLIONS READ FOR THE FIRST TIME LAST WEEK ABOUT THE SUCCESSES ACHIEVED BY GEORGE TOMKINS, FAMOUS ANIMAL HEALER. THE STORY OF HIS CURING A DOG, AFTER EVERY OTHER TREATMENT FAILED, WAS PRINTED IN THE "DAILY MIRROR," WHICH HAS A CIRCULATION OF OVER 5,000,000, THE LARGEST IN THE WORLD FOR ANY DAILY NEWSPAPER.

Margaret McCartney told the dramatic story of how she took Nicholas, her sick dachshund, to Tomkins, though she did not believe that anyone could heal sick animals by laying on of hands. Tomkins, she thought, was either a cheat or a humbug.

The dog's illness had turned her into a nervous wreck. His pale honey-coloured hair fell out in handfuls until there were bald patches on his stomach. Medicine having failed, she was ready to try anything—even Tomkins.

Feeling foolish and only faintly hopeful, she took the dog to Tomkins' Surrey home. Nervous Nicholas trembled and flattened his ears suspiciously—until the healer opened the door. Then Nicholas stopped trembling.

GUIDING HANDS

Nothing was said. The healer stretched out his hands. Nicholas who usually shrinks from strangers went to him willingly.

Standing the dog on a couch, Tomkins gently stroked him all over, exploratively. It seemed, said the reporter, that his hands guided him rather than that he guided his hands.

The fingers, drawn to the bald patches, stroked the stomach. Ten minutes later he handed Nicholas back to her, saying the dog would be put on his absent healing list. "Bring him again next week," he said.

NO FEES CHARGED

Asked how much she owed, Tomkins smilingly replied, "There is no fee." This, said the journalist, proved that he was no cheat. But was he a humbug?

She examined his records, the letters from grateful pet owners, 80% of them describing cures. She found that he had treated 15,000 pets in the past four years. Many he had never seen, for they were on his absent healing list, which today had 5,000 names.

Distant owners had written to tell Tomkins of curing their cats, dogs, canaries, budgerigars, cows and horses. The journalist was impressed but still not convinced.

A couple of days later, a friend made a comment that caused the reporter to turn pale. Nicholas' waistcoat is sprouting again," she said.

Margaret McCartney telephoned Tomkins, who was neither surprised nor elated. He asked her to bring the dog the following week, as arranged, adding in his matter-of-fact voice, "We must be quite sure."

The next visit was a short one. There was no need for the healing hands to work on the dog. Nicholas was cured. And there has been no return of the trouble.

The journalist records how she saw hundreds of air-mail letters thanking Tomkins for successful treatments—even letters from vets asking for help!

She lists these cures: A spaniel, blind for six months, now jumping for joy because he could see; a poodle, completely bald for four years, now as woolly as a lamb; a budgerigar, formerly songless because of a throat growth, chattering gaily again.

Selecting two names at random from the healer's files, the reporter called on the writers. At the first address, a dachshund rushed to the door.

"She was partly paralysed," said the owner, "and had to drag her front paws along the ground. Now you can see for yourself."

At the second address she was told about Gypp, a 10-year-old mongrel, whose internal abscesses vets had failed to cure. Tomkins had succeeded in a few weeks. Gypp proved the cure by performing a happy double roll on the sofa.

So now the reporter was convinced. Tomkins was no humbug.



Below is a profile of the healer, George Tomkins, by Philip Paul, published in the “Two Worlds”; unfortunately, the issue date was not recorded but it would be in the 1950s also. The article is not complete but, given that there are no available records of Tomkins, it is a valuable record of this forgotten healer. The photograph of Tomkins which heads this article was taken by Leon Isaacs (more on Isaacs in the next issue – a pioneer of séance infra-red photography).

“Mr. Tomkins, the animal healer.”

“BEWARE,” said the notice on the gate, “beware of the dog.” It seemed an incongruous label to be worn on the home of a famous animal healer.

The opened door revealed a tawny, crouching bull-mastiff bitch with a foot-wide face and an expression of pregnant concentration. Without further ado, she launched herself at the caller—and began licking such exposed parts of the person as she could find. There followed something of a battle, but it was only a struggle to thwart Dinah’s determined efforts to deposit her seven-stone bulk on the visitor’s lap.

The eldest of ten children, George William Tomkins was born 59 years ago in Aston, Birmingham. The gift of healing which has made him famous goes back to schoolboy days when he kept pet mice. He discovered that he had only to fondle them to rid them of their ills. Only when he learned that his friends could not do the same did he realise the unusual nature of his talent.

Monkey healed

Then, when his master-printer father brought the family south, to Kingston, he was given a pet monkey. One day, while Tomkins senior was shaving, the monkey seized the open blade of his cut-throat razor. The animal’s palm was badly cut and bled profusely.

Young George was heartbroken and took infinite care over bandaging the wound and soothing his shocked pet. To everyone’s astonishment, the next morning the cut was healed.

At the outbreak of the first world war, George joined the navy and was sent submarine-hunting in the South Seas. Came the day when, with a naval party led by a lieutenant, he made a trek through Borneo jungle.

Witch-doctor at work

The party was under the guidance of a native who, on catching sight of a bundle of pink feathers hanging from a vine, exclaimed “Voo-doo,” and would go no further. Yelling with fright, he was picked up and carried onwards. When they arrived at a native village, the guide was moaning with pain and the local witch-doctor was summoned.

Having examined his “patient,” that worthy produced a white goat and tethered it to a post. He explained that when the setting sun fell below a certain tree either goat or the man would die.

Intrigued, the sailors gathered round to watch. When the sun sank to the position the witch-doctor had mentioned, the goat suddenly gave a scream, leaped to the limit of its leash—and fell dead. Instantly, the guide sprang to his feet, fully recovered.

“Seeing this,” George recalls, “started me thinking about black magic and spirits. I began reading about those subjects, I was terribly afraid I was possessed of black magic.”

Some years after his marriage, he learned that his mother and two of his brothers were sitting in a Spiritualist circle. They persuaded George to take an interest. He had several sittings with prominent mediums. On each occasion, he was told he possessed the natural gift of healing.

Then, during a Joseph Benjamin circle he was told to begin his healing work.¹⁶ “I feel confident enough,” he said, “but where are the patients?” “They will come,” he was told.

The next evening, a woman visited the house holding a whimpering Pekingese in her arms. She asked for “Mr. Tomkins, the animal healer.” Her dog, she said, was suffering seven or eight heart attacks each week and was being kept alive by drugs.

George fondled the little animal and told her to stop the drug doses. Within a week, the woman returned to announce that her pet was completely cured.

Slowly but surely, the requests for his aid increased. All told, he calculated he has provided absent healing to some 14,000 patients in all parts of the world—patients that include goats, pigs, horses, cows, calves, sheep, lambs, tortoises, monkeys, a wild cat, a fox and all kinds of birds. Almost every letter he receives from India asks aid for a cow, the sacred beast of that land.

Whole-time job

Now, George looks forward to his retirement—he is a Post Office engineer—in a year’s time, so that he may concentrate completely upon his appointed task at his spacious home in the pleasant suburb of Mitcham.

He focuses upon absent healing each evening from 10 p.m. and has contact healing clinics on Thursdays. But the furry and feathered patients arrive at all hours and from all parts of Britain. There’s a healing couch for those of the human species too.

Just back from their first holiday for three years—“We had a week in North Wales and there was thunder, lightning, hail, rain and snow!”—Mr. and Mrs. Tomkins proudly showed a photograph of their 21-years-old soldier son, taken a month before he was killed in the assault upon Salerno. In a corner of the print is a clearly—discernible “extra” of a feathered Red Indian.

Dinah, the bull-mastiff, was rescued from death when the Tomkins welcomed her to their home after her master had lost his job and was unable to keep her. Likewise the Tomkins’ beautiful tortoiseshell—coloured cat, who formerly belonged to their neighbour but was given to a friend.

Visiting her new owners, the Tomkins’ neighbour was horrified to discover that they had sold the cat, with her kittens, to a Catford pet stores. Inquiries there revealed that the animal had again been sold—to a research laboratory.

The Tomkins were called in to help. At last, they discovered that a laboratory in Newcastle had a cat answering the description. “To save further trouble,” they were told, “we will send it back by train.”

¹⁶ See Pioneer, Vol. 3, No. 5, October 2016: Joseph Benjamin Tells: How I See the Dead – The Two Worlds.

In due course, the cat arrived, confined in an aluminium container so small she could not turn around, alive with mange and bearing the scars of operations on her abdomen. But she was saved, and is now a healthy and happy member of the Tomkins household.

An astral traveller

To the accompaniment of songs from a pair of brilliant yellow canaries – a gift from a grateful breeder whom he aided—George displayed examples of another of his talents, some excellent water colour and pen-and-ink pictures.

Less material but even more fascinating is his ability to “astral travel”—another gift he has had from childhood. One story in this connection concerns his absent healing of a horse in Vernon, British Columbia. He admits that horses are his favourite animals and, in this case, made particular efforts to concentrate upon the patient, Prince.

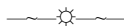
Later, he received a letter from Prince’s owner saying that, to her amazement, she had seen him standing beside the horse at a certain time on a given date. When George checked, he discovered that his “appearance” on the other side of the Atlantic coincided with his healing efforts—which were, of course, successful—for the animal!

George William Tomkins deserves ...



SPIRITUALIST HEALERS OF THE PAST

Gordon Alan John Turner



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In this issue we are featuring Gordon Turner. Below is taken from the "Two Worlds", March 8th 1958, page 7, by Philip Paul; the photograph is by Leon Isaacs.¹⁰

"I THINK Spiritualism has still got too much superstition. I think we have taken the service of Primitive Methodism and attached clairvoyance to it. I think we have got to get something more vital to attract the new generations. One of the truest forms of worship is the expansion of one's own mind. I don't think we have enough psychic research. There is still a lot to learn."

Such are the views of 31-year-old Gordon Alan John Turner, who began healing five years ago and has since progressed to the front rank of Spiritualism's workers of mercy among animals.

Born in London of a Scots father and Welsh mother, he is a vigorous young man with an athletic figure and a nimble brain. Spiritualism has need of men like Turner.

His story really begins when he was nine. Then, there used to be secret sittings with a brother at a ouija board in their bedroom. The results were interesting but had no definite outcome.

End of writing career

Having left school, he spent four months as "a very unsuccessful drapery salesman." Next he tried the role of a writer of fiction and was, in fact, carving quite a career in that connection when he was drawn into psychics.

It came about from a visit to Kings Cross Psychic Centre. He joined a home circle and became well known for his transfiguration seances. Then he was asked to heal—and his present reputation has been achieved through the accumulation of results that have followed.

The other aspects of his mediumship have, naturally, dropped into the background. Three years ago, however, he suffered a severe shock when, as the medium in a

¹⁰ Leon Isaacs, who is mentioned elsewhere in this issue, took many of the well-known portraits of our mediums, for example Gordon Turner, William Redmond, Bertha Harris, J. Arthur Findlay, SNU Presidents Harold Vigurs and Harry Dawson, etc.

transfiguration circle, a hæmorrhage was brought on as a result of a sitter prematurely switching on a light. “Since then,” he says. “I have given very few sittings of that sort.”

Bringing them in

Married and with a stepdaughter, he is aided in his healing endeavours by an enthusiastic band of helpers, led by Mr. and Mrs. William Prince—the Olive and George Burton of Turner’s world.

At present, the “contact” patients seen by Gordon and his assistants number some 200 a week. There is an absent healing list amounting to 2,000 names. “A lot of our patients are not Spiritualists,” says Gordon. “We have brought a lot of people into the Movement by this means.”

In 1953, he launched his own magazine, “Global Light.” It survived until last year, when economic factors killed it. The effort cost Gordon £500.

There are humorous memories too for this coming young star in the psychic firmament. He recalls, for example, the arthritis victim whose locked arms he freed at a demonstration meeting. Noticing that the spine was also affected, he began work on that part of the man’s anatomy, whereupon the patient protested violently and begged him to stop.

Asked the reason for this strange request, the man said: “My wife’s in this audience. If she sees you free my spine as you’ve just freed my arms, she’ll have me scrubbing the floors!”

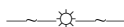
Then there was the cat who, having been brought to Gordon’s healing clinic two or three times, acquired the habit and arrived on its own for treatment at the correct time each week. Dogs, cats, tortoises, fish, rabbits, guinea pigs, birds and all sorts of other animals take their turn with human patients.

“There is no differentiation,” says Gordon, “they all sit in the waiting room together and they are all good for each other. In my years of healing, I have had only one protest, from a woman, about receiving healing at the same time as animals.”

In the matter of finance, he says it has been a struggle. “We have been dipping into savings for some time now.” Disliking the idea of introducing money into his sanctuary, he leaves a bowl for voluntary offerings in the hall of his Clapham home. Twice, its contents have been stolen.

“I should be better off financially if I took a job,” says Gordon—his wife goes out to work—“but then I shouldn’t be able to carry on with the healing. My average day is from 8 am. to 1am.”

As a hobby, he is engrossed in his collection of tropical birds. Under his care, they have grown accustomed to living without special heating in London’s uncertain climate. And we mustn’t forget Jack—a jackdaw found as a stray in a local market who was given to Gordon and has made his home with the healer ever since. He could scarcely have chosen a better place.



The National Federation of Spiritual Healers (NFSH) Chairman Gordon Turner in 1960 persuaded the medical authorities to allow spiritual healers to visit and give healing in hospitals. It is noted on the NFSH website: “Three years later it is recorded that 249 medical authorities governing 1,560 hospitals were allowing Spiritual Healers to practise.”

Published below is the run-up to this, where Gordon Turner appeared on television with Henry Langston, a surgeon and a member of the BMA Council and Chairman of its Central Consultants and Specialists Committee. The comments at the end of the article by the “Two Worlds” are particularly poignant. The report was published by the “Two Worlds” on its front-page issue, July 9th 1960:

Medium in TV debate with surgeon over healers in hospitals

“TRUTH has always prevailed over prejudice,” was the perfect parting shot made by Gordon Turner when this leading healer argued last with a surgeon about the admission of healers into hospitals. Their discussion occurred in the popular programme, “This Week,” ITV’s news magazine, watched by millions of viewers, which specialises in probing beneath the surface of the week’s headlines.

Daniel Farson, well-known television interviewer, was first seen in a flashback when he had interviewed Harry Edwards, who said that he derived his healing powers from God. Then Farson stated there was a conflict between the BMA and the National Federation of Spiritual Healers as to whether patients benefited.

Living testimonials

He introduced on the screen two women who owed a debt to spiritual healing. Five years ago, said the first one, a Mrs. Collett, her second child was born with brain injuries and after a hæmorrhage was not expected to live.

The mother sent a message to her husband to get a healer to christen the child before she died. The healer—it was Harry Edwards, though his name was not mentioned—arrived. The oxygen tent was opened for a few moments, and he blessed the child.

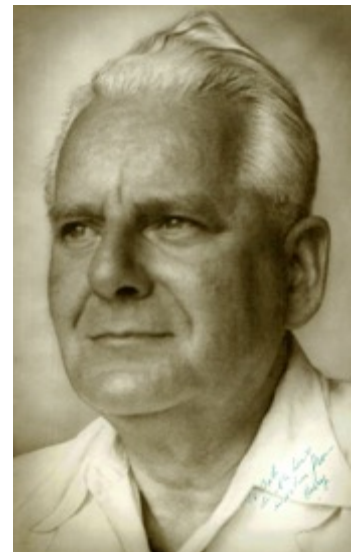
Despite the noise made by 30 babies in the ward, the mother said she had an extraordinary sense of peace, a feeling that no matter what happened all would be well with her baby girl. “She got better from that moment,” said the mother.

“Would you regard this as a miracle?” asked Farson. “Yes,” was the reply.

The second testimonial came from Mary Martin, the medium, who said, “I owe my life to spiritual healing.” She detailed the many illnesses from which she had suffered—arthritis, complete blindness in her left eye, with the right eye expected to follow suit, were some of them—from which she was now free.

Farson asked if she had received medical treatment. “Yes,” she answered. When it was unsuccessful, however, she turned to healing.

“Why then does the BMA object?” asked Farson.



Harry Edwards

He introduced Henry Langston, a surgeon, who is a member of the BMA council and chairman of its Central Consultants and Specialists Committee. He is the man who attacked spiritual healers at the BMA annual conference at Torquay last month.

There he described them as “self-styled healers,” adding disdainfully: “We believe the majority of them to be Spiritualists or Spiritists. They have nothing in common with ministers of religion.”

Farson also introduced Gordon Turner in his capacity as liaison officer of the National Federation of Spiritual Healers.

Langston now said, “We have not passed judgment on spiritual healers or on the federation”—this contradicted what he had said at Torquay. “Spiritual healing,” he added, “should not be permitted in hospitals.”

Farson: “That is passing judgment.”

Turner, who made all his points with dignified composure, said, “The crucial issue is the need of the sick.”

Langston stated that hospital treatment was the responsibility of medical men, all of whom had qualifications, whereas healers had none. Doctors were responsible to the law.

Farson: “If a patient requests a healer to come, do you object?”

Langston: “No, but we object to treatment by the healer.”

“Could it do harm?”

“Every treatment is our responsibility.”

Turner calmly pointed out that the federation had asked for an impartial investigation into healing.

Langston ignored this statement and said, “Treatment must be by qualified people.”

Turner pressed his point: “Is it not the BMA’s duty to conduct this inquiry to see if healing helps the sick?”

Langston: “We cannot take the responsibility for what unqualified people may do.”

Turner: “Surely treatment of the sick is more important than professional prestige.”

Farson asked what would be the position if a patient asked for a healer to treat him. Langston replied that the patient would be told, “If that is what you want you must leave the hospital.”

Farson: “He might not be fit enough.”

Turner reminded Langston that the Minister of Health had said this was a question to be decided by hospital management committees.

Farson introduced the question of absent healing, saying Edwards had told him that he gave thousands of these distant treatments every week.

Turner said that absent healing was being given to hospital patients, but there was also merit in personal treatment.

Here “Farson asked” Langston if he thought that this would come about. It was doubtful, answered Langston, because all the churches were against it.

It was here that Turner made the masterly reply, “Truth has always prevailed over prejudice.”

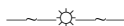
SIGN OF THE TIMES

Comment by “Two Worlds.”

It is a tremendous tribute to the impact made by healing that this subject should be discussed on television and that a leading healer should be asked to participate.

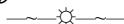
And it is a sign of the times that Orthodoxy’s stranglehold on television has been so broken that the case for healing can be presented by a healer in this uncensored fashion.

Viewers must have been shocked by the monopolistic, dictatorial attitude revealed by Langston when he said that patients who asked for healing would be told they must leave the hospital.



In an earlier article published in the “Two Worlds”, March 8th 1958, the healer talks of his earlier days, explaining his initial trance experiences, the auric field, etc.

*During the treatment the colours become heightened and
much deeper as they flow into the patient’s body*



WHY DOES HEALING WORK—AND FAIL?

“But how does spirit healing work?” Everyone is interested in the answers to this oft-asked question. One of our great healers is examining some of the implications. Here is the first of two articles.

The second time that I sat ever sat in a Spiritualist circle I went into trance. About 14 people were gathered in a cold, pitch dark room singing hymns vigorously. Gradually I felt my self-control slipping from me. Voices started to buzz in my head. and then . . . suddenly . . . I was stood in the corner looking at my body slumped forward in its chair.

I remember it all quite vividly. My first reaction was surprise that I could see clearly even though the room was dark. It then occurred to me that I had died. Very frightened I tried to make my way back to what I believed to be my earthly remains. It was like trying to walk in the deep end of a swimming pool. The atmosphere felt terribly heavy. Every movement was difficult. Foot by foot I edged towards my body.

Was he lucky?

As I got close, there was a rushing sensation, and everything was normal again. Dry-mouthed. A little sick . . . but back. “You’ve been into trance.” I was told. “And so quickly. You are lucky.” I wasn’t so sure.

Travelling home on the bus that night my mind was in a turmoil. There must be some logical explanation for what had happened and I meant to find it. Question after question ricocheted across my head.

Eventually, like so many before me I settled for self-hypnosis. The atmosphere of expectancy, the singing, the darkness, all had combined to bringing about a state of coma in which I had suffered a delusion.

Late as it was on arriving home, I was determined to reproduce similar conditions. With the help of a gramophone, a blue light and a hastily constructed pendulum, I sat until 4 a.m., trying and trying. The only results were a stiff neck and a splitting headache. With the dawn I tumbled into bed, a confused and desperately worried man.

Psychic from his cradle

This was my baptism into the Spiritualist movement. Although psychic from birth, I had never before felt the need to face up to the implications of the occasional visions and feelings to which I had been subject. But here was a question with which I felt myself forced to grapple. Since that time the whole course of my life has been changed.

Each day the vast new horizon, which this event opened to me grows broader and the problem of appreciating its complexities becomes greater. I am convinced there is no place for blind faith in the Spiritualist movement. If we are to prove worthy of the great trust which has been placed in us, then it must come about through the action of intelligent service, rather than mechanical dogmatism.

It is upon this principle that my work as a spirit healer has been based. I am not ashamed to admit that I still find it impossible to answer many of the questions that are constantly posed. Nevertheless certain ideas emerge which suggest probability rather than possibility.

I am, however, certain that the influence of spirit intelligence in healing is now beyond dispute. I am equally certain that spirit intelligence is too frequently blamed for superstitious antics which have their origin entirely within our own minds.

Needless passes

As a “trainee healer” I was taught that successful healing could come about only through the ability to control breathing and carry out simultaneously certain complicated passes. Every healing session was a personal nightmare. If my hands did it right then my breathing didn’t; if I concentrated on my breathing my hands started to flutter about like a seagull with a broken wing.

Reluctantly I was told: “You’ll never make a healer. The power is there but your co-ordination is all wrong.” Travelling about the country I often came across healing bands employing methods similar to these.

Several times I have looked for the youngest healer and asked, “Why are you doing that particular movement?” The answer is invariably, “This is the way that I was taught to heal by the circle leader.” I am often tempted to wonder whether healing comes through because of or despite these movements.

Wise advice

I was once advised by a spirit teacher to analyse every one of my movements during the healing sessions and discard every action which originated in vanity or self-

satisfaction. This is the best advice that I have ever been given as a healer. It is also, incidentally, the hardest to follow.

One feels instinctively that healing is an active thing, physically and mentally. There is nothing worse than standing with one's hands on a sick person's head, knowing there is something to be done but not knowing what. In the early days of healing this is one of the hardest problems to overcome, but eventually the hands will begin to work gently and deftly under the guidance of an outside force and mind.

Normally I am a very clumsy person. The works of a clock or a car engine have seldom, if ever, been improved by my touch. But in the sanctuary I am able to watch my hands move painful joints and touch diseased and inflamed tissue with a sureness which, under other conditions, would terrify me. There is a happiness here beyond any other that I have known.

It is not easy to understand the laws that govern healing. I have seen the most unlikely patients get better in a matter of minutes, and the very person that you would expect to respond most rapidly makes many visits before any change becomes visible.

I am fully convinced there is a perfectly logical explanation for everything which happens in healing. The great difficulty is to take into account the enormous number of varying factors involved. Healing appears to function on many different levels at the same time. The person being treated for what appears to be a purely organic disorder may also be in need of mental and spiritual help. The healing power will not ignore one disorder solely because the patient is being treated for another.

Guided by light

One of my first psychic memories is of floating bands of intermingled coloured light surrounding different people. I have always seen this. Although it is not visible all the time, I am always most conscious of it whilst doing healing. As soon as the healer's hands are placed on the patient this light appears to vibrate much more quickly and to expand. In some cases I have known it to fill almost the whole of the room.

During the treatment the colours become heightened and much deeper as they flow into the patient's body. It is extremely revealing to watch the changes when two people meet for the first time. The two surrounds seem to "feel each other out," coming into contact, recoiling and finally gradually intermingling.

I am positive that all disease is contagious through this auric field. Similarly it acts as a protective shield, constantly repelling harmful vibrations. Trouble appears to occur when either the mind or the body allows weakness to occur in this armour.

Revealed by the aura

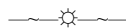
Frequently I have watched the healing force overcome the auric disharmonies, surrounding the blemishes with a bright cloud of light and then dispersing them, for all the world like spiritual penicillin. All this would be much easier to appreciate if the reactions were always identical, but they never are.

There does not seem to be any consistency either of pattern or of colour. I have studied other peoples' researches into the auric field, but their teachings never seem to concur with my own experience, nor yet indeed with one another's.

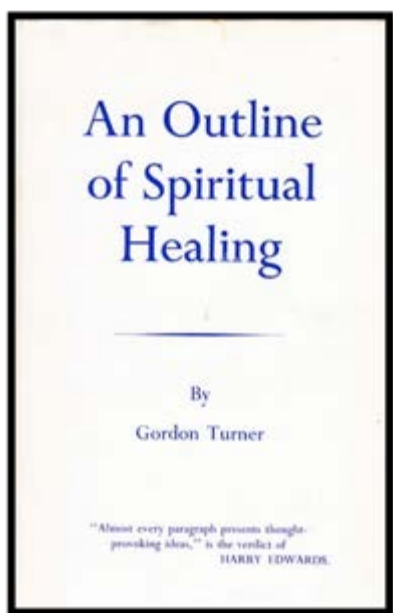
Two people of similar age and complaint will show two entirely different auric fields.

It is conceivable that the colours thus observed are merely mental symbols for something which the mind, with its faculties adjusted to the understanding of a physical universe, has no mechanism to convey.

So it is that spiritual healing still presents a multitude of mysteries and complications. There is a tremendous need for continuous research in this field if we are ever to understand its true significance. Many questions must inevitably take years of continuous study before any light is liable to emerge. But I, for one, hope for the privilege of devoting the rest of my life searching for some of the answers.

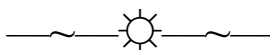
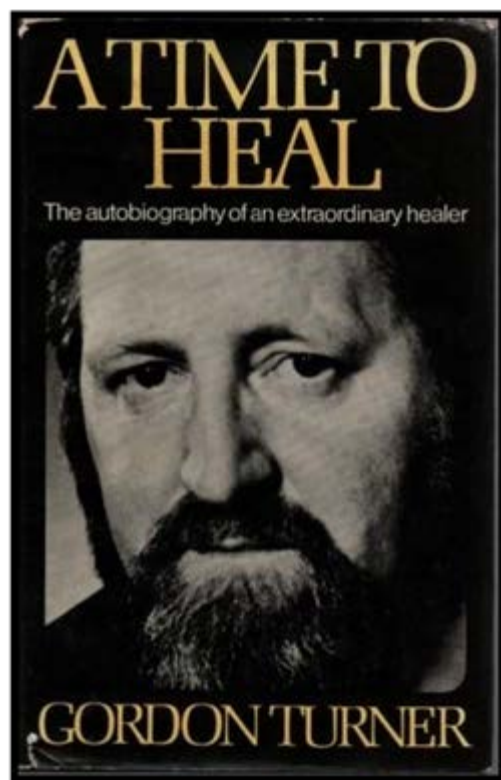


Gordon Turner published two books on healing.



First published in 1963 by Max Parrish and Co. Ltd., London

Autobiography, first published by Talmy Franklin in 1974



SPIRITUALIST HEALERS OF THE PAST

Edward George Fricker *One of the most successful healers of the 20th century*

Edward George Fricker began his healing ministry around 1953 and would become one of the most successful healers of the 20th century. Below is a short profile taken from the “Two Worlds” monthly magazine, November 1960, sold at three shillings (15p). For over seventy years “Two Worlds” had appeared weekly in a newspaper format. The last weekly issue was October 1st 1960, No. 3801. Then in November 1960, under the editorship of Maurice Barbanell, it became a monthly magazine:



PROFILE OF A MEDIUM

HE has earned the title “Fricker the Fantastic” because of the large number of healing successes he has achieved with those regarded as medically incurable. Yet, seven years ago. E. G. Fricker, whose healing is performed in a modest house, one of a terrace in the North London suburb of Tottenham, had not treated one patient. He reckons that in this period he has personally given over 200,000 treatments.

On every weekday, you will see a queue of patients, who have been given appointments, eagerly awaiting the ministrations of 49-year-old Fricker, who abandoned his commercial career to dedicate the rest of his life to healing, after having proved its efficacy. His “practice,” if that is the description, has grown solely by word of mouth, for he has never advertised. Cured patients have spread the news of their successes to relatives, friends and colleagues, with the result that there is always a waiting list.

One of the most fascinating aspects of Fricker’s healing is the speed with which he works. It is seldom necessary to devote more than two or three minutes to each patient. Seemingly the treatment consists of merely rubbing his hands over affected parts of the body.

To some extent he could be described also as a specialist, for the power that works through him is responsible for curing instantaneously, if there are no complications, people suffering from slipped discs and ulcers. The number of erstwhile sufferers who have abandoned the “indispensable” spinal jackets and belts for slipped discs must number hundreds.

Almost every known complaint has yielded to his healing. When patients arrive suffering from comparatively “simple” ailments like influenza, he tells them to go to their doctors. Fricker does not regard it as part of his mission to have doctors eliminated from the therapeutic field. His healing is designed to demonstrate that divine power can heal successfully even when Medicine has said the case is hopeless.

He estimates that success is achieved with about 90% of patients, who are mostly “incurable.” With the remaining 10% he can help to relieve pain and suffering, or ease the passing when death is inevitable. He has found the most difficult cases to be those where patients have growths and have received radium or deep-ray therapy, two forms of treatment which appear to present barriers to healing.

Discussing the controversy over the visits of spiritual healers to hospitals, he recalls the only occasion when he was urgently requested by a woman to visit her husband in a hospital not far away from his Tottenham sanctuary. This became a spectacular cure because the patient, Alfred Ranger, aged 52, who had a coronary thrombosis, proved by X-rays and cardiographs, was given only two hours to live. Yet, after Fricker’s one treatment in hospital, Ranger made an immediate recovery. An X-ray taken on a portable apparatus soon afterwards revealed no trace of the thrombosis.

Now, nearly three years later, the man is to all intents and purposes full of health and vigour, working away as a metal-polisher in the Victoria and Albert Museum.

Doctors are his patients

Though, officially, the British Medical Association is opposed to spiritual healing, doctors, some in the Harley Street area, send him patients and even come themselves for treatment. Periodically Fricker has visited a well-known London medical centre and given treatment to in-patients, with the medical staff knowing who he is and what he was doing.

Fricker can never tell when there will be a “miracle,” an instantaneous cure. But it happens. When it does, the patient is given evidence that, for example, locked limbs are now freed, though it may take some time for the damage caused by the ailment to be wholly remedied.

The moment a patient comes into his room Fricker knows, or is told, if there will be a cure. He is both clairvoyant and clairaudient. From early childhood he could hear a voice, not audible to others, which nowadays advises him about diagnosis, treatment and cure. His clairvoyance enables him to see the affected organs. This extended vision also gives him sight of the spirit band, which includes former doctors, who use him as their instrument.

The healer has learned from experience that he must inform the patient what the voice tells him, no matter how extraordinary are the statements made by this supernormal agency. “That is a test of my faith,” he said. He is unconcerned as to whether sufferers have faith in him or not. It is his task to supply the faith.

His patients now number a cross-section of humanity. Apart from hundreds of working people, there are representatives from all the professions, titled individuals, members of embassies, and the wife of a former Prime Minister. His fame has extended beyond these shores, for he has an invitation to spend six weeks in giving healing in Egypt. The patients are of all religions and of none, for they include a goodly percentage of agnostics and even atheists. And there are scores of children too young to have any faith.

In addition to the personal healing, a tremendous amount of treatment at a distance is given. Sufferers in all parts of the world are told to link up with him at 9 p.m. British time. This tuning-in on their part makes a wavelength akin to radio or TV, along which the healing power travels.

No fees charged

Every weekday, with the exception of Wednesday and Saturday afternoon, the stocky, shirt-sleeved figure of Fricker, glowing with health and radiating vitality, is a familiar one to thousands of patients. Nobody is ever charged a fee, but there is a bowl in which voluntary donations can be placed. Frequently he dips into the bowl to help old-age pensioners not very well blessed with this world's goods.

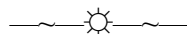
Fricker confesses that his work as a full-time healer is like living in wonderland. "Sometimes I feel it is a dream and I will wake up," he said. In his early days when he was the victim of many complaints, he always knew there was something unusual about his life, but he never visualised a full-time healing mission. "It has made me the happiest man in the world," he said, "knowing that I can help sufferers."

"What makes you sad?" he was asked. "The official attitude of the medical profession," he answered. "They behave as our grandfathers might have done if they were told about the television that we now accept as commonplace."



Earlier, the "Two Worlds" featured Edward (Ted) George Fricker on the front page on February 2nd 1957 under the heading: "Fricker the Fantastic Healer". Although it covers some of the above article it gives a good foundation on the healer's early days. The article refers to the noted healer W. T. Parish, who is featured in "Pioneer", Vol. 1, No. 5, October 2014, and the medium Joe Benjamin, also featured in "Pioneer", Vol. 3, No. 5, October 2016. The article below is by the paper's editor, who I believe was at this period Maurice Barbanell, who continued as editor until his death on July 17th 1981.

"DESTINED TO ACHIEVE NATION-WIDE FAME"



MEET Edward George Fricker, destined to become one of the biggest and brightest stars in the healing firmament. After a comparatively short healing career of only three years, his record of cures justifies the use of words like "amazing" and "miracle."

I saw him at work last week while a stream of patients received treatment. In four hours, 90 despairing sufferers, for whom this was their last resort, experienced the betterment that spirit healing can and does bring.

I watched with fascination a dozen of these healings. It was an extraordinary performance considering the speed at which the healing was given.



Fricker treats between 400 and 500 patients a week. The overwhelming majority have been told they are medically incurable.

Treatment is given in a small front room in a suburban house in Tottenham, London, N., which is somewhat off the beaten track. Yet because he has the healing gift, and obtains results, sufferers besiege him.

They come because they have met friends or relatives who have been cured by Fricker. Success is always the best advertisement.

The room is only about 12 feet square. Normally it is used as a sitting room, for it contains typical furniture, plus a radiogram which plays all the time during the healing.

The most important piece of furniture is a piano stool which Fricker uses as his “healing couch.” There is a bowl filled with water. He washes his hands after every treatment.

Jesus picture

On the wall is a small picture of Jesus and beneath it a statuette of the same figure. There are two psychic drawings of Fricker’s guides and two texts. “Lord in Thy mercy heal us,” reads one. The other ends with the words, “The Lord God is with thee whithersoever thou goest.”

Fricker must love flowers, for there were seven vases filled with them.

The healer himself, aged 46, radiant with vitality, completely confident, never falters.¹⁹ He is clairvoyant and clairaudient. His guides either tell him the diagnoses, which is the quickest way or, occasionally, the symptoms are reproduced on his own body.



He says that he is helped by a score of spirit doctors and surgeons, all of whom wear a white garment typical of their profession. Each specialises in a different form of ailment. It is the function of one guide to select the doctor best equipped to help the cases before him.

The spirit collaborators include, so Fricker told me, Abduhl Latif, whose features an artist has attempted to capture in one of the two psychic drawings.

“Do you know anything about Abduhl Latif?” I asked. “He has told me that he used to work with Mr. Parish,” was Fricker’s reply.

Because he does not read psychic books—lack of time may be the answer—Fricker was unaware of Abduhl Latif’s long association with healing.

He is a 13th-century physician who was not only one of the chief spirit helpers in the remarkable healing ministry of W. T. Parish but performed outstanding cures even before Parish’s time. Thirty years ago he worked through Nina Francis, a trance medium who has now passed on. Another earthly collaborator was R. H. Saunders who wrote two books on the cures achieved by this astonishing spirit physician.

¹⁹ Edward George Fricker, born in Highgate, North London, in 1910.

All so easy

Fricker well built and wearing a blazer of an athletic club whose activities he has no time to follow, stands there serene, dominating the proceedings. It all seems so easy and apparently perfectly normal.

His wife keeps records of the appointments, and Mrs. J. Archer, an old Spiritualist, helps in the healing. No fees are charged. There is a plate for voluntary contributions—Fricker, I noticed, restrained one grateful patient by saying, “You’ve put in too much, you can’t afford that.”

As fast as I could, for treatments only last about five minutes, I interviewed the patients as they left the piano stool. The healing was simple. It consisted mainly of laying on of hands or, occasionally, speedy passes.

I watched him treat cases of asthma, bronchitis, arthritis, rheumatism, duodenal ulcer and a slipped disc. Every patient told the same pitiful story—doctors could do no more for them.

A typical example is A. H. Tyler of 36 South Millfields, Clapton, London, E.5. He is a salesman and drives a van. About 18 months ago, he was diagnosed in hospital as suffering from a slipped disc.

All they could do was to fit him with a steel corset. That was no cure. Indeed the pain got worse. Tyler began to get worried. He had visions of having to give up his job.

Then he met some men in the Tottenham neighbourhood where Fricker’s fame is firmly established. They advised him to consult the healer. He had his first treatment a week before.

“I was in pain,” he said. The healer asked him to remove his coat and made a few quick passes down his spine. For seven days he had been able to carry on his job without any difficulty, loading and unloading his van and driving it. There had been a little backache, due to the fact that muscles, unused for a long time, were beginning to function.

I watched the healer give him speedy treatment, just a few passes up and down his spine. Tyler was made to bend down and to move his body from side to side.

“You’re cured,” said Fricker. “You can be X-rayed or do anything you like.” The grateful patient exclaimed, “Thank you very much, Mr. Fricker.”

“You thank God,” was the answer. “He is the one who did it.” Fricker knows he is only the instrument of spirit powers that are divine.

“Why did you come?”

Tyler was followed by E. J. C. Hewlett of 29 Winchester Road, London, N9, who had suffered from peptic ulcers for 27 years. He had been X-rayed, tried all sorts of medical treatments, but nothing had cured him. Now he was on a rigid diet.

“Why did you come?” I asked. It was a similar story. His friend, with whom he worked, had been cured by Fricker of an ulcerated stomach. “My workmate can eat what he likes now,” he told me.

Fricker told Hewlett that he too could take any food he pleased. This was his first visit. After one more treatment, he was told, he would be completely cured.

He was followed by D. Walton of 3 Wells Gardens, Elm Park, Rainham, Essex, a sufferer from a duodenal ulcer for nine years. To see Fricker had involved travelling from Beckton, a journey that took one-and-a-half hours.

Walton, who is only 29, has been thrice X-rayed. In a week's time he had an appointment at the hospital where an operation had been suggested. Fricker arranged to give him one more treatment before he went.

"You 'll be cured"

"Keep your hospital appointment," he said, "but they won't have to operate. You'll be cured."

When the treatments were over, I stayed to talk to Fricker, who has a dramatic story to tell. All his life, without knowing it, he had been psychic.

He can remember hearing a Voice ever since he was a boy of five. But the Voice always told him to say nothing about this phenomenon to his parents who would not understand and might have him put into a mental home.

His mother, whom he adored, suffered agonies for two years from cancer before she passed on. Always when he saw her he prayed that he might be able to heal others.



Persuaded to go to a public meeting at which Joseph Benjamin was giving clairvoyance, he was surprised by the medium's description of his mother which was more perfect than ever Fricker could have given. Moreover, the medium gave her name, "Mrs. Fricker."

Then, pointing straight at the son, Benjamin relayed her message, "You have a great healing gift."

That, however, was not the end of her communication. You are thinking of closing your business down," the medium said. "Your mother says you are not to do it. At 2 p.m. tomorrow you will get an order, and from that time on you will never look back."

In the bus on the way to the meeting, Fricker had told his wife that business was so bad at his glass factory that he had decided to close it down.

Next morning he telephoned all his customers, but only one could promise an order. Even then he did not know when it could be given because, so far as he knew, the glass to be treated at Fricker's factory was still at sea. Strange to relate the glass arrived at 2

p.m. that day. After that orders followed with such frequency that the closing down of the business was unthinkable.

“My voice told me”

Fricker’s first patient was his daughter whom he cured of warts which had troubled her since birth—his “voice” had to tell him how to treat her. His second was a girl coming out of the nearby factory who had just asked her employer for time off. Her migraine, which had troubled her for 25 years, was so unbearable that she could not work. Fricker treated her in a quiet spot in his factory and she was cured instantaneously.

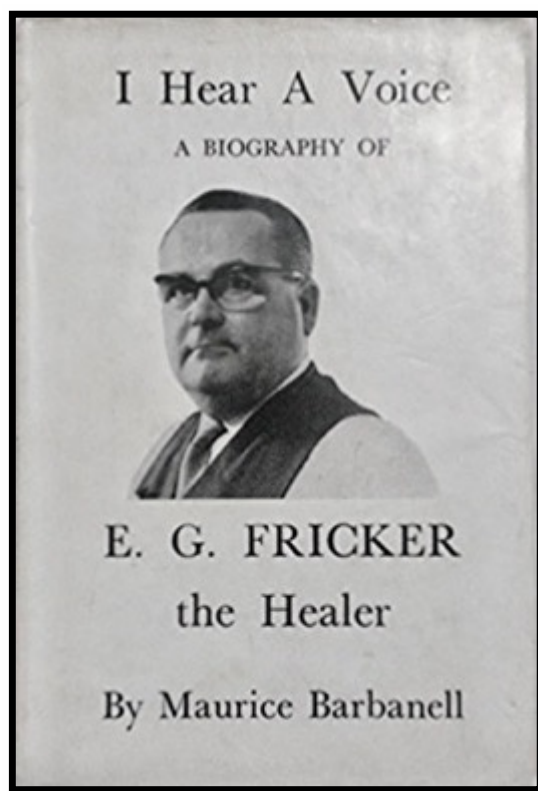
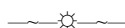
Then his sceptical brother sent him a third case, a man who had to live in plaster for years. And Fricker speedily cured him.

“How did you know what to do?” I asked. “My voice told me,” answered this modern male Joan of Arc. Those three cures launched him on his healing career. The news spread like wild fire.

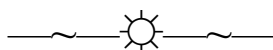
Now he wants to build a sanctuary in his district and to have a clinic in the heart of London’s West End, preferably near to Harley Street’s citadel of medicine.

He has treated in hospital with a surprised specialist standing by. Doctors consult him privately. There is a waiting list of patients that numbers over 3,000.

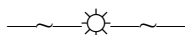
It is an extraordinary phenomenon of the modern Spiritualist scene that healing has become so prominent. Destined to make it even more prominent is Edward George Fricker.



Published by the “Spiritualist Press” in 1962



SPIRITUALIST HEALERS OF THE PAST



James (Jimmy) Richards

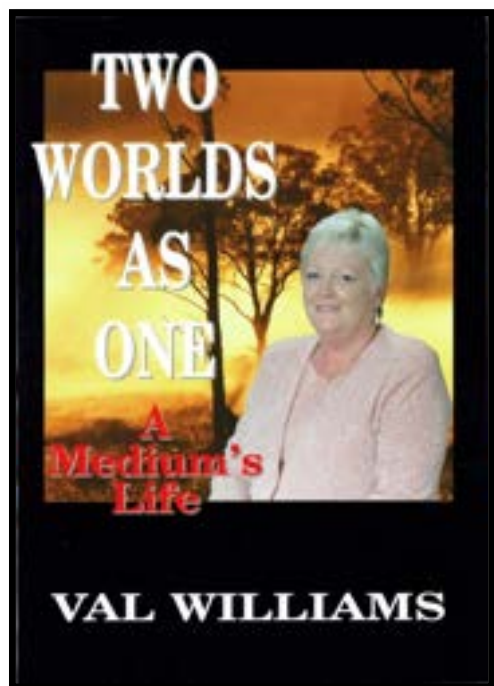
“THE most significant words spoken at a Manchester healing demonstration last week were, “Twenty to four.”¹⁹

“They proved that Mrs. K. Hellewell, of 23 Wensley Road, Salford, Lancs, was seeing the time for the first occasion since contracting cataracts in both eyes. She told the famous healer James Richards, that she could see the audience at this North-western Federation of Healers’ meeting much more clearly after treatment from him and his wife.

“Mrs. A. Broadbent of 7 Duchy Road, Salford, with 17 years’ arthritis behind her, was able to turn her head completely and bend her knees without pain, formerly impossible actions. ...”

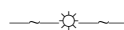


During Open Week at the Arthur Findlay College (April 29th–May 2nd), which is featured in “Pioneer”, Vol. 4, No. 2, April 2017, Minister Val Williams asked me if I knew a healer by the name of Jimmy Richards, which I did not. Clutched in her hand was a bundle of reports regarding the healer. Val had received the information from Jimmy Richards’ granddaughter and her husband, Mr and Mrs Brian Clarkson, who are acquainted with Val Williams.



Minister Williams is a course organiser and tutor at the College, working as a professional medium since 1984. Val is well-known internationally, as since 1987 she has worked in many European countries – Belgium, Denmark, France, Germany, Holland, Norway and Switzerland – and in North America she has worked in both Canada and the USA; this is apart from working extensively throughout the British Isles.

Val Williams’ story is told in her autobiography published in 2001 and available at the Arthur Findlay College Shop and at Amazon UK.



¹⁹ Taken from the “Two Worlds”, April 13th 1957 “James Richards ... restores woman’s sight.”

There is an abundance of reports in the Spiritualist press relating to the healing work of Jimmy Richards. Below is quoted from a report by Terry Smith published in "The Examiner", October 5th, 1956:

HE IS QUITE GENUINE, SAY PATIENTS

CRITICS of James Richards say that he makes a good living out of the people who are foolish enough to believe that he has a divine power to heal them from sickness.

They point out that he lives in an exquisitely furnished 16-room mansion standing in beautiful grounds in the best part of Lymm and rides around in an almost new Morris Oxford car.

But let me tell them how he is able to live in the mansion and run a £850 car. The house does not belong to him. He does not even pay any rent for it. It belongs to his brother-in-law, Mr. William Shaw, a retired plumber, and he also bought him the car.

And Mr. Shaw who looks nothing like his 69 years, told me: "I bought this house and the car to enable my brother-in-law to carry on his work."

"At one time I was one of his greatest cynics and I did not believe in the work at all but I changed my mind.

"My daughter Pat had been a cripple since she met with a car accident when she was two-years-old. One doctor after another told me that there was nothing that could be done for her but Mr. Richards cured her."

No limp

I saw Pat now aged 21. She is attractive and obviously in the best of health. She had no trace of a limp.

Mr. Shaw continued: "I myself was very ill and my doctor had very tactfully told me to put my affairs in order. Now I am fit and well."

And Mr. Shaw is fit and well. He spends most of his time tending the beautiful gardens at the house and he did a series of hand stands to show me just how fit he was.

I met Mr. Richards and his wife Zilla in their sanctuary at Lymm. It is a quiet but tastefully furnished chapel at the front of the house. There is an altar in the centre of the end wall faced by a number of carved chairs. At the side of the altar is the bed where the patients lie to be treated.

A prayer

Over the bed is a plaque which says

"Friends, you enter into this sanctuary not as strangers but as guests of the Great Spirit known to us as God the Father. Come then with joy in your heart and thanks on your lips into His presence to greet those who teach there is no death and that survival can demonstrate through the sacred gift of mediumship."

In the sanctuary, Mr Richards told me the amazing story of his work. He told me that as a result of Mr. Shaw's generosity he had been able to leave his tiny cottage in Delph near, Manchester, and live at Lymm.

But don't think I make a lot of money out of all this," he told me, "I do not make enough to cover my bare expenses and I am only able to carry on through the help given by Mr. Shaw.

Mr. Richards went to great lengths to illustrate that his work had nothing to do with faith healing. He told me:



"I have Spirit doctors who do the healing through me and faith does not come into it.

"It is the doctors who do the healing and I am only the medium which is in between the doctors and the patients. All I have to do is to place my hands on the affected part and the doctors go to work. My wife assists me and she is present all the time. I never ask anyone to remove any of their clothes."



We can note the sanctuary was opened in early February 1956 by the SNU President Harry Dawson, as was published in *Psychic News*, February 4th, 1956:

New sanctuary for healer

A NEW healing sanctuary for a famous Northern medium was dedicated a few days ago. He is James Richards, formerly of Oldham Lincs, who has a number of healing successes to his credit.

Harry Dawson, SNU president, performed the dedication of Foxley House, Broom Edge, Lymm, Cheshire, in the presence of friends and patients—some travelled scores of miles to be present.

There is healing in the Richards family, for 70 years ago his father was well known as a trance healer. The son cannot remember when he first practised the healing gift because he was so young at the time.

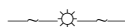
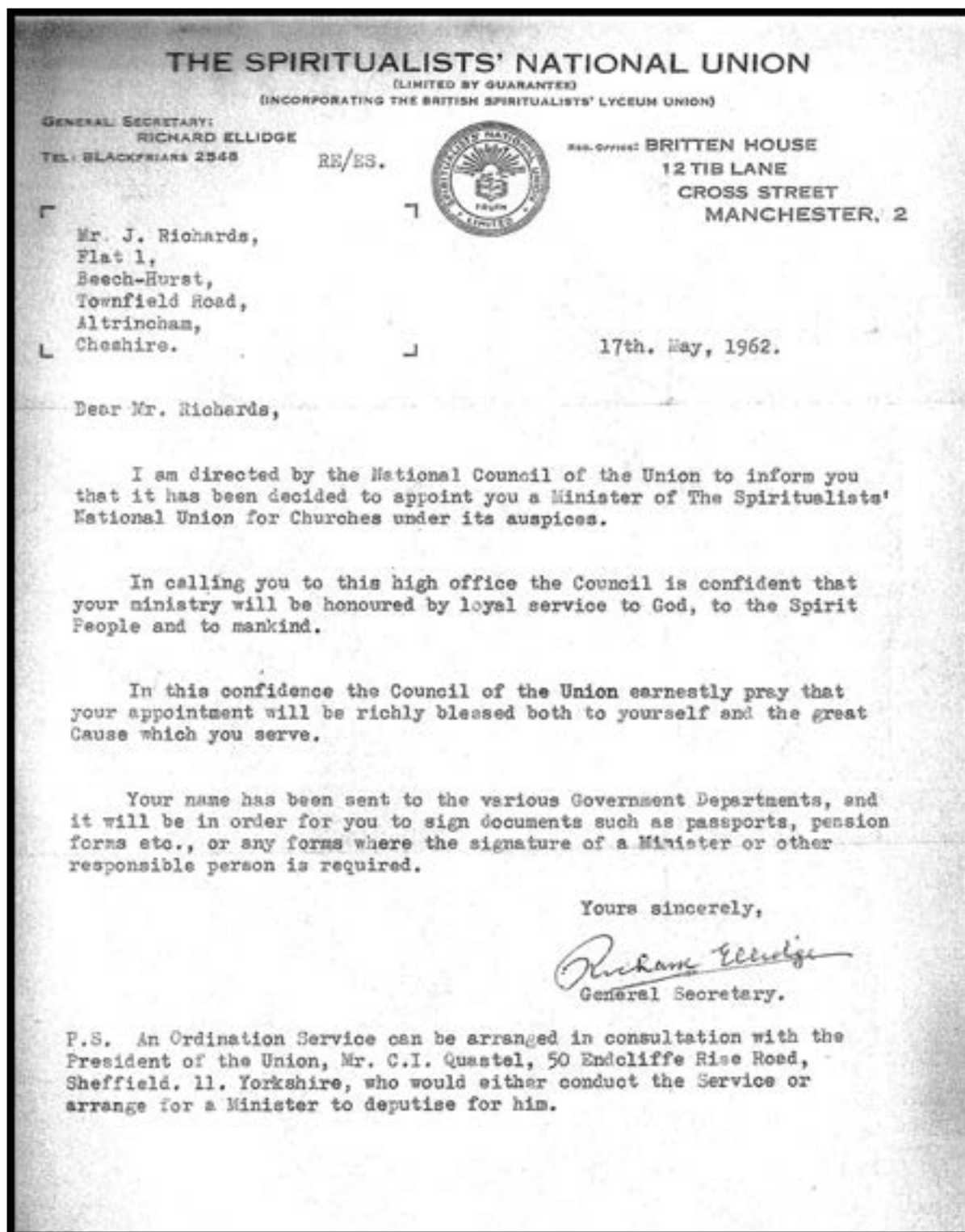
For the last 15 years patients have visited his Oldham home and queued up for treatment at Saddleworth Spiritualist Church, not far away, where it was a common occurrence for Richards to spend 12-hour stretches on his healing.



Dawson, in his dedication, said that orthodox Christianity had for long almost completely ignored the example of its founder and his command to his followers to heal the sick.

The work of healers like Richards had attracted the interest of many churchgoing people, with the result that the Archbishops had been forced to set up a commission to inquire into the subject.

On May 17th 1962 Jimmy Richards received a letter from the Spiritualists' National Union's General Secretary, Richard (Dick) Ellidge, offering Richards a ministership. The Union has always been insistent that Ministership is by invitation and cannot be applied for. The actual letter is reproduced here, which shows how our Ministers were appointed forty-five years ago. For the early history of our Ministers please see "Pioneer", Vol. I, No. 2, January 2014: "Who were the first Ministers of the Union?"



Later in 1962 the “Manchester Evening Chronicle” ran a series of investigations into Spiritualism, “Secrets of the Seances”; the journalist was Beryl Jones and one of her subjects was the healer James Richards. Although after five days of investigation into Spiritualism Jones was not convinced, *Psychic News* passed the comment, “Why should she be in one week?” The quote below is taken from “*Psychic News*”, issue October 27th, 1962:

After five days journalist is not convinced Healing triumphs

Not unnaturally in such a series spirit healing was featured. Beryl Jones interviewed some patients at a healing service in a church.

One woman testified to improvement in her arthritis which was so severe that the joints of her hands were swollen and the fingers twisted. A coronary thrombosis patient was “doing very well now.” A mother with a baby in her lap said they had been coming some time and there was definitely an improvement. The child was a mongol.

Beryl Jones interviewed James Richards, the well-known Northern healer, who has many remarkable cures to his credit. The 68-year old healer, “who looks much younger,” explained how he works.

He “tunes in” to spirit doctors who “have greater knowledge of the natural law than we have. They are able to see inside the body. The flesh which is a barrier to us is not so to them.”

Inherited gift

He obtained his diagnoses clairaudiently. Moreover he could speak to the spirit doctors, ask them questions and get their answers. “You have to dedicate your whole life to healing.” He said.

“I have been healing for 50 years. My parents were healers before me. I know it is very sacred work and carries a great deal of responsibility.”

Working all day in his sanctuary, Richards said that he loses four pounds in weight, but it returns the same night while he sleeps. Naturally no promises to cure could be given, but there had been successes with cancer, gangrene, mental illness, polio, paralysis and disseminated sclerosis.

He could “feel” a growth in a body—“it burns my finger-tips and I can trace it.” One trouble was that some people who felt better did not come again although told to do so. There was a danger that they might slip back.

Richards commented astringently that investigators always wanted to know how much money he was making. “We have to live,” he said. “I cannot risk doing any work which might roughen my finger-tips, for they have to be kept very sensitive for healing. I have never refused to treat anyone who could not pay. My wife and I have always had to live hand-to-mouth.”

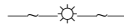
Quietly he added that his work was in line with the healing done by Jesus which the Church carried on for a time. “Yet we are condemned for it by many people,” he said.

After treatment

Beryl Jones interviewed one of his patients, a woman who had suffered from osteoarthritis. Previously three or four discs in her spinal column were deteriorating and she had a slight curvature of the spine. She had suffered a stiff neck and terrific head pains. For two months she could not turn her head. Doctors said they could only give pain-killing drugs.

After Richards' first treatment she could move her head and the pain had almost gone. Four more treatments and the neck had never since stiffened. For the first time in years she could clasp her hands behind her back.

"The curvature in my spine has almost disappeared," "I can walk straighter and feel better than I have done for years."



Jimmy Richards recalls as a little boy attending the Spiritualist church in Hebden Bridge, where the famous veteran, Jessie Greenwood, worked. Greenwood was the first female SNU President (1923-1925); she was followed by Robert Owen, featured in the lead story of this issue. To conclude is an article published by the "Two Worlds", January 31st, 1953, which records a remarkable report of healing; the story was also picked up by the Oldham Evening Chronicle entitled "Healing Hands":

Triumphs in Cancer Cure

HERE is a story of the triumph of spirit healing, a cure of cancer which has aroused great interest in Huddersfield because the patient is a mill owner who is a well-known man. He had been treated by a cancer specialist for three years.

Actually, he suffered from two cancers, one on the throat and the other on the tongue. Several operations and radium treatment proved of no avail.

Then a Huddersfield chemist, who had heard about the healing work of James Richards, of Delph, near Oldham, Lanes., advised the mill owner to see the medium, who spends every Thursday treating patients at the Saddleworth Spiritualist Church, Upper Mill, near Oldham.

It is quite a common occurrence for the medium a 59-year-old man who looks many years younger, to spend 12 hours treating patients at this church.

Though he had no interest in psychic matters, the business man went to the church as a "last resort." "I have no faith whatever in this work," he said.

URGENT CALL

He paid three visits to the church and had treatment on each occasion. There was an interval of just over two months before he could be fitted in again with another appointment. Then he asked the medium to see him because his condition was getting urgent. He could not eat properly and life was not worth living.

Once a week Richards called at the patient's house and treated him by his usual method, the laying-on of hands.

The cancer in the throat was the first to show results. It just healed—a bald statement, but that is what took place. The patient visited his cancer specialist, who confirmed that the throat was now healthy.

Next the healer got to work on the cancer in the tongue, which was about the size of an oyster. Gradually it began to loosen, to roll over on the tongue, where it hung from the mouth for about ten days. There was a cavity in the tongue where the cancer had been.

At this critical stage the healer was sent for again. Richards is controlled by a Chinese guide, who is helped by a pathologist well known on earth. The guide's advice was to leave the hanging cancer alone, saying it would gradually shrivel up and fall away.

The mill owner was advised to gargle in order to cleanse the mouth and throat thoroughly before going to bed.

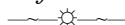
One evening, when his appetite returned, the patient went into the kitchen to get a meal and in eating it the cancer disappeared! In great excitement, he telephoned for the healer to come the following morning. An examination of the tongue showed it had healed, except for a little cavity.

Now the mill owner is back at work and has been able to assume most of the responsibility which formerly he had to delegate. He lives a normal life, eating three meals a day which he enjoys. Before, eating was unattractive because nothing had any taste. His speech had also become affected and it was difficult to understand everything that he said. Naturally, he is greatly excited at the marvellous cure that his friends describe as a miracle. "I can never really repay you," he said to the medium.

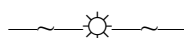
Richards devotes the whole of his life to healing. He obtains his diagnosis in trance and comes of a psychic family. His father was a trance medium and his mother also a healer.

He was reared in Spiritualism and can remember as a little boy attending the Spiritualist church in Hebden Bridge, where the famous veteran Jessy Greenwood, worked.

(We have not given the name and address of the cured patient, but they are available to bona-fide inquirers.)



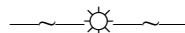
This article on James (Jimmy) Richards is the result of the surviving Richards family giving Minister Val Williams information which was passed on to "Pioneer". Thanks are in order for the Richards family, Minister Williams and also Psychic News for sending me press copies.²⁰



²⁰ Contact Psychic News: <http://www.psychicnews.org.uk/contact>



SPIRITUALIST HEALERS OF THE PAST



Last October "Pioneer", Vol. 3, No. 5, reported on the healing work of Frederick Joseph Jones – the article states:

"Frederick Joseph Jones was claimed in the Spiritualist press in 1933 as "the most remarkable psychic healer known to Spiritualism in recent years". Jones died on October 13th 1933. He was still young, around 48 years old."

I personally had always connected Fred Jones with the Marylebone Spiritualist Association (MSA), one of the oldest

societies in London, founded in 1872; later, on February 24th 1960, the MSA changed its name to the Spiritualist Association of Great Britain (SAGB). During the research for the article it was found that Fred Jones worked also in Stansted, coming into contact with J. Arthur Findlay. Findlay records in his 1955 autobiography, "Looking Back", that it was a meeting with Fred Jones that created his interest in psychic healing; in 1936 Findlay wrote his only novel, "The Torch of Knowledge", which also records the psychic healing of Fred Jones. Please see the "Pioneer" issue cited at the start of this article.

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.

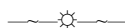
I was now beginning to find the work so much of a draw on my time that my partner – Mr Larkworthy told me to carry on with the healing and to leave the business of builder etc for him to manage. “Sunshine” was now my right hand helper – and had actually been told by Quiverfoot that she was to be the 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.



Fred Jones, entranced by his healing guide “Medicine Man”, treats a patient at the MSA

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.¹⁰ 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.

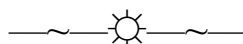
Her Guide proceeded to give a straight, sensible talk on a moral subject. I had the impression that this was a young man of stature, good family and education. He spoke excellent grammatical English with a distinct flair for oratory. He would, I considered, be a godsend to any political party and may 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.

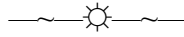
Sheila was most generous. She explained that she could never guarantee who would "take over," but that I could ask whatever I liked, take notes, or bring a tape recorder: all of which I thought very remarkable as tapes were marketable, and pamphlets printed from tapes could be a source of income! Sheila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



¹⁰ A PDF of the full interview is available; please contact the editor: pioneer@snu.org.uk

SPIRITUALIST HEALERS OF THE PAST



Another healer who was well-known during her healing work for around three decades is featured — Leah Doctors. Below she is interviewed by the “Two Worlds” correspondent Philip Paul, published September 8th 1956:

LEAH DOCTORS WHEN DOCTORS FAIL

“I HAVE had kyphosis for eight years. After three treatments my spine was perfectly straight and felt much stronger.”

“I wish to thank you for the healing you gave me last week. The large bump on my head was gone when I got home and the pain had disappeared. I had had this bump for a whole week after a door fell on me.”



“It was a lucky day for me when you met my daughter with Rex the dog. Rex had been knocked down by a car and his left front paw had been crushed. When he went out he was hopping. My daughter said you stroked the paw for a minute or two and he came running home quite better.”

So say three testimonials from the files of a modern mercy-worker. They are typical of many that pay tribute to the wonders wrought by aptly-named, 42-year-old Leah Doctors, of 15 Bethune Road, Stoke Newington, London. N. Leah Doctors all right—where doctors have failed.

She saw a light

It began when “One evening, on going to bed, I saw a huge light reaching from the ceiling to the floor. I was enraptured by a holy feeling and was impressed to give healing.

“I did this with very good benefit to patients. I can see the patient’s aura, in shades of various colours corresponding to their complaint. I can feel the complaint in my own body.”

One of five children, now the mother of a 12-year-old son, Leah was born in Dovercourt. Her draper father and mother had no interest in Spiritualism, but their daughter was clairvoyant from an early age.

“I used to see spirit faces. I would not tell anyone what I saw in fear that they would laugh at me. As I grew up I began to read books on Spiritualism. It was then that I realised what the faces were.

“The unseen world of the materialist becomes a living reality to the clairvoyant. We cannot understand why people cannot see the beauty of the spirit world.”

Leah believes that her healing powers are aided by a “departed” personality whom she knows as “Mr. Chang.”

Writing of the sensations she felt while receiving Leah’s treatment for a spinal curvature, a patient says: “When she placed her hands on my back I felt a warm glow penetrate throughout my body. It felt like an electric current. The healing took about ten minutes or so.

“I saw her twice more for healing. My back was now perfectly straight. I felt much stronger, my breathing easier, as it still is. I wouldn’t have thought it possible to be cured. Now I feel years younger.”

Visiting her grocer one day, Leah saw his dog hopping about on three legs. What happened is best described in the grocer’s own words:

“About three months ago my bull terrier broke her back leg and fractured her femur. I took her to the vet, who stated nothing could be done and the dog might get better in a few years time.

“Then a strange thing happened. Mrs. Doctors, a close neighbour of mine, saw the dog hopping. Then she knelt down in our garden and stroked it. I was amazed when the dog stopped hopping next day and was running about quite normal. I do not as a rule believe in miracles but I believe in this one.”

Prayer plus—

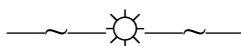
Nowadays, Leah treats 20 or 30 patients a week in her little first floor consulting room. Formerly an assistant in a baker’s shop, she now devotes all her time and energy to the healing work, as does her Osteopath husband, Jack.

It is a good combination. As he puts it: “My wife deals with the spiritual, mental and emotional part of the business and I look after the physical.”

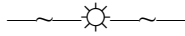
As well as the patients they see for contact healing, the Doctors maintain a considerable absent healing list. Good results have been achieved by this means, but contact treatment has been found the most effective.

Wherever possible, patients are required to help themselves. “I tell my patients to pray to God each evening on retiring to bed,” says Leah. “Then they are asked to call for Mr. Chang to help them. He visits them while they sleep. Some wonderful results are sometimes obtained. They must write each week to report any progress.”

Last year, a spate of new patients sought her aid after her work had been featured in the new women’s magazine “She” by Evadne Price. Evadne was able to write from personal experience because Leah cured a foot injury she had suffered in an accident.



SPIRITUALIST HEALERS OF THE PAST



There have been many family partnerships with psychic and spiritual healers in the past, mostly husband and wife teams, as in the case of William (Billy) and Peggy Parish,¹⁷ father and son, as in the case of George and Michael Chapman. These partnerships were well-known but the name of the spiritual healer Winifred Victoria Durrant is little known today, though her brother, Harry Edwards, is still today a household name.

Below is a profile of Edwards' sister, Winifred Durrant, by Philip Paul, published in the "Two Worlds", October 8th 1955:



VIVIAN MAUREEN inherited her mother's love of the countryside. Two years ago she was working on a Kentish farm. Her happiness was complete.

But in a few sudden, dark moments, all was changed. When they lifted her gently from beneath the tractor that had struck her down she was all but dead. Her ribs, collar bones and shoulder blades were smashed, her lungs were pierced and her heart bruised. Her eyes were wells of clotted blood.

She was admitted to Orpington Hospital and preparations were made for the end. Her mother was rushed to her bedside with a police escort to force a way through the traffic.

Life had not been particularly kind to Mrs. Winifred Victoria Durrant. She was on familiar terms with tribulation, but this was trouble of a new, stark kind. Choking back her tears, she slid her hands beneath the bedclothes. Tremulously, her fingers sought her child's crumpled body . . .

Surprise for Doctors

Vivian Maureen did not die. Daily, she grew better. Daily the loving hands caressed her bandaged wounds. When doctors prepared to set her broken bones they recoiled in astonishment. Their work was already done!

Five weeks after the accident, the patient walked out of hospital. A year later, she was back working on the farm. And there is a happily ever after to the story. Now she is the wife of farmer Cyril Skinner.

A miracle? Yes, in a way. But the sort of miracle Winifred Durrant works many times a week.

¹⁷ Pioneer, Vol.1, No.5, October 2014.

Born in Wood Green, North London, she, is the third of a family of nine. Her eldest brother is named Harry Edwards . . .

The family moved to Clapham. In due course, Winifred left school. She took up dressmaking. Then, yearning for clean air and green leaves, she joined the Land Army.

In Dorset, she met the man who became her husband. They returned to London, where she bore him three daughters.

Struggling to make financial ends meet during a period of great hardship, she fell ill from malnutrition. Doctors held out little hope for her recovery.

Dedicated life

Then her husband met a healer, who said he could help. At first, the patient treated the idea as a joke, but, slowly and surely, she made a complete recovery. It was then she decided to dedicate her life to the work.

That was 25 years ago. She began by praying that she might aid those who asked for help. Always, during these petitions, she was conscious of “a great surge of power.” Gradually, her work grew. People began to seek her contact diagnosis and treatment. Her achievements became known to a wider public. With the spreading of her reputation, demands for her services grew.

Now, in her spacious Streatham home, she deals with an average of 300 absent healing letters a week, answering each personally, and attends to between 60 and 80 patients at each of her seven weekly healing sessions. The high percentage of instantaneous cures she achieves is indicated by the fact that more than half of those attending her clinics are new patients.

She is at pains to stress that her sanctuary is run on entirely unorganised lines. “That’s for hospitals and doctors,” she says, in reference to the fact that no records are kept.

Forty healers work under her aegis, achieving commendable results. Only a week or two ago, one of her assistants succeeded in restoring hearing to twin boys who had been deaf from birth. The effect upon their mother was such that Winifred had to be hastily summoned to give her treatment for shock!

A diminutive, feminine likeness of her famous brother—she has his mannerisms in conversation, his plump, capable hands and even his slight lisp in pronouncing r’s—she is a silver-haired symbol of hope to thousands. Her pale, grey-blue eyes are penetrating but friendly. She smokes many cigarettes while she ponders the problem which constantly occupies the forefront of her mind.

This is her search for a life-ray which will be the complete answer to the scourge of cancer. “Christ had it,” she says, “otherwise he would not have been able to revive the dead. Now we must not rest until we discover the secret.”

Queue for healing

She believes the answer may lie in the bringing together of two elements in spiritual healing. “You must have positive and negative. All life and energy stem from the meeting of positive and negative.”

Nearly a year ago, her work was featured in a national Sunday newspaper. Immediately after publication of the article, three rooms in her home were jammed with waiting patients. A tragic queue wound its way through her front garden and down the street.

“Thousands were cured just by reading that article,” she affirms. “Those who wrote letters received benefit even before their words reached me, for they had linked up by their thoughts.”

While claiming that 90 per cent of those who seek her ministrations receive some degree of benefit, she readily admits that there are cases which do not respond to the extent of recovery. She remembers a seance conversation with a patient who had passed. What do you think about your sufferings now? she inquired: “It was a magnificent experience,” he replied.

She describes as “ridiculous” the suggestion made in some quarters that the mechanics of spirit healing depend on the patient “tuning in” to the healer. “It is the other way round,” she says— and proves it by adapting her methods to the needs of each individual. “I talk to them in their own language.”

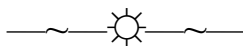
Her great ambition

Accompanied by her fawn Pekingese—she also has a blue Persian cat—she peered through the muslin-curtained glass doors that separate her interviewing - cum -waiting room from the healing sanctuary itself. Against the background of a colourful mural depicting Jesus healing the sick—it was painted by a grateful art-student patient—her white—coated helpers were busy.

As each patient sat for treatment there was a whispered summary from Winifred of the ailment concerned, its cause—and its cure. She shrugs away any reference to her reputation for sensational effects in the treatment of spinal and bone troubles. These, to her, are elementary works compared to the great battle she yearns to win—the fight against cancer.

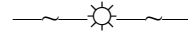
Her first success, achieved 25years ago, concerned a girl afflicted with Parkinson’s disease. Her recovery was complete and persists to this day. A more recent member of her grateful army is a small boy, pronounced medically incurable with leukemia, and now restored to full health.

Winifred Durrant inspires as well as heals. Even her five-year-old grandson Keith, visiting her with his mother from Canada, has turned from his toys to put his tiny hands to the service of those who suffer.





SPIRITUALIST HEALERS OF THE PAST



JOHN BRITNELL

Father of the National Federation of Spiritual Healers

It is said that John Britnell gave his first demonstration of spiritual healing in late 1948, forming a band of healers under his leadership. A year later Britnell created the Essex Healers Association. Among other important groups founded was "The Bristol Society of Spiritual Healing" (1952); Dennis Fare drew up the constitution.

In summer 1954, at the initiative of John Britnell, Gordon Turner and two others held a meeting and minuted the start of the "The National Federation of Spiritual Healers". After the meeting they wrote to Harry Edwards (1893-1976) and asked him to be President, which Harry accepted, and "The National Federation of Spiritual Healers" (NFSH) was formed.

Great advances were later made by the NFSH Chairman, Gordon Turner, in 1960 for medical authorities to allow spiritual healers to visit and give healing in hospitals. This has been previously published in Pioneer: please see Vol. 4, No. 1, February 2017: "Spiritualist Healers of the Past – Gordon Alan John Turner – Medium in TV debate with surgeon over healers in hospitals" and "Why Does Healing Work – and Fail?"

It is reported that in 1970 Harry Edwards asked Dennis Fare to start the "Bristol District & Somerset Association of Healers", as the "Bristol Society of Spiritual Healers" was no longer in existence. Edwards continued as NFSH President until the Annual Meeting on 21st July 1973, when he was appointed as Hon. Life President. He had said in 1972 that he would stop being the active President. Dennis Fare was elected at the AGM as the second President of the NFSH.¹²

John Britnell was never President of the NFSH, as is sometimes thought, but he was the founding President of Essex Healers and became the NFSH Chairman in the summer of 1954. He remained Chairman until his death on December 16th 1957. The NFSH HQ was at John's home in Ilford, Essex until the end of July 1958. From August 1958 the HQ was moved to Burrows Lea, Shere, as Harry Edwards offered the NFSH rent-free office space and his sister, Dorothy Commerford, became the NFSH Secretary.

Today the "The National Federation of Spiritual Healers" is now known as "The Healing Trust".

I would like to thank Charlie Kennedy from the "Healing Trust" for much of the information used above. Charlie is planning on having a book published on the history of the NFSH, which will be a most valuable contribution to healing history.

¹² Dennis Fare passed on June 17th 2011. His wife Doreen, also a spiritual healer, died on February 20th 2015.

Below is taken from the “Two Worlds”, December 28th 1957:

HEALER WHO DEFIED DEATH TO CARRY ON

BY passing on in harness last week, John Britnell, MBE,¹³ got his wish. A healer in his own right with many striking successes to his credit, he was president of Essex Healers Association and chairman of the National Federation of Spiritual Healers, two organisations which were the result of his energy and organising ability.

At his last public appearance in October, when the Association held its dinner and dance, he was able to announce that, after nine years, it had over 400 fully-qualified healers at work and more than 100 associate members. The Federation, he said, had over 1,000 fully qualified healers with members in several overseas countries.

Britnell, a dedicated man, was a puzzle to doctors because he should have died years ago. A thrombosis victim, he had suffered three infarctions, a type of haemorrhage so serious that his hospital told him no one had lived after having had two of them.

Breaking the law

Last year sheer overwork dictated that he had to give up his eight-hour job which involved two hours' daily travelling. At that time he was spending the evenings treating patients and weekends visiting sufferers who were unable to call on him.

He learnt that even healers had to pay the price when they broke nature's laws. The result of overwork was a thrombosis—and three more followed. Told to rest, he ignored the medical advice, made up his mind to die in harness and continued his healing, though on a smaller Scale.

Last year he helped with our Royal Festival Hall meeting at which Harry Edwards gave a healing demonstration. Britnell was responsible for having on the platform the 60 white-coated healers who supplied a battery of psychic power and played an essential part in the demonstration.

He organised an aftermath meeting which all patients present at the Festival Hall were invited to attend. Scores received treatment from 100 healers.

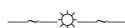
Highest honour

Last year the Federation, which regarded him as its “father,” presented him with a “scroll of fellowship,” which, said Gordon Turner, was the highest honour obtainable in healing.

His passing, within a few days of his 51st birthday, followed seven attacks in 24 hours. It was the fifth time that illness had overtaken the doughty warrior who always presented a cheerful, smiling and imperturbable face.

“He set a pattern for all of us to follow,” said Mrs. Marie Peacock, who was associated with him in all his healing work. He started something that we must carry on.”

There was no funeral service because Britnell had arranged for his body to be presented to a hospital for research.



¹³ According to his Memorial Service pamphlet this should read B.E.M (British Empire Medal), not M.B.E.



The above article and the two following are taken from Ursula Roberts' scrapbook, along with other items which were donated to the Britten Museum & Library.

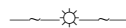
Ursula was a Minister of the Spiritualists' National Union and well-known for her trance discourses by her control/guide, Ramadahn; another inspirer was Rushing River.

The image shown is an early photograph of this popular medium.

The following article from her scrapbook has the details cut off but is from "Psychic News".

HEALER SPEAKS AT HIS OWN MEMORIAL SERVICE

John Britnell fulfils prophecy to colleagues by message through Ursula Roberts



John Britnell, the healer who passed three weeks ago, spoke at his own memorial service last Saturday. He controlled Ursula Roberts and gave a trance message through her lips to Harry Edwards.



Unknown to Ursula Roberts, the "dead" healer had indicated to colleagues that he would speak at the service.

This is the sequence of events that culminated so dramatically:

Four people had been made aware of John Britnell's presence before the service at the Ilford Spiritualist Church.

Mrs. Jose, 70-years-old registrar of the Essex Healers Association, had a vivid dream very recently in which she saw him enter the church where his service was being held, and mount the platform from the opposite side to the one he usually used. He disappeared "in a light like from an explosion," she told her husband and members of her home circle that evening.

Mrs. Marie Peacock, registrar of the National Federation of Spiritual Healers, was sitting quietly on the morning of the ceremony itself when she saw clairvoyantly the seats on the church platform.

She then saw John Britnell at the side of the platform and heard him say that he intended to address the congregation that afternoon. She asked him not to use her as the medium as she felt sure it would upset her.

She told a member of Psychic News on the telephone that, prior to the beginning of the service she did not know how the seating would be arranged, but was surprised to find herself in her vision sitting in the centre of the platform. At the ceremony this was where she was placed.

Interrupted Tribute

In the course of a phone conversation with Psychic News, Ursula Roberts stated that she could hear John Britnell's voice above the noise of the little bubble-car in which she and her husband were driving from their home to the church on the afternoon of the ceremony. But it was too indistinct to understand.

This sequel of unusual happenings culminated when the memorial service was well under way.

Sidney Richardson was on his feet, just about to pay his tribute to John Britnell, when he was interrupted by a voice at the extreme end of the sixteen foot wide platform.

"John...John...it's John."

The voice was coming from the mouth of his wife, well-known trance medium and healer, Ursula Roberts.

As he continued to speak many who knew him identified the personality of John Britnell.

Speaking slowly and with difficulty, he gave messages to his erstwhile colleague Marie Peacock and fellow-healer Harry Edwards.

It was known to some of his friends that Britnell, because he had been liable to sudden heart attacks, carried a small bottle of brandy with him wherever he went. This he used jokingly to call his "spirit helper." His old friends were clearly amused when he told them he "no longer needed his spirit helper."

Did Not Know

When questioned on this point over the telephone, Ursula Roberts was completely baffled by the significance of this joke. Neither she nor her husband knew that Britnell had had to carry this brandy in his pocket.

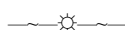
In his address Harry Edwards had described Britnell as a man worthy of sainthood.

Referring to this remark, Britnell chided Edwards saying, "don't call me a saint!"

It was obvious that he was controlling Ursula Roberts with considerable difficulty. He said that it had been far easier for him to pass from this life than to re-enter his earth conditions and speak through a medium.

Ursula Roberts, who told Psychic News that she could not recall at all what had been said, admitted that she took on John Britnell's heart conditions and that she was extremely pleased that Harry Edwards was standing by her when she came out of her trance.

**JOHN BRITNELL CONCLUDED HIS ADDRESS BY SAYING:
"THE NATIONAL FEDERATION MUST GO ON."**



To conclude, published below is the “Two Worlds”, January 11th 1958:

Healer returns at his memorial service

“It is easier to die than to come through.” These were the words used at his own memorial service by John Britnell, the man who banded British Spiritualist healers together into a National Federation.

He was speaking through the entranced Ursula Roberts, medium wife of Sydney Richardson, president of the world’s largest psychic centre, Marylebone Spiritualist Association.

The memorial service was held at Ilford Spiritualist NSC last Saturday. Leo Bliss, an officer of the Federation of Spiritual Healers, had just ended his tribute to Britnell, who, despite grave warnings from doctors had continued to work hard for recognition of spirit healing after severe thrombosis attacks.

“The next speaker,” said Bliss, “will be...”

He never finished. Through the lips of Ursula Roberts came the voice of Britnell...“John.”

“Carry on”

At first he found it an effort to speak. Then he urged his friends to carry on with the work of healing. He said: “I shall not be far away. I shall be present with you at all times when I am needed.”

Earlier, world-famous healer Harry Edwards, the Federation’s president, paid this tribute: “If I were to look for saints in this life, I would not go to Mayfair, nor would I look to the leaders of religion. I would go to the homes of humble people. In Ilford, a saint has been living and working among you. That man was John Britnell.”



Through Ursula Roberts, Britnell answered: “Do not call me a saint. I never was a saint and I am not one now. I was just an ordinary man and that is how I would like you to remember me.”

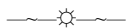
Edwards recalled Britnell’s great work in inaugurating the first-aid movement in the Post Office, for which he was granted the British Empire Medal.

Several well-known Spiritualists also paid tributes to Britnell.

The name of Harry Edwards, now just over forty years after his death, needs little introduction as a remarkable healer. In 2008 his daughter, Felicity Joan Medland, wrote a biography, "Life Around My Father, Harry Edwards", published by Burrows Lea Country House Limited.

Below is a delightful short report of a visit by the writer of the article of his party's trip in 1947 to Burrow Lees shortly after it opened. The article is by Herbert Hampson F.V.C.M., published on the front page of the "Two Worlds", August 15th 1947:

"BURROWS LEA" THE SHRINE OF HEALING A VISIT TO HARRY EDWARDS



"Then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases."

Luke 9, verse 1.

"And they departed, and went through the towns preaching the Gospel, and healing everywhere"

Luke 9, verse 6.



The name of Harry Edwards is fast becoming a household word in many parts of the country. His wonderful spiritual healings are now being accepted, even by a reluctant National Press. His daily postbag has grown to enormous proportions including appeals for healing from many parts of the world. When he attends meetings in the provinces, crowds flock to see and hear him, and many sufferers have to be turned away disappointed. This happened at his last meeting at Leeds a few weeks ago. He is verily a true disciple of Jesus.

Let us watch him at work in his Sanctuary at Burrows Lea, near Shere, in the heart of Surrey. I had this wonderful experience quite recently. Arriving by train from London at Dorking, where, Charles Dickens tells us, Tony Weller's widow kept "The Markis o' Granby;" we are met by a taxi which is to convey us the eight miles to "Burrows Lea."

We travel through luxuriant Surrey country lanes, made famous by such great writers as Georg Meredith, R. L. Stevenson, and the poet Keats. I imagined the processions of Pilgrims which in years gone by would traverse these same lanes on their pilgrimages to Canterbury. My travelling companions had, many of them, come from long distances, one of them from Wales, all anxious to receive an influx of the spiritual healing power which flows through this gifted medium. There is very little conversation. All are absorbed in the peaceful atmosphere of the beautiful natural scenery; every mind point—The Sanctuary at "Burrows Lea,"

We Arrive

An unexpected turn along a short drive brings our car to the door of this Shrine of Healing. We enter a beautiful room permeated with the scent of flowers profusely arranged. On the Altar stands the Emblem, cut from a wind-screen of a fighter bomber—

a circle enclosing a cross—denoting the continuity of life actuated by the Christ Spirit from within.

Many have arrived previous to our party. Others are continually arriving, several of them having to be almost carried in. We watch, fascinated by the Medium's confident treatment of each patient. There is a lady who can hardly lift her feet from the floor. She tells him she cannot. "Oh yes, you can!" he asserts. "Lift up your right leg." She makes the attempt and looks very much surprised to find she can. "Now the other leg," he commands. This is done also, to the patient's great astonishment. Soon the lady is lifting each leg in turn on to the seat of the Medium's chair.

Another patient has lost the use of her arms. After treatment she walks about the Sanctuary, throwing her arms about and over her head, speechless with joy.

Made her a New Girl

A pretty little girl, suffering from 'nerves' takes her turn. She appears very nervous, but the Medium soon puts her at ease and commences his "laying on of hands." This is not her first visit, and her mother informed me that Harry Edwards "had made a new girl of her." The lady from Wales also tells us that he "had made a new woman of her."

Very bad cases are asked to stay behind after their first treatment, for a second one. There are two such cases on this occasion. From personal experience, I know what it feels like to receive spiritual healing power through this medium. He can find the exact spot where the disease is located, without assistance from the patient. Having placed his hands on this spot, the power can be felt like an electric battery, and very often instant ease is experienced.

Loving Personality

A short acquaintance with Harry Edwards soon reveals the fact that he is no ordinary man. He is a forceful writer as his books on healing and spiritualistic phenomena will testify. He possesses a loving personality which endears him to all who have the pleasure of meeting him.

Before leaving, patients take a cup of tea in the summer-house adjoining the Sanctuary, and we hear from each wonderful accounts of the remarkable cures effected by the Healer.

The deaf and the blind have had sight and hearing restored; cripples have thrown away their crutches after treatment. Personal attendance is not absolutely necessary, for Harry Edwards can give Absent Healing Intercession to all who apply for it. I have seen many of my personal friends make remarkable recoveries through Absent Healing. Many Ministers of Religion are amongst his patients, as well as members of the medical profession, and all testify to "the wonderful healing power" which flows through Harry Edwards, and his brother healers. This is not a new thing. Biblical history is full of such accounts, and "As it was in the beginning 'tis *now*, and ever shall be."



This year, at the Arthur Findlay College “Open Week”, May 5th to 8th, Minister Steven Upton reconstructed a large healing demonstration on the Saturday night in the Sanctuary. It was on similar lines as John Britnell instigated with Harry Edwards, insomuch as it had many healers on the platform “who supplied a battery of psychic power and played an essential part in the demonstration.” This style was demonstrated by Harry Edwards in 1956, at the Royal Festival Hall meeting, which was noted in Britnell’s obituary published in this issue. The 2018 meeting also was a great success.

It can be noted in Pioneer, Vol. 1, No. 2, January 2014, “The J. Arthur Findlay College for the Advancement of Psychic Science – The early years”, that it was Harry who opened the Sanctuary almost 50 years ago:

College manager Tom Harrison reported the conservatory’s condition as unsafe, and it was subsequently roped off from the terrace walkway. Many items within the conservatory were in a very poor condition due to woodworm but thanks to numerous monetary donations and a draw amounting to £332, plans were under way to convert the conservatory to a Healing Centre etc. Provisional arrangements were made by the Principal for an official opening and dedication ceremony of the Sanctuary, to take place on July 12th 1969, with Harry Edwards agreeing to perform the official opening.

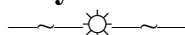
Harry Edwards’ daughter, Felicity Medland, sent Minister Upton the letter shown below:



Harry Edwards draws attention to what he considered the myths to be avoided in healing: "... 'blowing' healing into a patient, and the holding out of cupped hands to receive a 'spirit lotion' to be rubbed into the patient". The article is taken from a quarterly journal, "The Direct Voice", No. 2, Winter 1958. It appears to have been published by the old 'London District Council', and 'Spiritualist College', Doughty St, Holborn under the editorship of W. J. Haylock-Eyre. Another article from this publication is elsewhere in this issue, by the healer Gordon Turner:

HEALING MEDIUMSHIP

by Harry Edwards



It is a common desire with many people to develop the gifts of the spirit. As a rule this development entails a lengthy period of preparation and it is not everyone who is able to become a highly sensitive clairvoyant, clairaudient, or physical medium. It seems far easier to become a healer, yet it is true to say, that a healer needs to acquire the same degree of attunement with the spirit people as with other forms of mediumship. There is no short cut.

No one can become a good healing instrument just by imitating the techniques he has seen other healers adopt, this may easily hamper the effort rather than assist it. There must exist within the personality of the healer a deep inner yearning, born of love and compassion, to heal those who suffer. This is the basic spiritual quality for healing mediumship. Possessing this, all the beginner needs is the developing of the art of attunement with the unseen helpers.

The art of attunement can be attained in the developing circle and through private meditation. It involves the surrender of the conscious mind to the ascendancy of the inner spirit-self. There is no rigid dividing line that separates the self-conscious from affinity with spirit. It is a gentle merging process, and is two-way, for not only is the beginner seeking attunement with the guide but the guide is seeking this too. As attunement comes, the guide is able to receive, through the healer's mind, the detail of the healing need, and is then able to make his diagnosis and direct the remedial influences.

The healer has to learn that he of himself, does *not* heal. The healing comes *through* him and is not *of* him. Neither his mind, or his body, or any action of his hands or other physical technique, possesses any healing virtue. For the reason that the healing influences come from a spirit source, the healer is only a channel through which it can flow. There often arises a human desire, not to be content with the passive part the healer plays, he wants to take a more tangible part in the healing, he wants to 'do something', and from this desire all manner of techniques have arisen. The most common being the 'healing passes', a natural consequence of the healer's desire to see the pain and disease taken away. There is no healing value in these movements of the hands, or in the follow-on of 'throwing off' the disease by a flick of the hands. The hands cannot take hold of disease and it is too subtle a condition to be 'thrown away' like discarding an object.

Understanding this, it is good to allow the hands sub-consciously to express the healing intention. It is not wise to impose a mental barrier by refusing this. Do not underestimate the psychological good that can arise from the patient sensing the soothing fingers to calm nerve angers, such as with headache. Two other techniques should be avoided; the practice of 'blowing' healing into a patient, and the holding out

of cupped hands to receive a 'spirit lotion' to be rubbed into the patient, it is obvious they cannot possess any healing value, except to express intention.

The actual time the spirit guides take to give healing may be very short indeed, there is no need for the healer to extend this through his mind into a protracted affair.

After the short period of time used in 'blending' with the patient in a state of attunement, there is no harm in ascertaining the extent of the help that has been given, such as seeing how much an arthritic joint has been loosened, but, if a full healing has not taken place, do not go on seeking additional movement by one's self. Most healings are progressive, oft-times gradual, and if the betterment is but a little, then this should be accepted thankfully and with contentment until the next time.

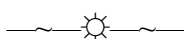
Absent Healing

A further thought in support of my claim that healing is one of simplicity, and the physical body of the healer plays no part in it, is seen with the many healings that take place through Absent Healing, when the healer does not even see the patient. Experience counts with healing as in all other things, and with practice attunement becomes a 'second nature'. The human instrument is better used by the guides, and his intuitive faculties increase to enable him to receive the diagnosis.

There is only one final way for a beginner to assure himself of his gift of healing and that is to put it to the test. Engage in the act of healing whenever opportunity comes, without limiting in the mind the extent of the good which may come; follow intuitive impressions that are received, for there is no one way to heal, nor any rules to follow. Each healer possesses his own individuality and the guides have theirs too. My pamphlet '*The New Way in Spiritual Healing*' will be gladly sent freely on request to: The Sanctuary, Shere, Guildford, Surrey.



**Bust of Henry (Harry) James Edwards
1893-1976**



Gordon Turner was featured in “Spiritualist Healers of The Past”, in Pioneer, Vol. 4, No. 1, February 2017: “Gordon Alan John Turner Medium in TV debate with surgeon over healers in hospitals & Why Does Healing Work—And Fail?”. We can also note his connection as Chairman with the National Federation of Spiritual Healers, in the last issue.

Below is an interesting article of Turner’s views sixty years ago. This was published in the quarterly journal previously mentioned in this issue, in which also appeared “Healing Mediumship” by Harry Edwards.



HARMONY AND HEALING

by Gordon Turner

In recent years a great many attempts have been made to understand the relationship between colour, music, and spiritual healing. Similarly the Aura has been continuously investigated by healers wishing to raise their healing work to the highest possible standard. Of necessity this has caused many varying forms of treatment to become associated within the general pattern of spiritual healing. Colour healing, auric diagnosis, musical therapy and even Yogic relaxation have been blended together, sometimes to the confusion of both patient and healer.

If we are ever to allow spiritual healing to assume its true significance we must endeavour to bring all aspects of this great subject into their true perspective. Undoubtedly colour does have a definite effect upon the patient. This is also true of music, where it is used to achieve a basic harmony between patient and healer; but we must ask ourselves this question, ‘Do either colour or music actually heal, or are they merely an adjunct to the readier flow of the healing force?’ I personally subscribe to the latter view and feel that any attempt to heal by these means alone would be to place unwarranted limitations upon the true power of spiritual healing.

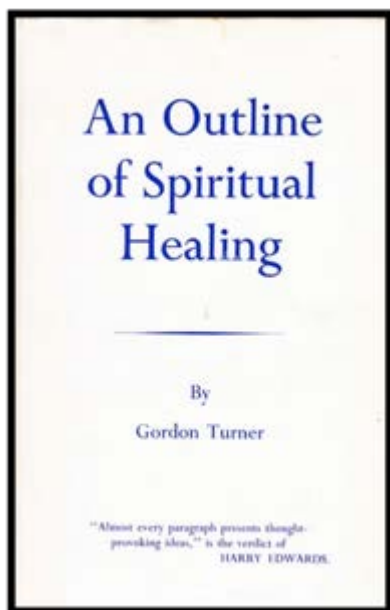
It is desirable that every healer should constantly strive to find means to assist his or her work, but it is not a good thing to allow any ritual relating to these aids to become so essential to the healing that a barrier is created where it is not available. All that happens about us is appreciated by our senses, material and psychic, and every imbalance to which we are subject is impressed upon the auric record by which we are surrounded. When a patient receives spiritual healing this power of love flows within the field of his auric vibration, restoring balance at all levels. There seems to be no doubt whatsoever that any adjunct to this should be utilised, and for this reason alone it would not be a good thing to dispense with any source of aid which might be utilised.

In the old days of Spiritualism much was said about something which was described as ‘conditions’. A medium sought the best possible ‘conditions’ for his work to be carried out and a group of sitters strove to provide them. Simply, what was meant by ‘conditions’ was an atmosphere of harmony conducive to the settlement of mind both of

the psychic and the sitter. Surely this is what we must strive to provide with spiritual healing. Too often healing is relegated to the coldest and darkest corner of the church, or a small back room unwanted for any other activity. Here is where the question of vibration undoubtedly becomes important. In our attempt to assist the healing force let us by all means use both colour and music, but let us also blend these within the conditions in which we are working. Rather than place the emphasis upon complicated lamps or concealed loud speakers better by far that we divert these energies into providing the most suitable colour background to the room in which we are healing. I would prefer to know that patients were sitting in a comfortable waiting room in harmonious conditions, than entering a dark and dismal room well equipped with the most-up-to-date record playing equipment and complicated colour projector.

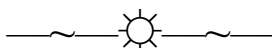
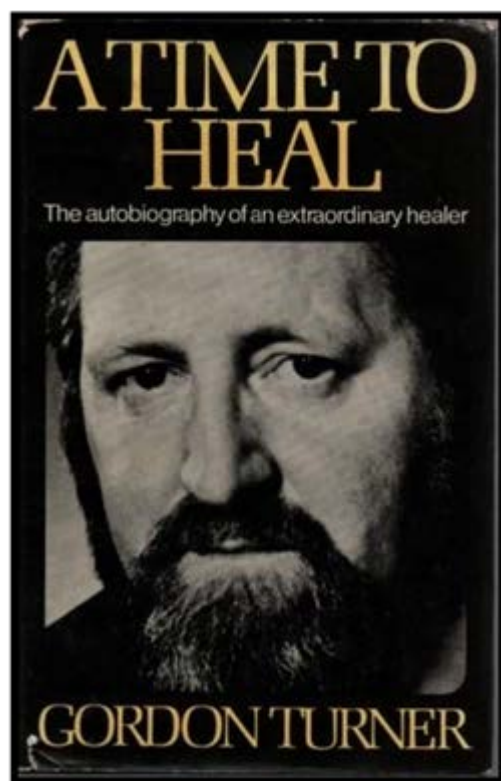
Let us remember at all times that the most important part of these 'conditions' are provided by ourselves, and where the healers are not able to work in harmony one with another, or even to be in harmony with themselves, how can we then expect any apparatus or any research to induce externally the conditions which it has been unable to produce amongst the healers themselves. The keynotes of healing are love, humility, service and simplicity. If we can strive for these then I am certain that our results will always reflect our endeavour.

Gordon Turner published two books on healing.



First published in 1963 by Max Parrish and Co. Ltd., London

Autobiography, first published by Talmy Franklin in 1974



In the last issue of Pioneer we published:

Spiritualist Healers of the Past: John Britnell – Father of “The National Federation of Spiritual Healers”

I received a response from Wim H. Kramer, Managing Director of the Dutch foundation, ‘Het Johan Borgman Fonds’, asking “Who knows more about the history of the NFSH?”



I have known Wim for some years and he gave me some interesting information which I quote below:

Now and then the National Federation of Spiritual Healers (NFSH) is mentioned in the Pioneer. In the April 2018 edition a one-page article introduced Mr. John Britnell as the father of the NFSH. From this article it is clear that not much is known about the history of this federation.

Mr. Johan Borgman (1889-1976), the founder of our Dutch foundation, ‘Het Johan Borgman Fonds’, was in his lifetime a very successful psychic healer based in Amsterdam, where he practised for over 50 years in a row. In his early eighties he became ill and infirm and needed home care. He moved from his mansion in Amsterdam to a smaller house in Oosterbeek, a small town in the eastern part of the country.

Unfortunately, in the process of moving much of his personal possessions was dumped. However, among the few remaining documents there was an NFSH membership certificate issued on May 23rd 1960, with registration number 450, stating that Mr. Borgman was a Class B member and Practical Healer. Unfortunately, the signature of the President is unreadable²² to us but the signature of the secretary of the NFSH at that time stated clearly ‘D. Commerford’, a sister of Harry Edwards, as we have just learned from the April 2018 article in ‘The Pioneer’.

In order to enlarge our knowledge of Mr. Borgman’s biography we are very much interested to learn more about his connections to the UK and especially the NFSH.

So in the autumn of 2017 we asked Leslie Price if he could give us some clarification about the NFSH. We are in debt to him. Immediately he took our request seriously and started digging. In his e-mail reply to us of September 9th Leslie quoted his old friend Jim Pym saying:

²² I asked Charlie Kennedy who is mentioned in the article in question:

“I know that Albert Ellis took over as Chairman from John Britnell after John’s death. He was President of East Midlands Spiritual Healers Association. In 1958 he was Chairing the Royal Festival Hall Healers’ Day Celebrations on 25 October 1958. He also first introduced the idea of collective insurance for NFSH members. He opened business premises in Newark High Street as HQ for East Midlands S.H.A.

“Albert J. Ellis was the founding president of East Midland Spiritual Healers’ Association which formed in 1953 and he lived in Lincoln. It was announced in March 1958 after a Council meeting that he was taking over as Chairman of NFSH following John Britnell’s death in Dec 1957. He retired as Chairman at the 1960’s AGM and Gordon Turner took over as the 3rd Chairman of NFSH. Albert was co-opted onto the NFSH Council at the 1960 AGM.”

“From what I remember, both were for full healers. Class A membership was for those who joined through one of the local groups (e.g. Surrey Spiritual Healers etc). Class B, which I was, was for those who were accepted as healers directly with the national body. My – Jim Pym - certificate is dated 26th August 1963, numbered B 828, and signed by Gordon Turner (Chair) and Dorothy Commerford (Secretary). I am still a member, though not very active in healing these days.”

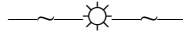
Over time the NFSH was renamed as ‘The Healing Trust’ and a distinction between A and B Class members does not exist anymore. However, Leslie adds to his e-mail:

‘They have always had members who live outside the UK.’

Fascinating, because it made us wonder if there were more healers from the Netherlands amongst their membership.

We were pleased to read in The Pioneer of April 2018 that Charlie Kennedy from the Healing Trust is planning on having a book published on the history of the NFSH.

Dutch Spiritualism



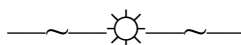
Wim noted in his e-mail:

We are making lots of progress in archiving the history of Dutch Spiritualism and parapsychology. E.g. we have now completed – and made publicly available – the history of Dutch Spiritualism in an archive that contains over 5500 folders... Also we archived – and made publicly available - two other Spiritual collections of former, and now forgotten, Spiritual societies and there are more to come ...

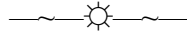
I have asked Wim Kramer to give Pioneer some more detailed information on Dutch Spiritualism in archiving their history. Any further information readers may have about international membership of the NFSH and Mr. Borgman for the Dutch foundation, ‘Het Johan Borgman Fonds’, please contact Pioneer or Wim Kramer at: info@hjbfnl

The photograph of Mr. Johan Borgman behind his desk taken in October 1968. In this month he was celebrating his 50 years anniversary as a psychic healer in Amsterdam.

Note that he is proudly wearing his NFSH pin and, below, the pin of the NWP, a Dutch healers' federation.



SPIRITUALIST HEALERS OF THE PAST



CATHERINE SHEPPARD

Catherine Sheppard is another of our workers whose work has been lost in the annals of time.

Below is taken from the “Two Worlds”, by the paper’s correspondent, Philip Paul. The photograph shown is by Leon Isaacs and was published on August 20th 1955, page 7:

The scene was Epsom Hospital.

The doctor looked up from the papers on his desk to the slim, dark-haired woman sitting quietly at his side.

“There is no doubt about it,” he said. “You are suffering from sugar diabetes. There is only one thing to do. You must take a course of insulin injections.”

Still sitting quietly, the patient shook her head. “I shall not do that,” she said.

The medico shrugged impatiently and slammed his file shut with a snap. “In that case,” he said, “you can expect to live for a further three months.”

The woman returned home to her villa at Ewell. Saying nothing of her death sentence, she telephoned her printer and ordered a further—20,000 sheets—of business notepaper “as a challenge.” Her 23-year-old son left for his annual holiday happy in his ignorance of his mother’s condition.

Despite the verdict

Next, fighting her symptoms of failing eyesight and devastating fatigue, the condemned sufferer drove, alone, to Sheffield to keep an engagement made many months before.

Completing her mission and still in sole possession of her frightening secret, she left Sheffield at 7p.m. on a Sunday and drove through the night—sometimes she had to reduce her speed to 15 or even 10 miles an hour, so great was her weariness—to arrive home at 3a.m. next day. After three hours sleep, she rose and carried out her normal Monday duties.

All this happened a year ago—but this is not a posthumous story. The woman who, according to medical science, is ten months on the wrong side of the grave has regained her lost weight, is bright-eyed and vitally energetic. Her name is Catherine Sheppard. Her occupation: spiritual healer.

Her explanation of her personal “miracle”: “The power of the spirit sustained me through all my difficulties.” Naturally she does not advise others, especially diabetic



sufferers, to ignore medical advice. She regards her own case, not un-naturally, as a special one, a test of faith in her inspirers.”

“Just a job”

Five years ago, Catherine, eldest of three children born to a Kennington bus driver and his wife, was a secretary to spiritual healer Harry Edwards. She was not at first interested in Spiritualism, nor did she have any particular inclination to healing. Her office duties were “just a job.”

Then, on holiday in Lucerne, she met a fellow Englishwoman whose vacation was being marred by an agonising attack of arthritis. Such was the pain that the victim was confined, prostrate, in her bedroom. There, Catherine visited her and suddenly thought of trying to heal her. The results were such that the woman was able to leave her bed and enjoy the remainder of her holiday.

The news of this achievement seemed to spread in a mysterious way. Soon Catherine found she was being approached for healing by an ever-increasing number of people. Later, at direct-voice seances, she was told she was being trained to heal and had great work to do.

Foretold at seance

She converted a small ground-floor room at her home into a sanctuary and there proceeded to follow the advice she had been given. Soon, her mission of mercy had become a full-time job.

A rapidly-growing absent healing list necessitated the services of a secretary. Michael, Catherine’s son, undertook the keeping of accounts and records after his return from work in the evenings.

At a direct-vice seance she was astonished by the information, “[You will be going to the Middle East.” Three days later came a cable from the Governor of Jericho, asking her to fly out to the Holy Land to demonstrate her healing work. He had been told to contact her in this way during a “wine-glass-and-alphabet” seance.

Governor cured.

Her tour—she visited Jericho, Jerusalem and Bethlehem during her four week’s stay—was a great success. The Governor of Jericho himself is one of her successes—she cured him of colitis. She describes her time in the Holy Land as a “magical experience.”

Back in Britain, she gave demonstrations in Edinburgh, Glasgow, Belfast and other large towns. With a weekly postbag exceeding 800 letters, four secretaries are engaged in transmitting her replies. Her complete cures she puts in the order of 80 per cent, but, she says, everyone treated reposts some form of betterment.

Just home from another outstanding successful demonstration tour in Finland, she displayed with pride her considerable collection of musical boxes. They are her consolation for the musical career—she founded the Stoneleigh and District Orchestral Society—she gave up to follow her healing path.

She is also the mother of a growing “international family”—at present numbering 50 souls—in the form of a collection of national-costumed dolls.” She introduced colourful representatives from Arabia, China, Africa, Germany, Switzerland, Finland, France and Holland.

Some, she acquired during her travels but most are gifts from grateful patients who know of her love for these little people.

Remains unspoiled

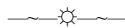
She had healed animals as well as humans. She cured her own pet, a six-year-old mongrel, Monty, of an attack of paralysis. A neighbour's cat, which would not allow a vet to approach it, also responded to her healing touch after hope for its recovery had been abandoned.

The meteoric success which has raised her to front-page news from obscurity in less than five years has not spoiled her. She is still simple, unassuming and possessed of a simple ambition: "To go on with the healing."

She adds: "So many people say, 'It is lovely work. I wish I had the gift.' But how many people realise the responsibility involved or could devote their lives to it?"

Of orthodox treatment she says: "I would never advocate that people should give up going to their doctors—I only wish we could co-operate—but many people give up going to them because they are so dissatisfied with their treatment."

May her merciful mission go forward to ever greater heights.



The very brief remark about "...was a secretary to spiritual healer Harry Edwards" drew my attention, as recently my colleague, Leslie Price, alerted me to a book by Maurice Barbanell, "Saga of Spirit Healing," published in 1954. Albeit it covers some of the material above, it gives a wider view of her healing work and the help she gave as one of our movement's forgotten pioneers. Below is quoted from pages 102-105:

CATHERINE SHEPPARD—SHE CAME TO TYPE . . .

CATHERINE SHEPPARD, who became Harry Edwards' secretary because she needed a job ("I didn't think much of it at first—just typing, typing, typing") is now a healer in her own right with many successful cures to her credit. Yet she has never been inside the famous Shere Sanctuary to see Edwards give healing. "I am too busy receiving patients outside the Sanctuary to get even a peep at what is going on inside," she explained.

Her introduction to healing came seven years ago when she answered an advertisement in a local paper and subsequently found herself being interviewed by Edwards in a flower-filled room. She got the job and viewed it only as a job: healing held no attraction for her. Edwards, for his part, made no attempt to inflict his beliefs on his employee. But the supplicatory mail was increasing daily and on the occasions when she drove him to his public demonstrations, crowds sometimes mobbed him.

Eventually, her interest whetted, she resolved to study Spiritualism, especially healing. She had noticed that patients from all walks of life and from all over the world wrote to her employer for healing or visited the Sanctuary. "Well educated and uneducated, rich and poor alike, all were receiving treatment and obviously benefiting greatly," she said.

During her investigation of other aspects of Spiritualist phenomena she went to a direct-voice seance which in her incredulity she thought to be a fake. Accordingly she asked the medium, William Olsen, to demonstrate his powers in her home with sitters of her choosing. Surprisingly, he complied with these arrangements which, she realises,

could hardly have created the ideal atmosphere for a successful sitting. Yet the evidence was exceptionally good. One message to a man concerning his three-day-old baby was particularly evidential inasmuch as no member of the circle knew the child had been born. As a result Catherine Sheppard became whole-heartedly a Spiritualist. When she was told, through the direct voice, to make healing her life's work, she had no misgivings. Secretary of a local orchestra in her spare time—a work she loved—she nevertheless gave it up to concentrate on development as a healer.

Then four years ago, on holiday in Switzerland, she met her first patient. She had been on a coach tour with other holidaymakers. Returning to the hotel she heard that one of the guests was unable to go out owing to the great pain she was suffering.

"I felt impelled to go to her," she says. "When I went to her room I found her in floods of tears, her face ravaged with pain. She said that she could not make any of the maids understand her wants as they only spoke French, a language she did not know—that she could not get out of bed because of the excruciating pain. I asked her to let me try to ease it, but she begged me not to touch her as the pain in her leg and hip was so terrible and increased when she was touched.

"However after some minutes I managed to remove the bedclothes and lay my hands on the afflicted parts. Instantly her face changed to such an extent that it could only be expressed by the word 'revelation.' A smile shone through her tears, her brow became smooth and there was a radiant look on her face. For the rest of her stay she was able to accompany the rest of the party on trips. I spent a few minutes with her each evening before I retired to ensure that she had a good night's sleep."

Now Mrs. Sheppard has her own Sanctuary in her Stoneleigh, Surrey, home, when she gives healing every Monday and Wednesday evening. Most other evenings, also, when she arrives home after a busy day's typing for Edwards, sufferers are waiting on her doorstep. Though she has to do her domestic work and prepare a meal, she first attends to these afflicted visitors.

A recent spectacular cure concerns a man, Robert Newton, who first came for healing in a frenzy of pain, unable to lift his head. He had just been to hospital where he was told that an infected right frontal sinus was granulated and therefore inoperable. "They can do nothing for me, I must suffer for the rest my life," he groaned, "unless . . ."

Mrs. Sheppard began healing him. After three treatments he wrote: It is in a spirit of profound gratitude that I type this letter to you. Looking back, I remember the intense and continuous pain I have suffered in my head owing to an infected right frontal sinus. The only relief given by doctors consisted of various painkilling tablets, giving relief sometimes for a limited period. Hence my thankfulness, first to the friend who directed my attention to spiritual healing and then to the powers that sent me to you whose wonderful healing powers cleared my head of those vicious pains in three weekly visits. I know nothing of the Spiritualist movement at present, but I will remedy that serious defect in my education in the very near future."

Another patient, a Mr. Hepworth, was rushed to hospital with a tumour on the brain. At his age—seventy-two—hope of recovery was slim. Yet as soon as the operation was over, absent healing began. Recovery was so immediate that even the doctors expressed amazement.

Mrs. Betty Cain, who was in splendid health and robust state of mind when a reporter interviewed her, owes her recovery from nervous trouble to Mrs. Sheppard, to whom she wrote:

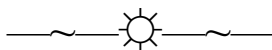
“There is no need to remind you of my physical and mental conditions when first I came to you for treatment over six months ago. The doctor said he could do nothing more to help me whilst my nerves were in such a bad state, and I felt that I could not carry on. The fact that I am now very fit, able to work and also help to run the home is entirely due to the great help I received from you. One of the things I appreciate most is to be able to sleep again, after weeks of sleepless nights. I saw my doctor last week and he remarked on how well I was looking”

One patient the reporter met when he visited Mrs. Sheppard was Mrs. M. Gurr, who has been receiving treatment for migraine. She had suffered intensely for years—as soon as an attack threatened she could do no more but go to bed until it ceased. The attacks have now abated and occur at only very infrequent intervals. Mrs. Gurr’s family also received healing. Alan, aged sixteen, used to suffer with an asthmatic condition so severe that the faintest scent of grass being cut in a neighbouring garden was enough to make him shut all his windows. Now he mows his mother’s lawn without the slightest hint of his old trouble.

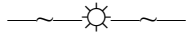
His fourteen-year-old sister had two verrucas on the sole of her foot. The first was cut off by doctors, but the experience was so terrifying that the girl dreaded its repetition. So she went for healing instead and after only three treatments the verruca fell off. That same week she went on a twelve-mile hike with the girl guides, and enjoyed every moment.

Recently, Mrs. Sheppard spent a holiday in the South of France—at least that was her intention—but somehow word got around that she was a healer and patients from Cannes, Monte Carlo and other big towns besieged her. All thoughts of a holiday were swept out of her mind, but she held no regrets. Had not she, like her famous employer, long ago resolved to dedicate her life to the healing of the sick?

[Since this account was written Mrs. Sheppard has relinquished her position as secretary to Harry Edwards and made healing a full-time work.]



SPIRITUALIST HEALERS OF THE PAST



NAN MACKENZIE

Trance Healer

born Sarah Annie Murray Stephenson in Yorkshire in 1882. Roy Stemman notes in “One Hundred Years of Spiritualism”, 1972, the booklet to commemorate the Centenary of the “Spiritualist Association of Great Britain”:

NAN MACKENZIE. One of the Association's best-known and most loved workers. She began work for the Association in 1936 and gave her first public demonstration at the Queen's Hall in October of the same year. Since then she has become internationally famous as a trance lecturer, clairvoyant, and, in particular, as a trance healer. She received life membership of the Association in 1950, and her famous guide, “Running Water”,²⁸ addressed the 80th anniversary service of the Association in 1952. She retired in 1968, but continues to give an occasional lecture. She spoke on “50 years a psychic” on March 24, Belgrave Square.



In the “Pioneer” series, “Spiritualist Healers of the Past,” many of the healers featured have been taken from the “Two Worlds”. In 1954 its editor, Maurice Barbanell, published a little book, “Saga of Spirit Healing”, and I noted an article on Nan Mackenzie taken from the journal. It is undated but it was originally published in the “Two Worlds” in 1953; below it is quoted:

NAN MACKENZIE—CANCER CURED IN FIVE WEEKS

The story of this wonderful medium is graphically conveyed in the following account written by a reporter:

VETERAN medium, Arthur Whyman, introduced himself as “Nan Mackenzie’s miracle” when I interviewed him. “But for her,” he said, “I wouldn’t be talking to you now.” He told me of the time when, suffering with a severe internal cancer, he went to his doctor in Hanley, Staffs, to be informed: “This is pretty near the end of things. You haven’t much longer to go.

“Thank you very much,” said Whyman, and caught the next train to London. In five weeks he returned to the Midlands. An amazed doctor certified the growth as dead. “But,” he added, “you will have to carry it about with you for the rest of your “life.”

“We’ll see,” said Whyman.

²⁸ The photograph shown is from the booklet.

For weeks, when giving public clairvoyance he was forced to wear a belt to hide the protuberance from the audience. Then one night, on going to bed he asked Running Water, Nan Mackenzie's guide, to get rid of it. In the morning, it was gone! He went to see his doctor again. The bewildered medico exclaimed, "I suppose I daren't call it a miracle."

"No," said Whyman, "just say that one of nature's laws has worked."



So impressed was the doctor that he used to ask Running Water's advice on certain cases, and always acted on it with implicit faith.

Here is another outstanding cure by the same medium concerning an imbecile child. "Put him in a home," said specialists at the beginning of the year. "He will never walk or talk. He will be an imbecile for the rest of his life."

For four years the boy's parents had lived in hope—a hope that was killed with the utterance of those cold, cruel words. Yet though they were desolate they refused to part with their child. "As long as we have a home," said the father, "we shall look after him."

A few weeks ago, in an Ilford Spiritualist church, the child was named, the Spiritualist equivalent to a baptismal service. Nan Mackenzie, who officiated, was conscious that the atmosphere of reverence which usually pervades such ceremonies was missing. The disturbance came from a four-year-old boy. He was fidgeting and talking the whole time. No one seemed to mind. In fact the congregation were nodding and smiling and whispering excitedly. And two people who had been desolate were desolate no more. For the power of healing, that is no respecter of disease whether it be of body or mind, had restored energy, intelligence and articulation to the benumbed consciousness of a child.

It was an occasion at which Nan Mackenzie had justification for feeling not a little proud. But there was no pride. To a woman who has dedicated her life to healing, and whose greatest possessions are humility and compassion, there came only the tranquil joy of thankfulness that yet another cure had taken place.

Nan Mackenzie is one of those paradoxical people who have about as much interest in fame as an owl has in the noonday sun, yet who can never, somehow, seem to avoid it. In one corner of her healing sanctuary is a sturdy little desk bulging with patients' letters. Many tell of against-the-odds cures. Yet get her to discuss her achievements and she does so with an almost timid diffidence. You would scarcely credit that this gentle, quiet-eyed, self-effacing woman is one of the half-dozen most renowned healers of this generation.

And like most healers she is an excellent psychic. She has been so since early childhood, and can remember one incident occurred when she was no more than four years old. To her puzzled mother she had declared, Auntie —is coming to see us.

"What makes you say that?"

"She is coming on the train."

Some minutes later ‘the tiny healer-to-be slipped out of the house and scampered down the street. She returned in a flurry of joy, tugging her aunt by the hand. Mother, smile Nan Mackenzie, “was staggered.”

Nan grew up and became Mrs. Mackenzie at the end of the first world war. In 1919 she went abroad with her husband. Before her departure she had a dream. She seemed to be in a strange house. Seated cross-legged on the floor were children of a nationality unknown to her. The dead body of a man was in the room. Its wide-open eyes gazed grotesquely at the ceiling. “Give me two coins to weight the lids,” said the dreamer. She placed the coins over the eyes.

A few weeks after the dream she arrived in Siam and went to live in one of a row of houses alongside a canal. One night the man next door came home drunk, fell headlong into the water and was fished out. He was wrapped up and put to bed, all to no avail: he died of pneumonia. Called in to help the wife and keep an eye on the children, who were seated cross-legged on the floor, the medium noticed the dead man’s staring eyes. She asked for two coins. As she placed them on the lifeless eyes the memory of her dream rushed back to her and she realised that she had foreseen the whole episode, even to the tiniest item of furniture.

The Mackenzies moved on to Hong Kong—“a wonderful climate for psychic development.” Nan Mackenzie’s clairvoyance increased apace so that conversations between her mother (in the world of spirit) and herself were an everyday occurrence. When the time came to return to England, the mother predicted the couple would not travel via the Suez Canal, as they had planned, and that they would depart earlier than they anticipated. She predicted a number of other things, all of which came true during the homeward journey (via Japan and the U.S.A.). She also said that before they reached England, Nan’s sister would have moved and would forward them her new address. The mother told them the prospective street name, number, and the district. On arrival in this green and pleasant land they were handed a letter from the sister which read: While you have been travelling home I have moved. I now live at—” (there followed the address exactly as the mother had given it.)

A crop of ailments and minor complaints were the English climate’s welcome home to Nan. But someone got her interested in healing. After attending a Spiritualist church in New Malden, Surrey, a few times, she was on the road to recovery. During this period her husband had been enticed into a development circle. When she was well she joined him, and in swift and bewildering succession she developed one psychic gift after another. She became more and more interested in the Spiritualist movement as a whole. Then, invited to become president of a church in Addlestone, Surrey, she took up healing there also. One of her patients was so deaf when he first came to the church that he had to sit in the first row to hear what was going on. When the new president had finished with him he became an inveterate back-row man.

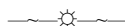
For her healing work Nan was lightly controlled at first, but as she gained more experience she was gradually taken into a deep trance. Running Water, her famous healing guide, had arrived. Nan’s fame spread and soon she was working as a free-lance medium for both the Marylebone Spiritualist Association and the London Spiritualist Alliance. Eventually she joined the staff of the M.S.A. and devoted her psychic activities entirely to them. In 1936 she first appeared—as a clairvoyant—in a propaganda meeting at the Queen’s Hall, London. Though unnerved by the immensity of the famous concert hall she was a success, and soon she was demonstrating there regularly every fortnight.

It was not until 1939 that she started healing at the M.S.A., but when she did, bombs could not deter her. Throughout the war she and Running Water, in remarkable partnership, expanded the M.S.A.'s healing activities until four large meetings were being held each week.

Perhaps her most well-known cure is that of Annette Mills of "Muffin the Mule" fame. While entertaining the troops during the war, Annette suffered a severe accident. Nan was asked to go to the hospital where she had been taken. Said the healer, "I shall never forget the intense pain in that woman's eyes." The bed happened to be screened, so Running Water entranced his medium and began healing. When an astonished doctor poked his head round the screen and saw what was going on, he was told by the imperturbable Indian, "This arm is not set correctly." The doctor examined the limb and found the guide was right! He re-set the arm.

"They said she would never walk nor play the piano again," smiled the healer, "but Running Water had other ideas." In 1951 at the M.S.A. Armistice service in the Albert Hall, Annette Mills paid a moving tribute to Nan Mackenzie and her healing guide. Through them, she had been made whole again, and had resumed her career as an entertainer.

Just after the war, Nan had had enough. "I thought it was time to sit back on my oars," she exclaimed. Then she commented whimsically, "They say the good die young, so I'll carry on."



The veteran medium Arthur Whyman, mentioned in the above article, was a well-known Stoke-on-Trent medium; he first came to the SAGB in the late 1940s, in 1949 becoming an improved staff medium. Whyman died in 1958. In 1978 an interesting 59-page booklet was privately published by the Almorris Press, Ltd., London: "Nan Mackenzie Healer and Medium", by Rosalind Cattanach.²⁹ Below is quoted the Foreword by Maurice Barbanell, editor of *Psychic News*:

When I was asked to pay a tribute to Nan Mackenzie I regarded it as a privilege to do so, for I have a tremendous respect for her. The last time I did so was in public in 1977 when she was the guest of honour at our annual dinner.

To refresh my memory I turned to our library where we have scrupulously filed from the beginning of publication in 1932 every reference to events and people in the psychic field.

I took home, for the purpose of my speech, four fat folders on Nan Mackenzie, starting in 1937 when we first wrote about her. One phrase I found kept repeating itself, "Everyone loves Mrs. Mac." The reason is simple. She radiates love from a gracious personality.

As I write, she is only a few weeks away from celebrating her 96th birthday. Naturally this has brought a little fragility. But advancing age has not dimmed the brilliance of her mediumship, or changed by a hair breadth the dedication she brings to it. She is the exemplar of how a medium should regulate her life.

Our cuttings reveal that her interest in the subject was aroused during World War I when she lived in Siam. A Sunday newspaper was featuring the remarkable automatic

²⁹ Second-hand copies can still be found on the internet.

writing received by an Anglican clergyman, the Rev. G. Vale Owen, describing, among other things, life in the spirit world.

On returning to Britain she and her husband had successful sittings with friends. The scores of evidential messages they received soon made her realise that she was a medium, and how superbly she has developed her gift.

Being a trained nurse, Nan was attracted to healing. Her guide, Running Water, confirmed this was to be her life mission. Ever since she has been used in trance by her guide for accurate diagnoses and for healing, which has achieved successes often after the best medical skill had failed.

Nan was also a hospital matron and a founder-member of the Royal College of Nursing. Probably her medical training has helped in the healing which she still administers. Nowadays she regularly conducts healing services at the London Spiritual Mission with a band of helpers who are devoted to her.

To this accomplishment must be added the fact that her trance mediumship is the means for proving to countless mourners that individual life continues after physical death.

So Nan is also responsible for replacing the tears of sorrow caused by bereavement with the knowledge of survival after death.

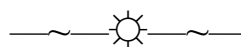


Nan demonstrated how real Spiritualism was to her when her beloved partner, to whom she had been married 65 years, preceded her into the larger life.³⁰ She said of him: "The frame became worn out. Now he is free. Bless him." Despite being a nonagenarian, she travels regularly and unaccompanied from her home in Gosport, Hampshire, to London to fulfill her engagements. When I last saw her she told me how, a few days previously, she had travelled alone to Newcastle-upon-Tyne to comfort relatives who had suffered bereavement. And naturally she made the return journey by herself.

She is probably the only spirit healer who has been publicly praised by an Anglican bishop. He thanked her for the instruction she had given in healing.

In the Spiritualist firmament, Nan Mackenzie is one of its brightest stars.

(Photograph at the Royal Albert Hall 1960)



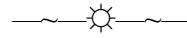
³⁰ John Mackenzie died in 1976, aged 96.



SPIRITUALIST HEALERS OF THE PAST

MARGARET LYON

Psychic Trance Healer



Margaret Lyon was a well-known Glasgow medium who worked as a psychic trance healer for around four decades in the early part of the last century. Margaret regularly gave healing at the “Edinburgh Psychic College”, founded by Mrs Ethel Miller in 1932; today it is known as the Edinburgh College of Parapsychology.

Margaret was sometimes known as “the woman who can X-ray with her eyes shut”; a journalist once described her as “an ordinary, rather plumpish Scottish housewife”. Her remarkable psychic healing was for many years done in Scotland, particularly in Glasgow. It appears only in the late 1940s that she became known across the border.

Maurice Barbanell notes in his book, “The Power of the Spirit”:¹⁹

Her mediumship is organised like a medical practice. You telephone for an appointment. When you arrive, you are shown into a waiting room, complete with the usual magazines. Later, you are ushered into the consulting room, which has the typical couch used by medical men, to be greeted by Mrs. Lyon dressed in a white overall and entranced by the spirit Japanese doctor [Kahesdee] who works through her. You are not asked for a recital of your troubles. You are told what is wrong with you.”

Barbanell notes in the above-cited book that Margaret Lyon treated animals and gave absent healing and that personal treatment was given to four thousand people a year. An hour was devoted to all new patients because a diagnosis was necessary; afterwards, the treatment generally lasted around thirty minutes. A charge was made except when the patient was unable to pay: no case was ever refused.

Periodically the medium hired a Glasgow cinema, seating eight hundred and fifty people; at these meetings cured patients gave their testimony

At one gathering the audience was addressed by a medical man who referred to the splendid results which followed treatment by Kahesdee. Speaking as a psychiatrist, he described successes achieved with obsessed individuals. Reporting on one case which came under his observation, he stated that he had never known any recorded instance of delusional insanity in which there was so rapid a cure.

During the meeting forty-seven people in the audience stood up to testify to the benefit they had received from the spirit doctor’s treatment. ...

¹⁹ First published in 1949.

Margaret Lyon is primarily responsible for the spiritual healing done under the auspices of the Church of Scotland's ministers.

... there are now nearly a hundred ministers practising healing in Scotland

Margaret Lyon's story opens in 1928, when her two-year-old son suffered from a mysterious disease which the medical profession could not diagnose. The story is told on the following page by Maurice Barbanell.²⁰

DEAD DOCTOR DIAGNOSES



FOR over thirty years Scottish specialists and doctors have regularly consulted a Glasgow housewife because of her skilful diagnoses. She is Margaret Lyon, who has been called, "The woman who can X-ray with her eyes closed". The diagnostic talent does not belong to Mrs Lyon but to the dead Japanese woman doctor who works through her in trance.

Margaret Lyon's mediumship is also responsible for the fact that there are nearly a hundred Church of Scotland ministers practising spiritual healing. She helped to develop the healing gift that was latent in their ministerial pioneer. He in turn helped to unfold a similar talent in other ministers. Even today most of them do not know that it all began with a healing medium.

In thirty years Margaret Lyon cannot recall one case in which her trance diagnoses have proved inaccurate, even though occasionally they have flatly contradicted medical opinion. You can imagine the kind of situation that has arisen when some of her patients have been medical men who knew that the diagnoses they had received were the most expert available to them. To these arguments there is always one reply. The medium asserts that a test on guinea-pigs, or with the patient's blood, or X-ray plates, will prove her right.

Thus it is not surprising to learn that sufferers who become her patients—there is a very long waiting list—are never asked for a recital of their troubles. They are told in detail what is wrong with them. The cause of the malady is often traced to an incident in the past which has sometimes been forgotten.

It was personal suffering that originally brought Margaret Lyon into the healing domain. Her son, barely two years of age, suffered from a mysterious disease which no doctor or specialist could diagnose. When the mother had reached the depths of despair, a friend suggested she should try spirit healing. Mrs Lyon was recommended to visit Govan, where a Clyde shipwright, a medium named Jerry Nicholson, practised this form of mediumship.

As a last resort, the mother called with her boy. The entranced healer, without asking any questions, immediately examined the child's head. Soon he diagnosed the cause of the trouble as a milk worm which had attacked the brain, and expressed his regret that it was too late for any recovery to be made.

²⁰ Barbanell reports on the story of Margaret Lyon in various books and in the "Two Worlds"; the report here published is from his 1959 book, "This is Spiritualism".

On the following day, the boy lapsed into a coma. He was taken to hospital, where he stayed for three weeks and then died. A post-mortem examination produced the verdict, "Death from bovine meningitis." The medium had been proved right.

This experience made her realise what spirit healing could achieve if it could be applied to sufferers in time. She prayed that she could be used in some way to help other mothers who might be placed in a plight similar to her own. When a medium later told her that she possessed the healing gift in embryonic form, Margaret Lyon determined to unfold it.

For two years she was an assiduous member of a developing circle which met once a week. Because nothing happened, she decided reluctantly that perhaps, after all, she was not intended to be a healer. Then came what she decided must be her last séance. All that she remembers is that she fell asleep. Apologising, when she awoke, for what she thought was a breach of good manners, she was surprised to be told that she had not been asleep. Instead, someone who claimed to be a spirit Japanese woman doctor had spoken through her.

The visitor from another world had given the name of Kahesdee, which, translated, meant, "I serve". Kahesdee had announced that, with the cooperation of her medium, a great service could be rendered to the suffering, and that she would specialise in the treatment of tuberculosis, a significant statement in view of the fact that this disease had been responsible for the death of Mrs Lyon's child.

Throughout the years, Kahesdee has shown that she possesses a wide range of medical knowledge, is familiar with the technical phraseology employed by doctors, and conversant with the latest researches in therapeutics. She speaks softly and works with a competence that is highly impressive to watch. Her sense of humour is of the quiet variety, and she chats merrily all the time she gives treatment. Typical of her humour is the aside she once made to me: "I expect I'm the chattiest ghost you have ever met."

Many observers have commented on the fact that when Mrs Lyon is entranced her face, eyes and bodily posture all suggest the Oriental. Kahesdee has given me some details about her earthly life.

"I was taught by a Japanese priest who had been to Stoneyhurst College," she said. She was a doctor attached to the royal household at Korea in 1895, at the time when it was attacked by the Japanese. The invaders burned and buried alive the Queen and all members of the royal household. Kahesdee says that she died as a result of exposure at the early age of twenty-three.

The Queen had been anxious to introduce new ideas on hygiene to her country. The spread of medicine was to be her antidote to native superstitions. Kahesdee was anxious to continue her medical career that had ended all too briefly. She attached herself to Mrs Lyon for the best part of the medium's life. The spirit doctor knew it would require some soul-stirring experience, like the sorrow caused by her two-year old son's death, to pave the way for this co-operative mission to begin.

You might ask what evidence there is for the existence of this spirit doctor. Margaret Lyon would reply that, using her faculty of clairvoyance, she has seen Kahesdee on many occasions, and gives a precise description of her. The unbeliever could still maintain that this is nothing but imagination. Nevertheless, there is confirmation of the medium's clairvoyance.



Once, when in London, Margaret Lyon telephoned Frank Leah,²¹ the psychic artist to whom I have already referred. They had never met, or even corresponded. Mrs Lyon did not give her name. Yet immediately Leah told her of the spirit presence of a Japanese doctor, stated specifically that it was a *woman*, and described her exactly as Margaret Lyon always saw her. A visit to the artist's studio showed that Leah had faithfully captured the likeness of the woman he had described on the telephone. This psychic drawing has pride of place in the room where all Mrs Lyon's healing is done.

Once again I am in difficulty because medical etiquette forbids me to mention the name of a doctor concerned in this cure. Margaret Lyon has lost count of the number of medical men who have consulted her for themselves, their closest relatives and for their most difficult patients. This particular doctor, after seeing a specialist, was told that he was suffering from tuberculosis. Because he was getting worse, he finally yielded to his mother's entreaties to consult Margaret Lyon. The worried mother, a Spiritualist, had badgered him owing to his deteriorating condition. The medium was even persuaded to visit the doctor at his home.

Through the entranced medium, Kahesdee disagreed with the specialist's diagnosis and stated that all she saw was a septic abscess on the left lung. She announced that she would not permit the lung to be drained, as had been suggested, maintaining that spirit healing could perform a cure. The doctor refuted all that Kahesdee said because of the specialist's diagnosis.

"We will argue about that after a pathological examination of the sputum has been made," was the spirit answer. A sputum test was made twenty-four hours later. The verdict was, "Non-tubercular". The first round had gone to Kahesdee. Even then the medical patient had his fears. He believed that he might have latent tuberculosis. Kahesdee was equal to the situation. She advised a guinea-pig test, which is considered to be final in these matters. After six weeks, the animals were alive and well. Kahesdee had won the second and final round.

In connection with this healing, there is a subsidiary psychic story that shows how confirmation can sometimes come in dramatic fashion. When Kahesdee gave her diagnosis, she described the spirit presence of the doctor's father, saying that, for the purpose of identification, she could see him holding a hypodermic syringe which he filled with a yellow liquid. "Did he specialise in vaccines?" she asked. "Yes," was the doctor's answer, as he admitted the accuracy of his father's description.

The communicator expressed pleasure because his son was in good hands, and added that he would acquaint his wife with that fact. "Note the time," were his last words to his son, "because this message will be confirmed." The doctor looked at his watch and saw that it was 6.45 p.m. All this, of course, happened in Glasgow.

The doctor's mother, in London, did not know that he was receiving spirit healing, although she had urged him to approach Mrs Lyon. It was a Sunday, and, concerned about her son's health, she wondered if she could obtain comfort at a Spiritualist meeting. She went to her nearest church, where Lilian Bailey happened to be the clairvoyant engaged for that service. The mother received the first spirit message. Mrs Bailey referred to the presence of the husband, who, once again, showed himself with his hypodermic syringe.

²¹ Frank Leah's psychic drawing is featured in Pioneer, Vol. 5, No. 4, August 2018: "Perfect Proof of Afterlife – This Psychic Drawing Challenges Sceptics".

He repeated almost word for word the message he had given to his son. The medium's spirit message was received at about 6.45 p.m. Two letters crossed in the post—one from the son to his mother describing the Glasgow happening, and the other from the mother to the son telling of the London sequel.

Another doctor, whose name I cannot mention, in confirming several cures by Kahesdee, stated: "I have seen X-ray photographs of men and women with gallstones. And I have seen the X-ray photographs taken after the patients were treated by Mrs Lyon. The stones had gone."

It is ironical to mention that a Church of Scotland commission of inquiry into spiritual healing reported that its ministers should attempt treatments only in co-operation with doctors. My use of the word "ironical" is deliberate because Margaret Lyon is primarily responsible for the spiritual healing done under the auspices of the Church of Scotland's ministers.

The minister who has pioneered spiritual healing among his colleagues in Scotland is the Rev. J. Cameron Peddie. His church is in the Gorbals district of Glasgow, the heart of its slum quarter. When he heard of Margaret Lyon's healing successes, this minister brought his wife, who was troubled by fibrositis. Relief was instantaneous, and a cure speedily followed. The Peddies next brought their son, who was suffering from asthma and skin trouble. The complete cure was proved by his being passed A.I. for national service in the Royal Naval Volunteer Reserve.

"Do you think I could heal?" the minister once asked Kahesdee. She told him to go into the silence and meditate, and try to attune himself to the power that comes for healing.

The minister followed the spirit advice, and his healing faculty began to develop. The Peddies came many times to watch Margaret, Lyon give healing. The medium often accompanied the minister on his visits to sick parishioners. Sometimes he brought sufferers to Margaret Lyon. Both in her home and in theirs the medium helped the Peddies to develop their powers. For eight years Mrs Peddie sat regularly in Mrs Lyon's weekly circle to help this unfoldment. Progress was so sustained that the medium frequently encouraged Mrs Peddie to treat some of the patients who came to the Lyon household. Mr Peddie has also appeared in public on Margaret Lyon's platform on the annual occasion when cured patients give their testimony.

There is apparently an apostolic quality in any gift of the spirit, in the sense that one who possesses it can stimulate it in another where it is latent. Just as Margaret Lyon was able to kindle the spark of Mr Peddie's healing, so he in turn was able to perform a similar function for other ministers. In this manner the healing has spread until there are now nearly a hundred ministers practising healing in Scotland.

One of them, a leading figure in the Glasgow presbytery, is the Rev. S. Smith, who first brought his mother-in-law for treatment to Margaret Lyon. This having proved successful, he came many times, bringing other patients. At one of these sessions Kahesdee told him: "You can heal, but take your time to develop." He followed her advice.

Margaret Lyon—or should I say Kahesdee?—had a great triumph when she was invited by the Rev. S. Smith to address Church of Scotland ministers on healing and to give them a demonstration. This took place in 1951 at Iona Community House, which is associated with the Church of Scotland.

More than one hundred ministers were present, including many who are now prominent in healing. The medium was warned beforehand that there would be a barrage of questions, but not one was asked. The Rev. S. Smith was in the chair, with the Rev. Cameron Peddie seated on the medium's left.

After a preliminary talk by Mrs Lyon, she was entranced and Kahesdee communicated. First, with great reverence, she asked for a blessing on the work that was to be done. "I have sought God's help," she said, "to guide me to a spectacular case, one of your own congregation that I do not know, for we still have some doubting Thomases among us." Kahesdee added that she wanted someone present who had become deaf through a blast or an explosion.

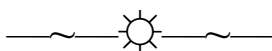
Finally a young woman in her thirties—she was accompanied by a friend who had made her understand the spirit request—put up her hand and said she might be the person to whom reference was made. "But you can't heal me," she added, "I have been deaf since 1943 when a land-mine exploded near the hospital in London where I was a nurse. I am stone-deaf. I cannot even hear the telephone bell ring."

Kahesdee replied: "I am not here to ridicule medical science, or to say what it can or cannot do. I am here to prove the gift of healing. Bring her to the chair." The ex-nurse came forward and was seated facing the audience. The entranced medium, who stood behind her, gave treatment while Mr Peddie, watch in hand, timed the performance.

Presently Kahesdee said to the ex-nurse: "Speak to your friend." The patient answered: "Are you shouting?"

"No," said Kahesdee, "you are hearing!" The audience knew that lip-reading was not the explanation of this instantaneous healing because the medium was behind the patient. "That took only five minutes," said Mr Peddie. "It could happen in the twinkling of an eye," replied Kahesdee.

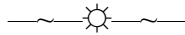
Silence reigned, due to the profound impression created by this spectacular healing. "Are there any questions?" asked Kahesdee. The patient's friend broke in with: "No questions are necessary in the presence of a power like that." Then the ex-nurse spoke. "Why are you all silent?" she asked. "The days of miracles are not past." As a result of the healing she returned to nursing.



SPIRITUALIST HEALERS OF THE PAST

MARGERY LAWRENCE

My experience of spirit healing

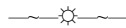


Margery Lawrence (1889-1969) was an English novelist in romantic, fantasy, horror and detective fiction, specialising in ghost stories.

Lawrence also wrote a book on Spiritualism, according to Wikipedia:

In the foreword to *Ferry Over Jordan* (Psychic Book Club, 1944), Lawrence explains that during the latter part of 1941 she had written a further group of articles on Spiritualism for *Psychic News*.¹⁰ It was the resulting large number of inquiries that prompted editor Maurice Barbanell to suggest that Lawrence compile and expand upon those articles in book form, which she undertook at London between August 1942 and May 1943. The book was intended to be a primer on the much-discussed subject of Spiritualism. Apprehensive that her readers might be disappointed that her latest book was not a further novel or book of short stories, Lawrence took care to explain that she had not recently “taken to Spiritualism”, but rather had been deeply interested in it for many years:

“My interest in it dates actually from the moment when I saw a near relation three nights after he died, when he gave me specific instructions about the finding of a box containing important papers. They were found precisely where he said—and from that moment I became deeply interested in what, throughout this book, I have called the “Other Side”. *Somewhere* that man was obviously still alive! *Somewhere* he was thinking of us, anxious to help, caring what happened; in a word, he was still alive somewhere, and I was determined to find out *where*”.¹¹



Below Lawrence gives a *frank* and somewhat *controversial* overview of her experience with healing; interestingly, she points out differences in psychic healing, e.g. sometimes a longer process than other healing methods. It can be noted in the Pioneer series, “Spiritualist Healers of the Past” over the last three years, about the trends of the different methods of healing, i.e., Spiritual Healing and Psychic Healing. In the last issue we featured Margaret Lyon, who worked as a psychic trance healer, and it was noted: “An hour was devoted to all new patients because a diagnosis was necessary; afterwards, the treatment generally lasted around thirty minutes.”



¹⁰ Leslie Price notes: There is a Book Club copy of “Ferry” in the College of Psychic Studies library; on the title page it says Volume One, suggesting that it was issued in two parts, as was sometimes done with Book Club editions. Some of her novels are in the CPS library; she sometimes wrote for “Light”.

¹¹ Foreword, p. 5.

The article is taken from “Saga of Spirit Healing”, by Maurice Barbanell. The book is compiled from a series of edited articles from the “Two Worlds”. Unfortunately the articles are not dated; the book was first published by “Psychic Book Club” in 1954:

My experience of spirit healing is a fairly long one, for it dates from the beginning of my practical study of Spiritualism. It is over twenty-five years since I first became a regular member of Estelle Roberts’ group and had the privilege of working and studying under her grand guide, Red Cloud. The vast majority of mediums count healing as an essential part of their psychic work. At one time at Wimbledon, at the House of Red Cloud, there were no fewer than fourteen healers, men and women, working regularly all the week through. An astonishing number of cures were effected there, many of people who had been given up as incurable by their earthly doctors.

This form of healing—the oldest, actually, in the world—has been called faith-healing, healing by magnetic force (“odic” force is the last name given to it, which is oddly reminiscent of Bulwer Lytton!) healing by suggestion, psychic healing, spirit healing, hypnotic healing, a dozen other things. It does not seem to me to matter very much what it is called. The fact remains that some power outside the accepted orthodox methods of healing *does*, in fact, acting through certain specially gifted people, heal the sick.

Though I dislike the term “faith-healing,” and though faith is certainly a help to a psychic healer, as it is to any earthly doctor it is not absolutely necessary for a cure. I have known several cases of people treated by absent healing, and cured, who had not the smallest shadow of belief in the possibility of such a cure, who, in more than one instance, did not even know they were being treated. And in this connection I will tell you an amusing story of the contrariness of human nature.

A certain man had a severe duodenal ulcer and suffered so much pain that his wife secretly went to a psychic healer and begged him to see what he could do by absent healing. The healer said he would do his best, and asked the wife to help by sitting alone for ten minutes every night at ten o’clock, when his healing group was sitting, to pray and concentrate upon her husband’s case—which she did. Within a few weeks her husband noticed an easing of his pain. Bit by bit, he rapidly grew better, until at last the ulcer completely healed up, and he was a whole man for the first time in years. Delighted, his wife told him her secret—that he had been healed by spirit power—and the silly man was so angry that he wouldn’t speak to her for two days! To have to admit that he had been cured by a means which he flatly refused to believe was more than he could stand.

When, alas, the onset of the war broke up the House of Red Cloud and scattered its members, I joined the Red Eagle group where I have worked now for over nine years. Red Eagle is the guide of that gifted medium Ronald Strong, and is a powerful healer whose work deserves to be more widely known. I can vouch for Red Eagle’s gifts as a doctor, as I have gone to him for any ailment that has come my way since I joined his group. I have never found him fail to diagnose the trouble, explain it and get down to curing it at once.

Two summers ago I suddenly developed eye trouble of a very trying kind, double vision (or “dyplopia” to give it its correct name), due to overwork, worry and so on. I fled for help to Red Eagle, who warned me that it would take some time to clear up, and that meanwhile I must not even try to read, work, sew or do anything else that needed the use of my eyes. I obeyed his orders to the letter, but even then it was over six weeks before my eyes were normal again. Red Eagle told me that had I not obeyed him, the cure would have taken three months or more.

In my experience, people who complain of a psychic healer's failure to cure them are generally people who don't, or won't, bother to co-operate, and so don't give his treatment a chance. Psychic healing generally takes longer than ordinary methods of healing, but it is far more thorough. Don't believe all you hear of these instantaneous cures performed by healers at public demonstrations. In the rare cases when they happen, they generally need a follow-up course of treatments to "set" the cure; and only too often they are merely the result of an uprush of emotional enthusiasm that effects a temporary cure, and the patient collapses again very soon afterwards.

Psychic healing takes longer because the healer goes to the heart of the trouble and doesn't merely remove the pain; far too many people are apt to think that if the pain stops, the malady is cured. It isn't. No malady is really cured until the cause of it, the root is dug out and got rid of; and unless the patient will obey orders and come regularly for treatment this cannot be done.

Red Eagle, in common with most of the guides I have known, stresses very strongly the necessity for regular treatments. If one misses a treatment one "breaks the link," and the whole sequence has to be begun again—which few people seem to understand. If a Harley Street specialist says, "Two treatments a week, madam, and on no account must one be missed," his patient will be most assiduous in keeping every date. But with a psychic healer people are quite amazingly casual about keeping up their treatments—and are then dismayed when the cure comes only slowly or even not at all.

"What sort of ailments do these healers treat?" is often asked. The answer is, "Any sort of ailment, from broken bones to a epilepsy." I have seen, in broad daylight, an operation performed to remove a growth the size of a tennis ball from a young girl's groin. She was thrown into a trance by Red Eagle, and his hands passed lightly over the lump. She shuddered and moaned a little, and when Red Eagle removed his hands, we could all see that the lump—plain to see through a thin nightdress—had vanished.

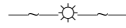
I have seen a child with a twisted spine grow straight and active after a bare half-dozen treatments. I have seen the light of reason dawn in the eyes of a boy rated as a hopeless imbecile from his babyhood. I have seen too many "miracles" to be surprised at them anymore. Of course healers sometimes have their failures, like any other doctors. People are unfortunately apt to go to a psychic healer as a last resort, when the disease is too far advanced for any cure to be possible. But even this list of cures of apparently hopeless cases is a very long one. It is a heartening sign that orthodox medicine is at least taking a serious interest in psychic healing, for it would be quite wrong to think that the guides eschew all forms of earthly healing. They desire co-operation, and are eager to collaborate with our doctors in the treatment of disease.

I have heard Red Eagle more than once say to a patient: "This trouble would be better dealt with by an operation, my child. Go to the best surgeon you can find, and I will come and help him." The healing of the future will be healing that makes use of the best of both worlds—this world and the next. Treatments, such as colonic irrigation, massage, diet, exercise are often prescribed by the guides. Medicines made from herbs are highly favoured, while strong drugs, rich foods and drinks are taboo. Indeed, most of the guides I have known are against the eating of meat at all, certainly of red meat of any kind—which is a rule not very popular with many patients.

Today, more people are beginning to realise that psychic healing does work, and very wonderfully, if one only tries to understand and co-operate with the healer who is treating one's ills. But precisely how it works only the guides know; and when one asks them, they only laugh and say that when we are over with them on the Other Side we shall know, but not till then. All I have gathered is that certain colour-rays are brought into play very often, also certain magnetic forces drawn from the healer and his assistants, as

well as the main healing current—whatever that may be—that is directed from the Other Side upon the patient through the hands of the healer.

That the strength of this current is tremendous I know from personal experience. The advice always given, to rest for ten minutes after treatment, should be strictly followed. I was foolish enough once, being in a hurry, to leave after a strong treatment without my rest, and I became so giddy in the street that I had to go into a shop to recover. It was a teashop, and I had to pay for my rest by buying myself a tea that I didn't want. So having learnt my lesson, now I obey orders literally and without question.



When I was the editor of the *Psypioneer* I had intended bringing attention to the medium Ronald Strong and his guide, Red Eagle; this article is the ideal opportunity. Strong, a former actor, was a well-known medium from the late 1930s, producing direct-voice mediumship and clairvoyance. He held Sunday services at Wigmore Hall, W. London from 1940 until his early death at age 38 in October 1958. It appears that Strong gained attention from the Spiritualist press in 1939; it can be noted in the "Two Worlds", September 8th of this year, under the editorship of former SNU President Ernest Oaten:

A Promising Young Medium

TALL and slight in build, with a pleasing personality, and a polished and easy delivery, Mr. Ronald Strong, though young in years and experience, is a welcome addition to our platforms. I have not heard him "speak" (writes "The Londoner"), though I am told on excellent authority that he gives a really interesting and enlightening address in trance, but I have heard him give clairvoyance, and on that showing I class him among the best I have heard.

He hails from Southend way, and an evening meeting was specially arranged by Ilford's Secretary mainly for the purpose of a clairvoyant demonstration. The meeting opened with a pleasing interlude, with vocal items by Miss May Phillips, of Wanstead, and organ solos by Mrs. Bessie Lee, the church organist.



Short quote of his demonstration:

"No, I cannot place Mollie," answered one lady, when Strong went to her.

"Oh yes, you do," insisted the medium. "Do you remember about 25 years ago you lived about halfway up a road, on the corner of which was a shop that you used to go to for small purchase?"

"Yes; now I remember her, came the quick reply.

"She tells me you were reading a thick red book four days ago?" — "Yes."

"What was the blue thing you put in the book to mark the page; wasn't it a blue envelope?" — "Yes."

"Well, look in the book when you go home and see if you don't find it at page 150."

"What's wrong with your clock?" — "Nothing that I know of."

"Wasn't it ten minutes fast this evening, and didn't you remark about it to yourself when you were preparing to come to this meeting?" — "Oh yes, that's quite right."
"Mollie has given these apparently trivial things just to show you she is often in your conditions.

SPIRITUALIST HEALERS OF THE PAST



Ursula Roberts' name is still well-known today; she was a Minister of the SNU, an author of numerous books and well-known for her teaching control/guide, Ramadahn. However, the article below focuses on her early beginnings and her healing work.¹¹

GIRL WHO SCOFFED IS NOW A FAMOUS HEALER

By Philip Paul

When Ursula Roberts, well known healer and platform worker, accompanied her mother to their first Spiritualist meeting, both treated the exploit as a joke and afterwards laughed heartily over their visit to the “cranks.”

But in the back of Ursula's mind a small, murmuring voice whispered that perhaps, after all, there might be “something in it.”

She met a woman who demonstrated the gift of automatic writing. Fascinated, she sought privacy and “tried her hand.” And, to her astonishment, unfamiliar minds expressed their philosophy through her “controlled” hand at her first sitting.

MRS EDDY RETURNS

As time went by, she began to receive lengthy scripts from a variety of communicators. Among these were significant communications from Mary Baker Eddy, founder of the Christian Science movement. These scripts were published in book form a few years ago.

After making her first public platform appearance as a trance medium in the now-defunct Dickens Hall Spiritualist Church at Eastbourne nearly 20 years ago, Miss Roberts went on to establish her reputation as a healer — probably her best-known role today. In 1945 she was invited to take over the leadership of a Golders Green healing group, an opportunity for service which she gladly accepted.

CASUAL START

Her readiness to help was not unrewarded, for it was at Golders Green that she met her husband-to-be, tall, silver-haired, military-looking Sydney Richardson, well known chairman of many Marylebone Spiritualist Association Sunday-evening meetings.

Ursula's entry into healing was as casual and fortuitous as her recruitment to Spiritualism itself. But who will deny the obvious purpose behind these two “coincidences”?

It all started when a member of her developing circle asked her for healing. Convinced that nothing would happen, Ursula did as she was asked—and received her second major surprise. She was a healer! Not much later she was giving expert diagnoses whilst in trance.

¹¹ Taken from the “Two Worlds”, December 27th 1952.

Now, with a dozen helpers, she treats some 80 patients who attend her once-a-week clinics at the M.S.A's headquarters, as well as an average of 60 sufferers who arrive each Thursday for the ministrations of the 14 healers at St. Gabriel's Hall, Cricklewood.

In addition to her healing activities, she has found time to produce another book, "Health, Healing and You," to be published next spring.

This, in a nutshell, is the Ursula Roberts story, as told to me by the healer in an interval before one of her M.S.A. healing sessions. But there is a great deal to be told.

So far we have painted only the colours of progress and success into our picture. But, as in nearly all cases, the Ursula Roberts portrait has its sombre shades too.

FOUR YEARS OF PAINS

Stricken early childhood with tubercular infection of her right hip, she spent four bedridden, pain-filled years, some of them in the Great Ormond Street Children's Hospital, before she was fit enough to face more years of pain hobbling through young woman-hood.

To-day, no hint of that suffering is betrayed in her fresh complexioned face. The closest observer will not detect even a momentary hint of pain. Only the slightest limp in her far-from-slow gait remains to remind her of her malady.

When I asked her how this enormous improvement was achieved, she ascribed it to the work of her husband and a Mr. Elliott of her healing group.

"Instead of being practically crippled and doubled up with pain, I am able to walk around and carry on my work. A few years ago it was so bad I thought I would have to give up."

From many examples of psychic experiences she has encountered, she selected a story of 1940 as an example of her symbolic vision. Standing on a hill at Eastbourne, looking out to sea, she saw as though reflected in the water, a giant cupped hand, fingers pointing towards the French coast. A few days later, the successful Dunkirk evacuation was announced.

INVASION FORESEEN

The previous year, before the wholesale German conquests, she saw, clairvoyantly, a dark shadow spreading itself across a map of Europe.

She shared the experience of many mediums remarkable air-raid escape, when her guide's advice that her West Hampstead home would be safe for her was amply confirmed.

During a flying bomb attack, she was making her way from the upper part of her house to shelter downstairs when she was clairvoyantly warned not to go any further. As she hesitated, a bomb fell nearby and when she descended into the lower rooms she found them littered with huge splinters of shattered glass. Had she been present at the moment of the explosion she would certainly have been gravely injured or killed.

She smiled when I asked her to describe some cases of healing which particularly stand out in her mind. "There are so many," she said.

After a few moments thought she told me of a Miss Woolf, who had been troubled with a polypus in her nose. Contact healing proved unsuccessful and she made arrangements for a surgical operation. Then Miss Roberts came on the scene, with a suggestion that absent healing be tried.

The patient told her later that he awoke one night and distinctly heard a “snip” as of scissors. The following day the growth had disappeared without trace, never to be seen again!

THIS IS EXHAUSTING

I inquired whether her healing operations left her depleted. She laughed. “Oh dear me, no. I find writing letters much more exhausting than healing my patients. But the spirit world has looked after that side of things and provided me with a great helper, Miss Lilian Davies.”

Recalling another case of successful healing, Miss Roberts told of a man suffering with dermatitis who approached her after he had tried all other forms of treatment without improvement.

“The condition had existed on his hands since the first world war. The diagnosis showed that when he was young he had wanted to be a musician, Unfortunately, his father had forced him to weed the garden and do other menial tasks. The constant fear that this sort of work would do irreparable damage to his hands was the cause of his disease.

“When this was explained to him, the rash completely vanished!”

DESIRE TO LEAVE

I put some “stock questions.” She was definite about the mental, as well as the physical, effects of spiritual healing. Many of her group healers had started as patients, she said. The receipt of help promoted a great desire to serve others.

She was just as sure about the place of orthodox treatment alongside spiritual healing. “Ordinary medicine should always be maintained where it can be of help,” she said. “Great harm is done by neglecting either form of treatment.”

On the subject of public demonstration of healing, she showed an open mind, but her faith in the future of Spiritualism and spiritual healing is deep-rooted.

She is as devoted to her work as, in her experience, she is convinced of its efficacy. When I asked her if she has any children, she replied, “The sick and suffering of this world are my children.”

A fitting point, I think, on which to close this glimpse of a true Spiritualist.¹²



**Taken at the first Arthur Findlay College Dinner Dance on October 31st 1970.
Left to right: Healer Tom Johanson (husband of Coral Polge), Ursula Roberts and Maurice Barbanell**

¹² For more information on Ursula Roberts see Pioneer, Vol .5, No. 2: John Britnell – Father of the National Federation of Spiritual Healers.

PRIZE-WINNING ARTIST WAS CURED BY ABSENT HEALING AND SO WAS HIS DAUGHTER



This competition result with the accompanying story was published on the front page of the "Two Worlds", May 18th 1957:

This prizewinning strip cartoon in our competition was done was done by 31-year-old George Borley of Newbury, Berks, who receives a cheque for £5 5s.

Borley has a psychic story to tell, for he was cured by absent healing three years ago.

After spending 18 months in a TB sanatorium, he was due to visit another sanatorium prior to an operation on both lungs. His condition was such, he was told, that he would be confined to bed for three months.

Though, as he says, he was materialistic by nature, he later had an urge to visit his local Newbury Spiritualist Fellowship. This aroused his interest. Soon he was regularly attending.

Having learned about spirit healing he decided to approach Harry Edwards for absent treatment. The result was so successful that a surprised specialist said no operation was necessary.

The absent healing cure took about a year to complete its success. Ever since Borley has pursued a full-time job. Regularly every six months he has had a medical check-up and been given a clean bill of health every time.

Recently he was told that he was a potential healer. Already he has some slight successes to his credit.

There is even a more remarkable story concerning his seven-year-old daughter. Soon after her father came out of the sanatorium, she fell from a bicycle in a severe accident and hurt her hip. The result was pronounced limp.

Three months later the medical diagnosis was that she had contacted a TB hip. She was sent to hospital for treatment.

Because of the success achieved by absent healing in her father's case, the help of Edwards was again sought. Absent healing was also given by members of a local Spiritualist group.

Though the parents regularly visited the hospital it was not until three months later that the child told them about her clairvoyance. She described in detail the figure of a black man she saw.

The spirit visitor appeared frequently. Soon he and the girl became great friends.

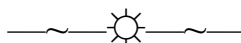
Hospital proved wrong

The hospital sister told the parents that the child would have to remain in hospital for three years. At the end she would still have a locked hip and might even have to wear calipers.

The coloured spirit visitor, having won the child's confidence, regularly treated her. He forecast correctly the course of the medical treatment, insisting that she would be completely well. He was proved right, for after 15 months the girl was discharged because her hip was normal.

Who was the coloured man? Evidence was clearly forthcoming that he was one of the guides of the local healing group. At one time when the child said he was absent, this coincided with his absence that had been noted by members of the healing group.

To all intents and purposes the daughter is now a healthy young child, indulging in all normal pursuits. The efficacy of the healing has been proved, for she has had several X-rays and medical check-ups. When the hospital was told about the spirit healing no comment was made.



The Archbishop of Canterbury, Dr. Fisher, rejected an invitation to send representatives of the Church of England to observe the methods of Harry Edwards at a demonstration of spiritual healing held in Canterbury, stating:

***“I cannot feel that the right way to further this work
is to hold demonstration meetings.”***

The story is published below, taken from “Two Worlds”, March 15th 1952:

CANTERBURY DEMONSTRATION

Dr. Fisher Objects

The Archbishop of Canterbury has rejected an invitation to send representatives of the Church of England to observe the methods of Harry Edwards at a demonstration of spiritual healing to be held in Canterbury next Sunday afternoon (March 16th) at the Marlowe theatre.

In a letter to the Kent Federation of Spiritualists, which is organising the demonstration and which extended the invitation to the Archbishop, the Archbishop’s chaplain states:

“His Grace is unable to commend to his clergy this particular manner of encouraging the ministry of healing.”

When the Lower House of the Convocation of Canterbury on January 18 passed a motion recommending to the “sympathetic attention of the Church . . . the modern revival of Spiritual healing,” it also asked the Archbishop, Dr. Fisher, to appoint a committee to examine and report on spiritual healing.



Consequently, the Kent Federation of Spiritualists announced that it would welcome the presence of such a committee at Harry Edwards’ demonstration and would invite its members to sit on the platform. It was pointed out that the Archbishop could not have a better opportunity to put the convocation’s request into effect.

The Archbishop’s reply to the Spiritualists’ Federation, however, suggest that, whatever the Convocation of Canterbury understood by “the modern revival of spiritual healing,” the Archbishop does not regard the phrase as embracing the work of Harry Edwards, the man to whom a large portion of the credit for that very revival is due.

If the Archbishop chooses, he may ignore the Kent Spiritualists and Harry Edwards, and all healing work outside the fold of orthodoxy even though it takes place under his nose in the See of Canterbury.

Whether his action, however, also constitutes a rebuff to those members of the Church of England who constitute the Lower House of Convocation, and who recommended to the “sympathetic attention of the Church . . . the modern revival of spiritual healing” can perhaps be best left to members of that church to decide.

To avoid any misunderstanding, we print the actual letter from the Archbishop's chaplain, explaining the Archbishop's exact objections to the Canterbury healing demonstration.

It is addressed to the Federation's East Kent representative, Mr. H. L. Clayton.

Lambeth Palace S.E.1.
8th February, 1952.

Dear Mr. Clayton.

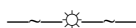
The Archbishop of Canterbury has bidden me acknowledge your letter of 3rd February in which you tell him of the meeting which the Kent Federation of Spiritualists is arranging for March 16th and in which you ask him to commend this meeting to the clergy of the Church of England.

I am sure you will realise what the Priests of the Church of England have in their ordinary pastoral work ministered to the sick and suffering both in body and mind. And this must always be part of the pastoral ministry. The encouragement of furthering of this ministry has been the special concern of the Churches Council of Healing. The motion in Convocation draws attention to the importance of this ministry and the opportunities for further use of it.

But I cannot feel that the right way to further this work is to hold demonstration meetings. This ministry must always be a personal one between the minister and those who are in need of his help whether that may be to individual or to groups of people. The whole idea of a public demonstration is contrary to that. In view of this, His Grace is unable to commend to his clergy this particular manner of encouraging the ministry of healing.

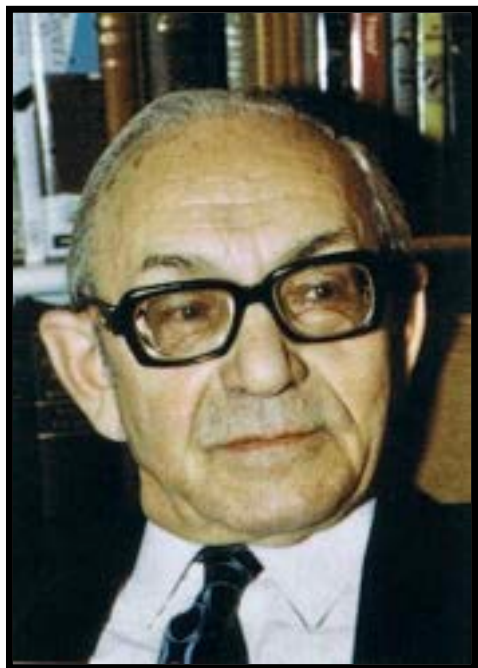
Yours sincerely,
(Signed) John S. Long. Chaplain.

H. L. Clayton Esq.,
"Karingel."
Blean, Nr. Canterbury, Kent.



Maurice Barbanell, two weeks later, responded in “Two Worlds”:

THE CANTERBURY DEMONSTRATION



I was asked at very short notice to take the chair for a healing demonstration by Harry Edwards at Canterbury's Marlowe Theatre the other Sunday afternoon. I gladly accepted, because I felt that someone had to reply in that city to the statements made by the Archbishop of Canterbury regarding spiritual healing.

I quoted from the *Two Worlds* the letter from the Primate's Chaplain in which the Archbishop refused to accept the invitation extended by the Kent Federation of Spiritualists who organised the meeting, to send representatives from his committee which is to examine the report on spiritual healing. The demonstration, I said, was being held in the See of Canterbury, but in view of the Archbishop's rebuff, perhaps it ought to be called the Don't See of Canterbury.

I mentioned also the fact that his predecessor had suppressed the report of a committee set up to investigate Spiritualism, because that report by a majority verdict, came down on our side.⁹

After quoting from the Chaplain's letter the words: "His Grace is unable to commend to his clergy this particular manner of encouraging the ministry of healing." I added that perhaps the Archbishop felt that if anything were said by him to encourage us, he might be regarded as the Archbishop of Recanterbury. I see the "Daily Telegraph" referred to my comments, which is helpful publicity for our cause.

On the platform there was a very courageous Church of England clergyman, the Rev. Alexander Dawson, vicar of a nearby parish, who pronounced the Benediction.

In a few words beforehand, he stated that he was appearing in his private capacity. He defended the Archbishop's point of view, but added that he was astonished at the healing that he had witnessed. He thought that a divine power had been at work to produce these results.

There was one other clergyman on the platform. The organisers told me that they had invited the local clergy to be present, but these were the only two who came.

A doctor who was present checked many of the results obtained by Edwards, after first examining the patient's infirmities. Several reporters made attempts to obtain his name and address after the meeting, but I told them that medical etiquette would prevent him testifying in print to the work of an "unregistered practitioner."

The demonstration left the audience gasping again and again, as Edwards, assisted by Olive and George Burton proved that spirit power can produce speedy success, even

⁹ See Pioneer, Vol. 3, No. 6: Maurice Barbanell – *My greatest journalistic "Scoop"*.

in long-standing illnesses. When, in the course of one healing, Edwards stated: “How nice this would have been had it taken place on the chancel steps in your Cathedral,” the audience applauded vigorously.

Though I have seen Edwards demonstrate many times, what impressed me was the speed and dexterity with which the healing was done. Usually it was only a matter of seconds for locked joints to be freed, a performance for which manipulation is not the answer.

While they were at work, I noticed that Edwards and the Burtons had their eyes closed and seemed to be overshadowed. Edwards, in particular, waits for “something” to tell him what to do and how to do it.

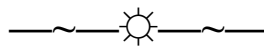
The demonstration lasted an hour and a quarter, but the healers insisted on staying to attend to every person who needed treatment, with the result that they were in the theatre for nearly four hours. Edwards and George Burton emerged looking fresh, though Olive Burton seemed a little tired. As she is a fragile figure, her contribution was a remarkable one. I thought her short address introducing the healing was a model of its kind.

Noticing that Gladys Osborne Leonard was on the platform, I incurred her displeasure by referring to that fact, because she does not love publicity. I felt sure that the audience would like to pay a tribute to “Sir Oliver Lodge’s medium” and to a woman who is one of the greatest mediums the world has ever known.

Though she passed the allotted Biblical span, she is a sprightly figure, full of radiant vitality. Her appearance belies her age by at least 20 years. I also drew attention to the face that J. J. Thomas, the Brighton healer, and Ruby, his assistant, were on the platform.¹⁰

Two hours before the meeting began, people were queueing outside the theatre in the vain hope of getting seats which had all gone days previously.

By bringing the truths of spiritual healing to thousands up and down the country Edwards continues to be an inspiring figure, a man of whom the movement must be very proud. The power of the spirit has certainly raise him up to perform a wondrous, beneficent service to those who are in despair.



¹⁰ See Pioneer, Vol. 3, No. 4: Spiritualist Healers of the Past: J. J. Thomas passes on – The “Two Worlds” & Mass-selling weekly features spirit healing by J. J. Thomas – The “Two Worlds”.

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):

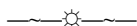
HEALING CIRCLE IN STANSTED RECALLS ARTHUR FINDLAY

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.



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.

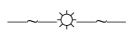
I was now beginning to find the work so much of a draw on my time that my partner – Mr Larkworthy told me to carry on with the healing and to leave the business of builder etc for him to manage. "Sunshine" was now my right hand helper – and had actually been told by Quiverfoot that she was to be the 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.



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.

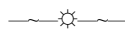
Her Guide proceeded to give a straight, sensible talk on a moral subject. I had the impression that this was a young man of stature, good family and education. He spoke excellent grammatical English with a distinct flair for oratory. He would, I considered, be a godsend to any political party and may 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.



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.

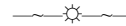
In January of this year I drove to collect the two paintings from John Mainwood's West Sussex home and spent a delightful few hours talking. The three original painting are by psychic artist

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.



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.

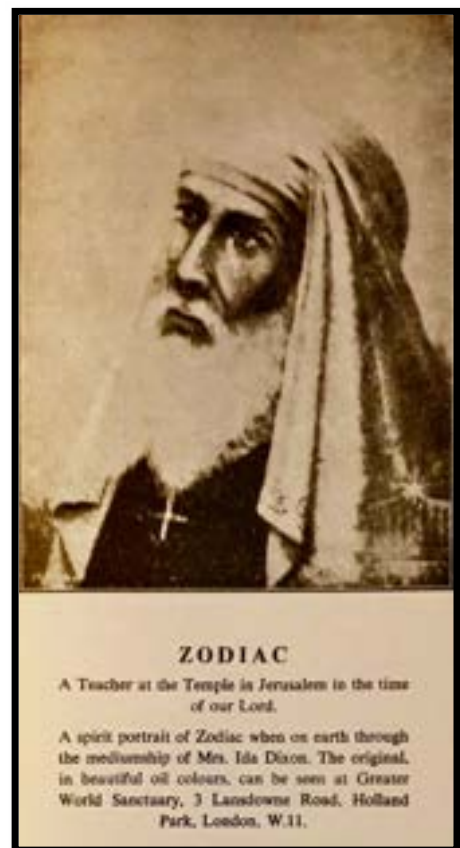
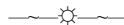
The first public meeting in which Zodiac spoke was in August 1928, mainly for the purpose of giving the Zodiac messages wider circulation.

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.

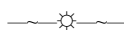
The Greater World holds Christ as its Leader and guided by Zodiac as its teacher.²⁰



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

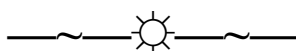
Ida Dixon painted the first image of Zodiac, which shows him as a younger man (shown elsewhere in this issue) and as a scribe in the Temple at Jerusalem. Mary Slater later also produced another image of Zodiac. Slater also produced a later image of Fred Jones' healing guide, "Medicine Man".

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."



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.)

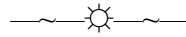
Today the SAGB is situated at its new premises: 341 Queenstown Rd, Battersea, London SW8 4LH.

²² *Psychioneer*, Vol. 11, Nos. 10/11, October – November 2015.

Direct link via: www.pauljgaunt.com

²³ *Pioneer*, Vol. 1, No. 5.

HARRY EDWARDS ADDRESSED BY SILVER BIRCH



In November 1952 Harry Edwards was addressed by Silver Birch, the spirit guide of Hannen Swaffer's home circle. At the sitting Edward's helpers, Olive and George Burton, were also present. Edwards, along with the formation of the 'National Federation of Spiritual Healers', 'Burrows Lea', etc., has featured numerous times in the pages of Pioneer.¹

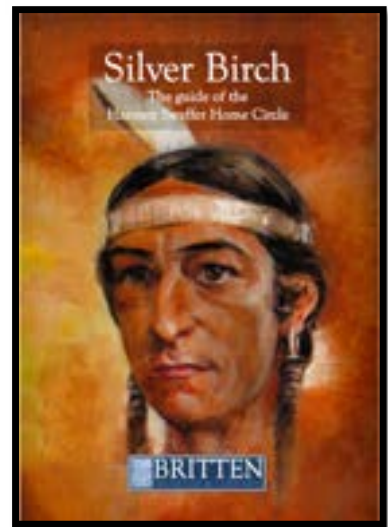
Below, Harry Edwards, together with his healing team, poses questions to Silver Birch; the article published here is the second part from the Two Worlds, November 8th, 1952. I hope to locate the first part and publish it in a later issue of Pioneer, where Silver Birch remarks to Harry Edwards:

"Great as is the work that has been achieved, the crown is still to be attained."

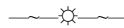
An extraordinary secret was kept in the Spiritualist moment for over three decades: who was the medium for Silver Birch, known as the guide of the Hannen Swaffer home circle? At the time of the article it was not publicly known that it was Maurice Barbanell until another five years, until 1957! ²

It has also been further revealed in the SNU publication that Silver Birch, the guide, was not originally called Silver Birch but was initially known as "Big Jump".³

The name continued within the circle until Maurice Barbanell's death in 1981.⁴



Harry Edwards Questions Silver Birch on Healing Problems



"WHAT we find supporting the evidence of the continuance of spirit power is that, at times, people who ask for help write a year later to say they have got better," Edwards told the guide.

"That always must be," declared Silver Birch, "because what you cannot control is the measure of the spiritual unfoldment of the individual. I have touched on this before but all is controlled by the evolution of the soul. That is the decisive factor. No soul can obtain for

¹ For example, in Vol. 5, No. 2, April 1918: "Spiritualist Healers of the Past: John Britnell — Father of "The National Federation of Spiritual Healers" & "Burrows Lea", The Shrine of Healing — A Visit to Harry Edwards — Herbert Hampson 1947.

² See Pioneer, Vol. 4, No. 6: "An extraordinary secret was held in the Spiritualist movement for over three decades: who is Silver Birch's medium?"

³ This psychic painting of Silver Birch was done by Marcel Poncin, a famous French artist and actor (see Pioneer, Vol. 2, No. 6). It is completely unlike his normal art. Though he never saw the guide, he was inspired to produce this portrait, working feverishly in the half-light. In addition, without realising it he included in the picture a feature that is highly evidential. No mention has ever been made in print of this feature. The accuracy of the painting has been confirmed by several clairvoyants.

⁴ The booklet is available at the SNU online shop and the Arthur Findlay College (AFC).

itself that to which it is not entitled. The body is but the servant of the spirit; it is not the master.”

Here the healer asked. “Do you mean that an unevolved soul cannot be helped by spirit healing?”

“Yes, that is precisely what I mean,” said Silver Birch, “but ‘unevolved’ is a difficult word. You must appreciate that when I speak of the law. I do not refer to one law. I refer to the law which comprises all the natural laws of the universe. These conform to a perfect pattern. They are laws within laws all the time. The universe is boundless; no one can see its limit. The universe, like the Great Spirit, is infinite; the laws of the Great Spirit are infinite too and progress is an infinite process.

THE BODY A STAGE

“Every person in the world of matter is a soul in a body. Now that soul is at a certain stage of evolution. You cannot dismiss the past life; it must come into the picture. The body is the expression of the mind, which in its turn is the expression of the spirit. The body represents the stage that the spirit has attained. If that soul is not to be healed because the pain is an essential concomitant of the process of purification that the soul must pass through in order to be ready for its next stage, then the power that flows through you cannot touch it, and there is no healer who can touch it.

“Pain is part of nature’s process; pain is part of the law; pain, sorrow, suffering, these are all part of the natural law. You are back to what I have always tried to tell you, that sunshine and shadow, peace and storm, light and darkness, love and hatred, all these are parts of the law; you cannot have one without the other.”

“Pain is the result of breaking the law,” commented a member of the circle.

“RELY ON FAITH”

“Do not use the words ‘breaking the law’—say transgressing it,” averred the guide. “But then you can only learn about the law through transgression sometimes. You are not perfect beings, you have the seed of perfection which is growing, but it can only grow through the variety of conditions that life imposes. If there were no pain, no storm, no difficulty, no suffering, no disease, the soul could not grow.

“The law cannot fall. If the law could fall then the Great Spirit would cease to be the Great Spirit and the universe would cease to have any harmony, rhythm or purpose. You must pin your whole faith on the exactness and perfection of the natural law, because there are stages where you cannot have knowledge and you must rely on faith. I never decry faith born of knowledge. I decry blind faith which becomes mere credulity. But you cannot have all the knowledge and so you must perforce rely on some faith to help you. I do not want, as a result, that you should avoid compassion or mercy or tenderness and say, “This is the result of the law, I can do no more.’ That would be wrong. You must strive to do your utmost, because in your striving you are fulfilling your own spiritual obligations.”

After answering some questions Silver Birch stated: “The soul makes its own path. In addition to that, the body of matter imposes some restriction and limitation on the soul. The machine owes its existence to the spirit. There is a double influence at work the whole time, but overriding all is the influence of the soul. The soul is pre-eminent. This must be so because the soul is the Great Spirit within you and everything the Great Spirit possesses you possess in miniature.”

PHYSICAL MIND

“It seems very fundamental,” Edwards declared. “You said that upon the state of the evolution of the soul depends whether healing can take place. If that is so, then we should devote more time to the healing of the mind rather than physical healing.”

The guide asked: “Where do you think your healing power is exerted now if not on the spirit of those who come to you?”

“Through healing, the spirit self is healed and from that the physical healing takes place,” replied Edwards.

“Yes, that is what I say,” the guide pointed out.

“Is it not necessary for us to influence the physical mind?” Edwards inquired.

“SOUL MUST ADVANCE”

The guide answered: “The physical mind is but the servant of the spirit, If you get the spirit mind to work all the rest will follow, but if the spirit has not attained the stage of evolution where it can respond then you cannot make it work. The soul must advance still further. It will have to endure those processes which will shape it, and these are the painful ones. The soul cannot awaken in conditions of ease.”

A member of the circle asked: “Do you mean that if the soul has not reached the necessary stage of evolution, even the influence of the healers from the spirit side cannot help?”

“It is the same law which applies to you and to us,” answered Silver Birch.

“Isn’t this what the Christian Scientists believe?” another person asked.

“All truth is truth,” the guide answered. “Labels do not matter, it is the principle with which we are concerned. If the one who is called a Christian Scientist can the power of the spirit to work and, as a result of the life-giving, dynamic, vital forces, make the body obey and the cure is achieved, it matters not whether you call it spirit healing or Christian Science, does it?”

“I know that we play a part” said Edwards. “But it is very difficult for us to reach the soul of the patients.”

“You do play a part, a very important part. If you were not there it could not happen. You are the instruments; you are the mediums; you are the condensers; you are the means by which the power is transmitted.”

“Transmitted to what, the body or the soul?” asked the healer.

“I am not concerned with bodies,” said the guide. “What makes an arm locked?”

“The physical state of the arm,” Edwards replied.

“NOT BY FORCE”

“What has happened to that normal, healthy force which gives movement to the arm?”

“It has gone; it has surrendered to the disease; it has created the ill-condition,”

“If that vitality could circulate, once again, what would happen?”

“The arm would get better.”

“How do you get the life force to circulate through the arm?”

“That is their problem, not mine.”

“You cannot do it by pushing the arm.”

“Not by force,”

“Not by force. But if the soul, which made the body in the first instance to be its instrument, can now pursue its old function and allow the force to function, where there is now a lock, health will result.”

“That is what we see.

Another visitor to the circle asked. “Is the function of the healer to give stimulus to the natural resources of the patient?”

Silver Birch answered: “It is a little more than that, because the power of the spirit has to be stepped down owing to the fact that the patient is a spirit in a body in an earthly world, vibrating at a rate much lower than the power which has to reach him. The healers, who are the transformers, enable the power to be stepped down, and when the soul is ready healing is almost instantaneous; because of the degree of harmony between you and those that work with you the power can flow with lightning rapidity. If the soul of the patient cannot receive that force, there is nothing you can do. You cannot transfer the dynamic into the bent leg; it is only the soul of the patient that can do that.”

ACTION, NOT BELIEF

Still the comments came, one visitor declaring, “Some people who say they do not believe in God are healed.”

“Yes, because whether they believe in the Great Spirit or not, the law can operate.”

“But you would not think their souls would be evolved enough.”

“You can have a great soul, who is an agnostic, and you can have poor soul, who is religious. The greatness of the soul is not measured by belief, but by action. Listen, you can only help those who are ready to be helped. Rejoice at the fact that so many can be helped to find the light. It should be a measure of great satisfaction that through your instrumentally there are so many souls who are freed and who can rejoice because their feet have been placed on the pathways that lead to knowledge to understanding and to abiding peace. That is the measure of the success. You will not be able to help them all: it is part of the law. I do not say that you should be satisfied—just as I say that the Great Spirit is in love and hatred, In sunshine and in storm. Success and failure again play their part, for if there were no failures there could be no successes.”

Next came these questions: “Why is it that some people who believe and have faith and knowledge do not respond as well as they ought to spiritual healing? Is it a question of their soul?”

“Yes, it always comes back to the same thing. It is not a question of belief, faith, love. It is a question of the soul and what that soul is entitled to receive as a result of the stage it has reached in its evolution.”

“We can see physical laws, but we cannot see the change to spirit laws,” said Edwards.

“Even if you had many clairvoyants around you, they would not all see the same process at work, it is a most complex process. Do not think for a minute that it is simple. The whole of the interaction between matter and spirit is profound and complex. The body itself is a complicated piece of machinery and the spirit, too, is full of many facets. All of these are subject to laws that work within laws. Whilst harmony rules throughout, within the framework of all these laws there is plenty of interplay and the one reacts upon the other.”

EFFECT OF SUFFERING

Olive Burton asked. “Did you say that the physical suffering of a person does not affect the spirit?”

“No. I did not say that. Any suffering to the body affects the spirit and suffering to the spirit affects the body. You cannot divorce one from the other. You are one person. Your body is part of you because it is a means by which you express yourself. You are the spirit. What happens to your body affects the spirit.”

Next she asked. “If we make intercession for spirit help for people dying in agony, and the help cannot be given to keep them in this life, do you sometimes dissociate the spirit from the body to prevent any detrimental effect on the spirit?”

“That depends on the individual. The soul will be released from the body when the natural law determines it, unless you jump ahead of the natural and force a severance, as does happen many times.”

“We have had instances where we have thought that happened.”

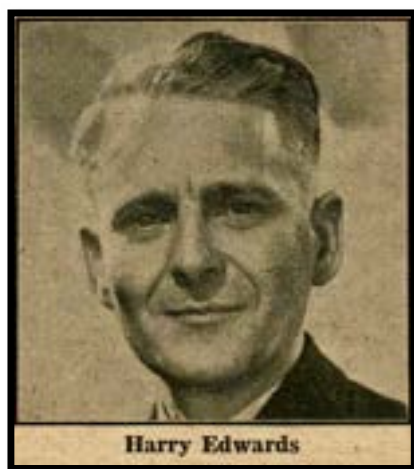
LAW OF BALANCE

“Remember that in all such cases there is a law of balance at work; there is a shock to the spirit, though not a great one.”

“Is it a shock caused by the early releasing?”

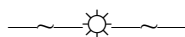
“That is so. In all things there are compensation and retribution. If the soul frees itself from the body before its proper time, it has an adjustment to make. It must depend on the individual circumstance. Where you can help is that, if the soul has earned the right, you can ease the pain, the adjustment is made and it is cushioned off, as it were, until it finds its proper status.”

To be continued ...⁵



⁵ In Pioneer, Vol. 7, No. 5.

HARRY EDWARDS ADDRESSED BY SILVER BIRCH



Hannen Swaffer

In November 1952 Harry Edwards was addressed by Silver Birch, the spirit guide of Hannen Swaffer's home circle.¹⁹ At the sitting Edward's helpers, Olive and George Burton, were also present. Below, Harry Edwards, together with his healing team, poses questions to Silver Birch; the articles published here is the third and fourth part from the Two Worlds, November 15th & 29th, 1952:

"The Aim Of Mediums Is To Touch Souls"

THE talk between Harry Edwards, the famous healer and Silver Birch, spirit guide of Hannen Swaffer's home circle, is continued below. It took place when the healer was accompanied by his helpers, Olive and George Burton.

Edwards asked: "If there is a condition where the patient is in such a state that there is no hope, is it a good or bad thing to hasten the end?"

"I am one of those who always believe that the body should fall away when the spirit is ready to permit it."

"You hasten the break if you hasten the end of the physical body," said the healer. "Is that a right thing to do if there is great pain and suffering and there is not much chance of living?"

"I know the difficulty and I do not wish to appear to be stony-hearted in this matter. The law is quite clear and the body should fall away when the spirit is ready, just as the apple drops from the tree when it is ripe, If the apple drops before it is ripe it is not good for the apple. I am pointing out what should take place within the framework of natural law.

LAWS TRANSGRESSED

"There is the circumstance where through drugs and poisons, the body becomes full of disease. The body was not intended to be riddled with disease; the laws have been transgressed, and so we go from stage to stage. Doesn't this point out what the natural result should be, no interference by the individual, by the doctor, or by anybody? All must come within the framework of natural law."

LIVING IN SHADOWS

On another occasion when Edwards and the Burtons were present the guide emphasised: "The true aim of the power of the spirit is to touch the souls of those who come within your ministry. Until the people of your world realise that they are souls and not physical bodies, they are going through life completely indifferent to reality; they are living in the shadows and chasing illusions. It is only when they become aware of their real selves, their spiritual natures, that they come face to face with reality. To find yourself is the object of all earthly

¹⁹ I hope to locate the first part and publish it in a later issue of Pioneer, with the concluding session between Silver Birch and Harry Edwards and co.

life, because once you find yourself you will then, if you are wise, proceed to develop that divinity which lies within you. It is mostly true that in your world people do not find themselves, and are unaware of their spiritual nature until some sorrow or tragedy touches them. It is only in the darkness of life that light is found

GREATEST SERVICE

“You meet mostly those who are afflicted in body and mind and the healing should induce in them a realisation that they are spiritual beings, and if you can touch their spiritual natures, if you can kindle the divine spark, the flame will come in time and its illumination will brighten the whole of their lives. Now that is not always easy. You may succeed in putting right a limb that is misplaced, or clearing up a disorderly condition, but if in so doing the individual is aware that he is a spirit with a body, not a body with a spirit, then you are indeed performing the greatest service that is possible.

“You must appreciate that we are more concerned with the spirit than with the body. If the spirit is right, then the body will be right, but if the spirit is not right, not in true alignment, then the body cannot possibly be right. I would like you to appreciate this because it is an aspect of your labours that you cannot measure. The gratitude and thankfulness of those who obtain a cure, or relief, or a betterment, is as naught compared with the soul being touched and the releasing of that tremendous dynamic that is within them.

“NO EASY TASK”

“It is not an easy task on which you are engaged; it demands great sacrifice and service. It is performed amidst difficulty and the pathway is not an easy one. But the path of the pioneer is never easy, neither is the road of those who give service one that is freed from obstacles. You must not expect that it should be so. Each obstacle and difficulty is a challenge to your own nature that you should rise triumphant above it and allow the pure gold of the spirit to be exhibited.

Here Harry Edwards asked. “With the healing of the mind, or the healing of the soul, is that not done more from your side than from ours?”

“Yes, it must be so” the guide replied.

“Is the part we play very little?”

“It is little and large,” answered Silver Birch. “It is all a question of attunement. If you realise what takes place, it is a question of stepping down or lowering the vibration, frequency or radiation of these healing forces which, as you know, are differing kinds of rays, to a potential that can be manifested in physical form. That is one way. The other method is by using rays which produce a direct effect either on the mind or the spirit, that is, the consciousness of the sufferer, thus allowing the natural curative power to get rid of any disharmony or disease. That does not sound very clear.”

“Yes it is clear, but its application is not easily seen,” Edwards commented.

POWER OF THE SPIRITS

“Let me put it another way,” said the guide. “Nobody in your world knows what life is. It cannot be resolved into a physical, chemical or scientific explanation. Life eludes because life cannot be resolved into any material formula. Now we say that life is spirit and spirit is life. That power of the spirit which is released in your activity is life itself—the same power that enables individuals to have consciousness, to breathe, to move, to walk, to think, to reflect, the same power that enables the whole of the natural phenomena of life to perform and fulfil their functions, the same power that enables the tree to grow,

the rose to bloom, the tide to ebb and flow. It is all part and parcel of the same power of the spirit.

A GUIDE'S ELOQUENT PRAYER

At the opening of every sitting at which Silver Birch makes a communication, he begins with an impressive invocation, and each sitting closes with a benediction. The following is a typical example of his invocations:—

“I PRAY to the Great White Spirit that we may be enabled to reveal the operation of the laws that belong to the spiritual realms. I pray that we may be enabled to give a clearer understanding of the Great Spirit and His relationship to all the phenomena of life and to all His children who dwell in the universe.

“The Great Spirit has been so misunderstood throughout the centuries, misinterpreted, limited and restricted that we seek to reveal the Great Spirit as perfect law in operation. The Great Spirit is responsible for every manifestation of life. All that exists does so because of His power and His sustenance.

The whole order of creation pays tribute to his Law. The mightiest and the lowliest, the strongest and the weakest, the birds, the flowers, the trees, the wind, the ocean, the mountain, the hills and the vales, the sunshine and the rain, the storm and the lightning—all these are but expressions of the Great Spirit of all life.

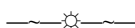
“We seek to reveal that all are fashioned in His spiritual image, that His spirit manifests through their being, that they move and breathe and live because the Great Spirit is within them and they are within the Great Spirit. None has the power to come between the child and the Father, for all the inspiration, all the truth, all the wisdom, all the revelation, all the knowledge that belongs to that infinite reservoir can be reached by each child of the Great Spirit as he desires, in aspiration, humility and service, to become an instrument for that mighty power.

“We seek to reveal the greatness latent within every human soul, the mighty force waiting to be released, pent up through misunderstanding, waiting to surge through the physical being and express spiritual heights in their daily lives.

“We would seek to make all children live lives in fulness, in beauty, in understanding of the purpose for which they were born, so that they might extract from life all the richness all the sweetness, all the beauty that is theirs for the asking.

“We seek to bring the Great Spirit closer to His children and His children nearer to the Great Spirit, to overcome all the obstacles that stand in the way, to banish all the restrictions and limitations so that that the children of His world of matter may know the Great Spirit and seek to reveal Him in service.

“That is the prayer of Thy Indian servant, who seeks to serve.”



We continue below our account of the seance at which Silver Birch, guide of Hannen Swaffer's home circle, discussed healing with Harry Edwards and his helpers, Olive and George Burton.

Silver Birch Talks To Harry Edwards On Healing Problems

“What makes you live is the fact that you are a spirit. It is in essence that that power, in varying degrees, according to the development, the evolution of the patient, is released. Healing consists in applying this power to the soul of the patient where it is a disease that has its origin in the soul and not the body. As you know, there are two kinds of diseases, those that begin in the mind or the spirit, and those that are purely physical. The physical ones require the healer's touch, and those that owe their origin to mental or spiritual process require the application of the power of the spirit.



KARMIC LAW

“There is a limitation imposed by a set of factors; your own evolution, the evolution of your two collaborators, and the evolution reached by the person who comes for healing. What I call the karmic law is also at work, a process of cause and effect all the time.”

There are many diseases of the mind or the soul, but they have different effects on the body,” said the healer. “I assume, therefore, that there must be qualitative healing forces to deal with the individual healing condition.”

THREEFOLD MAN

“Yes, that is perfectly true,” said the guide. “Man is a triune being. Primarily, man is a spirit, that is the seed. The foundation of existence. Spirit is the first cause. The spirit is expressed through mind, which is the centre of consciousness, and mind regulates the body, which is the physical apparatus. Mind, spirit and body are inter-relating factors that affect one another. Not only does mind affect the body, the body qualifies the mind; you cannot have one without the other.”

“That works both ways,” said Edwards.

“Yes,” agreed Silver Birch, “the limitation of the mental and spiritual expression of the individual affect the body, and the body can be regulated to a height as yet unknown by the mind and the spirit. Study the fakirs who train themselves to have a complete mastery and discipline over their bodies. They can perform bodily feats that to the eyes of the Western world are impossible. That merely means that they have trained the mind to rule the body with a consciousness, a deliberate consciousness, that is not usually done.”

Edwards asked, “If you kindle that consciousness within the spirit, as we may do, is not the spirit a dominant factor in the individual and could it not be more easily done from your side than from ours?”

EARTHBOUND SOULS

Silver Birch answered: "In some cases Yes, but in the majority of cases No, because, like the many individuals who come to our world, although they are no longer on earth they are still nearer to earth than they are to spirit. Their evolution is so comparatively low that they are unable to respond to spiritual stimuli. Where you have this condition in your world we cannot reach them. That is what your mediumship consists of, it is the nexus, the stepping down process. The attuned medium, the evolved medium, is able both to reach out to spirit and to respond to matter.

LONELY PATH

"That is why it is very important that the healer, or the medium of any kind who desires to achieve the greatest results, should also strive to develop his own spiritual nature. It must be so that the higher you reach spiritually, the greater is the good that you can do because your range is extended. It is part of the law. As a corollary, it may be emphasised, too, that this process of development is a lonely path in which, as the individual unfolds, he leaves familiar signposts behind. I think you appreciate that; you cannot have one without the other."

Edwards intervened with: "You said of the healing rays, in one aspect of them, that they come and affect the physical body. Can you give me an indication where or how the change takes place between a spirit healing force and the physical change? There must at some time come the link-up where the spirit can be converted into matter? Can you give me any indication where the link is?"

The guide answered: "It depends on the kind of healing that is to be performed. Some will find it hard to believe this, but in some cases the centres are the old ones laid down by the masters of wisdom. The 'third eye' and the solar plexus are used because these are centres where body, mind and spirit link up. As an alternative, the subconscious mind of the individual, where it is receptive, is acted upon in such a way so that it is stimulated into sending the necessary chemical reaction to the affected part in a manner that it would normally do if health were there and not disease."

Edwards said: "It is clear, but I still cannot see where the 'no man's land' is. Can you give me an indication of a more tangible link between the physical condition and spirit healing force? There must be somewhere, some manner, where they change."

SPIRIT CONDENSER

The guide replied: "That is rather difficult my son, because it is not possible to explain it in a manner that I think I could make you understand it, but it is somewhat akin to what I think in your word is called a condenser, the function of a condenser being to regulate the transmission of one frequency into another. That is what mediumship is. In some cases, what you call ectoplasm is used, but not in the form in which it is used at a séance to reproduce a voice, or for materialisation, but in a more invisible —."

"An in-between state?" suggested Edwards.

COMBINED POWER

The answer was, "Yes, where it is sufficiently plastic and malleable to spirit influence but yet sufficiently semi-physical to work in the material world. It is your power combined with it that acts as the condenser. Then this healing force actually flows into the individuals either through the pineal gland or the solar plexus. The vital force streams through their whole being and that is when they feel this warm electrical vibration.

“What you have to appreciate is that there is no set method. It is all a question of experiment. Every time you have healing you attract more and more what you would call scientists from our world. They have noted the reactions; what rays have been used; they have measured them; and that is why you have found a quickening in the results. You have noticed, for example, that often there is a healing before the patient comes on to the platform, and that will continue. The greatest part of your work is done, not in public, but in the silence of your soul.”

Edwards said: “That does lead me to another question. There is an idea prevalent – you have just spoken of the gathering of scientists on your side – that there is conflict between various healing guides should one of our patients receive absent healing from us and physical healing from another medium. It seems to me to be contrary to all spiritual law. What do you think?”

PROVED BY RESULTS

The guide answered, “I say let the results determine it.”

“But that is not an argument that we can use.”

“In some cases there is a conflict. This cannot be laid down because there is a varied set of circumstances with every patient. You cannot look at an individual and say if he comes to you you will heal him. It may be that the stage of evolution he has reached and you have reached will determine that you can succeed, and it may be that you can partially help and others, with another set of conditions, can go a stage further.

INFINITE VARIETY

“The more one sees the working of this simple but intricate process, the more one guards oneself against laying down arbitrary laws. The power of the spirit is infinite in its variety of manifestations. The wisest plan is not to assert what must and what must not be. There are certain essentials of motive and desire to serve but after that who is to say what will succeed or what will not succeed?”

Edwards said: “We are not concerned with the details, but with the general principle, whether there is co-operation of all the healing guides to help a patient if necessary.”

Silver Birch replied: “The hall-mark of an evolved soul is that he will not deny anybody. We will help wherever we can. This is the standard set in the highest realms. Never refuse, my son, never turn away a soul. You have produced mental and spiritual effects that are eternal in their nature. Do not attempt to judge. You cannot see with eyes of the spirit.

“You help far more than you know. Be assured that the service that you render is one of the greatest services that can be performed in your world. Where it would seem that physical success has not crowned your efforts, do not despair; it is no reflection on you or who are associated with you. The natural law must always work. You know there are no miracles; all is regulated by infinite love and infinite wisdom.

Here is a typical benediction:

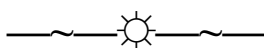
“We are around and about you because we love you, and the love that we have for you makes us always seek to serve you and, through you, those who require service – the weak ones, the ones who have lost their strength, the ones who have fallen by the wayside, the derelicts of your world, the weary and struggling souls who do not know where to turn, who can find no comfort in the religion of earthly churches but who have a yearning for

the truth, those whose souls seek expression but who are choked by the creed and the dogma and the teaching of opposing sects.

“May you become conscious of that mighty power that is around and about you, of the great love that is always being poured into your world, the inspiration that seeks to express itself through you, the truth that is waiting to be revealed, the wisdom that seeks to illumine your world, and may you strive through service to make yourself accessible to the mighty power of the spirit, so that you may become at one with the great Force, the Great Spirit, that is behind it all, so that, working in unison with His laws and filled with His knowledge, you may become instruments of His servants for all His children. May the Great Spirit bless you all.

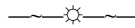


**Big Jump, better known as “Silver Birch”, and his medium,
Maurice Barbanell**



HARRY EDWARDS

For 15 years Edwards did not know which spirit guides were using him



Harry Edwards has been featured numerous times in Pioneer and all the healing articles are now available in one searchable pdf, “Healing & Healers”; please see “New One-stop Website” elsewhere in this issue. Below is taken from the Two Worlds, March 9th, 1957:

FAMOUS SURGEON AIDS HEALER FROM BEYOND

He proves his identity through two mediums

THE British Medical Association, which has attacked Harry Edwards and tried to explain away all his healing cures, will not be pleased to learn that guiding and helping this medium from the spirit world is one of the greatest surgeons—Lord Lister.

Moreover the man who introduced the antiseptic system, which revolutionised modern surgery, is helped by Louis Pasteur, another distinguished medical figure. Indecently Pasteur was a Roman Catholic. His spirit help for a healer will not please his former Church which hates Spiritualism. It is significant that Lister was led to the discovery of antiseptics by experiments based on Pasteur’s researches.



What is the proof ?

What is the evidence that Lister, whose discovery was hailed as “the greatest triumph of modern surgery,” is co-operating with Edwards ? Pictorial proof is given on this page. And there is corroborative evidence.

For 15 years Edwards did not know which spirit guides were using him. Then when he launched into public healing and also began to achieve remarkable cures at his sanctuary, he tried to find out. Besides so many patients had asked him.

It was to Frank Leah, that brilliant psychic artist, he turned, without disclosing any hint of what he sought. Their conversations were conducted by telephone.

Leah, at first, was conscious of a group influence, from which two distinct personalities emerged. The artist said he would not put pencil to paper until further confirmation came.

Pasteur, too

Two months later Leah telephoned Edwards to say that these two figures had shown themselves clearly to him. He described them in detail and gave their names which he had clairaudiently received—Lister and Pasteur.

Their descriptions were similar to those Edwards had been given by clairvoyants, but this was the first time their names had been mentioned. As the healer had no idea what Pasteur and Lister looked like, he could not confirm the descriptions given by the artist.

They agreed to let the matter stand over for a while. Edwards began to feel that his quest would peter out. Leah had already mentioned that Lister was the chief influence and Pasteur the secondary one, though they worked together.

Within 24 hours, unexpected confirmation came. Edwards had gone to dedicate a new church opened by A. W. Austen and his wife Paulette.⁷ Afterwards, during tea and general conversation, Paulette beckoned to the healer. Clairvoyantly, she said, she saw spirit forms with him.

Edwards took out his pen and an old envelope to make notes. First she described a bearded man, saying he was a surgeon with great powers of concentration, of French nationality, whose work was connected with glandular research and microbes.

Writes the name

She described a laboratory in detail, said she got the letter “P,” which was followed by her statement. “He was responsible for finding the cure for rabies.” Then she took the healer’s pen and envelope and wrote the name, Pasteur.

Then Paulette referred to a second personality, “your principle healing guide.” She referred to his study of gangrene, said he was a British surgeon, a great research worker, and a lecturer. After a while she broke off and sniffed as if assailed with a pungent smell which she said was like disinfectant.

“He found a way of preventing gangrene and of putting people to sleep,” she said. After getting the initial “L,” she said she was impressed with the name Lister.

Edwards was so elated that he went straight to Leah’s studio on the off chance of finding him in. The healer said he had now received the supporting evidence the artist wanted and told him the story.

When Edwards had finished, Leah went to the easel and in his presence made a sketch. returning home, the healer found in a children’s encyclopædia a picture of Lister, which tallied with Leah’s sketch.

No doubt about it

Edwards paid two more visits to Leah while he completed his drawing. Every line was done in the healer’s presence. When the psychic portrait was completed, the healer showed Leah for the first time a photograph of Lister that he found. There was no doubt about Lister having proved his identity.

This irrefutable evidence shows that some medical men, despite death, still labour to help suffering humanity.

Further added:

Fleet Street could find only this

USUALLY when we reproduce a Frank Leah drawing we publish alongside it a comparative picture to show you how the psychic artist has captured the likeness. The youthful picture of Lord Lister which you see is the most appropriate we could find after an intensive search.

⁷ A.W. (Billy) Austen, assistant editor (later editor) at Psychic News; during this period he sat in the Hannen Swaffer home circle. There were two official stenographers of the teachings of Silver Birch: the first was A.W. (Billy) Austen and he was followed by Frances Moore, a lady whom Silver Birch always called “*the scribe*” and who would serve until Barbanell’s death on July 17th, 1981 at the age of 79.

You see the same individual as he showed himself in old age to Leah, and as a young man, though in both pictures he has his characteristic parting, side whiskers, collar and bow.

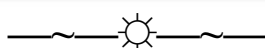
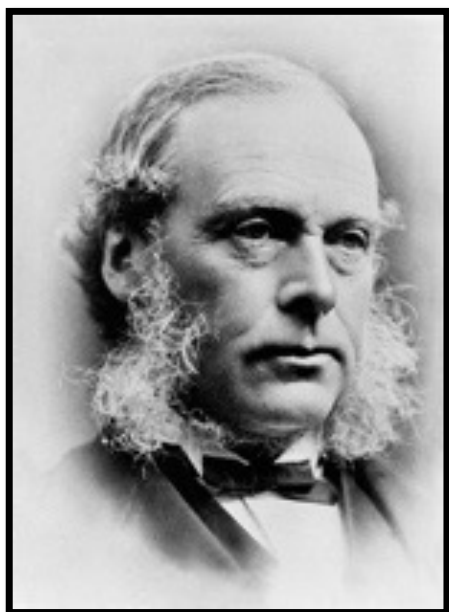
The National Portrait Gallery could not help us in our search for a comparative portrait; nor could the Lister Institute. The Royal College of Surgeons has a portrait which we examined, but it was not suitable for our purpose. The photographic library of the leading picture newspaper in this country had nothing.

Finally “Picture Post” library, which prides itself on the finest and largest collection of photographs, produced four of Lister. But not one of them was really comparable with the psychic portrait. Incidentally, these included a photograph of Lister and Pasteur addressing a meeting of the Paris Sorbonne. We have published the one that seemed the most suitable.

The net result of our research is a striking tribute to Leah’s mediumship. He produced a life-like drawing of Lister—yet there is no copy possessed by the expected sources that we tried.



Joseph Lister (1827-1912) was a British surgeon and a pioneer of antiseptic surgery



A War-Time Remarkable Healer

W. H. Lilley

Psychic News, September 21st, 1940, quoted below:

Medium's New Psychic Healing Centre

“WHILE the bombs—and the raiders—fall Spiritualism extends its healing, never more needed than now.

“A new centre is being opened at 7, Chariot Street, Hull, as a result of the work of W. H. Lilley, the 26-year-old Leeds healer who has given 11,000 correct diagnoses in one year.

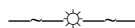
“This new centre, sponsored by the same band of workers who have made the Sanctuary at Black Bull Street, Leeds, world-famous, is opening on October 1. Lilley will be there to heal and advise every Thursday and Friday from October 3.

“All healing and advice is free, but appointments for personal treatment at either centre must be made by writing to The Sanctuary, 20, Black Bull Street, Leeds, 10.

Lilley and his associates, working under spirit guidance, are specially interested in cases which doctors say are incurable.”

“Since January, 1939, when the Leeds centre opened, this band of Spiritualist healers has successfully treated cancer, migraine, epilepsy, St. Vitus's Dance, jaundice, catarrh, gallstones, cirrhosis, dropsy, asthma, pleurisy, bronchitis and so on through almost the whole catalogue of human diseases.

“Thousands have been helped, and still the work grows in a world that talks about the next air raid or what happened in the last one.”



Psychic News, April 26th, 1941, gives a rather good overview on how Lilley achieved his early healing ministry at such an early age:

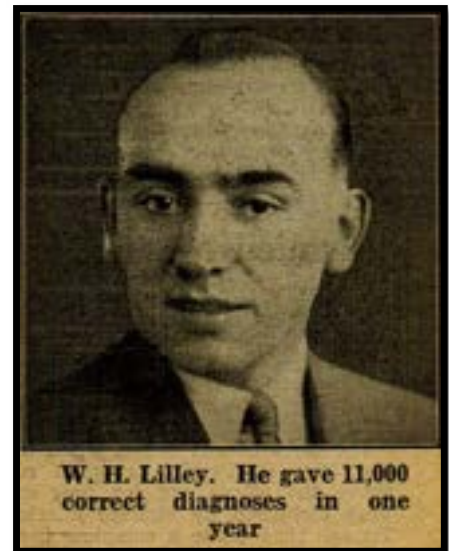
Army Tribunal Gives Spirit Healer Complete Exemption

UNCONDITIONAL exemption from Army service has been given to a man because he is a psychic healer !

This decision, which made psychic history, was given by a Manchester tribunal to William Henry Lilley, the healer who is in charge of The Sanctuary at Black Bull Street, Leeds.

A year ago the decision was forecast by the medium's guide, who was persistent even when a local tribunal registered Lilley for non-combatant work. Because of their confidence in the spirit statement. Lilley's colleagues opened a branch at Hull a few months ago.

The guide, a spirit doctor, had also promised that, when the appeal was heard, he would control his medium and address its members. This promise was also fulfilled.



At the Leeds Sanctuary, Lilley has what must be the ideal psychic healing centre. It is equipped, not only for spirit healing, but for at least a score of other known forms of alleviation. The healers can give treatment by homoeopathy, biochemistry, osteopathy and colour-therapy. There is an infra-red ray apparatus. There is a well-stocked dispensary with scores of preparations in the form of herbs, pills and tinctures.

EVERY CASE DIAGNOSED

At both Sanctuaries nearly 250 patients are now given personal treatment each week. There is a long waiting list. In addition, absent healing is given to about 15,000 patients. A complete case record is kept of every sufferer and a detailed diagnosis, from a handkerchief or some object sent by the patient, is made.

All the diagnoses are done by Lilley, either in trance or using his clairaudient gift. The accuracy of these diagnoses has amazed thousands of people, including medical men. A few days ago, in trance for two-and-a-half hours, Lilley's spirit doctor gave 98 diagnoses, using two stenographers for this purpose !

To aid his ministry, Lilley has three trained healers, four women assistants and a qualified dispenser.

ANONYMOUS SUPPORT

When, nearly three years ago, the Sanctuary began its activities, no charge was made for treatments, or for herbal and other remedies given to patients. Now, however, because of rising costs due to the war, a nominal charge of 2s. 6d. is made. Nobody, however, is turned away if this fee cannot be afforded. This nominal charge, however, does not cover the expenses of the two Sanctuaries, which are maintained anonymously.

The spirit responsible for these diagnoses is a Hindu, Dr. Lejan Tari, a medical man who "died" in Peshawar in 1914. Another feature of his activities is to give trance lectures to the healers, by the aid of diagrams drawn through his medium, on anatomy, physiology, *materia medica*, pathology, chemistry and what he calls "the science of the soul."

The effects of diseases on the colours of the aura are also lucidly explained.

The spirit doctor believes that the healers should be proficient not only in the art of psychic healing, but should also be equipped with a medical knowledge of the human body. No healer is allowed to give treatment to patients until he is familiar with all these aspects of medical knowledge. In addition he receives from the spirit doctor courses in osteopathy homoeopathy and biochemistry.

Dr. Lejan Tari is helped by a spirit band of a dozen men, some with knowledge of medicine, others specialising in psychology and manipulation.

Lilley and his colleagues estimate that 90 per cent. of their patients have been given up as incurable by the medical profession. The psychic healer is their last hope. New patients come through recommendation, for there is no advertising. In addition there are hundreds of pleas for healing help from sufferers all over the country, from America and from some of our dominions.

In hundreds of cases operations have been averted. The list of diseases successfully treated makes impressive reading.

PSYCHIC FAMILY

Twenty-seven-year-old Lilley comes of psychic stock. His maternal grandfather was a medium. His mother has been a practising medium for 30 years and a healer for ten years.

His parents were disappointed when he was born because they wanted a girl. Already they had two sons. But the grandfather consoled them by telling them that young Lilley had come to do a great healing work.

Lilley was reared in a psychic atmosphere where Spiritualism was regarded naturally. At the age of ten he was taken to his first circle. He remembers hearing the hymn "Lead Kindly Light" sung, and that was all. He went three times and, on each occasion, the same thing happened.

Then, at that young age, he was controlled by an Egyptian guide who said that the boy was not to go to any more circles, but to spend the next five years at home in psychic development as a preparation for his healing career.

Night after night, for five whole years, Lilley's gifts developed and his trance condition evolved. The whole course of psychic study was prescribed by this guide.

Then, at the age of 15, he began healing. A friend was suffering from Bright's disease. Three doctors who were called in said there was no hope. The friend's parents, knowing of Lilley's promised healing career, asked him to treat their son. In three weeks the boy was cured. That was 12 years ago. There has been no recurrence since.

The news of the cure spread. The young healer was asked to visit patients and sufferers called at his home. Frequently, in trance, the Hindu spirit doctor prophesied that one day there would be a sanctuary at which the medium would devote all his time to healing. The prophecy was fulfilled two-and-a-half years ago.

Arthur Richards, the head of an engineering firm which makes piston rings, was talking to a metal merchant in his office. The merchant told him about Lilley's remarkable psychic healing gifts, and particularly specified his extraordinarily accurate diagnoses. Richards arranged to meet Lilley.

The engineer asked the healer whether he would undergo a drastic test. He agreed. Two eminent doctors were chosen by Richards. These doctors selected three patients whom they were treating, two of whom had been X-rayed. The complete medical diagnosis of each patient was placed in a sealed envelope. The doctors brought small articles belonging to each patient.

DRASTIC TEST SUCCEEDS

The result was amazing. The medium's diagnoses not only tallied with the medical ones, later taken from the envelopes and checked, but the guide supplied additional information of which the medical men were then unaware! This was checked when one sufferer passed on four months later and a post-mortem examination was held.

After this rigid test, Richards persuaded Lilley to throw up his job and devote his whole life to healing. To provide the Sanctuary, Richards used part of his commercial offices. Indeed, there is a common entrance to the engineering firm and the Sanctuary.

Within a week Richards was told by the spirit doctor that he himself was a healer. He was trained by the Other Side and now takes an active part in the spirit healing. Engineering friends, when they heard of this departure, began to make pointed observations.

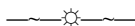
They prophesied that his business would suffer. Their prediction has not matured. The business, on the contrary, is steadily increasing. And Richards is respected by engineering colleagues who have appointed him to high office in their profession.

FORMER ATHEIST

Another of Lilley's trained healers is a young man who was formerly an atheist. He, an utter sceptic, sat with Lilley every week-end, devoting the rest of the week to devising difficult questions and finding them satisfactorily answered.

Remarkable as is the progress that has been made, Lilley is confident that the future will see an extension of his work throughout the country. This amazing young medium is, apart from his healing, thoroughly normal in his habits and outlook. He has no special diet and he smokes.

And he has a sense of humour. He smilingly admits that psychic healing cannot cure everything, as he slowly touches his partially bald head.



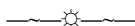
Some readers who are aware of this famous pioneer healer of the past and his well-known Hindu helper, a medical man who is said to have died in Peshawar in 1914, may have been a little confused, as indeed I was, with the guide's name, "Dr. Lejan Tari"; I was aware of only the name Dr. Letari. With a little research my question was answered in *Psychic News*, May 30th, 1942:

Guide Praises Psychic Sketch:

"As Faithful As My Own Reflection"

By A Special Correspondent

This portrait of Dr. Letari, the spirit guide of W. H. Lilley, the famous healing medium, was drawn by Frank Leah, the equally famous psychic artist. Leah executed the drawing after he had provided Lilley, by telephone, with the most accurate description of his guide which the healer had ever been given. When he was shown his own portrait, the spirit doctor sought permission to sign it, likening it to his own reflection in a mirror. Though the picture, and the story behind it, are in themselves abundantly evidential, by way of still further proof, the "dead" doctor wrote upon it Indian symbols indicating both his profession and status.



THIS is the story of a psychic portrait produced under what I consider I am entitled to describe as "remarkable" circumstances.

I was sitting the other night in the London flat of W. H. Lilley, the famous healing medium. In the course of a Spiritualist conversation I said, "I'd like you to meet Frank Leah, the psychic artist."

There and then I telephoned Leah, and introduced the two mediums, each so renowned in his own field.

Lilley chuckled. "Do you ever," he asked of Leah, "see a Hindu gentleman walking round your studio?" He meant his own spirit guide, Dr. Lejan Tari—"Letari" for short.

"Oh, yes," replied Leah. "I feel sure he is here now. The vibration is so strong !" The artist's mediumship is frequently demonstrated in this manner in the course of telephone conversations. To this many can testify.

PROOF PILED ON PROOF

Leah then told Lilley the doctor's age when he "died," the place and cause of his passing, where he had lived and worked, and described his features, figure, and

mannerisms. In particular, he stressed the intensity of his eyes—one of his most salient features—and his short stature.

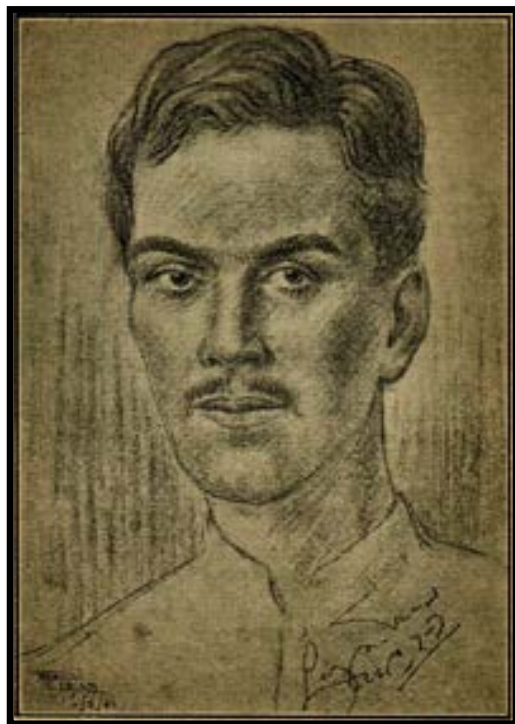
This last point was highly evidential—as, indeed, were all—because Dr. Letari was only 5ft. 1in.

Nor was this all. Leah went on to describe not only the college where the “dead” Hindu doctor had been educated and trained, but gave its exact position in Calcutta.

This telephonic picture of a man whom Leah had never met occupied less time than it has taken me to recount.

And what did Lilley say ? That “no one has ever given me such an accurate description of my guide.”

Almost every fact tallied with what Lilley already knew of the “dead” doctor—with one exception. Leah said the doctor wore a moustache. At the time Lilley could not agree.



But when, in response to the artist’s pressing invitation, I took Lilley down in his studio the same evening, Dr. Letari himself, through his entranced medium, told us that from 1910-12—two years before his passing—he wore a moustache during his visit to this country to study surgery!

And he confirmed as correct every statement the artist had earlier made to his “mediator,” as Dr. Letari calls Lilley—a corroboration which included the place, Peshawar, at the mouth of the Khyber Pass, where he had met his “death.”

While I myself continued to talk to the doctor—for he and I are old friends—Leah went to his drawing board and executed a lightning but detailed portrait of the Hindu who is beloved by thousands.

Lilley came out of trance. I showed him the picture. **“That’s the doctor !” he exclaimed.**

But Leah wasn’t satisfied. He wanted to keep it and render it an even more faithful likeness of the “dead” man he saw clairvoyantly.

The following day Lilley returned to the studio. The finished sketch was waiting. The healer became entranced.

Whereupon, in his own characteristically courtly manner, addressing the artist, the guide said: “If you will give me permission, I would consider it a great privilege to sign it.”

SIGNATURE FROM BEYOND

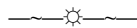
A pencil was placed in his hand. Gripping it as though he were handling a dagger—Dr. Letari employs the same mannerism when illustrating many of his healing lectures—he signed it with the result you now see.

Beneath the signature he added, two symbols which I can best describe as question marks without the downward stroke, or “leg.” Between these he inserted a hyphen, and below them a long pencil line.

“Any Indian seeing these symbols will understand them,” he said. “That which you call the hyphen between them shows my calling; the line indicates my status.”

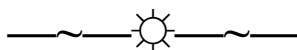
Mark what he then added. If he had seen that portrait, he said, as his own reflection in a mirror he would have been well pleased at the spectacle.

Every time Dr. Letari gives treatment to a patient of The House of Divinity—the name by which Lilley’s healing organisation is known—Survival, his own and that of all mankind, is proved. Now, in a different place and in different circumstances, he has proved for the thousandth—shall I say the ten thousandth time ?—that he lives beyond the grave.



A similar story with Frank Leah is published in Pioneer, Vol. 7, No. 6:
“Harry Edwards – *For 15 years Edwards did not know which spirit guides were using him.*”

**In the next issue Pioneer will continue with the work of the
psychic healer, W. H. Lilley**

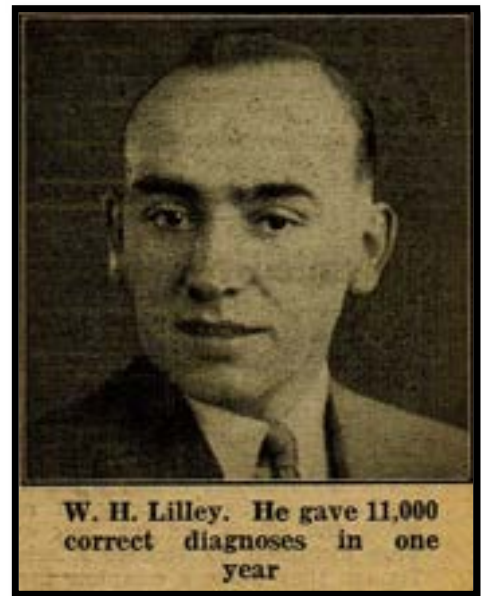


Continued from the last issue:

A War-Time Remarkable Healer

W. H. Lilley

The last issue covered the 26-year-old Leeds healer's new psychic healing centre in 1940; also, how Lilly achieved his early healing ministry at such an early age. It was noted that the healer was given *unconditional* exemption from Army service because he was a psychic healer!



Psychic News, March 14th, 1942:

Lilley Tackles The Avalanche



THESE are your letters—your requests for diagnoses and healing being dealt with by W. H. Lilley at his Leeds Sanctuary. He is surrounded by letters on the desk, in the trays, on the two safes. Note the time. It is 4.50 p.m., when many people have finished their day's work. After a busy day, Lilley, with the aid of two secretaries, is beginning to tackle the avalanche of correspondence that followed our recent articles on his healing powers. As he picks up each letter, Lilley clairaudiently gets the diagnosis from his spirit doctor. At the time this photograph was taken there were 600 letters awaiting his attention, despite the healer devoting 18 hours a day to his job! That explains the delay in answering his many correspondents. But Lilley is determined to catch up with the arrears.

“DEAD” DOCTOR HEALS REPORTER

Triumph For Medium In New Nursing Home

BY A SPECIAL CORRESPONDENT:

WHEN *Psychic News* sent me to investigate and report upon spiritual healing, I was unaware that I was taking on the most memorable assignment of my journalistic career—and, in and out of the country, I have had many memorable ones. What began as a newspaper story—the assembling of a simple factual narrative—soon became a patient’s report!

The healing centre chosen for my visit was the nursing home opened in Cheltenham this winter by Arthur Richards and W. H. Lilley, who, under the title of The House of Divinity, already operate busy healing sanctuaries in Leeds and Hull. I became its third patient.

I went for a week: I stayed for a fortnight. I arrived at Tudor Lodge, Cheltenham, as the inquisitive journalist (and a thorough-going Spiritualist, too, I may add). Before 24 hours had passed, they had landed me in the treatment room—on my back! There, stripped and recumbent, I lay day after day, growing stronger and stronger, fitter and more fit, as offensive sweeps were carried out over various portions of my anatomy.

But let me “begin at the beginning,” and that is a long, long while before I made this treasured and momentous pilgrimage to the Cotswolds.

For 20 years patient No. 3 was a very sick man. Ever since a rare disability first manifested itself in him in 1914. Ever since, as a veteran of the B.E.F., he got in the way of a couple of German machine guns at Chipillysur-Somme on August 9, 1918, when rallying his battalion for a counterattack. For the whole of that time he was scarcely ever without a pain of some sort or other. He spent a fortune, saw his career (as he thought at the time) collapsing about him. He was in and out of hospitals as frequently almost as a man in search of the today elusive “packet of 20.”

He was pushed about from medical pillar to osteopathic post, from the expensive doorways of Harley Street to the masseur and the manipulator, from the dentist and the radiologist to the chiropractor’s couch. He might just as well have gone to Colney Hatch. He probably would have done if he hadn’t gone to Cheltenham. His drug bill was prodigious. His X-ray plates would paper a room.

The doctors—the so-called “specialists,” the surgeons, the psychoanalysts, the naturopaths, and the quacks and the near-quacks and the rest—were flummoxed. They took No. 3’s cash, but shook their bewildered heads. They had tried nearly everything once . . .

“Come here!” they had said. “Go there! Have this operation! Have that. Have all your teeth out. Have another operation . . . and another and another. Eat! Don’t eat! Drink! Don’t drink! Rest! Exercise!” That kind of nonsense. Many a night our patient went to bed hoping not to wake again on this side. Right up to the eve of being whisked away on this “job of reporting” he was thinking that way, hoping that way.

You see, down at Tudor Lodge, Lilley found 94 symptoms in his reporter-patient, admitting that of all the thousands of cases to have passed through his hands, there had been none with the same debilities as No. 3’s. They were both plentiful and peculiar. Handicapped, disfigured, nervously deranged, life for this fellow had been hardly worth

living, as we say. But it was goodbye to all that as soon as Dr. Lejah Tari—Letari they call him for short—got to work on the patient.

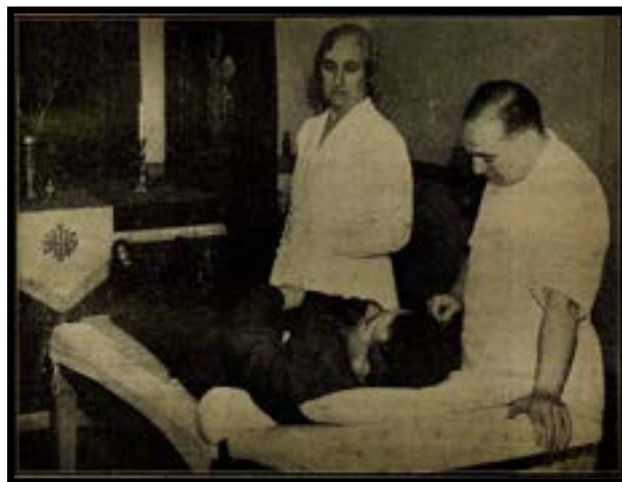
Letari the well-beloved is the spirit guide of W. H. Lilley. He is a Hindu doctor who “died” in Peshawar in 1914, at the age of 25, within a month or two of Lilley’s birth. He first controlled Lilley at ten, and has been controlling him daily ever since. He speaks fluent English and Hindustani, and has spoken, so I am told, through his medium in German and Chinese, too. Lilley knows none of the three last-mentioned languages.

He has taught Lilley medicine, anatomy, osteopathy, chiropractic, homoeopathy, manipulative massage, electrotherapy, chromotherapy, biochemistry and other healing arts. And yet, after all this tutelage, and for all Lilley’s brilliant healing record and cures almost without end, the doctor won’t finally “pass him out” as a spiritual healer before 1943! Lilley will then be 29.

GUIDE’S NINE LANGUAGES

What sort of a man is this, who was granted unconditional military exemption to carry on with his healing mission ?

He is dark, of medium height, but fine physique. Prematurely bald in places, he looks older than his years. Some there are who say he bears an oriental look, the result of constant control over the past 17 years.



When he and Arthur Richards attended before the committee to obtain a licence for the nursing home, they inquired Lilley’s nationality. When he told them he was British he might have added that he could “speak” nine other tongues as well! I am told that the Ramesoye, an Egyptian spirit guide who occasionally controls him, has used, in addition to English, that number of languages, including Latin, Greek, German and Russian.

COMEDY OF A BOTTLE

Outside the long hours he devotes to healing—many a night he does not see his home until long after midnight—Lilley leads the life of a normal person. He smokes, but rarely touches alcohol. For relaxation he plays an occasional game of cards, is fond of the cinema.

He has a strongly developed sense of humour, and smiles easily. Once, when the doctor had been treating patient No. 3, he replaced on the mantelpiece a bottle he had taken from one of the surgical cabinets.

Soon after, Lilley came out of trance, to ask what the bottle was doing in the wrong place ?

“Oh, the doctor was using it,” replied the patient.

Lilley chuckled. “Why doesn’t he put things back where he finds them ?” he asked.

Almost the whole range of spiritual gifts belongs to William Lilley. Alone, his gift of diagnosis by clairaudience is remarkable enough to place him in an earthly plane apart. All he needs is an article in use by the patient—a handkerchief they mostly send—but I have seen him dispense even with that!

A Church of England parson who was attending Tudor Lodge as an out-patient (his bishop knew nothing about that!), wishing to test Lilley, concentrated on a number of absent friends, and Lilley at once gave verbal diagnoses that completely satisfied, and finally quietened, this inquisitive representative of Orthodoxy !

With diagnosis, Lilley's work is merely beginning. I have already told you of his multitudinous qualifications, as a result of spirit training, in material healing practices. A remarkable instance of this is his mastery of homoeopathy. So much study does this branch of medicine demand that few ordinary doctors bother with it, Yet Lilley knows it all.

To find the right homoeopathic medicines, for patient No. 3's ninety and four symptoms, he spent four hours, until two in the morning, checking and re-checking the symptoms against the various remedies available in his well-stocked dispensary. And sure enough the desired reactions were obtained.

This remarkable man's average working day is at least as long as, if not often longer than, that of the munition worker. Yet he is always able to call upon a reserve of strength for the next task. His zest and application are amazing.

REFUSED A FORTUNE

He told the reporter of an offer made to him, which, if accepted, would have brought him riches to last him the rest of his life. Then a famous London hospital held out an inducement only slightly less princely. But Lilley steadfastly refuses to capitalise his gifts. He lives, and keeps a wife and child, on a wage far, far smaller than that of many war workers.

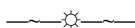
Both the reporter, as a reporter, and patient No. 3, as a patient, had ample opportunity of seeing Lilley pass into the trance state.

As he stands, hands folded in front, the only sound is that of quiet, rhythmic, at times almost imperceptible, breathing. It will continue thus for about two minutes before taking on a louder note—only occasionally is it stertorous. The eyebrows are raised, the expression takes on a slightly oriental note—the doctor is in control.

Only when Lilley goes into trance seated is there any variation in this process. Then he will cross his feet at the ankles, yoga fashion.

These, then, are the two personalities, strong, finely-cut, lovable, yet sharply-contrasting, who worked so hard and so long repairing the divers ravages to No. 3's body. At times Lilley, at others the doctor, pummelled and pounded it back to normal. They broke down lesions. They put new life into dead, disused muscles. **They corrected spinal displacements that had existed for 20 years in half that number of minutes.**

How was it done? I will tell you next week.



Spirit Doctor Gives “Unseen Medicine” To 1,000 Patients Revolutionary New Treatment By Entranced Medium

FROM A SPECIAL CORRESPONDENT:

Continuing the story of his visit to the nursing home opened in Cheltenham this winter by W. H. Lilley, the famous Leeds healer, our special correspondent describes a remarkable treatment given to him by the medium's guide, and draws a vivid picture of this spirit doctor at work. Last week he explained how, sent to the West in the capacity of a newspaperman, he stayed on as a patient. Now read on.

“EACH patient has two bottles of medicine, one seen and one unseen. That is the secret of the cure.”

As we sat chatting away, Lilley, whose fame and cures have spread far beyond these Isles, made that remark as it was the most natural thing in the world. So it is, for every one of the thousand—yes a thousand!—personal patients treated weekly by The House of Divinity in its three sanctuaries, at Leeds, at Hull, and now at Cheltenham, is given healing through spiritual and physical channels alike.

ALL those many, too, among the thousands of absent healing patients who take herbal, homoeopathic or other remedies dispensed by the sanctuaries, receive their unseen bottles of “medicine.” Nothing in all my many talks with Lilley and his spirit guide, Dr. Lejan Tari—“Letari,” as they call him—impressed me quite so much as that simple statement.

A SPINE FOR REPAIR

Last week we left patient No. 3, as I was to become from the moment they offered to run the spiritual healing rule over your special correspondent's ailing frame, lying on the treatment table in the osteopathic room at Tudor Lodge, Cheltenham, first of a chain of nursing homes to be equipped and opened by The House of Divinity in Great Britain.

Our patient's spine resembles a row of roofing tiles after a five-nine or Molotov cocktail has disintegrated in their midst: it stands in urgent need of repair. Our patient, in fact, as Lilley had jokingly threatened, is, “for it.”

He is placed face down on the couch, in the position, he recalls, which he had often assumed in the past—except that then he was clothed and accoutred and hedged round with divers bellicose trappings—that he might the better dodge red-hot steel propelled through the air by the noisy neighbours across the way. But now it is another and pleasanter kind of offensive.

Patient No. 3 has a vague sort of idea that he is going to be hurt rather badly, yet really doesn't in the least care if his worst forebodings are realised: after 20 years of pain, he is in the mood to “take” anything now that he knows he is in the right hands.

Other occupants of the room are Lilley and an assistant, Quickly Lilley “goes,” and Dr. Letari takes over. After a preliminary reconnaissance of the patient's defects, the doctor gets down to the serious business of the morning.

Tap-tap-rat-a-tat-tat, go the medium's knuckles on the portion of the spine singled out for attention. *Rat-a-tat tat-tap-tap*—faster than I can write, faster than you can speak the words.

Imagine an Army bandsman striking his drum 600 times minute, 300 beats with each drumstick, and you have some idea of the incredible speed at which the doctor is working. Six hundred taps a minute, 60 for every second, 9,000 every quarter of an hour.

The doctor can maintain this rate of striking indefinitely: Lilley's own speed, out of trance, is the comparatively "slow" one of 400, which he can keep up for three minutes—I almost said "only" three minutes. Still, if you think Lilley's slow, just go and watch him !

It is known as percussion treatment, and resembles nothing the patient has ever experienced before. It is a method of creating vibrations either to the entire spine or to a specific point in the vertebrae where displacements are found.

Five hundred vibrations a minute, they say, create 20 million vibrations to the spine. This affects the general condition to the extent that all the bodily organisms are vibrating, and an organism in disease will be either sub-normally lower or abnormally higher than the true vibration. It is necessary, therefore, to set up in the body a phenomenal vibration which will reproduce a state of energy in any organ sufficient to create a normal physiological action. The functions of the organisms, in fact, are corrected.

In the beginning, the cause of all physiological debilities is incorrect chemical action, producing toxic properties, and in turn congesting the general system. A vicious circle, in other words.

In every organism of the body—the kidney, the liver, the spleen, and the rest—the vibrations created by percussion healing produce a colour. An abnormal condition of the liver, for example, will give off a dark red, while a sub-normal vibration will produce a brighter tint, maybe a pink.

These colours gradually merge together, resulting in what is known as the physical aura, which in turn gives the diagnostic properties.

VERTEBRAE REPLACED

I have endeavoured to present, in fairly simple terms, first a description of percussion treatment, and then its objects and effects on the patient.

Tap-tap-rat-a-tat-tat ! Despite the speed attained, patient No, 3 has suffered no real pain. His spine is bruised; that is all. What really matters is that, in less time than it takes you to read this article, three displaced vertebrae have been "put in their place." And to do so, beyond the rhythmic drum-like beat of percussion, no other means were employed.

The patient turns over. Since the early nineteen twenties, without cure or hope of cure, he has endured the severe handicap of facial paralysis. Stretch out an elastic band, substitute your own face for the taut rubber, and you will have gained some idea of a luckily rare debility. Two major operations undertaken on the hub of the nervous system in the neck made no more inroads into the trouble than to leave a continuous legacy of after-effects. Lesions had formed on every facial muscle.

The doctor stands behind the patient and with the medium's fingers sets about the task of breaking them down. No one in the past—none of the patient's long string of consultants—had so much as attempted to do so.

FRONT LINE FALLS

It is the initial frontal attack on a veritable fortress of diseased organisms. The front line succumbs: the supports—the remaining lesions, together with muscles which have long been dormant with desuetude—these will be assaulted another day. As, too, will the

root cause of the paralysis itself—more displaced vertebrae, this time at the base of the spine, and pulling on the muscles in the “top storey.” For today they think the patient has had enough.

Though he hasn’t timed it—he has been too engrossed in the marvel unfolding behind and before him—the whole treatment has lasted, he supposes, half an hour.

In that time, the doctor has scarcely spoken two dozen words. Such remarks as he has made have been mainly laconic observations to do with the conditions he has found. Or with his concern not to hurt. Or crisp but courteous directions to his assistant.

“Tell me if I hurt you.”

“The spine will be very good” (That is heartening).

“The neck, it is better.” This, after correcting a mass of thick and painful lesions gathered on both sides.

Now he is asking for a bottle of liniment to rub in . . . a towel to be placed on the patient’s back—“just here.” Quietly—yes, and reverently—the young nurse sets about obeying the spirit guide. She has worked with the doctor for the past year, this Miss M. Dry, at the now “blitzed” Hull sanctuary. She loves him like we all do.

A CURE PROMISED

So far it has been all action and little speech. The doctor reserves his main comments for afterwards: as the treatment concludes he passes his patient’s condition in succinct review. He tells of those faults he has put right, and of those which remain to be cured. He is at pains to employ terms sufficiently simple for the average layman to understand. He may end, as he did in the case of this particular patient, with the promise of a complete cure.

It is now that, perhaps for, the first time, he addresses you by name—“Sahib So-and-So.” It is always “Sahib,” his own way on earth in the East of saying your “Mister.” His women patients as invariably are “Memsahib.”

The patient—or is it the reporter?—likewise remarks that the doctor “muffs” his r’s, enunciating “spirit” as “spwit.” Thus, “Spwitualism.” His medium, on the other hand, has perfect control over the same consonant.

“MY MEDIATOR”

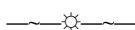
Letari’s concluding words never vary. Accompanying them are a friendly smile and a brief nod of the head.

“Now I will bring my mediator back.”

He always calls Lilley his “mediator.” He accentuates the first syllable—“*me*ediator.”

The doctor goes, and Lilley returns.

I shall bring them both back to you next week. I shall describe healing by colour and tell you how Tudor Lodge became the first nursing home of The House of Divinity. I shall tell you, too, how Dr. Letari himself “equipped” it.



Doctors And Clergy Consult Medium

SOME OF LILLEY'S SPIRIT GUIDES "DIED" NEARLY 300 YEARS AGO

In his third instalment describing the healing given at Tudor Lodge Nursing Home, Cheltenham, by W. H. Lilley, already renowned for his cures in Leeds and Hull, our special correspondent deals with chromotherapy, or healing by colour. He writes: "The spirit guide responsible for this branch of the healing 'died' 250 years ago." Our contributor visits the nursing home in the role of journalist, but finds himself staying as a patient.

"UNDOUBTEDLY a far greater future lies ahead for Tudor Lodge than any of us can imagine. I believe it will be the birthplace of spiritual healing for the future, where every material facility will be available by way of supplementing the greater benefits to be derived through faith in the power from that infinite source."

That is Arthur Richards, chairman of The House of Divinity, talking.

At Tudor Lodge, Cheltenham; spiritual healing—the "unseen bottle of medicine" which I mentioned last week—is constantly being given: it can be given during a manipulation, during osteopathy, during homeopathic treatment. A spiritual atmosphere, indeed, pervades the whole establishment. It is in the "material facilities," as Arthur Richards calls them, that this new Sanctuary nursing home breaks entirely new ground, for none of its methods is used in any other school of healing.

MODEL FOR FUTURE

For that reason, if for no other, it is "the birthplace of spiritual healing for the future," prototype for all other nursing homes which The House of Divinity plans to open—in East Anglia, on the south coast, in Scotland, and many other parts.

I have already told you something of these material healing methods available to in- and out patients visiting Tudor Lodge. I will now take you further behind the scenes. First, let Richard's colleague, W. H. Lilley, the famous Yorkshire healer, take up the tale.

"Let us assume," he explains, "that a patient has come to us with a displacement of the metatarsal bones, or of the back or a shoulder. Possibly, after one month or two months under spiritual healing, the organ will be replaced.

CREATOR'S LAWS

"But why not put it back in two or three minutes, and then apply the spiritual power to those organs where neither medicine nor physical treatment can produce a cure ?

"Most material methods, we find, can take us a certain distance in the cure of a patient: spiritual healing does the rest.

"We acknowledge the fact, therefore, that material treatments, such as osteopathy, homoeopathy, biochemistry, and chromotherapy, are necessary to alleviate and cure.

"These methods of healing are definite laws, given to us by the Creator: Just as He made the laws of heaven and earth, so did He give all the necessary requirements for man to live in peace. It has been the wilful abuse of many of these healing gifts that has caused much of the mental and physical suffering seen today.

“We believe that all methods of healing are spiritual, as they must be if they take away from man disease and suffering and despair, and place him on the earth whole.”

The methods Lilley uses are based upon yoga, as laid down in many books, and as practised and taught by Dr. Letari, Lilley’s spirit guide, who was in his earth life a yogi.

Osteopathic and chiropractic treatments, as given in Cheltenham, for example, are very different to those given by the outside practitioner. Not only different, but better.

As reporter-into-patient, I can bring abundant evidence in support of that assertion. I have consulted, I suppose, some 20 or 30 different osteopaths. I have had many hundreds of treatments. They alleviated, but they didn’t cure. Often they did not so much as alleviate. Yet in one treatment at Tudor Lodge—a surer, swifter and altogether different form of treatment, but still osteopathy—by percussion they replaced three vertebrae which all the others had missed, or, trying to put back, had failed to put back.

PUPIL AND MASTER

It was the same with everything—the pupil compared with the master. To correct a neck lesion, the ordinary practising osteopath—the man who by virtue of five years’ study is entitled to place the letters “D.O.” after his name—will pivot, or twist, the neck to the left or right, or both, and then not always eliminate the trouble. For the execution of this movement I have always understood it to be necessary that the patient should lie flat on his back. “Relax,” says the osteopath. “Relax ! RELAX !”.

Compare this with the Sanctuary technique. The patient is sitting up. The head is turned gently from full front until the chin is on a level with the shoulder; it has described an angle of 45 degrees. Now the other way. All the lesions are gone. I didn’t hear them go, but I know they’ve gone. And I wasn’t told to relax ...

Like the doctor, many osteopaths won’t treat or prescribe for their patients without an X-ray. Lilley dispenses with X-rays—his diagnostic gifts are better than any X-ray—and still cures his patient.

So, you see, he is speaking only the bare truth when he says that these treatments are “very different” to those regarded as standard by others. It is to learn them that north country osteopaths attend lectures and demonstrations in the Leeds Sanctuary ! A case of the master and pupil over again

...



Lilley gives trance treatment. An assistant records in shorthand the spirit doctor's comments.

Outstanding among many healing methods witnessed by Lilley’s students—they include doctors who have gone back to “school”—and which will be used in the Sanctuary nursing homes, is chromotherapy, or healing the body by colour.

It is applied to physical and mental debilities alike. A room flooded with blue will immediately induce a passive condition in the patient; psychological treatment may follow.

“DEAD” BUT VERY BUSY

Certain spinal diseases react successfully to orange; for tubercular conditions the colours are mixed. There is no specific colour applicable to any one disease: the colours used, indeed, are often determined by the temperament of the patient.

In charge of chromotherapy, and teaching the students in it, is Dr. Cerise, who “died” 250 years ago. He was a psychologist as well as a doctor.

He is one of a number of specialists who return regularly to impart their knowledge and methods through Lilley.

Dr. Moy, responsible for pathology, is a doctor of the early 18th century. Dr. Turner, specialising in obstetrics and gynaecology, practised in London in 1870, and belongs to the old homoeopathic school of teaching.

All these “dead” and clever men come back to teach the doctors and the osteopaths and other students attending The House of Divinity, and to give healing to its myriads of patients. The sick are made whole and the medical man of the “enlightened” 20th century is “crammed” by physicians and surgeons who have been “dead” for centuries!

Hospitals and institutions regularly call Lilley in. Let us take a typical case. Actually, it is one that Lilley described to me.

An institution telephones. It is the matron speaking. Could Mr. Lilley possibly come along . . . a difficult case, you know . . . two-thirty, very well . . .

When Lilley arrives, the consultants and the doctors and the sisters are all waiting. He is introduced to the patient as “Mr. Lilley, the specialist.” (And what a specialist . . .)

He listens to what they have got to say. Then, only in the way that Lilley can, he rattles off an uncanny diagnosis—medical jargon for medical men, for Lilley can meet them on their own professional level, bandy technique for technique, phrase with phrase. In many cases, moreover, his own diagnosis carries on where theirs leaves off.

DR. LETARI TELLS THEM

Then possibly the doctor may take control. He tells them where to operate, what to operate for. He gives them surgical chapter and verse.

“But,” adds Dr. Letari, “if you will leave the patient to my care, no operation will be necessary !”

The medical men stand amazed. When they know Lilley and his spirit guide, as many of them do, they cease to wonder and take it all for granted. Among their number is one whose name is a “household word.”

Nor are they alone of those callings which, though professing to scorn Spiritualism and spiritual healing, are nevertheless in the van to seek its aid the moment they realise their own impotence to heal.

INQUIRING PARSON

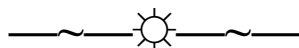
Here is a Church of England incumbent—the same as I mentioned two weeks ago as seeking and obtaining striking evidence of Lilley’s diagnostic gifts—attending as an out-

patient in search of a particular treatment. He comes and he comes again. He partakes of Lilley's best. He knocks and he enters. He seeks and he finds. But the reverend gentleman will not have told his bishop. He will certainly not have told his flock. No more than I propose to tell you his parish. No names, no pack-drill.

He is a Spiritualist. He has read *Psychic News* for several years. He has recently sought spiritual healing for a member of his congregation. Which, for Orthodoxy, is a decided step in the right direction. But again he does not tell his bishop. All things in season. Though, judged on the bishop's own recent investigations into Spiritualism, he would not be unsympathetic.

My promise made a week ago to tell you in the present instalment how the opening of Tudor Lodge, Cheltenham, as a spiritual healing nursing home was made possible, and of the labours of Dr. Letari in its organisation and equipment, must await my fourth article next week.

In the next issue Pioneer will continue with the work of the *psychic* healer, W. H. Lilley



SPIRITUALIST HEALERS OF THE PAST

Gordon Alan John Turner

Gordon Turner was indeed a fine pioneer of Spiritual Healing and is no stranger to the pages in Pioneer previously in Vol. 4, No. 1: "Gordon Alan John Turner", "Medium in TV debate with surgeon over healers in hospitals", "Why Does Healing Work—And Fail?"; this was followed in Vol. 5, No. 3: "Harmony and Healing by Gordon Turner".

In this issue we look at some of his earlier pioneering work, bringing spiritual healing to public awareness.



Below was published in Psychic News, October 5th, 1957:

10,000 NON-SPIRITUALISTS HAVE SEEN HEALING

—And All In One Year!

THE campaign organised by Gordon Turner and the Fellowship of Spiritual Healing to take spiritual healing to the London public, borough by borough, reached the end of its first year's work at Acton Town Hall last Thursday.

By the end of the evening, Acton was responding warmly to its first ever healing demonstration — in sharp contrast to its early scepticism.

What has this year achieved? In figures, the Fellowship has demonstrated to about 10,000 non-Spiritualists in the year. To do this has meant its 50 members walking nearly 1,000 miles of London's streets and distributing leaflets in just under half a million homes.

More than figures though, is the overall, accumulative effect. In the boroughs where demonstrations have been held people still talk about spiritual healing, although many of them have not seen or experienced it. Indeed, in many parts of London today, spiritual healing is an accepted, established fact.

Speaking about this general acceptance, Gordon Turner said, "We feel now that there is no longer any need to prove spiritual healing to anyone. To many it is already a fact. We have, instead, to familiarise this fact to the whole world."



Some of the many people who queued to witness Gordon Turner's Greater-London demonstrations.

“There are three vitally important aspects to spiritual healing. Firstly, the sick are made whole. Secondly, humanity is beginning to accept the power as a natural force. Thirdly, people are realising that spiritual healing is the manifestation of God’s love.

1,000 a week

“This last point is even more important than the other two, although they are, in themselves, each vitally important,” he said.

“Spiritual healing can, in this way, be the answer to all loneliness and fear. It can show us that we are all an integral part of God.”

Of the Archbishop’s commission, Gordon Turner said that its findings must be honest. “The Fellowship of Spiritual Healing is only a small society but we often see as many as 1,000 patients a week. This means that, over the country, hundreds of thousands of people are seeking God’s love through healing.

“The commission must realise this fact and realise, too, that it is not dealing with a theological question. It is dealing with people’s lives, their happiness and their well-being,” he said.

All the patients treated during the demonstration showed visible improvement in their condition. Probably the most amazing case of the evening was the last one.

Mrs. Anne Darvill, Lefroy Road, W.12., had been stone deaf for several years. Her disability resulted from a hospital accident. After a few moments’ treatment Turner clicked his fingers by Mrs. Darvill’s ears, more from sheer habit than the expectancy of a result.

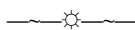
The condition of her ears had indicated that, at most, only small response could be hoped for. But, when those fingers clicked, Mrs. Darvill nearly jumped out of her skin, shot round in her chair and shouted, “I heard a bang. What’s the noise?”

Mrs. W. Longland, Willcote Road, W.3., also suffered from deafness. But in the ear which had previously been stone deaf, she was able to hear clearly, even distinguishing words.

When 45-year-old George Hill, Erconwald Street, W. 12., fell off a swing forty years ago he damaged his back so badly that a curvature of the spine left him seriously handicapped. The hospitals could do nothing but gave him a spinal support.

He was wearing the brace when Mr. Turner treated him and, despite the restriction of movement it put on his back, the curvature was much less acute afterwards. He was also free of pain.

Mrs. K. Tew, Pierrepont Road, W.3., had a slipped disc for two years. She had suffered constant pain and agonising exercises at the hospital had brought no relief. After two minutes, however, of Gordon Turner’s touch she said that the pain had vanished.



The next issue of Psychic News continues the success of Turner's campaign:

AND NOW THE ALL-ENGLAND HEALING CAMPAIGN Turner's Team To Follow-Up London Success



With the end of Gordon Turner's Greater London Healing Campaign, comes the beginning of his much more ambitious All-England Campaign.

This propaganda project is aimed at filling the Spiritualist churches with newcomers.

Already 32 public meetings have been organised out of a total of 66, which will be held at points covering the entire country. Arrangements for 15 more meetings are in hand.

**IN ALL CASES CHURCHES IN THE AREAS
ARE COOPERATING, AND OVER NINETY
PER CENT OF THESE ARE S.N.U.
CHURCHES.**

The most difficult areas are those where there are few churches and few Spiritualists, such as Cornwall and some parts of Cumberland.

Turner will be taking some of his Spiritual Fellowship team on tour with him. But where possible, church healers and local Spiritualists will help in the after healing and act as stewards.

The actual demonstration will be given by Gordon Turner and Mr. and Mrs. Prince. But, as usual, all those people who wish to remain behind can attend the after-healing which is a prominent feature of the Turner meetings.

The Fellowship are launching a national fund with a mammoth Christmas Bazaar having some twenty-two different stalls.

The Fund money will be used to subsidise the All England Campaign. Where possible those churches that make a profit will be asked to contribute, in order to reimburse other churches that may make a loss.

The campaign organisers want the project to pay for itself, but are prepared to underwrite the costs as far as their funds will allow and churches will co-operate. They do not expect any monetary advantage, but they firmly believe the campaign will have a powerful propaganda effect.

Judging by the success of their Greater London campaign this seems likely. Out of a hundred general Press reports (not counting those appearing in the psychic Press) only two have been unfavourable.

ALSO, THE TECHNIQUE USED BY TURNER'S FELLOWSHIP ACTUALLY DOES REACH THE NON-SPIRITUALISTS IN EACH AREA. IN A RECENT SURVEY OF THOSE ATTENDING TURNER'S CLINICS FOR HEALING ONLY TEN PEOPLE OUT OF 700 WERE ACTUAL SPIRITUALISTS.

Turner calculates that about 50% of his patients begin to take an interest in Spiritualism.

Donald Good adds to the front-page report:

“WE are fighting against bias—we are fighting against medical and religious bias,” Gordon Turner told an audience of non-Spiritualists at the Greenwich Town Hall, London, on Thursday.

It was the last of his Greater London Healing Campaign meetings.

“The position is that whereas medical and religious leaders will admit it in private, they won’t admit the value of spiritual healing in public.

“A high-ranking churchman said to me recently: ‘Yes, I know, but is it good to put it before the public at this moment?’ Believe me, the people who are sick do not speak like that.

“We firmly believe that it’s the duty of every church in this country to do this healing work.

“We have given spiritual healing to medical practitioners at our sanctuaries. We have treated clergymen. Recently a bishop was given spiritual healing by a Harley Street doctor. There are at least two and probably three Harley Street doctors who give spiritual healing.

“Yet, still we are not officially recognised.”

OPINION

Turner looked forward to the day when spiritual healing was part of the facilities offered at every hospital in this country. He did not think the forthcoming Bishops’ report would be very favourable. But he did believe that the opinion of the ordinary man in the street would count in the end.

“The public will ultimately decide whether this is a good thing or a bad thing, especially those who receive the healing.”

Furthermore, Turner believed that the truth of healing was self-evident. Spiritualists had only to go out and meet the public on their own ground, and they would be welcomed and find themselves satisfying a crying need.

His Greater London Campaign has proved his point.

At 17 mass meetings organised at Town Halls in almost every borough in London, he has attracted a total of 10,400 people, and has directed even more people to healing groups in the neighbourhood.

Audiences of about seven or eight hundred a time were admitted free of charge and attracted by circularising the neighbourhood.

The fifty-odd Spiritual Fellowship members are all volunteers who have to work for their living during the day-time. They include nurses, chemists, and engineers, all acting as stewards and healers. Working as a team, they have trudged 4,982 miles of London streets pushing 520,000 leaflets into letterboxes.

The overwhelming public response to these Gordon Turner meetings is now well-known to Spiritualists everywhere.

At Greenwich we saw Mrs. Lilian Painter of 4, Collarston Road, East Greenwich, step on to the platform suffering for the past three months with osteo-arthritis, and due to receive radio-therapy at her hospital.

While he was treating her, Turner said: "We healers claim that we have no power whatever by ourselves, but that we are channels through which flows the power of love—the most natural therapy in the world."

When 51-year-old Mrs. Painter stepped down from that platform she told Psychic News: "It was grand. Like little electrical rays going through you. You could feel them. It was wonderful, every moment of it." It was the first time she had had healing.

She had pains and stiffness in her arms and neck, chronic headaches and had to sleep on her left side, because the right side was also affected. But all pain had vanished.

PAINLESS

Two years suffering with a slipped disc brought Mrs. M. Jeffreys from 84, West Combe, Park Road, S.E.3. She had left off her spinal jacket, so sure was she of some relief. Her trouble affected her gait, and she could not bend. Pain was chronic; while she kept moving it lessened.

Turner made her bend and move freely. "It doesn't hurt now," she said.

A young man developed a slipped disc when he moved the electric-cooker about a year ago. He was wearing a steel jacket. At the hospital he had been laid out on a table, weights placed upon him, and his spine stretched in an effort to put his back right. Apart from "terrific pain" this method did not appear to have been very successful.

Turner simply placed his hands on his spine, and after a moment moved him forward and sideways. Then he made him bend down several times. There was no pain. He went away very thoughtfully.

L. Riches of 102, Turner Avenue, S.E.10, had that dread disease disseminated-sclerosis. It made him giddy, and he had pain at the back and front.

"How do you feel now?" asked Turner.

"Smashing," was his reply, but he said the pain was worst when he tried to lift any load.

After a moment, Turner asked him to stand up and pick up the chair. As Riches bent to lift it, Turner put his weight upon it. Riches lifted all right, protesting that Turner had made it an unfair test.

"Have you any pain?"

"No," replied Riches, suddenly realising what he had done.

"Then, as an afterthought, he added that he was still worried about getting giddy when he walked. More treatment, lasting only a few moments.

"Now walk across there," said Turner, and Riches walked round several times: "What's it like?"

"Lovely," he replied.

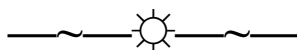
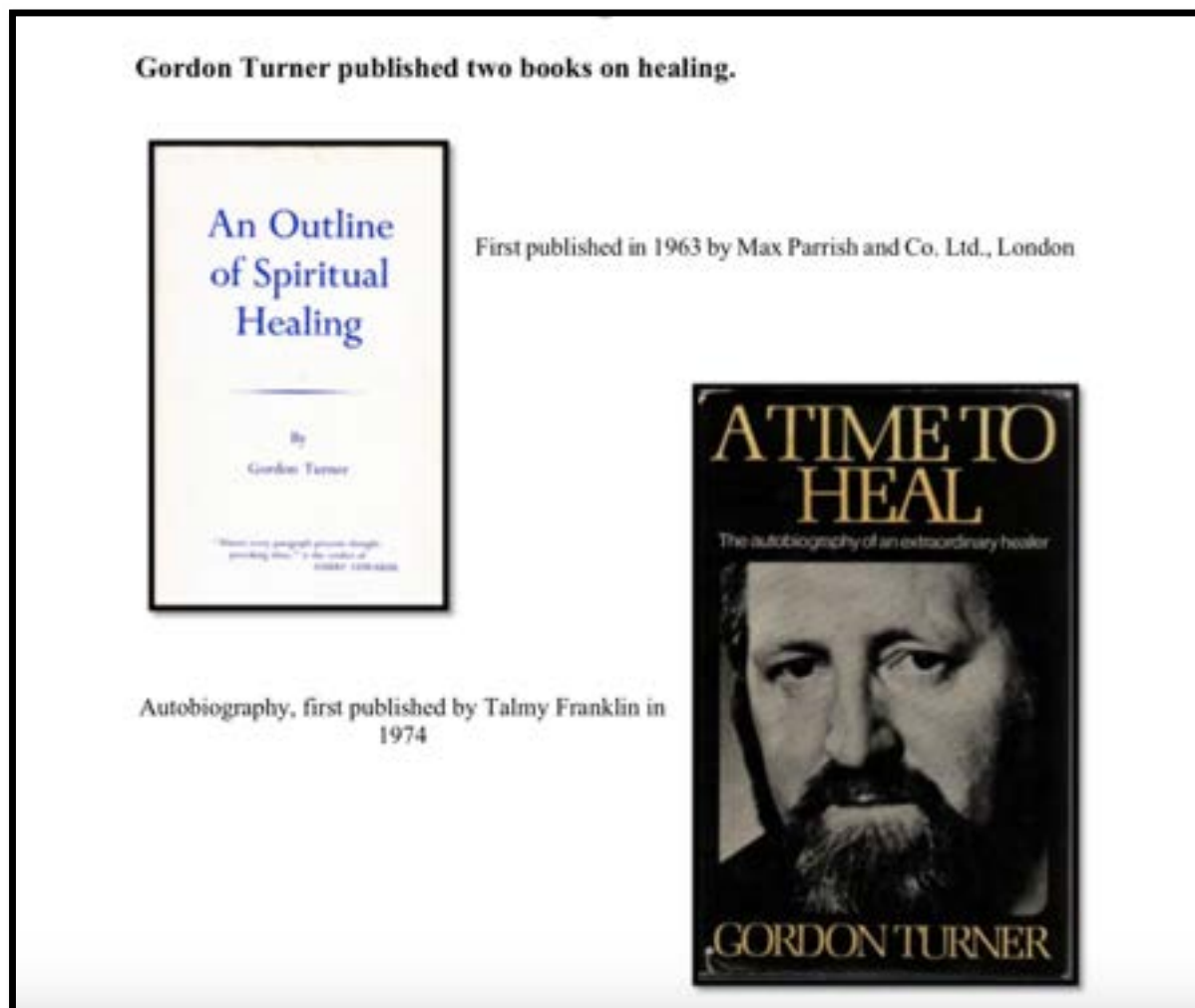
Outside Riches told our reporter: "I felt better the moment he first touched me."

Another remarkable result came with a man who had been born with a curvature of the spine, and had also been blown up by a landmine.

When Turner had finished he showed the audience this man's coat hanging in folds on his back. It no longer fitted properly.

"You can see that the position of his back has changed," said Turner.

This man, Mr. W. Armstrong (58), of 67, Canberra Road, Charlton, also received healing for his knees which had been smashed during the explosion.



Continued from the last issue:

A War-Time Remarkable Healer

W. H. Lilley

Over the last few issues of Pioneer, we have been publishing a series of articles from Psychic News, ending in the last issue with the *third instalment*, “Doctors And Clergy Consult Medium”.

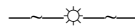
This concluded with:

My promise made a week ago to tell you in the present instalment how the opening of Tudor Lodge, Cheltenham, as a spiritual healing nursing home was made possible, and of the labours of Dr. Letari in its organisation and equipment, must await my fourth article next week.

We can note below that a change was made the following week, January 31st, 1942, by Psychic News:

By A Special Correspondent

We interrupt our special correspondent's series of articles on the spiritual healing nursing home opened in Cheltenham by W. H. Lilley, the famous Leeds healer, to give you the same writer's description of Lilley's initial visit, made last week, to some of his London patients. That visit is historic, in that it foreshadows the founding of a permanent healing Sanctuary in the capital in the near future.



LILLEY'S personal healing mission in London has begun. “Personal,” because he already had many absent healing patients in the metropolis and Greater London.

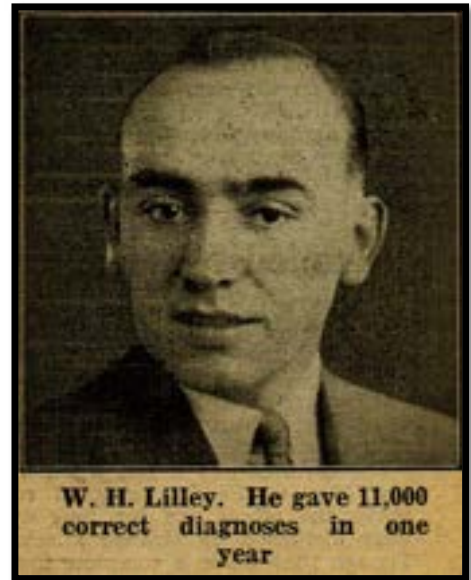
Last week, in a small flat in Central London, Lilley of Leeds sat and talked for the first time with men and women whom he had earlier diagnosed and prescribed for from a distance.

And so were sown the first seeds of a virile London branch of The House of Divinity. Another arm of the tree of healing. Another of the good Sanctuaries to dedicate itself to the most selfless of all causes, service to others.

Let us follow Lilley-in-London and see what more we can learn of the methods of the medium and his spirit guide. What is his object in travelling 180 miles from his headquarters to talk to these grateful people ? To check over the symptoms, and, in the light of his discoveries, to make any necessary changes in the medicines they are receiving—that is the main object.

Symptomatology, he calls it, and there are no half measures about it, I can assure you. His thoroughness would be an object lesson to many doctors if only they would watch him.

The patient is questioned and cross-questioned until every possible symptom is extracted from him. By the time Lilley has finished, he has filled the greater part of the specially printed case report sheets that are part of every patient's file.



Superbly gifted himself, he has written nevertheless to the spirit doctor's "dictation." What he puts down, in other words, he first hears clairaudiently. Dr. Letari works fast, and in this symptomatology his medium maintains a rate of writing which is only a word behind his own speech.

The better part of half an hour is spent thus with each patient; each without exception goes away immensely cheered and confident from their initial contact with the healer. He has brought fresh hope into their lives, been able to promise many of them a cure.

"I'll see you again next time I am in town," he says to others. To those who know Lilley, that is something genuinely to look forward to.

Everything that this healer does is backed by years of study, years of training. You didn't know, did you, that Dr. Letari spent five years training his "mediator," as he calls Lilley, to go into trance? To go into trance quietly, surely, without fuss or theatricality.

So thoroughly was he trained that any one of his spirit guides—chief of whom is Dr. Letari—can control him at will, and under any conditions.

Next time you read the words, "the medium went into trance," think of all the hard work and application lying, for one medium at least, behind that simple-sounding act.

Longest continuous period during which Lilley has been in trance is 24 hours ! On another occasion he was entranced all night, and without any rest went straight off to a day's work in the Hunslet factory where he was employed before devoting the whole of his time to healing.

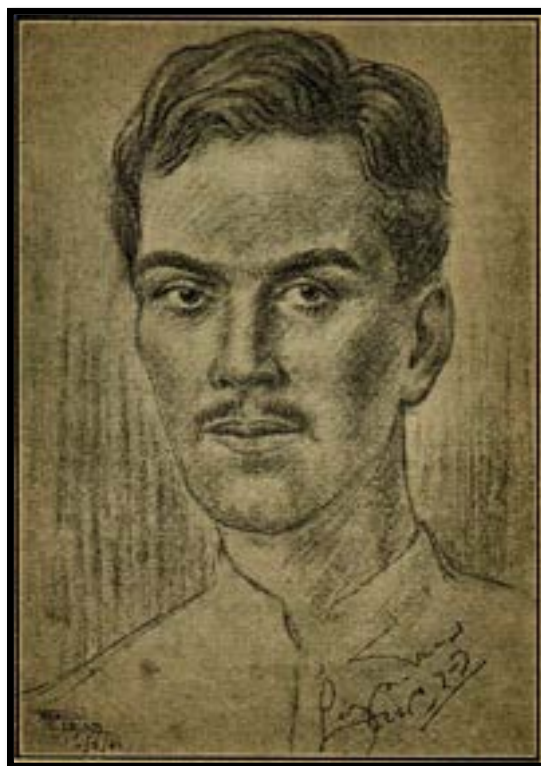
Probably the most unusual surroundings in which he has been entranced are those of a dance hall.

When Lilley is entranced for treatment, always three, often four, spirit helpers accompany the "dead" doctor Letari.²⁰

I asked Lilley where these "stood" in relation to the patient. At the head and foot, he replied, and on either or both sides.

When, as I had seen him do at Tudor Lodge, Cheltenham, and in the Central London flat, Dr. Letari turns his head from side to side in the course of treating a patient, he is actually turning to make some communication with these helpers from the Other Side whom neither you nor I can see.

But whether it is this simple action, or the replacement of a vertebra, or the breaking down of a lesion, or applying the incredibly fast percussion treatment to the patient's back, or picking his way about the room, **not once while he is entranced do the medium's eyes open. Dr. Letari can see better that way than you or I possessing normal earth vision!**



²⁰ Image of Dr. Letari see Pioneer, Vol. 8, No. 1: "Guide Praises Psychic Sketch – "As Faithful As My Own Reflection" ”.

Like the spirit helpers at these treatments, another invisible yet indispensable accessory is the psychic rod. This is a kind of ectoplasmic link formed between spirit guide and patient.

Recently Dr. Letari was treating a man at Tudor Lodge for paralysis of the leg. By manipulating a certain muscle of the body, movement would temporarily be restored to the limb. Not only did this come about, but the leg, so long inactive, was now kicked up with such an involuntary force as to strike the medium a sharp blow on the arm. The impact temporarily severed the psychic rod, and the following day a burn developed where the arm had been hit. From this unusual experience, however, the medium soon recovered.

He will tell you of all these things with the same verve that characterises his whole approach to this life-long healing mission. He carries you away with his own enthusiasm.

As he snatches a hasty lunch—for every quarter of an hour is planned out for him—he turns from the incident of the broken rod and his guide's spirit assistants to tell me eagerly of the latest recruit to his band of healers. She is a girl of 14. Already, at 12, it was decided that she should be a healer.

Now she has her adolescent foot on the first rung of the ladder where every step is a step to helping others. She will go through the same course of study and training as all the rest of the healers of The House of Divinity. A long course; a technical and often arduous course, but ever an absorbing course.

I call it Dr. Letari's 5-year plan—five years to equip a man or woman to take their place by the side of his “mediator” and the other healers. Only in 1947, then, will this girl have graduated. You see now how thorough it all is ? They can't afford to take chances when another's health, another's body, another's life, is at stake.

“Start 'em young !” That, I think is one of the mottoes of The House of Divinity: it is assuredly one of their secrets. William Lilley began at 10, and after 18 years, a large part of that time spent out of his own body, he is still on the right side of 30.

But his son will begin even earlier. By the time that, three years hence, David John Lilley is five he will be learning yoga. From then on he will be trained in mediumship in progressive stages.

His father already stands out clear in the van of spiritual healers, and the fame of his mediumship will expand with the years. Yet for David John a greater career still is confidently predicted. He will start, for one thing, with the benefit of all his father's accumulated knowledge.

So early as this, the little chap has his own guide, who has twice controlled the father.

He is a real spiritual baby born into a spiritual family. His mother has been identified with Spiritualism for eight years: his famous father comes of psychic stock. There is no limit then to what he may not achieve.

Meanwhile, the responsibilities of Lilley Senior multiply daily. In addition to meeting those many London patients last week, in the course of a brief stay he was busied with his colleague, Arthur Richards, and some people from the Sussex seaboard, planning the next of their Sanctuary nursing homes, to be opened in Worthing.

THEY ALL WANT DIAGNOSES

Then, in Cheltenham and Leeds, he has been coping heroically with the response you made to my first two articles on the Tudor Lodge nursing home. And what a response ! A fortnight ago, when the second article had only just appeared, requests for diagnoses were

so high as 200 ! Before I have concluded the series they expect that figure to be at least trebled.

Over 100 diagnoses out of the first 200 were dictated by Lilley and dispatched by the House of Divinity staff in a day and a half!

And so from triumph to triumph, blessing to blessing, the healer goes marching on in his chosen path.

BEGINNING OF A CURE

Scattered all over Lilley's consulting room desk are the little envelopes containing articles sent by the latest batch of these anxious inquirers.

Lilley picks up an article—probably it's a handkerchief. Rapidly he dictates, never, as I said just now, more than one word behind his spirit guide who is overshadowing him. One of The House of Divinity's picked stenographers gets it all down.

"Spinal weakness, with displacement to cervical and lumbar vertebrae causing general nervous incoordination, with loss of muscle tone, and muscle weakness.

"Stomach weakness ... kidney weakness . . . liver debility." And so on, all remarkably accurate. And that is the beginning of another cure. Another name on the absent healing list. Another patient, maybe, for Lilley's quiz which goes by the name of symptomatology, and which ends up in a homoeopathic remedy as infallible, generally, as that remedy is infinite in its own variety.

THE NEXT VISIT

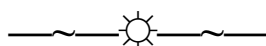
Lilley's next visit to London will be in February, for the practice again of symptomatology and for the treatment of patients. Thereafter he will travel to town once monthly.

The consulting rooms he will use on these occasions are your own contribution to his mission, for your response to the request made at the foot of my second article two weeks ago was swift and generous.

After the consulting room, the Sanctuary. The House of Divinity's own home in the capital. A lighthouse to guide the sick. A shining beacon to repair the shipwrecked in body and soul.

I shall be back with you next week to take up the Tudor Lodge, Cheltenham, story where we left it off seven days ago.

In the next issue Pioneer will continue with the work of the *psychic* healer, W. H. Lilley



Continued from the last issue:

A War-Time Remarkable Healer

W. H. Lilley

Over the last three issues of Pioneer we have been publishing a series of articles from Psychic News; this issue of Pioneer concludes this early period of Lilley's setting up of his healing ministry.

Below is taken from Psychic News, February 7th, 1942:

SPIRIT DOCTOR PLANS THIS HEALING HOME

Sanctuary To Be Mecca For Hundreds Of Sufferers

By A Special Correspondent



"The Ninth Wonder of the World." That is how our special correspondent, resuming, in his fourth article below, the story of the spiritual healing nursing home opened at Tudor Lodge, Cheltenham, describes the famous healer who controls it, W. H. Lilley, of Leeds and Hull.

WHEN first I knew that W. H. Lilley, the healer with 20,000 patients to care for, had "broken the back" of my debilities by curing my back—had broken the physical bondage of 20 years—I couldn't believe it.

Some of the greatest truths *are* unbelievable—at first. Their realisation, their implications, are too staggering. You want time to adjust yourself, to get the "feel" of your new world.

To tread again in the sunlight, to feel fitter and to look fitter, to own stronger nerves, to be enjoying, not apostrophising, life again, to know a deeper spiritual awakening—the sudden mutation that drops you back into this world you left behind, leaves you first bewildered, then deeply thankful, and finally, as the full awareness of your rebirth dawns on you, delirious with joy.

THE NAME DID IT

My cure was made possible in the beginning through Mr. and Mrs. John Lilley. Five years ago, they bought Tudor Lodge. They converted one of the ground floor rooms into a church. They lavished money on it, so that it became a very beautiful church. Mediums came from all parts of the country to conduct the week-end services. Cheltenham Fellowship Sanctuary they call it.

Then, 13 months ago, they decided to go a step further. Having met the needs of the soul, they turned their thoughts to the needs of the body. Struck by a coincidence in nomenclature, and having read of his cures in *Psychic News*, they offered the house to their namesake—but not kinsman—W. H. Lilley, the Leeds healer, as a spiritual healing nursing home. They travelled to Yorkshire. Lilley and his colleague, Arthur Richards, came west. And so was laid the corner stone of spiritual healing of the future.

CHOSEN IN TRANCE

The house was planned for its new purpose. Dr. Letari, entrancing Lilley, decided to what use the various rooms should be put. He chose his treatment room—"the osteopathic room," they call it.

On the same floor is the consulting room—"the doctor's room"—giving on to the north side of the garden, where they are already talking of building an annexe, as the demands that will inevitably be made upon the house exceed its capacity.

Upstairs, the doctor selected his main dormitory, and before very long had six gleaming white hospital beds installed.

The blue and cream colour scheme in this suntrap room where the sick will be made whole is entirely the doctor's doing. So are the decorations and furnishings in the osteopathic room beneath it. A simple, restful corner, this, with just sufficient to fulfil its object, and no more. A plain, ordinary osteopathic couch. Sunlight, infra-red, and radiant heat lamps—massive pieces, these. A surgical instrument cabinet. A surgical trolley. Basins. A chair. That is all. The same healing colours are seen in the decorations here as upstairs.

In this comparatively small room, overshadowed, almost, by the peaks of the Cotswolds, lies the hub of the whole organisation. It is the temple of healing to which I owe a debt that at the moment I cannot attempt to repay.

LICENCE REFUSED

Still, despite all I have told you, the house lacked one thing. A licence. The first application was peremptorily refused—a decision which was "not likely to be varied."

Then Arthur Richards engaged a state registered nurse—soon there will be two in the home, in addition to three assistants brought from the Leeds and Hull Sanctuaries—and forthwith appealed to the local committee for a further hearing.

This maternity and child welfare committee of 25 men and women was specially convened to meet him and William Lilley. Here are some of the facts that emerged from their answers to the committee's questions.

The House of Divinity is not a profit-sharing organisation: monies over and above the bare needs of maintenance are put back as capital. It is from this money, as well as from the gifts of benefactors, that the cost of founding, equipping and maintaining future nursing homes will be met.

SERVICE WITHOUT PAYMENT

For his own herculean labours in the cause of healing, Arthur Richards draws no financial reward. As he explained to the committee, he is managing director of a firm engaged on the production of aircraft components, and employing 200 persons.

The Leeds Sanctuary was once the board-room of his company. So you get the strange juxtaposition of a hive of engineering and a healing sanctuary in one and the same building, a common entrance serving each.

Richards is as heart and soul in healing as Lilley. He devotes the greater part of his day to the work of the House of Divinity—not just a day here and there, but every day—and yet his business flourishes. It has considerably expanded, in fact, since he joined forces with Lilley and turned his premises into an ever-open door for the sufferer.

As chairman of The House of Divinity—Lilley is its president—his duties are many and varied. Healing by hypnosis and psychology—it was Dr. Letari who developed these gifts in him—and the handling of a heavy daily post are only two of them.

He is a man of immense personal charm, whose utter sincerity is apparent the moment you meet him.

He is deeply concerned that all credit for the work done by the Leeds, Hull and Cheltenham Sanctuaries should go to his colleague, and none to himself. The attitude is typical of him.

As with all healers, his work is his reward. "It is a tremendous privilege," he confesses to me, "to be used, along with other colleagues, as a terminal for the material expression of the power from the infinite source. Whose secret has been lost because of materialism over the past centuries."

To return to the maternity and child welfare committee. How many patients, they asked, had Lilley ? When he told them they nearly collapsed.

"Twenty thousand," he replied.

One thousand of those are personal patients.

DECISION REVERSED

In a few minutes, Tudor Lodge had its licence. The three of them had walked in and upset a decision which was "not likely to be varied" !

Yes, the three of them, for the good Dr. Letari was there, too. He had said the previous day that he was going, and sure enough he went.

"Don't worry," he had said, "all will be quite well."

That is how a bit of history was made in Cheltenham on December 10, 1941.

Since Mr. and Mrs. John Lilley's offer was accepted, £1,000 has been spent by The House of Divinity on the equipment of Tudor Lodge. As much as £2,000 more is likely to be spent. Part of this huge sum will go upon curative baths of all types, to be laid down in the lower ground floor.

Accommodation at present is for 12 in-patients, including free beds for those unable to pay the fees. You see, they think of everything.

As the work of the home becomes known, as word of its beneficent mission spreads from person to person, hundreds of out-patients are expected.

GROWING POSTBAG

Already, as the result of these articles, they have had to clear the decks for action, to cope not only with the personal callers, but with the huge accretion of mail and the consequent heavy calls made upon William Lilley's diagnostic powers. So if some of you do not receive a reply by return of post, you will understand, won't you? And you will, all of you who are sick and send an article in daily use, get a detailed diagnosis and other advice.

A detailed diagnosis and an accurate diagnosis. In the last three years Lilley has given over 12,000, every one confirmed as correct !

It was his ability—call it genius—that, having emerged triumphantly from the most searching tests, was the means of bringing Arthur Richards into such a felicitous association with the healer. From that day in 1939 they have marched forward together.

TRAINED TO DIAGNOSE

Thus far, all diagnosis has been made by Lilley's spirit guide, Lejan Tari, or by Lilley clairaudiently. Now Lilley is being trained by Letari to do all this work himself. The healer in turn will instruct his colleagues, so that when he passes on—long years are predicted for him, by the way—the work will continue unabated and unaffected.

It is a crowning attribute of genius to make the hardest task appear simple. A woman, a would-be out-patient whom Lilley had never seen, walked into Tudor Lodge to consult him.

"Of course, your trouble—," began Lilley at once. He was off again. And, as usual, he was dead right. Another remarkable diagnosis.

I turned away. I myself had experienced the most wonderful healings. I had seen. I had talked. I had read. And the more I learned about Lilley the more enthralled I became.

I recalled those words of the Editor when announcing the passing of Margery Crandon—"The Eighth Wonder of the World." I gazed up at the Cotswolds, and the wonder that is ever in the East. "And Lilley is the ninth," I said aloud.

I have been wrong many times in my life. I am right now. William Lilley, ninth wonder of the world.

The healer with 20,000 patients.

The man with the many spiritual gifts.

The most exhaustive and the most accurate diagnostician of the lot.

The man who was offered a fortune to do nothing else but diagnose for a famous London hospital.

The man who has mastered medicine, anatomy, manipulation, osteopathy, homeopathy, chiropractic, chromotherapy, biochemistry, electrotherapy, and herbalism.

The healer who is literally a Godsend to many doctors in difficulty.

The healer who is blazing a trail for future healers to follow.

I could go on talking to you like this all day. But why, when I can compress it all into eight words ?

William Lilley, the ninth wonder of the world.



This concludes the series by a Psychic News correspondent who has given his first-hand accounts of his treatment and cure, as a patient of William Lilley over several years. He has given the reader a detailed foundation of the work and methods, his development with Dr. Letari etc., carried out by William Lilley, affectionately known as "Billy", and his supporter and colleague, Arthur Richards, during the WWII years; albeit in the above article it is predicted that there are long years ahead for Lilley, he died aged 58 in Pretoria.

Lilley emigrated to South Africa in the early 1950s; the article below gives a tribute to his work, published in Psychic News, January 13th, 1973.

ROYAL PHYSICIAN CONSULTS SPIRIT HEALER

He says guide's diagnosis and remedy saves his patient's life



The entranced Lilley diagnoses and treats a sufferer while an assistant takes notes.

THE NEWS of famous healer William H. Lilley's passing enables us to reveal the untold dramatic story of how a British physician who attended royalty acknowledged that the medium's guide saved the life of one of his patients.

We learned last week from South Africa that Billy Lilley, 58, had passed on in Pretoria.

Yorkshire-born Billy came from psychic stock. His maternal grandfather was a medium. His mother was a practising medium and healer.

His parents were disappointed when their third son was born. They hoped for a daughter.

Their father predicted that the latest arrival would conduct a "great healing mission."

Lilley grew up in a psychic atmosphere where Spiritualism was accepted as natural.

At the age of ten, attending his first circle, he was entranced for over an hour by a North American Indian. This entity spoke in a language unknown to Billy.

Doctor controls him

At his fourth seance the young medium was controlled by a Hindu doctor, Lejan Tari Singh, always called Dr Letari. He said he had died a few months before Lilley's birth in 1914.

From then on Letari was Billy's main healing guide.

Lord Dawson of Penn, physician to three British Kings, once utilised Billy's mediumship to diagnose a difficult case.

Known as a great diagnostician, Lord Dawson contacted the healer through a group of Leeds (Yorks) doctors with whom Billy co-operated without this fact being publicised. Then, as now, medicos could be struck off the register for this "offence."

Gift is praised

Billy was working in an engineering factory and healing in his spare time.

One medico who worked unofficially with him had arranged for Lord Dawson to treat a baffling tropical disease case.

Letari accurately diagnosed this rare illness and outlined a course of treatment, which proved successful.

When Lord Dawson discovered the origin of the diagnosis and remedy he telephoned Billy's fiancée, Nancy. Having the use of a telephone she acted as one link between Billy and the medical group.

Lord Dawson asked her to thank Letari who "had been the means of saving a man's life." He added that her future husband had a wonderful gift and she should look after him.

Maurice Barbanell wanted to publish this first-class story in 1945 after Lord Dawson's death. Letari was emphatic it should not be told because medical etiquette was involved. The doctors working with Billy might have found the revelation embarrassing.

Billy's first healing sanctuary in a Leeds suburb, Hunslet, was opened in 1939. He was then 25.

It was the result of his earlier healing "miracles" which spread by word of mouth.

A boy dying from nephritis (kidney inflammation) sought 15-year-old Billy's aid. He was cured in three weeks.

His next patient was a woman suffering from dropsy who had been under medical supervision for two years. Billy cured her in as many months.

Then came a development which played a large part in Billy's healing, his use of herbs and homoeopathic remedies.

Walking in the Yorkshire countryside after his factory night-shift a blue spirit light guided him to the appropriate herbs.

These he gathered, cleaned, boiled and bottled for delivery to his many patients.

Stocked 7,000 herbs

After he married Nancy, she took over his herbal chore. Later Billy's father, affectionately known as "Pop," acted as dispenser for the 7,000 stocked remedies. He was so familiar with them that he could choose the right bottle without hesitation.

Billy's mother and miner brother were also active members of his healing band.

Asked by a psychic reporter why Letari used homoeopathic treatment to aid the spirit healing, the reply was, "It is the only method of healing by pure vibration because it is based on infinitesimal doses which are truly representative of the spirit."

Latterly, after being fined twice in South Africa for "practising medicine," Billy confined his activities to herbal and homeopathic treatments.

MP conducts case

It was not his first experience of legal trouble. In 1942 he lodged an appeal against a London County Council decision to reject a licence for massage and special electrical treatment at his West London nursing home in Bulstrode Street.

Veteran Spiritualist healer Sidney J. Peters, who, when a Liberal MP, played a large part in the Parliamentary campaign that brought us legal and religious freedom, conducted Billy's case.¹² He is a Doctor of Laws.

¹² See the Pioneer series, "The Effect of the Vagrancy Act – The work of the Spiritualists' National Union", available in a Pioneer pdf booklet, as given elsewhere in this issue.

The LCC committee were given extracts from PN reports of Billy's successful healing and told of Letari's 53,000 worldwide absent healing patients.

Billy's sponsor, Arthur C. Richards, a sceptical industrialist who was convinced by Letari's accurate diagnoses, paid tribute to the healer's "great gift." But the essential LCC licence was refused.

The next year Peters reviewed the Psychic Press Book, "The Gift of Healing," by Arthur Keith Desmond on Billy's work.¹³ (Copies are obtainable £1 post free from Fred Partington, Letari, New Road, Llanddulas, Abergele, Denbighshire, N Wales. He was trained by Letari.)

Astounds him

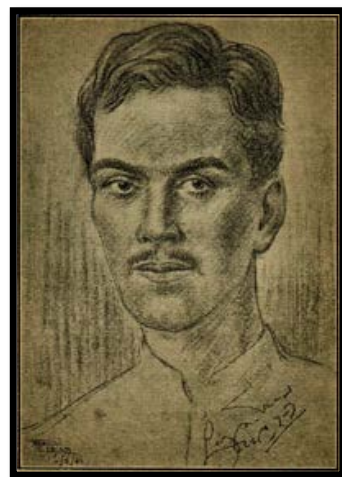
"Rarely have I read a book which has gripped me more," said Peters. He confessed to carrying always the Frank Leah psychic portrait of Letari.¹⁴

Peters was astounded by Billy's accurate diagnosis.

His tribute is worth quoting:

"Within a few moments of giving the names, addresses and ages of three people, I was confronted with a clear exposition of their maladies for which I could personally vouch.

"In one case I was able to have confirmation of a deep seated cause of the trouble which I had not suspected."



In 1950 Scotland Yard officers called on Billy and Richards.

There had been a complaint they said, that under the guise of spirit healing, the pair were defrauding and exploiting the public.

After 12 months' investigation they came armed with diagnoses, saying "this racket has to be stopped."

Richards produced certified accounts of their activities since they began in Leeds in 1939. These proved the philanthropic nature of their healing mission.

Police seek aid

The sequel to the four-hour interview was one police officer's request for treatment for several patients, including a close relative. He said he was so impressed he could easily fill the sanctuary with patients!

Billy emigrated to South Africa where he was responsible for many dramatic cures.

At a memorable Johannesburg public demonstration Letari conducted a "psychic operation unparalleled in the annals of medical science," said PN correspondent H. P. Smit in 1953.

"I witnessed a miracle of healing," wrote Smit. "It involved the painless, bloodless removal of a diseased humerus (bone of the upper arm) from Desmond Jackson, a 12-year-old boy.

¹³ Published in 1946 by Psychic Press, London.

¹⁴ Detailed in Pioneer, Vol. 8, No. 1: "Guide Praises Psychic Sketch – "As Faithful As My Own Reflection".

“He was suffering from tubercular osteomyelitis (inflammation of the marrow of bone) and could not have been expected by medical science to live long.”

Smit was only a few feet from Billy during the entire “operation.”

Letari said he would ligature the arteries with ectoplasm and divide the arm muscles to permit the ‘diseased bone to be removed.

When the bandages were removed from Desmond’s arm “it seemed little more than putrid matter. I could clearly see the end of the bone protruding through the skin.”

Bone withdrawn

Many in the large audience turned away from the distressing sight.

Letari, with deft movements so quick that it was impossible for onlookers to follow them, began to remove the diseased bone.

Eventually he “gently with-drew it from the arm — a sight never to be forgotten. It was impossible to express one’s feelings . . . I did not know whether to laugh, cry, or pray, such was my amazement.”

Some people fainted, others were so overcome they had to leave the hall. Letari held up the bone for all to see.

Taking the boy’s arm, he revealed “an incision approximately eight inches long and about two inches deep, through which the bone had been removed. I, as well as others, could clearly see ‘inside’ the boy’s arm!”

Seen by 2,000

An even greater “miracle” followed as Letari said he would rebuild a new bone.

After a few minutes’ speedy fingerwork he asked Desmond to stand and lift his arm over his head — a movement impossible unless a bone had been replaced in that arm.

Smit saw the open wound had been neatly closed with no bleeding or pain. We had witnessed the entire ‘miracle’ which had taken a few minutes to perform from start to finish.

“On the table before me lay the bone as proof to me and nearly 2,000 people that what we had seen was not a dream but a reality.”

Billy’s comments on Smit’s eye-witness account were: “The medical opinion was that the entire arm would have to be removed to stop the progress of the disease.

“Letari used ectoplasm to sever the bone at the elbow joint, removing and replacing it with a new bone.

“This meant ligaturing the arteries to stop bleeding, applying ectoplasmic strands to the muscle fibres to separate them and permit free removal of the bone.”

This “miracle operation” became the talk of Johannesburg. The Press, with medical specialists, took Desmond to hospital for extensive X-rays.

Verdict is ‘normal’

The radiologist’s report — a perfectly normal, regular, healthy humerus. Five years later Desmond was swimming, boxing, and driving his own car.

A typical example of Letari's outlook was that he never recognised a cure until after one to five years elapsed, depending on the severity of the case.

Desmond later appeared as a witness for Billy when he was fined for "practising as a medical practitioner" at Pretoria Magistrates' Court in 1955.

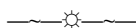
Magistrate P. J. van den Burg "apologised" for the fact that technically he had to find Billy guilty.

"I have reliable people before me who testified that through your skill you were able to cure children classed as hopeless by the medical profession. It hurts me to find you guilty."

Desmond certified that a bone exhibited in court was the one taken from his arm during Billy's public "operation."

A well-known Johannesburg doctor also testified to Billy's healing. She said when he took over her son's case his condition was critical.

Billy was determined his son would not have to face any orthodox opposition. David Lilley is a qualified doctor.



The above article mentions the contribution from fellow psychic healer Dr. Sidney J. Peters; he also worked for healers being exempt on the new "Pharmacy and Medicines Bill". The article below gives the account of Peters' efforts as an M.P to amend the Bill.¹⁵

Spiritualist M.P. Tries To Get Our Healers Exempted From New Bill

AN "ASSURANCE" FROM MINISTER OF HEALTH

THE new menace to certain psychic healing activities was raised by Dr. Sidney J. Peters, the M.P. who is a Spiritualist and a psychic healer with many cures to his credit, when the committee stage of the Pharmacy and Medicines Bill was reached last week.

This Bill would prevent mediums prescribing herbal and other remedies for certain diseases, the use of psychic healing pads for these complaints, and the publication of any cures achieved in this connection.

Dr. Peters was not allowed to put an amendment exempting healing centres from the provisions of the Bill. He moved a second amendment exempting from the possibility of proceedings "persons engaged in medical research."

"There are people, like myself," he said, "who for a number of years have taken an interest in all kinds of healing. It need hardly be said that over that long period one has found that the medical profession, for which I have the greatest respect, in some cases does not produce a cure.

"I am anxious that other people who are not registered practitioners, but who are engaged quite earnestly, in finding out what all these various methods of healing point to,



¹⁵ Taken from the front page of Psychic News, July 26th, 1941.

should have the benefit of those provisions which apply to medical men and other bodies.”

Ernest Brown, Baptist lay preacher and Minister of Health, opposed this amendment on the ground of its alleged vagueness. If Dr. Peters had in mind a particular point, affecting a definable group, he would be very glad to talk to him about it and see whether anything could be done.

After this assurance, Dr. Peters withdrew the amendment. Later he referred to “spiritual healing centres in which you do not get spiritual healing, but prescriptions of herbs. Herbs are prescribed in the vast majority of cases, plus some other treatment, but I leave that out. Those people, undoubtedly, will come within the ban. There are hundreds of these healing circles up and down the country.

“I want to see all these different cross-sections of healing brought together, so that we shall not have all this friction. When persons are suffering and they cannot get healing from one form of medical science, let them go somewhere else. Do not let us try to prevent them. . .

“I do not want to see the Government taking part in anything that will stop people who can cure these sufferers doing so—and they have cured them in hundreds of cases on record.

“I know that the Minister of Health does not want to do it, but the provision in this Bill is the thin end of the wedge. I hope that he will not lend himself to any measure which would stop suffering humanity from getting treatment elsewhere, if effective treatment cannot be found in the orthodox manner.”

An outspoken speech was made by Mrs. Mavis Tate (Frome). “The less power there is left in the hands of the medical profession, the more pleased I shall be,” she declared.

Dealing with the clause which prohibits the advertisement of remedies for the named complaints, she said: “I should like to ask the Minister of Health whether, under this clause, as it stands, if at some future date someone outside the medical profession produces a cure for any of these diseases, it will be impossible to describe it in the public Press. I visualise a purely imaginary case, which might, however, arise.

“Although I have had very great kindness from many members of the medical profession, I am one of those people who have absolutely no faith in them whatever.

“I consider that a doctor’s plate on the door might be considered, in many cases, to be advertising of a dishonest kind, for it leads the gullible public into the illusion that if they enter that door they may be relieved of their ills, whereas they are far more likely to be relieved of the contents of their pockets and of part of their bodily organs. In this country the main idea of a cure among the medical profession is to eliminate as large a portion of the body as possible.”

The Rev. G. S. Woods (Finsbury), referring to the contribution made by unorthodox practitioners, said these diseases were so baffling to the medical profession that they often had, to acknowledge “they are bunkered, in spite of their training and equipment.”

It was then that an inspired man with no special training and no professional status might be able to benefit mankind. The Bill would prevent him from making his remedy known. It would also circumscribe him in experimental work.

Ernest Brown could say that such a person could advertise if he had the Minister of Health’s sanction. Before it was given he would probably be referred to the medical profession who would be so annoyed because an inspired amateur had put them in the

shade that they would turn him down and advise the Minister to have nothing to do with his remedy.

The Minister should make some definite provision for research. They did not want to create the impression, because the medical profession might be baffled, that they did not want research to continue.

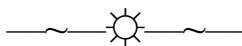
Miss Horsbrugh, Parliamentary Secretary to the Ministry of Health, said the Bill “does not stop anyone from making every effort to use his or her skill to alleviate human suffering, but it does prevent certain remedies being advertised as cures, or for the treatment, of particular diseases.”

Dr. Morgan said he was not satisfied. Certain of the diseases mentioned are perfectly curable according to certain researches going on now,” he stated. “It is quite possible under certain modern methods of treatment to cure locomotor ataxy. I have seen it done, provided the disease is caught at a certain stage.”

He instanced the case of a doctor, struck off the roll for some minor offence, who might discover a cure for one of the diseases mentioned and be unable to exploit his discovery because of the prohibition against advertising it.

Speaking as a doctor, he thought this a most dangerous clause. He wished the Minister would promise to look into the matter again to see whether he could not find some amendment to meet the situation, which some of them viewed with great concern.

However, with further efforts by Dr. Sidney J. Peters and others, The Pharmacy and Medicines Bill became law, receiving the Royal assent in early August 1941.



Frederick Joseph Jones



In May 1924, psychic healer Fred Jones was charged under the Vagrancy Act as a self-styled “faith healer”. Jones’ patients testified that they had improved in their health under his treatment and Jones took no fee for his services – the charge was dismissed. There are numerous articles to be found in the Pioneer pdf booklet, “Healing and Healers”, detailing his healing ministry, including Jones treating J. Arthur Findlay at Stansted. Psychic healers operated on the etheric bodies of sick patients:

“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.”

J. Arthur Findlay.

It was also noted:

“Frederick Joseph Jones was claimed in the Spiritualist press in 1933 as “the most remarkable psychic healer known to Spiritualism in recent years”. Jones died on October 13th 1933. He was still young, around 48 years old.”

Further, the articles were noted by Jones’ daughter, Sheila Jones, from whom I received some correspondence via her friend, John Mainwood, resulting in valuable donations to the Britten Museum and Library—handwritten notes left by her father—followed by the donation of two paintings of Fred Jones’ healing guides/controls, Medicine Man, and one of Quiverfoot. Sheila, who was a trance medium, at this time resided in a care home in North Devon. John Mainwood emailed me on May 24th, 2022: “Sheila passed over this morning at the age of 90 years old”.

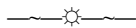


Fred Jones, entranced by his healing guide, “Medicine Man”, treats a patient

We can note in Mrs Greenwood's 1924 Presidential address that she refers to difficulties regarding "Repeal of the Vagrancy and Witchcraft Acts"; the article below outlines the case surrounding Frederick Jones as published in the Two Worlds. June 6th, 1924:

Spirit Healing and the Vagrancy Act.

Richard A. Bush.



THE prosecution of Mr. Frederick Jones, of Wimbledon, as "a rogue and vagabond" under Section IV. of the above Act, has been reported and commented upon in so many newspapers in the various manners typical of the British Press that the case is no doubt known to all your readers and still fresh in their memory. The indictment was that "by palmistry and otherwise he did deceive and impose upon certain of His Majesty's subjects," etc. This time the prosecution of a medium was not for giving clairvoyance, messages, etc. (which comes under the category of fortune-telling), but the "roguery and vagabondage" consisted of healing the sick without fee !

Apart from the few cases where "unqualified" healers have been charged with manslaughter because a patient has died without calling in a regular practitioner, this is, I believe, the first prosecution of a Spiritualist medium for healing. The case is of the utmost importance to the Spiritualist movement, notwithstanding its satisfactory ending, because it indicates where another line of attack can and will be delivered.

The opposition to Spiritualism by organised religion and science in the past will seem trifling compared with the opposition that the healing side of our movement may have to encounter, directly and indirectly, from the medical profession, because that is much more strongly entrenched legally. Spirit and other forms of unorthodox healing touch the financial interests of the profession very closely, and in these mercenary days that is often considered a greater crime than merely combating religious or scientific opinion. The case against Mr. Jones was dismissed, but that must not lull us into a sense of false security. Nor cause us to delay organising our forces to resist the coming onslaught.

One feature of the Jones case deserves prominence. Not one of the police witnesses supported the charge of deceit or imposition. No complaint by the general public had been laid against Mr. Jones, nor by any one of his patients. Therefore somebody of influence must have stirred up the police to take action. As none of the police witnesses (subpoenaed) supported the prosecution, the charge was dismissed without the necessity of calling upon any of the score of witnesses present eager to testify favourably to the defendant's healing powers.

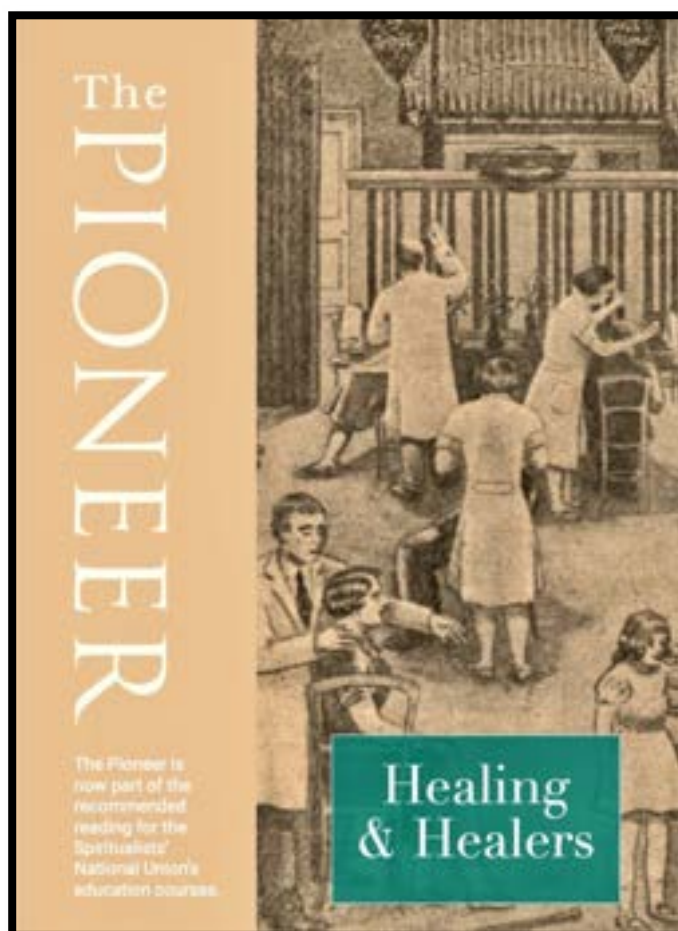
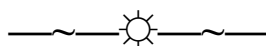
In nearly all cases of "fortune-telling" prosecutions, the witnesses for the police have been professional police spies who have given uncorroborated evidence against the medium. The police, knowing that the public have no real grievance against the mediums, dare not usually rely upon witnesses drawn from the public. The first time they do so they fail. Obviously, therefore, they are moved to act by some unseen foe in power whose vested interests seem to be touched, or whose bigotry, alas, induces a spirit of persecution. Really aggrieved persons can find plenty of legal remedy under ordinary law without invoking the "Witchcraft" or Vagrancy Acts.²⁰ The fact that these ancient statutes are invoked should be proof to most reasonable folk that the prosecutions are in reality persecutions.

²⁰ This is a little misleading, as up to the time of this article the Witchcraft Act had *not been used* against any Spiritualist medium; Helen Duncan in 1944 was the *only* medium to be sent to prison under this Act – the big problem for the Spiritualist movement was the Vagrancy Act. Please see the Pioneer booklet, "The Effect of the Vagrancy Act", details on the last page of this issue.

Under present conditions I think that the best protection for healers would be for them to work as nearly as possible to the plan adopted in Mr. Jones' work. No charge is ever made. When the healing is given at an open meeting a plate or box is provided, into which freewill offerings may be placed. Those who are treated privately in their own homes or at Mr. Jones' residence are invited to contribute to a fund—organised and managed not by the healer, but by a friend who is intensely interested in the work. This friend is known as the Quiverfoot friend, that being the name of Mr. Jones' first healing control. All monies taken are placed into that fund.

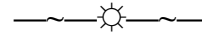
The out-of-pocket expenses connected with the healing have the first call upon the fund. In this case they are heavy, because this friend, out of his own pocket, has provided a motor car in order to extend the sphere of the work, and the running expenses are considerable. Any balance would then be applied towards Mr. Jones' support. Unfortunately, there is often no balance, so he has to support himself in other ways ! Most of Mr. Jones' patients are too poor to contribute substantially towards the fund, so others who value the good work being done subscribe thereto. In this way—though it is not very formally organised—Mr. Jones becomes the accredited healer of a Healing Mission or Society.

There ought to be no serious objection to a Spiritualist healer working independently and charging definite fees, but I personally think that better results would come if a healer, who is willing to devote all his time and energy to healing, were supported by a Society. I fear, however, that we have not yet learned to value sufficiently in £ s. d. the benefit and efficacy of psychic and spiritual healing, nor indeed any of the psychic gifts which are the foundation and purpose of the movement.





JOHN BRITNELL AND HARRY EDWARDS



John Britnell was the Father of the National Federation of Spiritual Healers. Britnell, I understand, gave his first demonstration of spiritual healing in late 1948, forming a band of healers under his leadership. A year later Britnell formed the Essex Healers Association. Among other important groups founded was “The Bristol Society of Spiritual Healing” (1952); Dennis Fare drew up the constitution. In the summer of 1954, at the initiative of John Britnell, Gordon Turner and two others held a meeting and minuted the start of “The National Federation of Spiritual Healers”. After the meeting they wrote to Harry Edwards (1893-1976) asking him to be President, which he accepted, and “The National Federation of Spiritual Healers” (NFSH) was formed.

It is reported that in 1970 Harry Edwards asked Dennis Fare to start the “Bristol District & Somerset Association of Healers”, as the “Bristol Society of Spiritual Healers” was no longer in existence. Edwards continued as NFSH President until the Annual Meeting on 21st July, 1973, when he was appointed as Hon. Life President. He had said in 1972 that he would stop being the active President. Dennis Fare was elected at the AGM as the second President of the NFSH.¹³

John Britnell was never President of the NFSH, as is sometimes thought, but he was the founding President of Essex Healers and became the NFSH Chairman in the summer of 1954. He remained Chairman until his death on December 16th, 1957. The NFSH HQ was at Britnell’s home in Ilford, Essex until the end of July 1958. From August 1958, the HQ was moved to Burrows Lea, Shere, as Harry Edwards offered the NFSH rent-free office space and his sister, Dorothy Commerford, became the NFSH Secretary.



Today “The National Federation of Spiritual Healers” is known as “The Healing Trust”.

Below was published in *Psychic News*, April 22nd, 1950, which gives a brief overview as to how Healing was pioneered to make its mark on the public and the attempts in breaking down the barriers between healing, the medical profession and the church. The Pioneer booklet of all previous articles on “Healing & Healers” (details on the last page of this issue) will highlight some of the struggles with the medical professions and the established Church:

¹³ Dennis Fare passed on June 17th, 2011. His wife Doreen, also a spiritual healer, died on February 20th, 2015.

Doctors and Clergy See Healing Film

THE film of Harry Edwards's healing work was shown to an audience at the Ritz Cinema, Billericay, last Wednesday at a special preview to which doctors and clergymen were invited.

After the screening John Britnell, the Essex healer, volunteered to answer questions.

One person wanted to know whether faith was responsible for the cures which were effected by healers.

While not ruling out the possibility that this played an important part in the road to recovery Britnell was at pains to explain that faith was a product of the conscious mind and could not account for all cases of healing.

AFTER TREATMENT

Spirit healers, he said, contacted the spirit of the patient and this contact worked through the superconscious mind to the seat of the trouble.

In answer to a question asking whether instantaneous cures ever took place, the healer said that such examples were known, but all healers, and especially Harry Edwards, urged patients to continue treatment after such a cure as it often took some time for muscles which had been inactive for a long period to accustom themselves to regular usage.

Do healers get paid for their work ? asked one member of the audience.

Britnell, in reply, declared that he only knew of one case where a healer made a specific charge. All the others gave their services freely.

"With regard to visiting patients," he said, "healers often pay the travelling expenses out of their own pockets and in addition sometimes take something for the patient, such as a bunch of grapes."

PARSON'S INTEREST

He knew of one case where a healer was up at 5 o'clock every morning and was not home from work until five in the evening. Then, after tea, he was at work healing patients until 10 p.m. for five or six nights a week.

"I can assure you," averred Britnell, "that we don't get rich out of healing."

One or two of the medicos and clergy showed interest in the film and questions.

The Rev. H. C. Johnson, of Ramsden Heath, told our reporter that he liked the film.

"You cannot dismiss this as all humbug," he said, "but I cannot say anything about it because I have never seen a demonstration of healing."

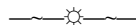
He expressed the view that he would like to see a more detailed film on the subject which devoted more time to technicalities.

Mr. Edwards, the manager of the cinema, arranged in the foyer a very fine display of photographs associated with the healing work of his famous namesake, who is, however, no relation.

Stills from the film, shots of Edwards at work all over the country at public demonstrations, and some exteriors and interiors of the healer's sanctuary at Shere

formed a very attractive three-panel display. Some recent front-page stories in *Psychic News* featuring Harry Edwards were also included.

This will be on view in the foyer again when the film is shown to the public at this cinema during May.



The article continued below:

EDWARDS TALKS ON HEALING

ABOUT thirty sick persons were treated, some of whom received instantaneous benefit, during Harry Edwards's visit to the Romford Christian Spiritualist Society on Good Friday.

In one case a woman who had broken her wrist, which remained fixed after medical attention, was able to flex the afflicted joint freely after the healer's ministrations.

A person suffering great pain with arthritis in the knee was able to walk normally after Edwards had treated the affected joints.

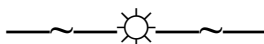
A man who was unable to raise his hand above his head due to a wound in the shoulder received great benefit from Edwards. He could raise his arm straight up after the healer had freed the locked joint.

Before his demonstration Edwards gave a short address, during which he dedicated a table specially made for healing services, and then went on to speak of the gift of healing.

When a man realises the importance of the spirit body and the influence it has on the physical body, declared Edwards, it will be necessary for him to change his way of living so that harmony may exist between the two.

Edwards averred that to make a person happy was in itself tantamount to performing a healing work. Healing was a simple, but divine act, he said, and he believed that anyone who had the desire to help the sick would be able to do so by the power that was within them.

He hoped that this fact would become so well known that in time to come healing would be a normal family affair.



Spiritualist Healers of the Past – Jessie Curl:

Medium and healer Mrs Jessie Curl today is much forgotten, like many of our pioneers who were once so well known in their active years, maybe more so with Jessie Curl, who was an internationally acclaimed healer in numerous countries, where she travelled and demonstrated with astonishing results and was known for the long-lasting results of her patients.

Jessie Curl was known as a psychic healer but worked somewhat differently from the more established routine of healers, as can be noted in some of the reports. She would also mingle with the audience to treat some patients.

Below are some published reports and quotes taken from Psychic News: ¹⁴



December 24th, 1949:

Healing by A Glance

REMARKABLE RESULTS CLAIMED FOR MEDIUM

TESTIMONIALS FROM DOCTORS DECLARING PATIENTS TO BE FIT AFTER RECEIVING PSYCHIC HEALING FROM HER WERE CLAIMED BY MRS. JESSIE CURL, THE AUSTRALIAN MEDIUM, TO BE IN HER POSSESSION.

She made this statement during her demonstration of healing and clairvoyance at the Colchester Spiritualist Church recently.

Mrs. Curl, who has demonstrated in seven different countries, has an unusual healing gift. It is sufficient in some instances for her merely to look at a patient in order to bring about a cure.

CALL FOR PATIENTS

Explaining that she worked on a very rapid vibration, Mrs. Curl commenced her demonstration by requesting anyone afflicted with pain to raise a hand.

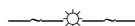
One person in the audience responded, rather diffidently, and in answer to the medium's question, "What is the trouble?" replied, "Rheumatism." For a few seconds Mrs. Curl pointed towards the patient and, our correspondent claims, the pain was removed.

A girl was treated for fits and the next day her parents reported that she had had the first night free from fits in four years.

Another patient, a woman, declared that she could feel sensation in her arm which had been paralysed for fifteen years.

After the healing demonstration, Mrs. Curl gave clairvoyance during which, our correspondent adds, all the messages relayed were acknowledged.

Mrs. Curl, who is touring Britain, asks that anyone wishing to contact her may do so c/o Mr. Ernest Everson, 23... .



¹⁴ Psychic News archives are freely available online.

February 25th, 1950:

THEY HELD UP THEIR HANDS FOR HEALING

Treatment from A Distance

A PROFOUND impression was created by the clairvoyance and psychic healing of Mrs. Jessie Curl at a special meeting of the Northampton Psychic Society in the Carnegie Hall.

Her demonstration, in the presence of a large audience, was preceded by a lecture on esoteric philosophy by Major Leith-Hay-Clark, in which with marked fluency he proved how the cultivation of a philosophical outlook creates a balanced mind not unduly upset by ill or good.

At the outset, Mrs. Curl commanded the close attention of her hearers by announcing that she intended to exercise her powers of healing by remote control from the platform, which was quite new to Northampton meetings.

SCORES RESPONDED

She then asked those suffering from rheumatism or other pains to hold up their hands. Scores of both sexes instantly responded.

Without leaving the platform she started singling out sufferers and some of them who had not been able to outstretch their arms for years gradually responded to her directions and imitated the movements of her own arms until pains began to ease.

“I have not been able to do this for twelve years,” was the grateful outburst of one man.

Another sufferer, a woman, when asked if her pain was getting easier, said, “I can feel a tingling sensation, but I can feel the pain getting less.” Eventually the woman exclaimed that the pain had gone.

In order to establish close contact Mrs. Curl left the platform and began treatment in the body of the hall. With a young woman who was stone deaf she started stroking her ears and then turning to the chairman asked him to speak to the sufferer.

To the amazement of all, and not least that of the young woman herself, she was able to hear all he said and repeat correctly save one word—origins instead of oranges.

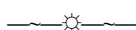
This triumph was followed by an outburst of applause.

ASTHMA EASED

After a few moments another patient, suffering with asthma, declared with delight that her wheezing had gone.

Finally, after more than an hour's demonstration, during which she had provided a succession of thrills and much food for thought, Mrs. Curl, although obviously feeling the physical strain, courageously asked: “Are there any more in pain who wish to come along? Don't hesitate. I love doing this healing work.”

In expressing thanks to her, the chairman, Mr. T. Hardiman Scott, said that Mrs. Curl had been sitting up all night with a cancer patient in hospital at Glasgow.



Numerous reports of Jessie Curl's British tour were published in *Psychic News* from the late 1940s to the early 1950s, with many testimonies of those who received healing of their improvement and in numerous cases of lasting positive effects on their health. The weekly *Psychic News* issues are archived at the University of Manitoba and can be read online or downloaded free.¹⁵

On May 18th, 1950 Curl demonstrated at the Corn Exchange in Bedford. The headline of the *Psychic News* for May 27 was "She Heals Without Need Of Touch".¹⁶ It can be noted that some articles and references to Jessie Curl generally address her as the Australian medium. The meeting was organised by the Bedford Psychic Society and was presided over by Mr B. Abdy Collins¹⁷; the article notes:

"In his introduction he cleared up a fallacy which has been surrounding Mrs. Curl since her arrival in this country.

"She was not an Australian, as had been frequently reported, he said, but an Englishwoman, born in Norwich. She had travelled extensively in America and Australia, a fact which gave rise to the error."



The Bedford meeting was a great success by all accounts, as are the accounts from other venues during her British tour. However, in October 1953 Curl was convicted in a New York court of "diagnosing", as it was illegal for an unorthodox practitioner to diagnose patients or even prescribe a diet.

April 17th, 1954:

Healer Is Convicted on Charge Of 'Diagnosing'

NEW YORK CITY HAS RIGID LAWS GOVERNING THE ACTIVITIES OF HEALERS. IT IS ILLEGAL FOR AN UNORTHODOX PRACTITIONER TO DIAGNOSE PATIENTS' ILLS OR PRESCRIBE A DIET.

MRS. JESSIE CURL, THE WELL-KNOWN MEDIUM WHO TOURED BRITAIN SOME YEARS AGO AND CONDUCTED HEALING MEETINGS IN MANY LARGE CENTRES, HAS RECENTLY RUN FOUL OF THIS LAW AND BEEN CONVICTED.

IN THIS ARTICLE, A NEW YORK CORRESPONDENT TELLS HOW MRS. CURL CAME BEFORE THE UNITED STATES' COURT AFTER A VISIT BY POLICE AGENTS PROVOCATEUR.

¹⁵ PN issues are available from the first issue in 1932 to 2010; Google "University of Manitoba psychic news".

¹⁶ May 27th, 1950.

¹⁷ For further information on Abdy Collins please see *Pioneer*, Vol. 8, No. 3: "B. Abdy Collins – Psychological Researcher, Spiritualist and Author".

In October last year Mrs. Curl was arrested in New York on a charge of “diagnosing.” Now, months later, she has appeared in court and been convicted.

Four policewomen, disguised and feigning need for healing, came to her clinic at a New York hotel.

They put leading questions to her, such as: “Have I cancer? Have I gall-bladder trouble? Have I ulcers?” to which Mrs. Curl answered, “I must not diagnose in New York.”

Again they urged, “Oh, do tell me.”

“I could analyse it,” the healer said, and their testimony on those four words led to her conviction.



Accused by the policewomen of massage and prescribing diet, Mrs. Curl was absolved on those counts but judged guilty of “diagnosing.”

New York law forbids the diagnosing of physical ailments without a medical licence.

Designed to protect the public from fraudulent healers, New York laws are strict, and the City’s judges are hard-headed.

Therefore, it is significant that the three judges before whom Jessie Curl appeared should have made it plain that they did not like the task of convicting her.

On the contrary, they said repeatedly that they were impressed by her integrity, her sincerity, her honesty and her stature as an individual.

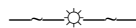
Mrs. Curl, despite this upset, has been earning an important place for herself in the U.S.A.

In New York City alone she has won the affection, gratitude and esteem of a host of individuals, some of whom she has healed of numerous ailments.

Recently I attended several of her meetings. I have seen her heal a young boy who was cross-eyed, and who became normal after six treatments.

A woman, Mrs. Kipsonia, who could not part her legs, now walks well.

Sentence will be passed on Jessie Curl on April 27.



Curl was defended by Kenneth W. Greenawalt, a staunch advocate of religious liberty. The case was tried at the court of Special Sessions, City and County of New York on March 2nd, 3rd and 8th. Decision was reserved on Greenawalt's motion to dismiss the information. On March 23rd, a decision of guilty was recorded, resulting in a fine of \$250.00 (£87 10s).

June 4th, 1955:

HEALER'S VICTORY

WHEN I [Psychic News] talked with Jessie Curl following her arrival from the United States it was exactly a year after her conviction by a New York court for diagnosing.

Although the state laws of New York deal harshly with Spiritualists and several charges were preferred against Mrs. Curl, diagnosing was the only one that could be made to stick.

There can be no doubt that the moral victory was hers. When she left the court Mrs. Curl went straight back the same day to resume healing at the scene of her arrest. Although the healing sessions were continued for the next three months there was no further complaint.

Mrs. Curl's counsel was convinced that an appeal would have cleared her of the conviction. But financial backing was not forthcoming and no appeal was made.

FILM OF TRIAL?

Several other interesting sidelights emerged during our conversation. Forty-nine people she had healed, including an ambassador, were present at the trial but none were allowed to give evidence.

So much feeling was engendered that many of those in court were in tears during the hearing.

The case caused such a furore and had such dramatic qualities that a film company has considered basing a screenplay on the trial.

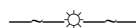
1,000 DOLLAR BAIL

On the day of Mrs. Curl's arrest, a woman who had been healed had called expecting to see her. She learned of the arrest and was there when the news came that bail of 1,000 dollars was being asked.

Straightaway the patient produced the sum from her handbag. She had drawn exactly that amount from her bank that day — not knowing, of course, what was to happen.

During her transatlantic tour Jessie Curl visited 43 states, Canada and Puerto Rico. Her husband died while they were in the U.S.A. and now the passing of her father has brought her back to England.

As yet she has made no definite plans for the future, but is considering the possibility of opening a healing centre in London.



No healing centre was opened or at least in the long term, as, in the following year, 1956, Curl was residing in Sydney and demonstrating in Australia.¹⁸ Some of the Psychic News articles on Jessie Curl are a bit disjointed, mostly datewise. However, to conclude, as all the above articles are taken from Psychic News:

¹⁸ The information is taken from "Bits and Pieces", Psychic News, October 13th, 1956.

August 3rd, 1963:

HEALER MAKES HEADLINES IN NEW ZEALAND

SUCH is the fame enjoyed by Jessie Curl, the globe-trotting international spirit healer now in New Zealand, that when she demonstrated her gift in Auckland reporters and photographers flocked to the meeting. The sequel was that two newspapers featured her healing and its results, a happening which is an achievement for a medium in that country.

Mrs. Curl went from London to New Zealand in 1957 to help the building up of a Spiritualist church in Dunedin. It was strenuous work, for it entailed holding services, sometimes twice on a Sunday, two large healing meetings each week and daily private sessions. Sandwiched between them were hospital visits.

New centre formed

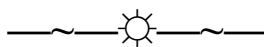
Last year, feeling the need of a change, she decided to tour the Dominion. She began in Nelson, where her efforts led to a small group beginning a psychic research society. Jessie Curl then left for Whangarei and Keri Keri, the sub-tropical part of the North Island, where she broke fresh ground. An immediate result was establishing a centre which had 40 members by the time she left.

Rotorua was next on her schedule. There she worked among the Maoris with many outstanding successes. Rangi, a world-famous Maori guide, was so grateful for his healing that he presented her with a written testimony. She attracted so much attention that she was invited to preach in the Maori Mission House at Whaka. Thus Jessie earned the distinction of being the only white woman to hold a service there with the exception of one missionary.

‘Courageous campaign’

In Wellington, the capital city, she was able to revive a psychic centre after a lapse of many years, so adding more laurels to her campaign. It brought her an invitation to Napier, which she accepted. Then she made a return visit to Auckland.

“This has been a courageous one-woman campaign to spread the cause of Spiritualism in a new young country,” comments our correspondent.



As a point of reference to the above court case involving the British medium Jessie Curl, the article below is of some interest regarding some of the points of law at that time.

February 19th, 1955:

PLIGHT OF HEALERS IN U.S.A.

Attorney Reviews Present Unsatisfactory Position Of Unorthodox Practitioner

BRITISH healers encounter much opposition but they are not as exposed to the perils of the law as are U.S. healers.

A recent talk by Mr. Sheldon H. Sabeau, formerly of the Attorney General's office and now attorney to the American National Congress of Healers and Spiritual Consultants, warned against pitfalls.

Usually it was on the grounds that religion was being used as a cover for business that U.S. healers got into trouble, he pointed out.

Sometimes they convicted themselves out of their own mouths, even when they were perfectly sincere.

A healer if arrested should be careful about what he said until he had consulted a lawyer, advised Sabeau.

His only defence under existing law was the guarantee of religious freedom in the American Constitution.

The healer was advised to confine himself to healing practices that were in themselves tenets and practices of the religion he professed, such as prayer and acting as a channel of spiritual force without physical means.

The lawyer quoted the judgment of Justice Cardoza in the famous People v. Vogelgasang case:

The sufferer's mind must be brought into submission to the infinite mind and in this must be the healing. The operation of the power of spirit must be, not indirect and remote, but direct and immediate.

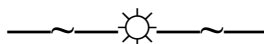
Use of Hands

"When the healer goes beyond that he takes up the agencies of the flesh and his immunity ceases. He is then competing with physicians on their own ground, using the methods they use and arrogating to himself the right to pursue the same method without the same training."

Sabeau pointed out that healers could not use the practices of medical men operating under licence: that included diagnosis, prescriptions and diet.

Although no special law prohibited the manual application of healing force, courts, in evaluating particular cases, had frowned on the practice of the laying on of hands.

They had said that the practice went beyond religious practice and overlapped the function of medicine.



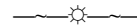


SPIRITUALIST HEALERS OF THE PAST

**Molly Ursula Richardson (née
Roberts) was better known as**

Ursula Roberts

Ursula was born sometime during the First World War and died on Saturday, October 26th, 1996.



Ursula, like many well-known mediums, healers and speakers, was closely associated with the Marylebone Spiritualist Association (MSA), London, founded in 1872, being one of the earliest societies in London. On February 24th, 1960 the MSA changed its name to the 'Spiritualist Association of Great Britain' (SAGB).⁴

Sydney Richardson was president of the Marylebone Spiritualist Association from 1956 to 1959. Sydney became interested in Spiritualism with the passing of his wife in 1930, resulting in the development of healing. He joined the MSA's healing band under the trance medium Kathleen Barkel, who also on occasion would give direct séances at the Association; she died in 1954. The MSA had in those days a branch at Golders Green, where Richardson regularly gave healing; in 1945 he met Ursula Roberts, who was also giving treatment to patients, and in 1946 they were married by their mutual friend Ralph Rossiter, who had been instrumental in building up the Association. He was its secretary from 1945 to 1969 and died the same year. Sydney Richardson was also known as a speaker and sometimes contributed to the columns of Psychic News. In October 1964, the tall, silver-haired, smiling figure dropped dead while he was talking to his friend Ralph Rossiter. Today, at the SAGB, there is a beautiful stained-glass healing window as a tribute to him as their former President and Spiritual Healer, 1931-1964.



Ursula's style of healing was Absent Healing, which she would become well-known for. The article below is from the MSA's in-house publication, "Service", which I found in Ursula's scrapbook housed in the Britten Museum at the Arthur Findlay College. Ursula dated the clipping February 1948; I have quoted from this as a point of historical interest of the forming of the Marylebone Spiritualist Association's "Absent Healing Organization". At the invitation of the Council, Miss Ursula Roberts, who was the leader of the Friday Healing Group, accepted the control of the new Absent Healing Organization:

⁴ See Pioneer, Vol. 6, No. 1: "Visit to the Spiritualist Association of Great Britain".

Absent Healing

“A meeting of great importance was recently held in the Lecture Hall at Marylebone House, and as a result the Association is organising one of the largest and most efficient Absent Healing Centres in the Country.

“The Council are now engaged in creating this particular branch of our work in accordance with our reputation and position as the largest Spiritualist Association in the world.

“In recent weeks we have received many hundreds of letters crying for help from all parts of Great Britain and these urgent appeals from people have strengthened the Council in their determination to give all possible assistance to those in need. No effort will be spared in our endeavour to bring health to the sick and peace to those who are nearing the final hours in their physical bodies. We are sure that Members and Associates will give their blessing and approval to this work, and share the hope of the Council that together with our Spirit Helpers we shall bring forth happiness in the lives of our less fortunate comrades during their earthly pilgrimage.



Nan Mackenzie, renowned by "Flaming Water" treats a patient

“Until recently, Absent Healing was only a small unorganized part of the work of the Association. Our devoted Healers had their own patients for concentration, and good results have been achieved, but suddenly and in startling fashion we found the situation changed. The Sunday Empire News printed a full page article on the Healing work of this Association, and paid splendid tribute to the results obtained by Mrs Nan Mackenzie, who as most Members know, is one of our leading Healing Mediums.⁵ The article was

written by Mr Jack Thomas, who has had years of experience in psychic matters in many parts of the world, and was anxious that the general public should know of some of the work that is being done within the Spiritualist Movement of this Country.

“The day following the article in this Sunday Paper, our Secretary was astonished to find the letter-box at Headquarters filled to capacity with letters from sufferers in England, Scotland, Ireland and Wales, and as each daily post arrived more and more letters were received, until hundreds had been delivered. The Office Staff soon found themselves overwhelmed with correspondence. Day after day willing helpers assisted in the work and acknowledgements were sent to all who wrote. In a great many cases the sender stated that all hope of further medical assistance had been abandoned and the letter was written to us as a last resource.

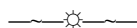
“It was at this time that our President called together some of the Council who were vitally interested in Healing, and the present Absent Healing organization began to take shape. Shortly afterwards the Council formed an official Healing Committee to deal with this great work and everything possible has been done to facilitate its efficiency.

“At the invitation of the Council, Miss Ursula Roberts, the leader of the Friday Healing Group, accepted the control of the new Absent Healing Organization and has entered into her new duties with enthusiasm. Miss Roberts is an outstanding Healing Medium and as she has had considerable experience of the varied methods of Absent Healing, the Association is very fortunate in having a director with such capabilities.

⁵ See Pioneer, Vol. 5, No. 5: “Spiritualist Healers of the Past – Nan Mackenzie”.

“The next step was to call a meeting of the Healers in the Association, together with those known to be anxious to help, and to explain the complete scheme for the organization of the work. Appropriately, and as befitted this important occasion, our President, Mr Percy J. Hitchcock, spoke first of the opportunity we now had of helping those in distress and pain, and stated that we must not fail in our desire to give our Unseen Helpers power to contact and heal. Miss Ursula Roberts then elucidated on the plan of Absent Healing in an address which was eloquent and inspired. She gave careful attention to the many questions put to her by her large company of listeners and imparted to them much of the enthusiasm with which she herself was filled, and at the conclusion of the meeting a powerful band of Healers had been enrolled, and will deal conscientiously and earnestly with all applications for assistance.

“All letters requesting Absent Healing will pass through the hands of Miss Ursula Roberts, and will then be allocated to one of the Healers under her supervision. Many of these Healers will be banded into Groups for concentration, and every month the complete band will meet together for the answering of questions and a general discussion. At these monthly gatherings, mass concentration of the Healers will also be given for difficult cases. Under the guidance of Miss Ursula Roberts, each Healer will be given a number of patients, together with the fullest possible information regarding the nature of the illness, and the Healer will establish his own daily time for entering the silence and concentrating on his patient. At the same time, the patient will be told at what time the Healer will be “tuning in” and will be asked to rest, relax and make contact at the same time so that the healing may be done.”



It can be noted that after her marriage to Sydney Richardson in 1946 Ursula would continue to use the title ‘Miss Ursula Roberts’. The article below, published in the Association’s publication, “Service”, for September 1949, gives a short overview of her background leading up to the previous article:



OUR MEDIUMS

URSULA ROBERTS

When conversing with Miss Ursula Roberts, one is impressed by this Medium’s varied experiences. Her first psychic illustration occurred when she was quite a girl, when she looked into a glass of water with two other friends “to see what they could see.” To her astonishment she saw pictures foretelling war with Japan, and also of a dead warrior covered by a Union Jack. At the same time she received the impression that somehow or other she would have some connection with “dead” people after the war was over.

It was some years after the above experience that Ursula attended a Service at the Queen’s Hall and became interested in Spiritualism. Then she joined the local Church and ultimately a developing class where she had the strange experience of going under control on her first visit. When visiting Eastbourne nearly twenty years ago she attended a local meeting but the Medium failed to turn up, and so she was asked to take her first Service. “It was awful,” she said, “and if there had not been a rail in front of me I should have fallen down owing to my nervous state.” Time and experience, however, quickly overcame her nervousness and she is now one of the finest women speakers in Spiritualism.

Ursula Roberts has also specialised in developing Automatic Writing, and the greater part of her book “Mary Baker Eddy” was recorded through this means. Sitting once a week, the book took her just over a year to complete, and the concluding chapters were recorded whilst the Medium was in trance. Each sitting commenced with a page or two of “Scribbling” which took various forms, usually a continuous line of circles and curves which filled the paper. This scribbling went on for several minutes and seemed to serve the purpose of getting conditions ready for the “scripts” proper. After the meaningless curves, there were frequently drawings of flowers or various kinds of symbols, and sometimes written explanations of these sketches.

“Mary Baker Eddy” is a book that everybody should read for its enlightenment and inspiration. Recently Ursula has written a booklet on “Hints for Healers” which gives valuable instruction to all interested in this vast subject. She smiled when she said that she had always wanted to be a writer but although she had written reams herself no publisher would look at it ! Her Guide for Automatic Writing is “Mananaman” who came from Illyria. When he first gave his Medium this information, it was not believed that there was such a place, but after referring to an encyclopaedia it was found to be correct.⁶



It was at a later stage in her development that she turned her thoughts to healing. One day when giving a message the recipient stated that she felt sure that if Miss Roberts would give her a treatment she would recover, and upon such treatment being given, the patient regained her health. Ever since that time, Miss Roberts has given more and more time to healing, until to-day she is one of the leaders of Healing at Marylebone House, and the director of the large and

efficient Absent Healing band connected with the Association. The Guide mainly in charge of her healing work is Rushing River, an Indian who has become greatly respected by a large number of patients. On one occasion, a visitor did not catch the name of the Guide correctly, and afterwards informed Miss Roberts that “I do like your Guide, Russian Liver !”

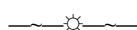
All work of this Medium, however, is under the control of Chief Guide “Ram-a-dahn,” whose wisdom and philosophy is profound. One night in the earlier days of her development she saw a vision of a great arc of brilliant light with nothing in the middle, and a voice called “Ram-a-dahn.” A few weeks later the same vision was repeated but this time a mist appeared under the arc of light, and again the same name was called. At the third attempt the figure of “Ram-a-dahn” stepped out from beneath the arc, and she then realised that the Guide had been tuning down the vibrations to enable her to see him.

Miss Ursula Roberts has also had considerable experience in astral travelling. Early in her development she experimented to see if she could “will” herself to certain places, and she was often successful. On one occasion she was seen by some friends in Eastbourne when actually she was at home in bed. On another occasion a member of her circle failed to turn up so Miss Roberts decided to go and see what she was doing. She

⁶ **Britannica: Illyria**, Ancient country, north-western Balkan Peninsula, south-eastern Europe. It was inhabited from the 10th century BC by the Illyrians, an Indo-European people who later practiced piracy on Roman shipping. After a series of wars with Rome, it was defeated in 168 BC and established as the Roman province of Illyricum. When the Roman Empire was divided in AD 395, Illyria east of the Drina River became part of the Eastern Empire. It was occupied by the Slavs from the 6th century, and its name changed in the 8th–11th centuries to Arbëri and finally to Albania.

succeeded and saw the member watering her garden with a watering-can. The member was prevented from attending the Circle because of domestic troubles, and at the time Miss Roberts visited her she was using a watering-can in the garden.

Miss Roberts finds that her work seems to go in cycles. At the moment demonstrations seem to be put in the background in favour of healing and lecturing. Asked if she considered she had completed her development, Miss Roberts replied: "I shall never complete my development, I am only at the beginning." These words of wisdom closed an interview which was full of charm. We know that her excellent work will continue to give comfort and help to many who will bless the day they were brought into contact with Ursula Roberts.



It is noted in the previous article that Ursula Roberts was well accomplished in astral projection, or astral traveling as it is sometimes called, which is often referred to in Absent Healing either by the healer or the patient. Published below is a report by the Two Worlds on Ursula Roberts' Absent Healing, published September 17th, 1949:

TUMOUR REMOVED FROM BRAIN PARALYSED CHILD WALKS

URSULA ROBERTS GIVES ABSENT HEALING

THIS REMARKABLE CURE EFFECTED THROUGH ABSENT HEALING WAS ACHIEVED BY MISS URSULA ROBERTS, MEDIUM AND HEALER, WHO WORKS UNDER CONTROL.

THE AUNT OF A FOUR YEAR OLD CHILD, WHO LAY IN THE CHILDREN'S WARD AT A LONDON HOSPITAL, SUFFERING FROM A TUMOUR ON THE BRAIN, WROTE TO MISS ROBERTS ASKING HER IF SHE COULD DO ANYTHING FOR HER LITTLE NIECE.

Three Months to Live

In her letter to Miss Roberts the aunt stated that there was no faith or co-operation on the part of the child's parents, but she sincerely hoped that something could be done as her niece was partially blind and paralysed on one side of her body. The doctors had given their opinion that she might live three months.

Responding to this request Miss Roberts placed the child on her personal absent healing list, while other members of her healing band did likewise, endeavouring to create a circuit of power for the guides to use.

Watched Guides at Work

One morning, Miss Roberts, who has had a great deal of experience in astral travel, was privileged to watch the guides working on the child's head, and she saw something which resembled a great dark slug, being detached from the brain.

Similar treatment was continued on five more occasions, each with a lapse of four days intervening, the healer watching the guides slowly detaching this thing, until one day she saw it lifted right away from the head.

Miracle Cure

Later Miss Roberts was taken in her spirit body to the child, when she saw the guides working on the nervous system; they gently massaged the whole spine with spiritual magnetic forces.

A long time elapsed before the healer received any news about the child, but one day the aunt sent a letter which the parents had written containing the remark that a miracle had occurred and the child was now walking.

The doctors at the hospital said they had never known such a case and expressed the opinion that the tumour must have *dissolved*.

Psychic Operation

Another outstanding case was that of a friend of Miss W., who complained of blockage and swelling in the nose.

For a time the patient was treated by one of the healers who assists Miss Roberts, but the swelling did not respond to the rays used upon it.

The patient therefore decided to visit her doctor who informed her that there was a large polypus and he straightway gave her a letter to present at the hospital so that arrangements could be made for an operation.

At this stage Miss W., the patient's friend, intervened and told Miss Roberts what had been arranged, the healer then suggested that absent healing should be tried to see if the guides could perform a psychic operation.

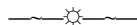
Polypus Removed

The patient later reported that she awoke one night in so much pain that she cried out "Oh, what is the good of all these healing guides and mediums ! They don't seem able to do anything for me."

The next thing that happened was a feeling as if something was pulling at the swelling, and then she heard a click, like the sound a pair of scissors would make.

The patient then fell asleep and when she awoke there was no pain, and the blockage in her nose had *disappeared*.

This cure took place three years ago and the trouble has never returned; the letter which the doctor gave the patient to take to hospital still remains in her possession.



Earlier in the same year as this above report on July 6th 1949, the Spiritualists' National Union wrote to Ursula, addressed to: "Miss Ursula Roberts, c/o Mrs S. Richardson..." The letter was from the Hon Secretary of the Healing and Exponents Committee, Mr Harry Dawson. I quote: "It is my pleasure to inform you that the recommendation of the London District Council to your appointment as a Minister of the Union had been approved at the July Meeting at Edinburgh". The National Council gave instructions for her name to be inserted in the National Register, Ministers section, as from July 1st, 1949.

Apart from her long association with the MSA/SAGB, Ursula was also well connected to Christian Spiritualism, namely the Greater World Christian Spiritualists League. Ursula was a

friend of its founder, Miss Winifred Moyes, who founded the GWCSL on May 30th, 1931; it was later known as the Greater World Christian Spiritualist Association, based on teachings given through the mediumship of Moyes from Zodiac, who claimed he was a scribe in the Temple in the time of the Christ. The Greater World holds Christ as its Leader and guided by Zodiac as its teacher.



Ursula was well respected within the Spiritualist movement. Generally, she would perhaps be best described as an all-rounder, being connected to numerous Spiritualist organisations; Ursula would on occasion be invited to the Arthur Findlay College. The photo shown here was taken in 1971, capturing a mixture of SNU and SAGB Spiritualists.

Finally, the following was written by Ursula Roberts circa 1949; the clipping is in her scrapbook previously referred to and I believe was published in the MSA in-house publication, "Service":

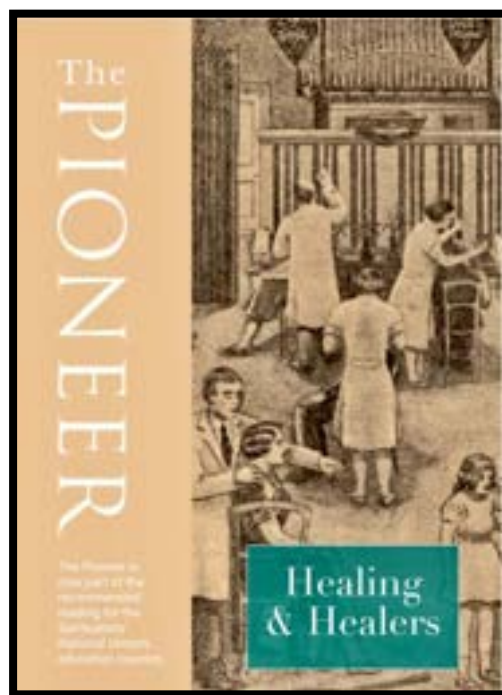
WHAT HAPPENS AT 10 O'CLOCK

At 10 o'clock every evening, the members of the Absent Healing band join together for a few moments in silent prayer, and those who are not otherwise engaged, give themselves into the care of the Healing Spirits so that the rays may be directed to those who are known to be in need. At the same time, a great host of sick people also join in prayer, so that a link may be forged between themselves and the Spirit World. Many wonderful instances of healing are recorded and often the sufferers testify that they see either the form of the healer, or of the guide. Some of them also testify to the sense of great Power and Peace which comes around them. This Power and Peace is known to me, for as the leader of the absent healing band, I find myself psychically registering the many phases through which it passes from week to week. There is a time in which the Power grows in an intensity of concentration, as numbers of people and guides join together in prayer, then after a little while there comes a Great Silence; a sense of tremendous Peace begins to grow and we try to spread it from one to another by thought and love, for I know that in Peace is our Healing.

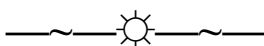
There are many people who do not write to us, but I know that they are seeking healing. Sometimes the guides mention them, and when I look through the files for their names, I find that their name is not there. There are many people who try to draw the healing on behalf of people they know. Some of them have spoken to me, and it is for these people, and those who have not written to us, that these thoughts are expressed. I want you all to know that as you make yourself part of the great Power, by prayer and thought, so you can also lift into that Power anyone who is in need and hold them there

by your love, until the sense of Great Peace comes to you. You can also lift yourself into that Power and wait for the Peace !

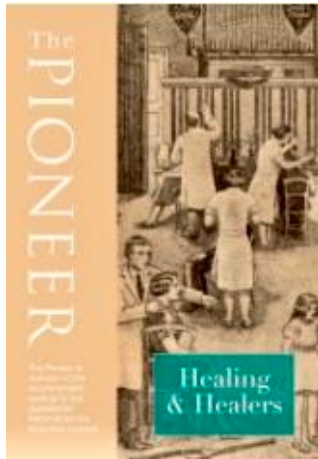
Why is Peace a healing force ? In many cases the Power is the healing force, but in this case we have found, from experience that with the Peace comes Healing. We are told that Peace is Harmony, and that disease is a lack of harmony in the being of a man; if the harmony is restored, then the disease will cease to exist. Peace follows harmony and harmony creates peace ! As we join together in prayer, let us not be dismayed if we do not immediately see the loss of pain or disease, but let us most surely concentrate on Peace and Harmony, knowing that as this grows stronger, so at last will it restore Health; then Life and Happiness will once more brighten the faces of those for whom we pray.



Further information on Ursula Roberts is to be found in the Pioneer “Healing & Healers” pdf booklet. Please see the last page of this issue for details.



Healing & Healers



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

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

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

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

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

PSYCHIC HEALING

A COURSE OF INSTRUCTION TO PSYCHIC HEALERS

By HARRY DAWSON

Sec. Healing Committee, S.N.U.

1. Health and Disease

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



Harmonious Equilibrium

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

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

Electro – Magnetic Radiations

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

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

Dis-equilibrium

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

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

2. Psychic Healing an Aid to Health

Present Day Scientific Opinion

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

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

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

The Sanative Principle

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

The Function of the Healer

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

3. What is Psychic Healing ?

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

The S.N.U. and Psychic Healing

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

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

Definition of Psychic Diagnostician and Healer

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

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

Full Trance

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

Partial or Restricted Control (Trance)

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

Sympathetic Registration of Symptoms

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

Normal Diagnosis

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

4. Organisation and Records.

Responsibilities in Healing Group

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

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

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

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

Records Important

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

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

5. Conditions and Methods at Healing Centres

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

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

The Clinical Method

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

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

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

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

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

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

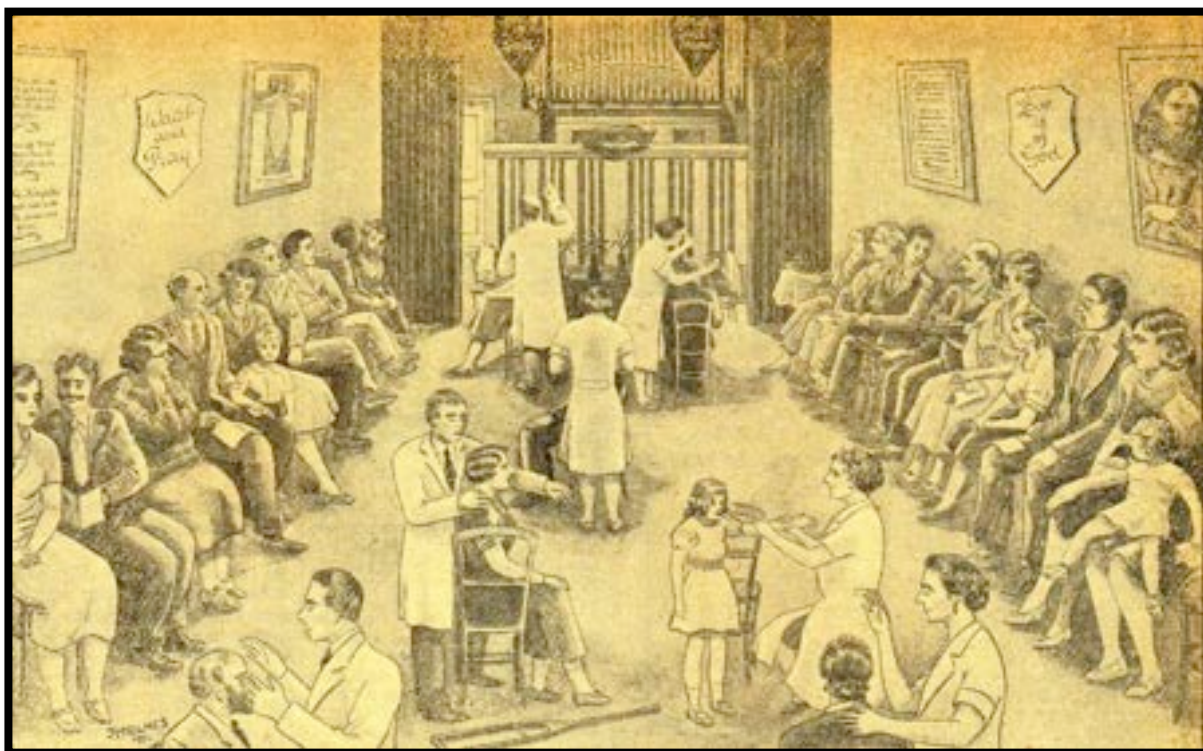
Healing Times

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

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

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

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



SPIRITUAL HEALERS AT WORK

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

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

6. Psychic Healing Technique

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

Diagnosis

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

General Treatment

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

Specific Treatment

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

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

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

Hands

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

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

Eyes

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

Breath

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

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

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

Aura

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

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

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

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

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

8. Etheric Operations

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

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

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

Etheric Body Hypothesis

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

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

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

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

Summary and Recommendations.

A Guiding Principle

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

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

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

A Team Spirit

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

A Healthy Body

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

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

Fundamentals

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

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

Service

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

For further information on Harry Dawson

See Pioneer, Vol. 3, No. 5:

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

&

Profile by Philip Paul, Two Worlds".

Harry Dawson passed in June 1972, aged 84.

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

