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

Special thanks are acknowledged to Leslie Price and Minister David Hopkins for their work in sub-editing this issue

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SNU Wartime problems & Spiritualism's Contribution to the war effort

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At the start of the WWI the SNU President George Tayler Gwinn was serving his last term ending July 1915; supported by his Vice-President Ernest Oaten, the Union was soon to pass on its message of comfort to the men at the front. The following is taken from the *Two Worlds* February 26th 1915:

Spiritualist Literature at the Front

THE S.N.U. SEND 7,000 PAMPHLETS.

THE Spiritualists' National Union has found in the present war an outlet for a special form of propaganda work. Not by sending its members to the front to preach our gospel, but to despatch the living and burning thoughts of some of our foremost and ablest thinkers to carry the glad tidings of the Spiritualists' gospel to the men who are bearing the heat and burden of the ghastly conflict now being waged upon the European Continent. The project was the outcome of the deliberations of the Publications Committee, at a meeting thereof on Saturday, December 12th, 1914, and after consultation with the President of the Union the effort was carried out in due course. The purpose in question was to send Spiritualist literature to the men at the front. It was decided to send forward 7,000 copies of the S.N.U. propaganda pamphlets, and so supply comforts for the mind as others have for the body. The consignment has been sent through the War Office arrangements to the Military Base at Boulogne, where a somewhat over-zealous officer has taken upon himself to become mildly obstructive because of the character of the literature! However, it is quite expected that by the time these lines are read all difficulties will have been overcome, and the pamphlets will be doing their good work.

The question of expense naturally arises. So far as the transmission to the front is concerned the War Office officials attend to that matter. But there is another point, which it is only fair to the S.N.U. to bring out, and which is that in making this donation of its literature the Union is sacrificing a considerable sum that would ultimately be derived from the selling of the pamphlets. Roughly speaking, the loss to the Union is about £10 and it is not unreasonably suggested that the friends of Spiritualism throughout the country should be asked to contribute towards that amount. Not large donations are asked for, though, of course, the largest will not be refused. But, as the action is really a national effort, small donations from all over the United Kingdom are earnestly solicited. Remember that, in this case at least, he who gives quickly gives doubly.

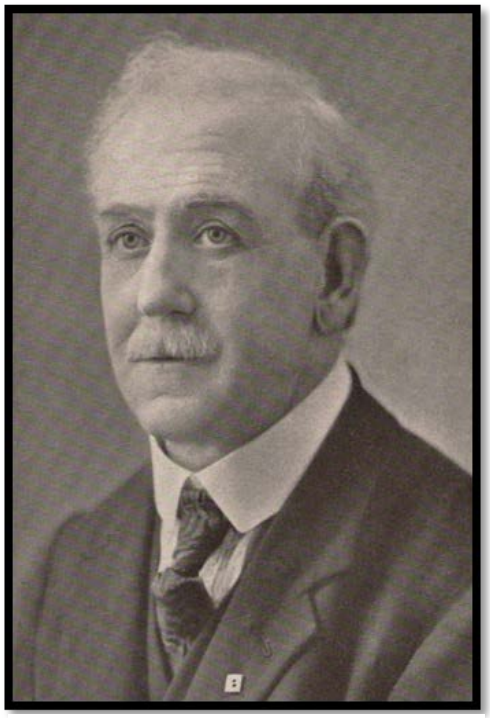
When we think how much the great majority of those who are enduring the dangers and hardship of the war to enable us to sleep securely; when we think of the weary hours in hospital after being disabled; when we consider the hundreds who would be cheered and inspired by such a gospel as Spiritualism presents; when one thinks of these and other points, it can be felt that the National Union has done a wise

and good thing in sending this literature out, for our people will be missioners to those who have not the knowledge and consolation possessed by the Spiritualist. By a perusal of the literature many a mind will be freed from perplexity regarding the future, many an hour of pain may be eased of its sting. While after the discord of the battlefield, it will come as balm to the spirit to realise that in the happy Summerland men shall live in unbroken amity, and be able to translate the doctrine of the Brotherhood of Man and the Fatherhood of God into the enduring terms of eternal progress, the pathway of which is strewn with the roses of eternal peace.

All contributions can be sent to Hanson G. Hey. Secretary, the S.N.U. Ltd., 30, Glen Terrace, Clover Hill, Halifax, and they will be duly acknowledged in these columns.

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In the last issue of Pioneer it was noted that SNU President Ernest Oaten consented to claim exemption from military service on the grounds that he was a minister of a religious denomination. The case was fought through the lower, then to the High Courts of Justice. The courts granted that he was a qualified minister, but questioned Spiritualism's status as a religious body. Oaten was charged on July 6th 1918 for failing to accept military service. The case was heard at Sheffield West Riding Police Court on October 15th 1918. A verbatim report of the full Police Court proceedings was published by the SNU in 1918 – "On the Side of Angels the Law v. Spiritualism" now available on the Presidents page.[1]



Ernest Walter Oaten
1875-1952

Other problems were pointed out in Ernest Oaten's post- war presidential address, delivered at the SNU Annual Conference held at the Mechanics' Hall, Nottingham, on July 5th 1919, highlighting for example the ongoing difficulties Spiritualist mediums faced under the Vagrancy Act.[2]

Parliament had been lobbied since the arrest of Henry Slade, shortly after seeing the first imprisonment of a Spiritualist medium, Francis Monck, under the 1824 Section 4 of the Vagrancy Act.[3] The British National Association of Spiritualists (BNAS) 'Spiritualists' Defence Committee' was the first to challenge the Conservative government's Right

[1].–"On the Side of Angels the Law v. Spiritualism" See the Presidents page under Ernest Oaten 1915:— http://www.snu.org.uk/spiritualism/presidents

[2].–The address is published in Psypioneer Volume 7. No 6. June 2011.

[3].–Monck styled himself Dr. Monck, and sometime previous he was a minister at a Baptist Chapel at Totterdown, a suburb of Bristol.

Honourable R. A. Cross, Secretary of State for the Home Department, as to the rights of Spiritualist mediums in November 1876.[4]

Under our war time President, Ernest Oaten (1915-1920), the Union's campaign for legal recognition was instituted in 1916. This was called: "The Spiritualists' National Union Ltd. Parliamentary Fund (Witchcraft Acts Amendment)".

Published below is the official SNU statement outlining the problem of the Acts. The Union's long fight to secure the desired amendments to these Acts would not be fully achieved until 1951; 75 years in the making![5] The statement below was published in the *Two Worlds* November 10th 1916 page 461:

THE SPIRITUALISTS' NATIONAL UNION, LTD.

A NATIONAL APPEAL

The S.N.U. Parliamentary Fund (Witchcraft Acts amendment).

TO THE SPIRITUALISTS OF GREAT BRITAIN AND IRELAND,—

The incidence of the penalties expressed in certain Acts of Parliament, passed in other and quite different times to those of to-day, has for long been an oppressive burden upon the legitimate practice, professionally, of mediumship as understood by Spiritualists. Such Acts were placed on the Statute Book of the realm at a time when the world knew little of the orderly and scientific examination of evidences afforded by the use of psychic faculties, which prove that man can hold a perfectly natural communication with the world of discarnate humanity. At a time, indeed, when such communion was ascribed to the Devil, and its practice was bitterly denounced as necromancy or witchcraft of the most reprehensible kind.

The action of the law has been supported by appeals to the Old and New Testaments, from which it has been sought to gather religious sanction for the persecution of all who are mediums by denouncing them as witches, and as such to be put under pains and penalties cited in the Jewish law of the past, or to-day dealt with as rogues and vagabonds by the civil power instead of the ecclesiastical courts.

A number of prosecutions have taken place during the past sixty years, and not a few mediums have been sent to jail, for, as the courts hold, pretending to hold communion with familiar spirits, for, as the Acts put it, it is only a pretence, as it is not admitted that men can possibly hold communion with the spirit world, the assumption in law always being that it is a mere pretence. The law, or its administration or interpretation, is faulty, because it does not consider so much the taking of payment for mediumistic service is a cause of indictment, but it is the

[4].–A copy of the petition addressed to Cross is in the College of Psychic Studies, 16 Queensberry Place, London archives.

[5].–For more information see Psypioneer Volume 7. No 9. September 2011: *Tom Brooks* & *"M.P. for Spiritualism" passes on*. See also Volume 8. No 7. July 2012: *Deputation to the Right Honourable J.R. Clynes, M.P. by the United Spiritualist Organisations (July 1930).*

assumed fraudulent assertion of communion with spirits which is the foundation of the charge and the reason for conviction.

To raise the question of a reform in the administration of the Witchcraft Acts, and to obtain their amendment, the Spiritualists' National Union, at its Annual General Meeting, held in Glasgow, on July 3rd, 1916, passed the following resolution:—

> "That the Council be instructed to open a fund (amount named, £1,000) for the purpose of securing the amendment of the Witchcraft Acts and the Vagrancy Act, the adequate protection of mediums, and all necessary machinery."

As showing that Spiritualists have been alive to this matter, it may be recorded that the matter was officially referred to at the first meeting of the Spiritualists' National Federation, held in the co-operative Hall, Downing Street, Manchester, on Sunday, July 6th, 1890, when Mr. Wm. Johnson moved the following resolution:—

> "It is now felt that the time has arrived in which some definite steps shall be made in the name of the Spiritualists of the United Kingdom to see what action can be taken so that the Cause can be relieved from the pressure of these really obsolete enactments."

Admittedly, the possession of mediumship presents peculiar difficulties, not the least being its practice professionally, which has opened the door to the adventurer and the charlatan, who simulate mediumship with no other end in view than personal gain. This fact has rendered it difficult to cleanse the Movement and to secure our right to practise communion with the spirit world, because the law classes all alike, and makes no distinction between the genuine medium and the impostor. Therefore, the desire of the Spiritualists' National Union is not to obtain the REPEAL of the various Acts, but to secure their AMENDMENT in the light of present-day experience and knowledge relative to all phases of psychic investigation.

The Spiritualists' National Union is fully aware of the immense amount of labour, time, energy, and money that will be required to bring about the desired result. Indeed, regarding the latter point, at a modest estimate the minimum amount that will be required will reach £2,500.

Therefore, that the needed steps shall be taken, legal advice procured, and a campaign on the platform, in the press, the circularisation of Members of Parliament, the drafting of a Petition, and all the costs incidental to the undertaking, this appeal is now made public. It is directed to all Churches, Societies, to all public working mediums, as, if we succeed, all our Demonstrators will reap the full benefit. Remember, this is not only a question of protection for the legitimate practice of psychic faculty within the law, it is also a necessary step towards securing the uninterrupted conduct of our religious services, which necessarily call for the exercise of various forms of mediumship, as communion with the spirit world through the agency of human psychic faculty is the basis of Modern Spiritualism.

We, as Spiritualists, like others, have had to face persecution for our Cause; therefore, we appeal to all liberalists and advocates of religious freedom and

intellectual equality before the law, to help us in our fight for freedom. We stand for freedom and progress, and only desire to enjoy the freedom which progressive men and women have won.

The Spiritualists' National Union has therefore, opened a fund under the style and title of "The Spiritualists' National Union Ltd. Parliamentary Fund (Witchcraft Acts Amendment)," and the Council have appointed the undersigned to receive all donations subscribed thereto. All donations will be publicly acknowledged in the columns of the Spiritualist Press, and when a special receipt is desired donors must send a stamped self-addressed envelope (postage one halfpenny) for the attention.

To assure the donors of the certainty of the fund being used for the specified purpose, it has been decided to open a special backing account with the Lancashire and Yorkshire Bank Sowerby Bridge, and all cheques and money orders should be crossed thereto, and made payable to Mr. THOS. H. WRIGHT, Hon. Treasurer, S. N.U., Victoria Avenue, Sowerby Bridge.

Signed on behalf of the Council of the Union:—

ERNEST W. OATEN, PRESIDENT.
J. J. MORSE, VICE-PRESIDENT.
THOS. H. WRIGHT, HON. TREASURER.
HANSON G. HEY, GENERAL SECRETARY.

OCTOBER 28th, 1916.

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The fund would help the numerous mediums charged under the Vagrancy Act, and in 1944 Helen Duncan, who became the first Spiritualist medium to be charged under the Witchcraft Act of 1735 and the *only* Spiritualist medium to have been imprisoned under this Act. The fund paid for her defence. Her trial was held at the Old Bailey where she received a punishment of nine months imprisonment as against the maximum of three months under the Vagrancy Act.[6] Readers who are interested in researching Duncan's mediumship, and general information about her as well as her Old Bailey 1944 trial and her previous Edinburgh trial of 1933, should consult Psypioneer which contains a rich collection of original researched materials, and which also covers some of the erroneous reports which have developed over the years.

[6].–*Light* May 1944:—"AT the Old Bailey, on Friday, March 31st, after a trial lasting seven days, Mrs. Helen Duncan, with three others, was convicted of conspiring to contravene Section 4 of the Witchcraft Act of 1735, and of pretending to exercise conjuration. There were also other charges of causing money to be paid by false pretences and creating a public mischief, but after finding the defendants guilty of the conspiracy the jury were discharged from giving verdicts on the other counts. On the following Monday the Recorder, Sir Gerald Dodson, sentenced Mrs. Duncan to nine months' imprisonment, Mrs. Brown to four months, while Mr. Homer and Mrs. Jones, who had engaged Mrs. Duncan for the seances on which the prosecution was based, were bound over for two years."



James Johnson Morse
1848-1919

Spiritualisms contribution to the war effort is today mostly forgotten

In 1915 James J. Morse was elected SNU Vice-President, an office he held until his death in 1919. Within the history of the National Federation leading to the SNU, there are few positions Morse did not hold in his twenty-nine years' devoted service to the Union. During the war years he was Secretary of the "Exponents Committee" (education), President of the Manchester and District Union and editor of the *Two Worlds* journal for which he secured space in the columns of the *Two Worlds* for the Parliamentary Fund. We can note in the last issue of Pioneer that upon his death, Ernest Oaten took over as the paper's editor – under the spirit guidance of the paper's first editor, Emma Hardinge Britten![7]

In 1915, Morse was the Hon. Treasurer, for the Spiritualist Motor Ambulances Fund, and below Morse relates the story as published in the *Two Worlds* issue February 4th 1916:

THE STORY OF THE MOTOR AMBULANCES.

A LANDMARK IN THE HISTORY OF OUR CAUSE.

IN THE issue of THE TWO WORLDS dated November 12th, 1915, the following was printed, and it may be useful to reproduce it upon this occasion:—

"In THE TWO WORLDS of September 10th a letter appeared from Mr. W. H. Evans suggesting that the Movement should provide a motor ambulance for service at the Front.[8] He mentioned the Editor as being no doubt willing to conduct the proposed fund. In our following issue, in a letter from Mr. James Lawrence,[9] both suggestions were warmly supported, and the hope was expressed that we should be willing to accept subscriptions. In 'Current Topics' of the same week it was announced that the Editor would willingly act as desired. In THE TWO WORLDS of October 1st the first list of subscriptions appeared, with the modest total of £27 6s. 6d. The fund has now been open exactly seven weeks, and the receipts now amount to the handsome total of £232 4s. 6½d., which is a magnificent testimony to the

[7].–Volume 1. No.2 January 2014:—http://www.snu.org.uk/documents/pdf/SNU%20PIONEER%2001_02.pdf

[8].–Mr. W. H. Evans, known as Willie, had been a household name in the major British Spiritualist journals as a prominent contributor, writing week after week, for decades, often having his own column and covering a wide range of spiritualistic topics. He also contributed to the Spiritualists' National Union (SNU), and the British Spiritualist Lyceum Union (BSLU) educational courses. He authored a number of books, including *Spiritualism a philosophy of life* 1912, *How to be a medium* circa 1920, *Twelve lectures on the Harmonial Philosophy of Andrew Jackson Davis* 1925, and *A New Heaven – A Study of the Life Beyond* 1950. He worked as both a trance and inspirational speaker. For more information on Evans see Psypioneer Volume 9. No 08. August 2013.

[9].–James Lawrence (Newcastle-on-Tyne) was a well-known contributor of articles, reports etc in the pages of the *Two Worlds* for many years.

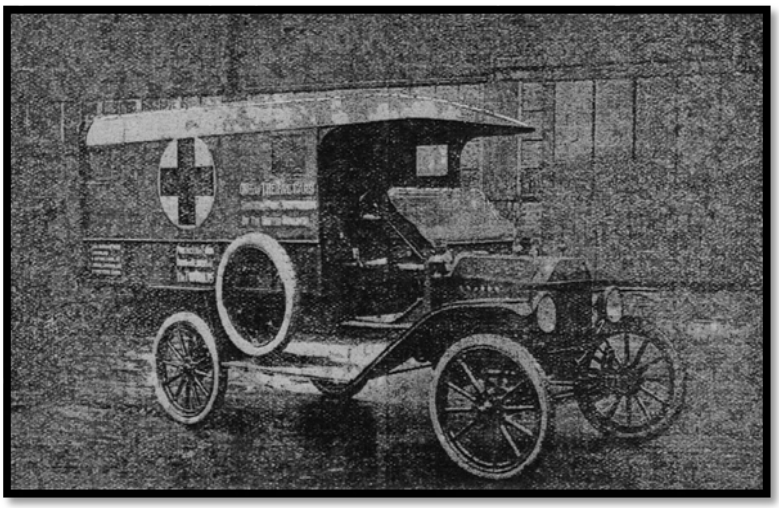
generous instincts of our readers and of the sympathy with the object in view on the part of the readers of 'Light,' who have read the announcements that the Editor of that journal spontaneously and so kindly printed. The slight interval between the publication of the original suggestion and the receipt of subscriptions arose from some little reluctance on our part to accept the treasurership of the fund, which, under the advice of the spirit friends, we ultimately decided to undertake. Our trust in their wisdom has been fully justified.

"Will all friends who have not yet sent in their remittances do so at once? It is necessary to close the fund at the earliest possible date, for obvious reasons. Indeed, it is decided to close it, if possible, with the collections taken on Sunday, the 28th inst., after which date we feel confident the amount required will be in the bank.

"So much, then, for practical details. Now to other matters. There have been not a few surprises! Some have been disappointing, others have been unexpectedly gratifying. Each may rest until the time comes to review the work of the effort now being made. But the one soul-satisfying fact is that this plea for funds has touched the hearts of our people as no other non-personal matter has done hitherto. Even the children have done their part, and the loving sympathy of a child sanctifies and sweetens our lives. In days to come, when once 'again the fields are decked in smiling corn,' the children and youths of that future time will re-read the history of these distressful days. Mayhap they will listen to the narratives of some grizzled, grey, and battle-scarred hero of to-day, and learn from him the blessing the ambulance services proved on the field. Perhaps 'our' ambulance may have succoured him; if so there will be a glow of pride in recalling the fact that *I* put in my mite. The joy of service is a delight to the loving heart and aspiring soul.

"Let us help the brave doctors and hard-working nurses, tireless workers both. Let us help in the aid of ambulance work for the wounded, who are often so sorely stricken. Let us provide something to assist in the rapid transit of the wounded from the firing line to the base. Let us help to save life, for that cannot offend any who claim that all war is murder. This fund should appeal to militant and pacifist alike. Let us, as Spiritualists, remember that if we desire to attract to us the loving and wise of the spheres we can best do so by living wisely and lovingly. Such life is neither a sentiment nor an abstraction. It is a concrete life made up of the actual doing of the things that matter to a world in sorrow. Of things that matter to the victims of soul-less brutality and a barbarous arrogance. Help this fund according to your disposition, and you will put into effect at least one of our seven principles: The Brotherhood of Man."

Now mark what follows: It took seven weeks, as mentioned above, to raise virtually one-fourth of the sum ultimately obtained. The balance, £931 11s. 2d. was subscribed in the ten following weeks! Comment is needless. Our readers nobly responded to the appeal, and so made a triumphant success of this really representative undertaking.



In the early days of the subscription list the hope was expressed by one good friend that "you will have a strong committee to help you." Well, I had one. It was the best, for it was composed of those loyal spirit helpers who have aided me in my public work for the past 46 years. At their advice I accepted the position of Honorary Treasurer, acted as Honorary Secretary, and was the Honorary Committee! In fact, became a veritable "Pooh Bah" for this occasion. A long experience of committees has satisfied me that under certain circumstances a committee of one is the best. It is a great and peculiar satisfaction to me personally that the entire Movement acquiesced in the plan I pursued, and so testified its confidence in my judgment and capacity. As it was found that subscriptions came in so freely the original plan of two cars was amplified to include four cars, and, finally, to obtain five cars! That number was offered the War Office and accepted by them, as per the official letter published in THE TWO WORLDS of Jan. 7th, this year. The five cars were duly inscribed, and on Jan. 8th they were despatched to Kempton Park, the depot for all transport supplies. That the cars have arrived in good order is testified to by the smaller illustration on page 55, made from a photographic snapshot taken at Kempton Park. The picture was taken by a friend of the man seated at the wheel, who is a former Lyceumist, Private Hugo Smyth, of the A.S.C., Motor Transport, who is the son of Mr. Percy Smyth, of the, Battersea (London) Spiritualist Lyceum Church. The other illustration shows the full fleet of five cars, while that on the front page shows one of the cars so that the inscriptions upon them all maybe shown. Owing to war conditions the paper used for printing THE TWO WORLDS is now of a somewhat inferior texture, consequently the prints will not appear to the best advantage. Arrangements are being made, however, to issue postcards showing the cars as they appear this week. The cards will be of superior character, and the illustrations will be printed from new blocks specially made for the purpose.[10]

What now remains in connection with the above is the receipt of the account from the War Office and the forwarding a cheque in settlement. Then will follow the auditing of the accounts and the publishing of the balance sheet after it has been audited and signed by the chartered accountant, in accordance with my original promise. The whole of the business has been transacted with the War Office direct, thereby securing the purchasing of the cars at the Government contract price. All extraneous costs were thus entirely eliminated. The cars selected met with official approval as being handier, and therefore more useful in districts where the roads are bad. The workmanship and fittings are of the best. Each car will accommodate two stretcher cases, or three sitting cases, with the ambulance attendant in each case. The

[10].–As stated, the print quality is very poor unfortunately the image shown is the best of the ones published in the *Two Worlds*. If any readers who has any of the postcards issued, a copy would be most welcome, to display in the Britten Memorial Museum at the Arthur Findlay College, Stansted Hall.

engines are unequalled for working, and the fleet of five represents one of the most useful gifts contributed by any denomination. It was deemed more prudent to obtain a fleet of light cars than to invest in one large and costly car. A too attentive "Jack Johnson" could scatter the one car, and there would be nothing left, but if he attended to one of ours, there would be four others remaining for service. Thus the best return on the price expended was secured all round. The Ford Company were considered as the one maker who met the requirements. They work under the Munitions Acts, and they give good value for money.

Now let me turn to other matters, especially to the subscribers. The lists published each week have been most illuminating, and have shed a flood of light upon many things. First of all, it is evident that the appeal struck home to hundreds of our readers as a proposition they could honestly support on humane grounds. The appeal was to Spiritualists, without considerations of sect, party, or prejudice. It was an appeal that included our national, local, county, or other Unions. It concerned us all, and was thus a test of brotherhood and solidarity. In that sense it was not quite a success. Nothing human is entirely so. But it is noticeable that the merest recognition came from one quarter, none at all from another, and a somewhat patronising recognition in a third quarter, and the noticeablility is not exactly accordant with our oft-professed teaching of human brotherhood. Still the spirit-guided work went on, succeeded, and the end aimed at was more than accomplished.

But the list—the list is the thing that really matters. In it will be seen the few coppers of devoted souls who literally gave their heart in their giving. The gold and silver of others was welcome, as were the good words of the senders. Bank notes and cheques were often visitors, and there are some cases where the prosperous in our ranks rose to the occasion and liberally contributed. Many a Society contributed—yes, and many a Society made a brave effort to raise a donation under circumstances that might well have daunted enthusiasm, The list shows how, from South, North, East and West, in Scotland and in Wales, the money was sent, and also from overseas. To specify any would be unjust to the rest, for all did their utmost. Noticeably the names of Lyceums and Lyceumists appeared quite frequently, moved to do so without any official hint or suggestion. Truly an instructive list in not a few directions.

There is no question that we all rose to Mr. Evans' injunction, "Be Practical," with a very practical result, as gratifying to him as to all concerned. In response to my request that he should say a few words in this closing account of the work of the fund, he sends me the following note:—

THE TASK ACCOMPLISHED.

"There is a great deal of satisfaction in the Movement over the success of the Motor Ambulance Fund. It is a joy to know that the Movement has done something to alleviate the suffering entailed in this terrible calamity which has overtaken mankind. The effort which we have put forward to render concrete our belief in human brotherhood is one the significance of which should not be lost sight of. It should be our desire to keep alive the spirit which has been manifest, and so draw the bonds between the various sections of our Movement closer together. The ambulances are now an accomplished fact. They stand as a witness of our desire to help mankind, and every Spiritualist will feel glad that there goes forth to the field of battle a living witness of our glorious gospel. I have no desire to preach or to point

the moral of our action. That, I think, should be sufficiently obvious. We have emerged from a scattered crowd to a condition which promises well for the future. We hope that the ambulances now sent forth will prove a blessing to many a man in distress, and their mission to save will be accomplished, so that many will bless those who have so generously subscribed to the fund. The call has gone forth and from overseas there will be a further response, so that we are looking forward to our colonial friends participating in the effort.

"So far as this country is concerned, the work is finished. Our genial Editor will rest quiet o' nights without having his dreams haunted with cheques and postal orders, though we all know that he would be willing to undertake such a task again. But I must draw to a close. I only wish to thank those who have in so many ways helped to make the fund a success. I shall never again hesitate to put forward suggestions for good of mankind now that the Movement had demonstrated its willingess to respond. May those who have given be blessed, as will those who receive the ministrations from those who have charge of the ambulances.

W. H. EVANS."

We all owe very many thanks to the Directors of THE TWO WORLDS Publishing Co. Ltd. for the generous allowance of space devoted to the publication of the weekly lists of subscriptions. Just how many columns have been used it is not easy to say, certainly over twenty. Their sympathy has been with the purpose all the way through the progress of the work. Their generous assistance did much towards ensuring success, as without the requisite publicity it would have been impossible to do what has been done. Thus THE TWO WORLDS has again rendered substantial service to the Cause, and quite independently of any limits, for the work was done for all.

So far as my part of the work went it was far too much to undertake in office hours, consequently it was done in my own time at home. The cash book shows considerably over 800 entries. These had to be written out over again for the printers. Nearly 1,000 letters passed through my hands; the monies were checked and verified, and paying slips to the bank prepared. A multitude of little details were involved, of which one can only form an idea by actual experience. I must publicly acknowledge my indebtedness to Miss Florence Morse for her valuable assistance.[11] Often we were at the work until midnight, and on three occasions until after 1 a.m. the next morning. But devoted enthusiasm enabled us to carry everything through to a successful conclusion.

My task and its story are done. I heartily thank everybody who has in any way helped this effort, an effort the results of which will ever redound to the lasting credit of the Spiritualists of the United Kingdom and their brethren overseas.

J. J. MORSE, Hon. Treasurer,
The Spiritualist Motor Ambulances Fund.

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[11].–Florence Morse (1871-1934) was the only child of the Morses like her father she was a well-known trance medium and speaker. After her death Florence willed some of her father processions to the SNU. This included one of James Morse's prized possessions, a large drawing in pencil by Wella Anderson done in September 1875 of Chief control "Tien Sien Tie" a Chinese Mandarin. This is displayed in the Britten Memorial Museum housed at the Arthur Findlay College, Stansted Hall.

Six months later a further report and another Ambulance acquired! Reported in the *Two Worlds*, August 4th 1916:

THE SPIRITUALIST MOTOR AMBULANCE FUND.

THE CLOSING RESUME AND FINAL STATEMENT.

GREAT EFFORT ACCOMPLISHED.

SPIRITUALISTS everywhere will rejoice to know that the Ambulance Fund effort has now accomplished its purpose. Six cars have been subscribed for and purchased, and each is now on active service with the British forces in the field. The work commenced in October of last year, and the completion of the first portion was effected in March of this year, as per the statement issued in THE TWO WORLDS of the 31st of that month, a suitable addendum to the 68th Anniversary of Modern Spiritualism. No more fitting occasion could have occurred for such a stupendous achievement by Spiritualists here and overseas. The initiative was that of Mr. W. H. Evans, and it was our pleasant duty to follow it up. It meant weeks of hard work, for the printing of the weekly lists was the smallest part of the labour. Sustained by an invincible conviction of success, the work was carried on without the least faltering. The assistance of Miss Florence Morse must be fully recognised, for she zealously seconded the work of the Honorary Treasurer, each working without expecting other reward than the consciousness they were helping to carry out the wishes of their spirit friends.



As previously announced would be the case, the illustration of the sixth car is now published. By the inscription, which reads as follows: "Jointly subscribed for by the Spiritualists of the Dominion of New Zealand and Great Britain," it will be seen that this car is a joint offering from the Spiritualists of the Dominion of New Zealand and the United Kingdom. This picture will, therefore, be an historical memento of an event in our Cause that will have a special value attached to it for Spiritualists in the future as well as in the present.

The appended statement of account tells its own story. It will, however, be noticed that our generous friend, "Sympathiser," nobly carried out his promise to meet any deficiency that should occur, and sent £20 to that end. Many subtle means and devices have been tried to obtain the name of our generous friend, but each proved abortive. Conscientious modesty must be respected.

Subjoined is a letter from the Army Council, thanking "all concerned," which will be read with interest and satisfaction by all subscribers:—

"War Office,
"121/Medical/1699 (Q.M.G. 3). "London, S.W.,
"25th July, 1916.

"SIR,—I am commanded by the Army Council to express their warm thanks to all concerned in the generous and patriotic gift of a 'Ford' motor ambulance for service with the British Armies in the Field, making a total of six 'Ford' ambulances presented by the Spiritualist Motor Ambulance Fund.

"I am to say that this additional vehicle will materially assist in the alleviation of the suffering of the sick and wounded in the field.

"I am to enclose herewith a photograph of the car.

"I am, Sir,
"Your obedient servant,

"J. J. MORSE Esq., Manchester." "W. W. CURTIS."

Last week it was reported that two of the cars had been seen in service in France. This week the report is to hand that another of the first five cars has been seen in service, this time in Egypt. The following letter from Pte. A. Bamford supplies the additional information. It is given just as received:—

"MR. J. J. MORSE,—DEAR SIR,—While resting in a distant part of Egypt, I saw a sight that brought me back to home. It was an ambulance van, one of five presented by the Spiritualists of the United Kingdom, subscribed by readers of THE TWO WORLDS. I was glad of the sight, and as it stopped a distance away I journeyed to it to read it over again. I was pleased to see the Spiritualists were not behind. I am proud to say I am one myself. For some time I was the corresponding secretary of the Openshaw (Manchester), Beulah-street, Society, Vice-President and Lyceum Conductor. I was also personally acquainted with Mr. Searle, of Hyde, and I have had the pleasure of attending a few seances at his home.[12] I have been out here some time. Coming in touch with all classes and creeds, I have seen some very strange sights. But you know there is the Censor. I wish you and all friends at home good luck. For myself, I don't care how soon I get away from this beautiful but terrible country. Nothing but sand for miles, in some directions hundreds of miles. I am beginning to long for a sight of home, sweet home and the loved ones I have left there. I am proud of the knowledge I possess. It helps me along my journey. Many times while on duty at night, when the stars are shining, I hold my sweet communion. I must now close—I remain, faithfully yours, Pte. A. BAMFORD, 301, B. Co., 7th Platoon, 19th Rifle Brigade, E.E.F., Egypt.—P.S.—I wish to be remembered to the members of the Barrow, Bournemouth, and Openshaw Societies, where I have left many friends behind.—A.B."

[12].–Searle was a professional photographer: "Mr and Mrs Searle were well-known spiritualists and he was very anxious to obtain a photograph similar to one taken of Sir Wm Crookes with the form of Katie King; and therefore when Mrs Corner (née Florence Cook) came to Manchester (about 1902), he invited her to his house and give sittings with a view to accomplishing his desire …" The photograph and details are published in Psypioneer Volume 8. No 3. March 2012.

Many complimentary and kindly letters have reached me; and one or two that were criticisms of helping in any way the war work. Yet even these recognised the honourable intentions of the effort. One letter, anonymous, of course, signed "Conscientious Objector," really exceeded the limits of honest difference of opinion, closing with the assertion, "I will never shoulder a gun, whatever happens."

Again, my thanks to "Light" and "The International Psychic Gazette" for valuable co-operation, which, in each case, produced most acceptable support for the Fund.

Another gratifying incident to be recorded is that the Union Bank of Manchester Ltd. (in which the account was kept) made no charge for its services, which were given free out of sympathy with the object in view.

The following statement of account exactly details the receipts and expenditure of the monies entrusted to me, and now closes this chronicle of an effort that the Movement may well feel pride in having shared. With my most appreciative thanks for the help and the confidence reposed in me, I now say adieu.

J. J. MORSE,

Hon. Treasurer, The Spiritualist Motor Ambulance Fund.

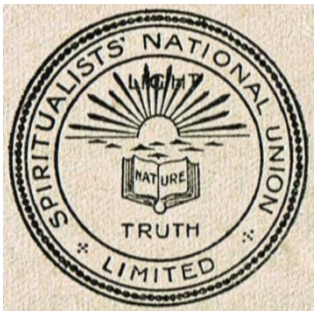
Manchester, July 28th, 1916.

STATEMENT OF ACCOUNT.

RECEIPTS.	£	s.	d.
Balance in hand	68	7	11
Subscriptions for Sixth Car	116	18	7
Souvenir Cards (Half Proceeds of Sales by THE TWO WORLDS Publishing Co. Ltd.)	8	6	1½
	£193	12	7½
EXPENDITURE.			
War Office—Cost of Sixth Car	173	18	11
Cost of Illustration of Sixth Car	0	10	6
Postages and Sundries	0	7	3
	£174	16	8
Balance of "Sympathiser's" donation, to be used as he may hereafter instruct	18	15	11½
E. & O.E.	£193	12	7½

BADGES, SYMBOLS AND EMBLEMS of the Spiritualists' National Union

Today the Union and its affiliated churches are easily recognised by its symbol. We can see from its original design it has undergone some subtle changes from its original black and white format almost a century ago.



Badges, Symbols, and Emblems held an important role in the early Spiritualist movement, for example in the Lyceum. In Manchester, on Sunday May 12th 1889, Emma Hardinge Britten addressed the 'Spiritual Lyceum Conference.' She stated, "As to the badges and banners, they are all symbolical of deep inner and spiritual meanings."[13]

The first proposal of a suitable means of recognition in the National Federation came at the third Annual Conference held in Burnley on July 2nd 1892:—[14]

> "Mr. R. White, late of Australia, who was received with applause, in moving the following resolution—"That it is desirable some suitable means of recognition should be adopted by Spiritualists, which might be nationally and internationally applicable and acknowledged by them," said he was requested by the Sydney friends in New South Wales to ascertain when he reached England if some suitable means of recognition could not be adopted—universally. It was difficult sometimes to ask a person point blank, Are you a Spiritualist? Some people are offended if you ask them. In the estimation of some non-Spiritualists it is tantamount to asking, Are you partially insane? Some external means of recognition are of great advantage on a long journey or sea voyage, for it sometimes happens that you travel together a long distance and finally get into conversation and find that both are Spiritualists and regret you did not know it before. He would just say that the Spiritualists of Australia, and especially the Sydney Society of Psychic Culture, delegated him to convey their sympathy and good wishes to their brethren in the old country.
>
> "Mr. Tetlow seconded the motion.
>
> "Mr. Swindlehurst proposed that it lie on the table for twelve months. He objected to wearing any badge or ribbon, and thought the best ribbon was the life we lived.
>
> "Mr. P. Lee would not like Brother White to feel that his proposal and the suggestion from our Australian brothers had been received harshly, and thought that its consideration had better be deferred till another year, as the time was so short, at the same time we extended fraternal good wishes to our friends across the sea.

[13].—Taken from *The Two Worlds* May 24th 1889

[14].—Taken from the Supplement to – *The Two Worlds*, July 8th 1892

"The amendment was carried."

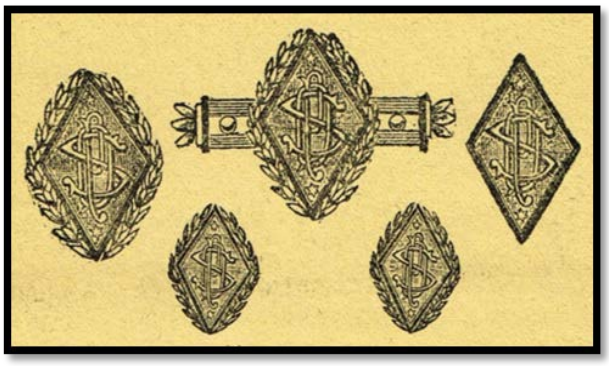
There appears to be no published mention at the following Conference held at the Town Hall, Sowerby Bridge on Saturday and Sunday July 1st and 2nd 1893 under the presidency of Mr. James (Jas) Robertson, of a "recognition badge." However, on May 14th 1895, National Federation President Samuel Chiswell in an address entitled "Organisation for Combined Action" before the Conference of Spiritualists, noted that "Recently a badge of recognition has been adopted in the North; an effort has been made to commence a sick and benefit fund for aged and indigent workers; and a national hymn-book is in process of compilation." It appears no badge, symbol, or emblem was officially introduced into the National Federation during its lifetime – their motto was "Unity and Liberty".

When the resolution was first proposed for a "recognition badge" at the 1892 Conference, Mrs M. H. Wallis was present;[15] she was also a member of the Propaganda Committee. If we look at the penultimate paragraph of the first issue of Pioneer, at the reprinted statement by James J. Morse originally written September 22nd 1896, we note:

A SPIRITUALISTS' BENEFIT SOCIETY.

> "The last special feature pertaining to our cause in Great Britain that I will call your attention to is "The Order of Progressive Spiritualists' Sick Benefit and Pension Fund," an association originated by Mrs. M. H. Wallis, and to which she is the honorary secretary. This effort has its headquarters in Manchester. For the past year it has disbursed over 200 dollars in sick relief and pensions.[16] It is the first and only Society of the kind ever established for our people in Great Britain, and is in every way well deserving of support, and its promoter deserves every praise for her endeavours."

The Order of Progressive Spiritualists would work alongside the National Federation and be supported by the *Two Worlds* journal.[17] The O.P.S. would introduce the first 'Spiritualist Recognition Symbol' in this country. Published below is a brief history, their principles, and objects. Taken from the *Two Worlds* November 10th 1893 and December 15th 1893 respectively:

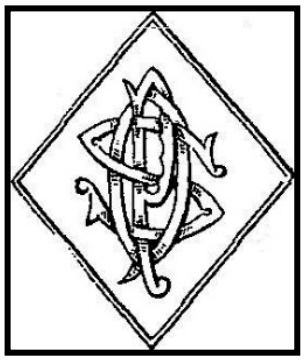


[15].—Mrs Minnie Harriet Wallis 1854-1939 who was very active in the National Federation and one of the original sixteen (1890) *pro tem* committee members who were co-opted as the first Executive. She married Edward Wallis in 1876. She continued her work until 1924, when she completed fifty years of public work and fifty-two years of mediumship. Her control for public speaking was called Morambo a Negro slave who had been transported to South America where he died.

[16].–This was intended for the American readers, so the prices quoted are in US dollars.

[17].—In 1892 as noted in the first issue of Pioneer, Emma Hardinge Britten resigned her editorship of the *Two Worlds*; her Sub-Editor and the paper's General Manager Edward Wallis took up her position. The *Two Worlds* was closely involved with the National Federation, and acted as its mouthpiece and published its meetings etc.

RE THE PROPOSED SYMBOL.
BY E. W. WALLIS.



THE latest design for the purposes of recognition and union among Spiritualists seems to be one that meets with more favour than any proposal yet made. We give the design, actual size.

We have obtained an estimate of the cost of production, and find that pins, or pendants, or a badge to fasten upon the coat or dress can be made in silver, the monogram raised and polished bright, the background to be of dead silver, for 1s. 9d. each, post free 2s. If we can get orders for more than 50 we can sell them at 1s. 6d. each, post free 1s. 9d. Bar-brooches, two bars, with this design as a centre ornament, could cost 2s. 6d. or 3s. each.

The design is distinctive and sufficiently striking to be easily noticed, and is, as far as we know, unlike anything else in the market. The letters O.P.S. signify Order of Progressive Spiritualists.

It has been suggested that every person who purchases and wears one should agree to have their name and address entered on the roll of the "Order," whose principles might be expressed thus:—

Name: Order of Progressive Spiritualists.

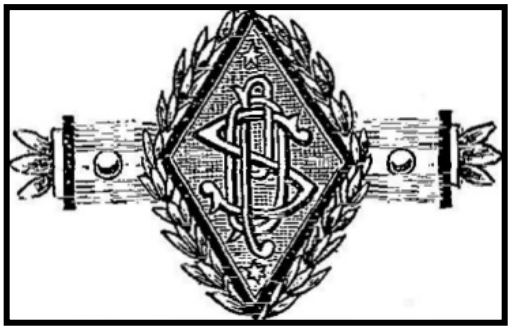
Principles: We the members of the Order of Progressive Spiritualists affirm that we know there is no death. That intercourse between the two worlds has been established. That spirit-return has demonstrated continuity of individual conscious existence. That consequences, good or, evil, of motives and deeds of mortal life affect the status of each spirit after death and constitute the heaven or hell into which they enter. That evolution is not only the law of *this* life but characterises the realm of the hereafter; hence eternal progress is open to every one who endeavours to advance. That we are responsible by Divine Love and Wisdom *to ourselves* for the use we make of our powers and the opportunities of life, and *to others* for the influence we exert by our own conduct; and by the psychic emanations we cast off which affect others for good or ill. We therefore RESOLVE to endeavour to improve our minds, to cultivate our moral powers, to exercise our spiritual gifts, to sympathise with sorrow and suffering, to encourage and assist the weak and ignorant, to co-operate in all endeavours of a reformatory character whose aim is for humanity and the truth. Believing that *character* is more important than *creed*; that deeds, not words, are needed, we will, with charity to all and malice towards none, strive to exert a salutary influence for liberty, right, justice and love in every possible direction.

Objects: To unite spiritually minded and progressive men and women in a fraternal order for mutual encouragement and support. To inaugurate a sick and benefit fund, to assist the suffering, the needy and the aged, such fund to be raised by voluntary effort, in which every member is expected to join. To afford a means of recognition and a link of fellowship between Spiritualists, the outward and visible sign being the diamond shaped symbol bearing the monogram O.P.S.

We are of opinion that the above suggestions are practical and calculated to be of benefit to all members, and will, if adopted, tend to foster good-will and fraternity among Spiritualists. We are prepared to book orders at once which will be executed in turn as received. Friends will oblige, when writing, by stating, if the above suggestions meet with their approval, their willingness to have their name and address enrolled. All communications should be addressed to Miss Grace, 73A, Corporation Street, Manchester.

VOICES FROM THE PEOPLE.

RE THE PROPOSED SYMBOL.



IT is now more than six months since this matter was first broached, and at last we have been able to definitely decide what to do.

The sketch here given represents the brooch, and if you simply cover up two bars at each side you will have the pendant, the scarf pin, and badge; the pendant will, of course, have a ring at the top, and the badges will be really small brooches to pin on to a dress or coat.

As will be seen, we have adopted part of Mr. Chadwick's design, the laurel wreath around the diamond, which is certainly an improvement, and renders the symbol one which will be recognised at a glance by any person familiar with it. This alteration will modify the prices somewhat, and therefore the following scale of charges is now finally decided upon: Scarf pins, in silver, solid back, 2s.; badges for dress or coat (really small brooches), 2s.; strong pendants for watch chains, 3s.; two-barred brooches with symbol as a centre ornament, 3s. 6d. Postage, 3d. extra (registered letter). Where a number can be sent together per parcel post, postage will be but a small item, hence friends should combine their orders where possible. We will offer special terms to societies or agents who sell *The Two Worlds* for quantities.

In response to a number of friends, special articles can be made with enamelled letters, or with more metal, or pendants can be engraved at the back. We have ascertained, as suggested by Mr. J. J. Morse and other friends, that the cost for bar brooches in nine-carat gold would be about 21s., pendants 17s. 6d., scarf pins and badges, 14s. Gold pendants with Mr. Chadwick's design of the globe and Latin inscription *on the back* would probably cost a sovereign.

These symbols are now ready for customers, so that they may be useful for Christmas presents and prizes. Samples can be seen at 73A, Corporation Street, Manchester.[18] Friends, send your orders at once and enclose portals.

—~—☼—~—

[18].—The address was the registered office of *The Two Worlds*.

“To inaugurate a sick and benefit fund, to assist the suffering, the needy and the aged, such fund to be raised by voluntary effort…”



Minnie Harriet Wallis
1854-1939

Report of Tenth Annual Conference of the National Federation, held in Blackpool on July 1st and 2nd 1899, as published in the *Two Worlds* July 7th 1899, (as quoted below):

> “The work of benevolence is, in the nature of things, a matter we shall sooner or later be compelled to recognise as a duty to our workers who may be sick, incapacitated through illness or accident, or otherwise in temporary or permanent distress, is to come before you in a resolution to be submitted by Mrs. M. H. Wallis, the founder and organiser of a fund known as the Order of Progressive Spiritualists’ Sick, Benefit, and Pension fund, and it seems that the time has arrived for putting the question on a National basis, with consequent advantage to all

As the proceedings continued:

> “Mrs. Wallis then introduced her motion that the O.P.S. Sick and Benefit Fund should be taken over by the Federation. She thought the time had come when the movement should take the responsibility of providing for its sick and aged workers, and so, although she should always retain interest in the work, she asked them to take the fund into their hands as the National body of Spiritualists.
>
> “Mr. H. Lucas seconded, and Mr. Chiswell asked whether the name should be taken over also. Mrs. Wallis explained that it was quite optional, but suggested it would be wise. Messrs. Howes, Chiswell, Nuttall, and Johnson joined the discussion, and Mr. Hanson Hey said they as a movement should face their responsibilities.
>
> “After Mr. Bibbings, Mrs. Wallis, and Mr. Chiswell had spoken, the motion was carried.”

During the year the transfer of the O.P.S. Sick, Benefit and Pension Funds to the control of the Federation was carried out, the funds to be administered under the title of ‘The Spiritualists’ National Federation Fund of Benevolence.’ The fund has grown and continued to the present day, and over the past hundred and twenty years it has collected thousands of pounds.[19] It appears the ‘Recognition Symbol’ ended with the transfer of the Sick, Benefit,

[19].—From the modest beginnings, I note published in the *Two Worlds* for May 18th 1894: “That the Committee were pleased to report an income of £7 19s. 6d. and an expenditure of £2 14s. in relieving sickness and need.”

and Pension Funds to the control of the Federation in 1899. This would continue within the SNU, as it does today.[20]

—~—☼—~—

Around the time the O.P.S. 'Recognition Symbol' came into being in this country, another Symbol in America was introduced. This can be noted at the Ninth Spiritualists' National Federation Annual Conference on July 2nd and 3rd 1898, held at the Heber Street Spiritual Temple, home of the Keighley Spiritualists' Society, who celebrated their 45th Anniversary, in conjunction with the National Conference under the presidency of Edward Walter Wallis. Below is taken from the *Two Worlds* July 15th, from the final part of the Conference at the evening service on Sunday July 3rd:

> "The Chairman now introduced Mrs. Cadwallader,[21] and said she had an interesting ceremony to perform.
>
> "Mrs. Cadwallader, who was received vociferously, said there are times when a word of unsought appreciation came like a heavenly messenger to cheer and comfort. She was pleased to present to the veteran Lyceum worker, Mr. A, Kitson, the 'Sunflower' badge, the American national Spiritualistic symbol, on which was inscribed 'A token of love from across the sea to Alfred Kitson, in recognition of his long and unselfish labours for our young people.' "



It is described as the symbol of Spiritualism

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

It appears in some reports the Association of Spiritualists at the Cassadaga Lake Free Association [Lily Dale] adopted the Sunflower as its seal, which is shown in its Constitution and by-laws; developed in 1892 and adopted in 1893. William P. Bach published the Sunflower, a newspaper published in Lily

[20].—Fund of Benevolence (FOB):—http://www.snu.org.uk/community/support/fob.html – the information on this link incorrectly states that it was founded by Mr E. W. Wallis.

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

She wrote "Hydesville in History," The Progressive Thinker Publishing House, Chicago in 1917. Now re-published, it should be noted that this book carries some inaccurate information on the Hydesville story. For the original Hydesville story see: "A Report of the Mysterious Noises, Heard in The House of Mr. John D. Fox …" Britten Memorial Museum, SNU Publications 2013:—http://www.shop.snu.org.uk/new.html

Dale, NY from 1898 through until 1906. In 1900, Bach continued the manufacture of the lapel pins at his offices in Lily Dale, NY bearing the Sunflower emblem. The history of the Sunflower badge can be read in Psypioneer Volume 9. No. 11. November 2013.

It would not be until the Spiritualists' National Union's Twelfth Annual General Meeting held in the Co-Operative Hall, Downing Street, Manchester, on July 4th, 5th and 6th 1914, that we would see the first Union emblem.[22] The President was George Tayler Gwinn (re-elected); reference is made to Richard Boddington (Executive Council). The two quotes below are taken from the Sunday morning session, published in the *Two Worlds* issue July 17th 1914:

THE NATIONAL EMBLEM.

> "Mr. R. Boddington drew attention to the completion of the design to be accepted as our National Union Emblem. He went into details regarding the method adopted by the sub-committee appointed to select, and in the name of the sub-committee on emblem he now moved that the artistic production signed "Inspiration" be adopted by the A.G.M., and that the drawing signed "Cosmos" be accorded second prize.
>
> "Mrs. Jessy Greenwood (Hebden Bridge) seconded.
>
> "Mr. Morse supported, expressing his pleasure at the knowledge that the successful artist is a Manchester man and a Spiritualist.[23] The resolution was carried unanimously."

Later in the proceedings (same session):

A BADGE.

> "Mr. W. Dowell Todd next introduced the subject of the adoption of a badge by the Northern Counties Union, and sought the approval of the Conference on the project.
>
> "The President explained that the Council had decided not to adopt a national badge for personal adornment, partly on the ground that for Spiritualists generally one badge was already in existence, namely, the Lyceum badge, and instanced the fact that already the Council had been approached from the South in reference to the adoption of a badge, but that the Council had declined to proceed with the matter. The subject was then allowed to drop."

At a council meeting in Manchester on the 30th January 1915: "The tenders for the production of the emblem having been submitted and discussed, it was resolved to accept the tender of Mr. Ingham, £33 10s."[24] At a meeting on June 19th: "Mr. Boddington was

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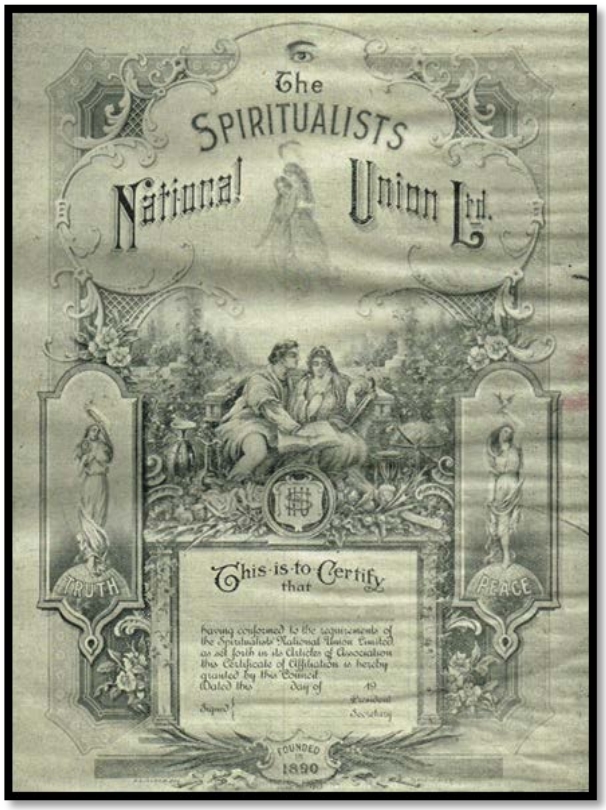
[22].—Earlier at this venue on July 6th, 1890, the Spiritualists' National Federation was established at the National Conference of British Spiritualists, leading to the Spiritualists' National Union twelve years later in 1902 – a fitting venue for its first National Emblem!

[23].—Morse was the President of the Manchester and District Union.

[24].—Taken from the *Two Worlds*, February 26th 1915:—"Precis of Proceedings of Meeting of the Executive Council, held at Manchester on Saturday, January 30th, 1915."

authorised to copyright the Emblem. Mr. Morse was given the permission he asked to reproduce the Emblem in THE TWO WORLDS."[25] Following the Thirteenth Annual General meeting held in Hull on July 3rd and 4th 1915, now under the presidency of Ernest Oaten (first term), this was published in the Two Worlds July 16th:

> "The "emblem," a copy of which was on view, was next introduced to the meeting. The cost of the "emblem" and conditions was made clear to the meeting by resolution, and particulars concerning renunciation of right to hold or claim were also clearly stated by Mr. R. Boddington in a written resolution, which was carried."



National Union, Limited – Reduced Facsimile of the Emblem Issued to Societies Affiliated with the S.N.U." At the bottom of the Emblem, "F. H. Ingram. Del – June 1915 – Manchester" is written. As previously noted, Ingram was the producer of the emblem and supplied Morse with the photographic block for his front page as produced in this article.

Further, at a meeting of the E.C.,[26] on July 3rd it is noted:

> "Mr. Boddington reported re the copyrighting of Emblem "That there had been a change in method, three copies being required, and two forms to be signed under seal" Stamps cost 5s. Resolved that the seal of the Union be affixed to forms."

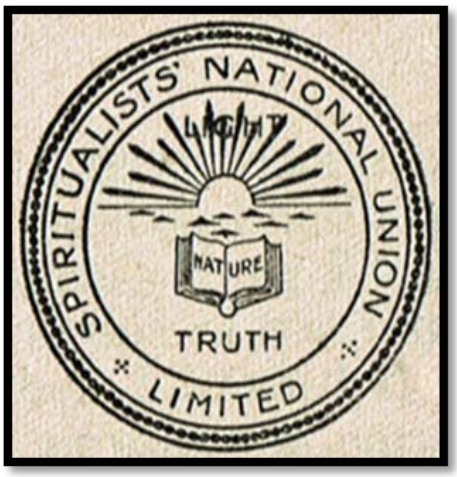
Finally at a meeting in Huddersfield on October 30th 1915,[27] in the Council Proceedings it states: Resolved that "the words 'Copyright, 1915' be printed on the Emblem." The Editor of the *Two Worlds* James J. Morse published the Emblem on the front page on Friday June 25th 1915. Under the heading: "The Charter of the Spiritualists'



[25].—Precis of Minutes of E.C. Meeting held at Princess Hall, Manchester, June 19th, 1915.

[26].—Taken from the *Two Worlds* July 30th 1915: Summary of the Minutes of the E.C. Meetings held at Hull on July 3rd 1915.

[27].—Taken from the *Two Worlds* November 26th 1915: Precis of Proceedings of Council meeting held at Ramsden Street Spiritualists' Church, Huddersfield, October 30th.



The actual SNU symbol we know today seems to appear first on Union publications circa 1914; from the SNU Propaganda Publications published at the SNU registered office at 30, Glen Terrace, Clover Hill, Halifax.[28] The image design may possibly have resulted from the competition for the National Emblem as detailed above. Hanson Hey informed the quarterly meeting of the SNU Council on January 31st 1914 held at the *Two Worlds* office at Manchester: "… the receipt of eleven designs sent in answer to the advertisement for competition …" We note above that the Union's National Emblem launched was the result of the competition. By 1914 the SNU round symbol was being used in the Propaganda Publications (possibly before) but there appears to be no mention of this symbol being adopted at the AGM or previous AGM reports.



It therefore suggests that the public life of our symbol started in the Propaganda Publications and only over the years has it become adopted as our official symbol of today, possibly designed by an unsuccessful candidate of the competition for the emblem or simply as a publication design for the Propaganda Publications. We can note today on our Yearbook covers etc the original black and white image has undergone little change in its basic structure. It can also be noted in the 1914c image the book is open and angled upright. When the Union's first official journal started in July 1924 (see the first issue of Pioneer) the book is flat and open as the image shows; this continued on our Yearbook's front cover until 2011; the 2012 Yearbook shows that the book image has reverted to the original 1914c design. Recently the symbol has been enhanced by the Union as shown at the head of this article.

Later at the International Federation of Spiritualists (ISF) Congress in 1925 the Council adopted the Sunflower Badge as an "International Spiritualists' Badge;" the badges could be purchased at the *Two Worlds* office in 1926 for 2/-.



"The SUNFLOWER (which always turns its face towards the light) forms the centre of the design, and is engraved with a human face, and is superimposed on a white banner and surrounded with a deckle border signifying the human race."

The early years of the ISF were closely linked to the Spiritualists' National Union who significantly helped in its formation in 1922-23. SNU Presidents George F. Berry, Ernest Oaten etc were also the early ISF presidents. Therefore, it is easy to see the Sunflower Badge becoming integrated in some degree within

[28].–The first SNU registered office was 68 Crown Street, Halifax the home (a tobacconist shop) the Unions General Secretary Hanson Hey. Just before the war he moved to 30 Glen Terrace, Clover Hill, Halifax.

the Union. In recent years the Union has severed links with the ISF but holds active links with the World Congress of Spiritualists.[29]

Presentation of a new Presidential badge, received by SNU President Robert A. Owen at the Twenty-Fifth Annual General Meeting of the Union held at Caxton Hall, Westminster and the Artworkers' Guild, Queens Square, Southampton Row, London on July 2nd and 3rd 1927 respectively.

The report below is taken from the first official journal of the SNU, the *National Spiritualist*, August 1927:

PRESENTATION OF A NEW PRESIDENTIAL BADGE.

One of the most interesting events of the Conference took place on Sunday morning, July 3rd, when Mr. and Mrs. Richardson, of the York Spiritualist Church, presented the Union with a gold Presidential Badge. The Badge is in blue enamel on gold, with the name of the Union round the edge, the centre design showing the Setting Sun over the Book of Nature, with the words Light and Truth standing in relief. The back is suitably inscribed to commemorate the gift. It has a bar above on which is inscribed the word President.

Mrs. Richardson, in making the presentation, said that two farthings were once found in the collection at an annual meeting. She had discovered that one of them was put in by a resident of York. Whether the actual coin, which had served as a President's Badge for many years, was the York coin, she did not know, but it was appropriate that since the humblest coin of the realm had come from her city, a gift of the pure metal, gold, should also come from that ancient city, so closely identified with the introduction of Christianity into England. Mr. Richardson took up the thread and expressed the pleasure it gave him to have the honour of bestowing upon the Union some token of adornment to mark the growing honour and dignity of the great Movement of Spiritualism.

By the unanimous desire of the Conference Mrs. Richardson pinned the badge on the coat of Mr. Owen, who had been elected the previous day to the office of President for the third year in succession.

Mr. Owen returned thanks to Mr. and Mrs. Richardson for their generous gift; Mrs. Raymond and Mrs. Greenwood heartily supporting.

G.F.B.[30]

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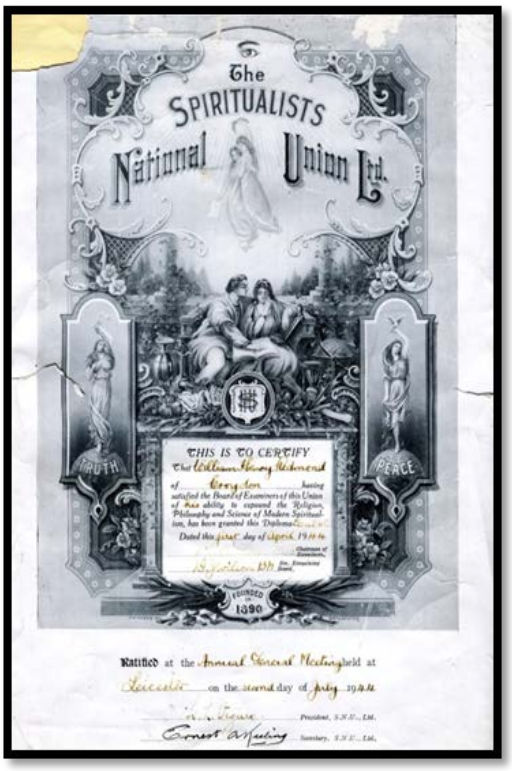
[29].—World Congress of Spiritualists - June 26th to 28th 2014: Hosted by Lily Dale Assembly Lily Dale Assembly Spiritualist Camp, Lily Dale, New York, An invitation to all Spiritualists to join delegates from Spiritualist organisations including the Spiritualists' National Union, National Association of Spiritualist Churches, Lily Dale Assembly & delegates from Australia, Canada, England & Sweden. See SNU Events:— http://www.snu.org.uk/newsevents/events/congress2014.html

[30].–George Berry former SNU President 1920-1922. In 1922, the Union's General Secretary Mr Yates, was taken ill and the Union asked Berry to take up his position. He resigned as President to take up the position of SNU General Secretary, which he held from 1922 to 1932. He then continued as Organising Secretary and was the first President of the International Federation of Spiritualists (ISF). Under his presidency in 1925 the Council adopted the Sunflower Badge as an "International Spiritualists' Badge.

We can note in the AGM minutes in the September issue:

> "38. *President's Badge*. Mrs. Richardson, of the York Spiritualist Church, presented to the Union a new Presidential Badge, the gift of herself and her husband as a thank offering for spiritual benefits received. The new badge was a very handsome gold ornament, and was greatly admired. Mrs. Richardson invested the President with it, with a few appropriate words. The President accepted the badge, on behalf of the Union and his thanks to Mr. and Mrs. Richardson. He trusted that the spirit which prompted its presentation would long remain in the Union. The badge was inscribed with the name of the Union, and the circumstances of its presentation, and bore a device showing the open book of truth.
>
> "The badge hitherto worn by the President was bestowed on the Vice-President. Mr. Owen moved a hearty vote of thanks to Mr. and Mrs. Richardson. This was seconded by Mrs. Raymond and supported by Mrs. J. Greenwood. Mr. Keeling suggested that a chain for the badge should be provided, friends providing a link in the chain in memory of some pioneer in their Church, the name to be inscribed on the link."[31]

Various badges and emblems etc are displayed in the Britten Memorial Museum at the Arthur Findlay College. For example, Minister's Regalia, L.S.S.N.U (long service) Badge and an SNU badge belonging to William (Bill) Henry Redmond. Redmond was born in Gateshead on June 17th 1908. He was an outstanding medium of his generation, with the aid of his spirit guide, an Egyptian called Abdullah.[32] He was discovered by Mrs St. Clair Stobart and began his work at the age of nineteen, appearing numerous times at the Royal Albert Hall. He undertook the SNU education courses and, in 1959, he was appointed a Minister of the Union. As noted, the SNU Emblem was initially issued to Societies Affiliated with the SNU, as can be found on the declaration on the Emblem, but it was also used for other Union official recognition: for example the issuance of an SNU Diploma which Redmond was awarded in 1944 and ratified at the AGM held in Leicester as shown.[33]



[31].–Daulby Hall Church (Liverpool) made an offer to provide a link in memory of their first President, John Lamont. He was also the first National Federation President; also at the wish of Emma Hardinge Britten he conducted her funeral (with James J. Morse), as Lamont had previously for her mother and husband. However, at an SNU Quarterly meeting in January 1928 it recommended the scheme be dropped due to the financial position of the movement etc.

[32].—On various websites Chloris Morgan's book is available: Two Worlds of William Redmond: the Trail Blazing Medium, published by The Headquarters Publishing Co. Ltd, London, 1985.



Shown is Bill Redmond's L.S.S.N.U (long service) Badge, with which he was presented in 1980. We can see the image is a Sunflower, and we can further note the President's badge and bars of the SNU Manchester District Council, is of a similar Sunflower design.



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To summarise:

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

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

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

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

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

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

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

In conclusion:

There were other badges that were part of the Union, for example the Guild of Healers, as are displayed in the Britten Memorial Museum, at Stansted. The introduction of the Sunflower image on some of the Union badges most probably resulted from the ISF International Spiritualists' Badge. With regard to the Long Service badge, Jane Heatley at the SNU office informed me "I have records starting July 1955 which means they would have evolved at least from 1930." The International Spiritualists' Badge appears to have been available from December 1926, so fits in date-wise – although the Sunflower was previously accepted as the symbol of Spiritualism from the 1890's. Minister Steven Upton further informs me, "With the updating and registration of the logo a year back we changed the long service award badge from the sunflower to the new logo. The sunflower is now no longer in use"

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[33].—Re the signatures: Chairman of Examiners: Percy Wilson. – Secretary Examining Board: Mrs. D. J. Wilson. – President of the SNU: Harold Vigurs. – Secretary of the SNU: Ernest Keeling.

As a point of interest: In 1943 a new scheme was put in place by the Exponents' Committee for a National Register, approved by the National Council. Percy Wilson exhibited to the Conference the following AGM at Leicester (July 1944) a printed copy of the Exponents' Certificate, which had been approved by the Exponents' Committee. During 1944 applications for inclusion in the National Register were 365 certificates being granted, bringing a total register, including Diploma Holders, up to 514. There were no Educational examinations held during this year, as the whole educational process was being revised.



It is interesting to note how this article came about. Over the last couple of years, I have received various questions about the origin of our symbol. Most of these questions were raised from the museum exhibit shown. The museum records only state: "White and Gold Wall Plaque depicting an early form of the Spiritualists' National Union Logo," which is clearly a Sunflower design.

During the writing and research of this article, and while also researching another article, I coincidently came across the story of this emblem! Published on the front page of *Psychic News*, May 21st 1955, this is quoted below. Please let me know if any reader would like a scan of the full article.

Metal Craftsman Dreamt of Emblem before Spiritualists Commissioned it for New Church.

"COWES National Spiritualist Church, which was rededicated in May by Percy Wilson,[34] has as its emblem a design based upon the international emblem of Spiritualism, the Sunflower.

"Cowes is believed to be the only church to display such an emblem over the entrance. There is a copy over the rostrum.

"The design was submitted to a local craftsman named Simmonds, an ironworker, who accepted the task with some trepidation.

Inspired

"While he was making a wooden mould based on the design given him by Mr. Phelps, one of the officials of the church, Simmonds remembered a dream he had had 18 months earlier.

"He had dreamt that he would be called upon to do something *he* had never even attempted before; something which had no connection with crucifixes or the type of work he was normally employed on.

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[34].—The article also states:—"Cowes church, which was bombed during the war, has been rebuilt on a prominent main-road site in the town.

"The rebuilding was made possible through the instrumentality of Percy Wilson. With his wide experience of dealing with war damage claims on behalf of Spiritualist churches, he was able to secure the grants necessary for reconstructing the premises.

"The imposing new structure, with its sweeping modern lines, cost about £7,000 to build of which a little more than £6,000 has been contributed by the War Damage Commission."

"Among those present were Harry Dawson, president of the Spiritualists' National Union; Mr. T. E. Keen, area representative for the South; Mr. B. Phelps, of Shanklin, the architect, Mr. Ball, of Cowes, the builder; and Mrs. Hart, president of the Southern District Council of the S.N.U."

"When he looked at the design he knew it was the special work he had felt himself destined to carry out.

"The cost of the emblem was met by Mrs. Bostock, in memory of her husband—first president of Cowes Spiritualist Church—and of her son.

Cost Over £300

"The original estimate was for £105. The final cost was over £300, so Mr. Simmonds was almost £200 out of pocket.

"But if other churches are prepared to purchase models of the emblem Mr. Simmonds' losses incurred in making the mould, and other incidental outlay on the prototype, can be largely recouped.

"It is hoped to make replicas in sizes down to one foot diameter."

This offer was no doubt taken up by some – one of these beautiful replicas found its way to the Britten Memorial Museum. It can be noted on the church's facebook page that the emblem is still a prominent feature to the church.[35]

Below is the William (Bill) Henry Redmond's Minister's badge. He was appointed a Minister of the Spiritualists' National Union in 1959



[35].—Cowes Spiritualist Church, Newport Road, Cowes, Isle of Wight:—
http://www.snu.org.uk/community/churches/cowes.html

ROBERT OWEN – SPIRITUALISM & ANDREW JACKSON DAVIS

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Robert Owen



The story of Robert Owen's meeting with the American medium Maria Hayden in March 1853 is well documented. Owen's purpose was not to seek the mediumistic services of Mrs Hayden but to simply purchase a book.

William and Maria Hayden had arrived in the October of 1852 under the management of an English mesmerist, Mr G.W. Stone, who brought the Haydens to England to undertake the management of Mrs. Hayden's séances, which were initially held at Stone's house in Cavendish Square, London.[36]

The book "An Exposition of Views Respecting the Principle Facts, Causes and Peculiarities Involved in Spirit Manifestations," published in 1852,[37] was remarked on by Owen as being written *by a valued and most truthful friend* Adin Ballou. Ballou (1803-1890) was a Universalist minister, an early convert to the propagation of Christian Spiritualism through his Hopedale community, Massachusetts.[38] Hopedale Community had been founded in 1842 by Ballou, who believed he could create a utopian community blending the features of a factory town with those of a religion-based commune – which stood for temperance, abolitionism, woman's rights, Christian Spiritualism and education.

Mr G. W. Stone had edited, republished and added an introduction to Ballou's book, hence it being sold at Stone's residence and the purpose of Owen's visit. When Owen was paying William Hayden for the book Hayden said:

> "Mrs. Hayden, having heard much of and about you in America, is very desirous of seeing you, if you can conveniently give her a few minutes of your time," to which I

[36].–Hayden's séances held at Stone's residence during the hours of 12 - 3 and 4 – 6, would cost you One Guinea, or Five Guineas if you requested the medium at your own home. One hour was allowed each party consisting of less than five persons, and not exceeding two hours when a larger number is present.

[37].–Owen commented:—"… *Adin Ballou, who has written a plain, practical, common-sense history of this new revelation to the human race*." Taken from: The Telegraph Papers Vol. 1. 1853 edited by S. B. Brittan, page 115.

[38].–Around 1850, Spiritualism became entwined with Ballou's reform goals; he wrote:—"I am a Spiritualist because I regard Spiritualism as a great help in the promulgation of free discussion. There are thousands of questions on the subject of religion, science and philosophy, which must be discussed, but could never be solved by any method mankind possessed prior to the birth of modern Spiritualism.... Man's eternal destiny was a mere fancy; the essential religious truths were mere baseless whims. The time has come when religion and reason must be married." Taken from:—"The Other Side of Salvation" by John Buescher 2004 page 162.

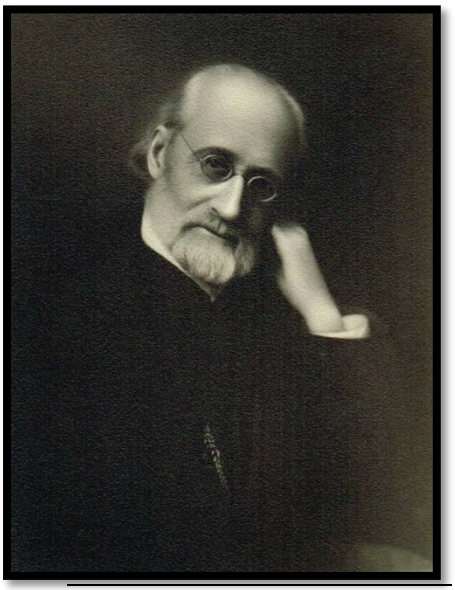
consented, and was shown into a large room in the midst of which was a plain large dining table, and it being a very cold morning in March, a good fire."[39]

Owen wrote regarding his conversion to Spiritualism in 1853:

"While conversing with Mrs. Hayden, and while we were both standing before the fire, and talking of our mutual friends suddenly raps were heard on a table at some distance from us, no one being near to it. I was surprised; and as the raps continued and appeared to indicate a strong desire to attract attention, I asked what was the meaning of the sounds. Mrs. Hayden said they were spirits anxious to communicate with some one, and she would inquire who they were. They replied to her, by the alphabet, that they were friends of mine who were desirous to communicate with me. Mrs. Hayden then gave me the alphabet and pencil, and I found, according to their own statements, that the spirits were those of my mother and father. I tested their truth by various questions, and their answers, all correct, surprised me exceedingly. I have since had twelve seances, some of long continuance, and during which, with one exception, I have had prompt and true answers so far as the past and, present, and very rational replies as to the future, but these last have to be tested by time. The exception was my own afterward-discovered error.

"In mixed societies, with conflicting minds, I have seen very confused answers given, but I believe, in all these cases, the errors have arisen from the state of mind of the inquirer."[40]

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What is not so well known is that almost six years previously in 1847, Robert Owen had met Andrew Jackson Davis,[41] a year prior to the events at Hydesville on March 31st 1848. At that 1847 meeting, Owen gave Davis six principles. Davis, known to his friends as Jackson, recorded the event in his notes/diary, which were published in "Memoranda of Persons, Places, and Events; Embracing Authentic Facts, Visions, Impressions, Discoveries, in Magnetism, Clairvoyance, Spiritualism also Quotations from the opposition," to give it its full title, in 1868.

[39].–Taken from Owen's address on "Spiritual Manifestation" on Friday July 27th 1855, at the Literary Institute, Fitzroy Square, London see page 95 of this issue.

[40].–Taken from: The Telegraph Papers Vol. 1. 1853 edited by S. B. Brittan, page 115. For more on Hayden's visit and Robert Owen – see Psypioneer Volume 2. No 10. October 2006:—*Mrs. Hayden's visit to England in 1852-3*.

[41].–In this same year Davis published "The Principles of Nature, Her Divine Revelations and A Voice to Mankind." Biographical accounts of Davis normally take this work to be the first account of Davis's clairvoyant abilities. However, the first accounts of a series of lectures by Davis were published in New York by the Rev. Gibson Smith in 1845 titled "Lectures on Clairmativeness: or, Human Magnetism." Davis is referred to as Jackson Davis; these are reprinted, over several issues, the lectures verbatim from the original pamphlet; see Psypioneer starting in Volume 2. No 1. January 2006.

Entry 31. ROBERT OWEN, THE REFORMER. New York November 9th 1847 page 79-81 records:

An impression came through the air this morning from a high-minded philanthropist, long a resident of the Second Sphere, to the effect that Robert Owen is destined to hold “open intercourse” with the benevolent of the higher world. I hope this prophecy will be fulfilled. Last spring I chanced to see Mr. Owen, and was strongly attracted to his spirit. He was in excellent health and spirits, rode all night on the way from Washington to Albany without minding it, and though over seventy years of age, was perfectly sanguine in his expectation of witnessing a complete social transformation before his lamp of life burns out.

Though I cannot see through his spectacles yet I deeply respect and honor him, and everyone who devotes his life to the unselfish promotion of what he deems the highest good of mankind. There was a pure radiance on his face, and a singular glory in the atmosphere over his head when he said:—

It is now my intention—an intention created for me by the great Creating Power of the Universe—to leave this new true religion as a legacy for the human race, through all succeeding generations.

Its principles are the unchanging laws of God; easy—when the mind shall be freed from local ignorances—for all to understand.

Its practices will be highly beneficial for all of the family of man.

The few and, simple, yet beautiful laws of God, on which this new religion is based, are: 1st. That the moving power of nature, the spirit of the universe, God—or by whatever other name this incomprehensible creative essence may be called, has created the general qualities of humanity, and made one man to differ from another by giving, to each his own peculiar compound of these human qualities.

2d. That this ever-acting spirit of the universe so forms all men that they are compelled to believe or disbelieve, not by their own will, but according to the strongest evidence at the time made upon their minds; and to feel, not as they may desire, but in accordance with the instincts also thus forced upon them by this universal creating power.

3d. That man is thus made to be what he is without his knowledge, or possibility of merit or demerit on his part, and that, as the created, he must have power only to think and act as it has been given to him.

4th. Therefore, whatever may be man’s individual qualities; whatever may be his thoughts or his actions; they all, directly or indirectly, emanate from, God; from the unknown creative power of the universe.

5th. That this power, and not that man, the created, is alone the author of whatever is done upon the earth and throughout the universe. It is, therefore, the essence of ignorant presumption for any man to pretend that he knows any thing of the will or intentions of this power, or to speak and write of it, as do the parrot-taught-

unthinking in all countries. The will or intentions of this unknown power may be conjectured by man, from feeling, seeing, and considering the effects of creation as they exist within himself, and the circumstances around him; but, until more facts shall be discovered, these imaginations will be vague and most uncertain.

6th. That these principles, fully comprehended, are abundantly sufficient to direct all men to wisdom, goodness, and happiness. The practices of this new religion will be the reverse of that which has so far prevailed over the world, and made it a chaotic pandemonium.

Last summer I saw in a vision, and wrote out a chart of "The History and Destiny of the Race."[42] The leading idea makes me think that Robert Owen will not realize his beautiful and desirable hopes in this world.

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Owen in his later years had no residence of his own but a fund had been set aside by his sons. It appears that for some time he resided at Cox's Hotel in Jermyn St, (Mayfair) London. On April 9th 1855, Daniel Home came to stay at Cox's Hotel, where he began his British career, and more than likely it is here Robert Owen would chance to meet one of the finest mediums of the nineteenth century. The meeting of Owen and Home would have had mutual advantages: Owen would benefit from Home's mediumship and Home, being new to England, would no doubt have benefited from Owen's influential friends and presumably introductions, like Owen's old friend, the former Lord Chancellor, Lord Henry Brougham.

In 1854, Owen published in London "The Future of the Human Race; or A Great, Glorious, and Peaceful Revolution, near at hand, to be effected Through the Agency of Departed Spirits of Good and Superior Men and Women," containing 55 pages. Owen applies his principles to the "spiritual manifestations" as commonly referred to; the term Modern Spiritualism, would not surface until around 1850. He recounts his experiences with mediums after Hayden from October to early January 1854, including Eliza Finch, a rapping medium like Hayden, Thomas Slater, a writing medium, and a ten year old boy Daniel Offord, known as Dan. With some of these séances taking place at his lodgings at Cox's Hotel, communicators included HRH the Duke of Kent, President Jefferson, Benjamin Franklin, Shelley and Grace Fletcher; apart from Franklin, Owen knew them in life.

Later, on Friday July 27th 1855, Owen gave an address on "Spiritual Manifestation" at the Literary Institute, Fitzroy Square, London. After he had read his address, he talked on his introduction into Spiritualism with Mrs Hayden in March 1853 and his early experiences with Daniel D. Home. A 15-page pamphlet was published and sold for 3d. The two aforementioned pamphlets are freely available in pdf, please contact the editor.

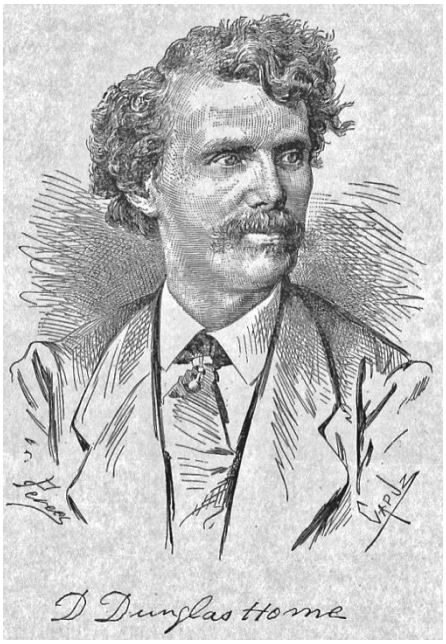
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[42].–See full description in the "Magic Staff" – AJD reference.

Robert Owen died on November 17th 1858 in a hotel room at Newtown with his son Robert by his side; shortly before his death he said:

"Relief has come"

Robert Owen would soon communicate to his old friends at Cox's Hotel, as recorded in "Incidents in my Life," by Daniel D. Home, first published in 1863.[43] In chapter X., Home refers to a séance held at William Cox's Hampshire residence:



Here occurred some curious phenomena which are described in a letter of my friend, Mr. Cox, of Jermyn Street:—

"The late Robert Owen, a short time previous to his passing from earth, had given me a writing desk which had belonged to his wife, and which contained amongst other things a box of paints. As I had other things of his as remembrances, I felt it more just after his departure, that some member of his family should possess the desk, which had belonged to their mother; and I therefore gave it to his son, Mr. Robert Dale Owen, in order that he might take it with him to America. I felt, however, at the time an almost irresistible impulse to retain the desk, but the feeling of right overcame it.

The fact had almost escaped my memory, when at nearly the first séance I had with Mr. Home after his return from Russia, the spirit of my old and valued friend, Mr. Owen, came and said, 'You must tell Robert to return you that writing desk; and why did you give it to him, for I did all I could to impress you not to part with it.' I wrote this to Mr. Robert Dale Owen, and in due time the desk was returned to me. We were then at my house in the country, and Mr. and Mrs. Home came to spend a short time with us. My little boy was then, and had been for some time previously, indisposed, and medical advice had been called in, but to little purpose. The spirits had previously prescribed for him, and now they said they would magnetize some pure spring water, which would benefit him.

For this purpose a decanter was procured, and placed on the middle of the table at which we were sitting. I placed it there myself, and had taken every precaution that no one should touch it. The water in the decanter became agitated after a few moments without any visible cause, and a powerful aroma came from the bottle. We tasted the water, and found it was strongly impregnated with something which gave it a decided flavour, but what it was we knew not: it was not like anything we had tasted before. Mr. Home was then thrown into the trance state, and taking the

[43].–*Incidents in My Life* – First Series 1863, *Incidents in My Life* – Second Series 1872, *Lights and Shadows of Spiritualism* – 1877 are available in one volume. Volume II – *D. D. Home: His life and Mission* – 1888, and *The Gift of D. D. Home* – 1890. Available at the Arthur Findlay College book shop, or on line: SNUi— http://www.snui.org/index.php?act=viewCat&catId=1

decanter in his right hand, he walked a few feet from the table, holding it in full view all the time, when, to my astonishment, I saw another decanter, apparently precisely similar to the other, in his left hand. Thus, in each of his hands I saw a decanter; and so real was the second, that I could not have told which of them was the material one. Even if a trick had been intended, here was no opportunity for it, and as the decanter was a large one, another one could not have been concealed up Mr. Home's coat-sleeve, or about his person.

A little later, Mr. Owen's spirit came and desired his wife's writing desk to be placed on the table; and now the room was darkened to see if we could distinguish spirit lights, which were then seen by three of us. Presently we heard the writing desk opened, and a hand was placed in mine, another in my wife's, and a third in Mr. Home's, each hand differing in size from the others. The alphabet was called for, and 'I fear I may have spoilt your Claude,' was spelt out. We could not understand this; but when the lamp was relighted, we found that some paint had been taken from the box from inside the desk, and had been freely used on one of my paintings which hung several feet from where we were sitting.

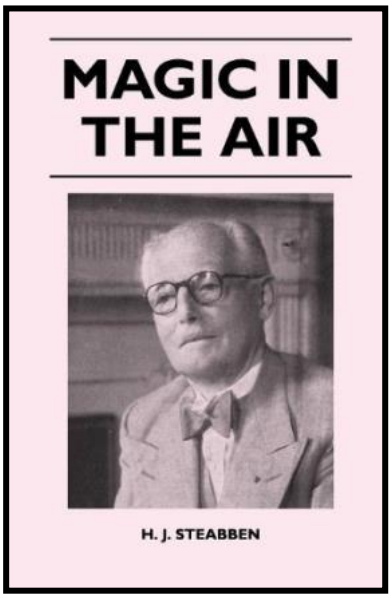
"WM. Cox."



Emma Hardinge Britten mostly claimed her Principles were "given by the Spirits," and it is believed Robert Owen was one of Emma's inspirers.

Her Principles would later be modified, becoming an integral part of the Constitution of the SNU, and be known as the Seven Principles.

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 Clould through Estelle Roberts. The centre was dedicated to healing the sick and for demonstrations of mediumship. This would continue until 1941when 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.

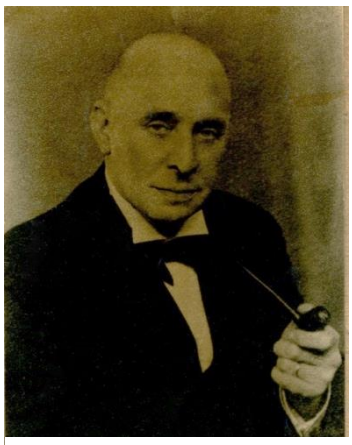
It must be remembered that, as in all other branches of psychic activity, no person or group possesses all the knowledge necessary for the continuing usefulness of the service offered. Whatever may be the attainments of the individual or group, this

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 his 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.

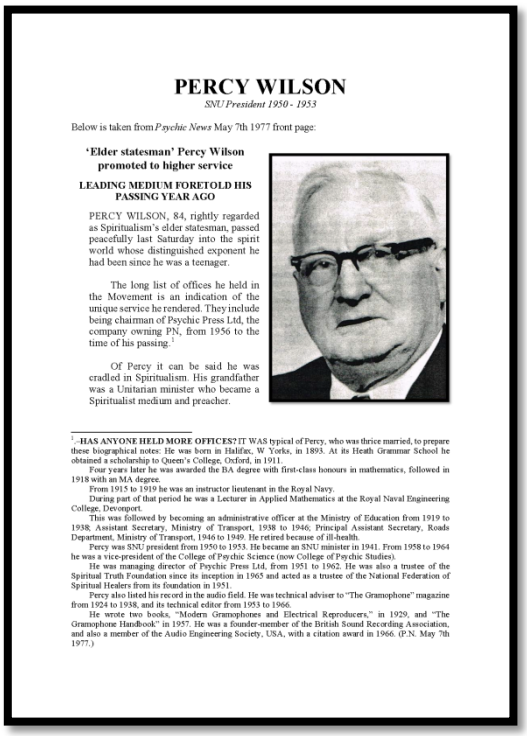
To be continued in the next issue with a substantial report on the early healing work at Bournemouth National Church written by another former SNU President, John McIndoe.

[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

THE PRESIDENTS PAGE

This is making progress presently available – http://www.snu.org.uk/spiritualism/presidents

Percy Wilson
SNU President 1950-1953



PERCY WILSON

SNU President 1950 - 1953

Below is taken from *Psychic News* May 7th 1977 front page:

'Elder statesman' Percy Wilson promoted to higher service

LEADING MEDIUM FORETOLD HIS PASSING YEAR AGO

PERCY WILSON, 84, rightly regarded as Spiritualism's elder statesman, passed peacefully last Saturday into the spirit world whose distinguished exponent he had been since he was a teenager.

The long list of offices he held in the Movement is an indication of the unique service he rendered. They include being chairman of Psychic Press Ltd, the company owning PN, from 1956 to the time of his passing.[1]

Of Percy it can be said he was cradled in Spiritualism. His grandfather was a Unitarian minister who became a Spiritualist medium and preacher.

[1]--**HAS ANYONE HELD MORE OFFICES?** IT WAS typical of Percy, who was thrice married, to prepare these biographical notes: He was born in Halifax, W Yorks, in 1893. At its Heath Grammar School he obtained a scholarship to Queen's College, Oxford, in 1911.

Four years later he was awarded the BA degree with first-class honours in mathematics, followed in 1918 with an MA degree.

From 1915 to 1919 he was an instructor lieutenant in the Royal Navy.

During part of that period he was a Lecturer in Applied Mathematics at the Royal Naval Engineering College, Devonport.

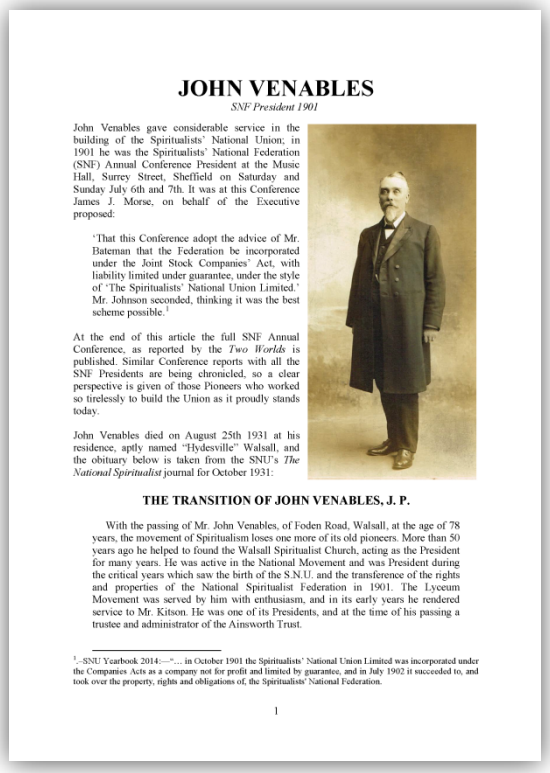
This was followed by becoming an administrative officer at the Ministry of Education from 1919 to 1938, Assistant Secretary, Ministry of Transport, 1938 to 1946; Principal Assistant Secretary, Roads Department, Ministry of Transport, 1946 to 1949. He retired because of ill-health.

Percy was SNU president from 1950 to 1953. He became an SNU minister in 1941. From 1958 to 1964 he was a vice-president of the College of Psychic Science (now College of Psychic Studies).

He was managing director of Psychic Press Ltd, from 1951 to 1962. He was also a trustee of the Spiritual Truth Foundation since its inception in 1965 and acted as a trustee of the National Federation of Spiritual Healers from its foundation in 1951.

Percy also listed his record in the audio field. He was technical adviser to "The Gramophone" magazine from 1924 to 1938, and its technical editor from 1953 to 1966.

He wrote two books, "Modern Gramophones and Electrical Reproducers," in 1929, and "The Gramophone Handbook" in 1957. He was a founder-member of the British Sound Recording Association, and also a member of the Audio Engineering Society, USA, with a citation award in 1966. (P.N. May 7th 1977.)



JOHN VENABLES

SNF President 1901

John Venables gave considerable service in the building of the Spiritualists' National Union; in 1901 he was the Spiritualists' National Federation (SNF) Annual Conference President at the Music Hall, Surrey Street, Sheffield on Saturday and Sunday July 6th and 7th. It was at this Conference James J. Morse, on behalf of the Executive proposed:

'That this Conference adopt the advice of Mr. Bateman that the Federation be incorporated under the Joint Stock Companies' Act, with liability limited under guarantee, under the style of 'The Spiritualists' National Union Limited.' Mr. Johnson seconded, thinking it was the best scheme possible.[1]

At the end of this article the full SNF Annual Conference, as reported by the *Two Worlds* is published. Similar Conference reports with all the SNF Presidents are being chronicled, so a clear perspective is given of those Pioneers who worked so tirelessly to build the Union as it proudly stands today.

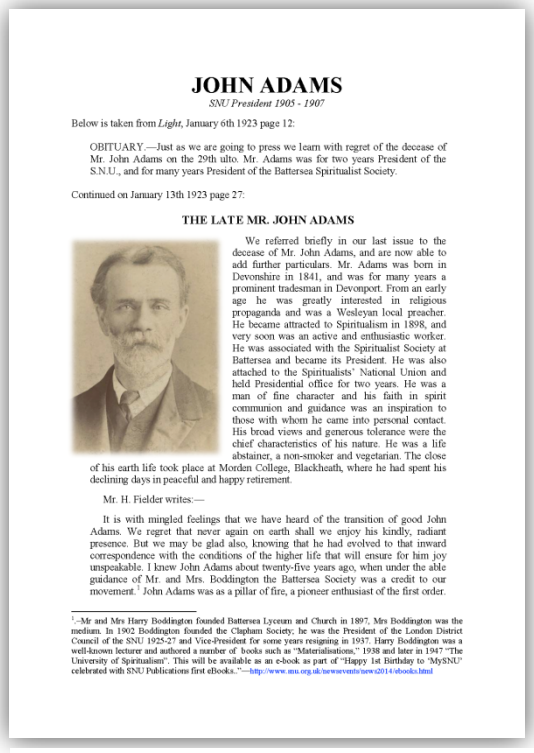
John Venables died on August 25th 1931 at his residence, aptly named "Hydesville" Walsall, and the obituary below is taken from the SNU's *The National Spiritualist* journal for October 1931:

THE TRANSITION OF JOHN VENABLES, J. P.

With the passing of Mr. John Venables, of Foden Road, Walsall, at the age of 78 years, the movement of Spiritualism loses one more of its old pioneers. More than 50 years ago he helped to found the Walsall Spiritualist Church, acting as the President for many years. He was active in the National Movement and was President during the critical years which saw the birth of the S.N.U. and the transference of the rights and properties of the National Spiritualist Federation in 1901. The Lyceum Movement was served by him with enthusiasm, and in its early years he rendered service to Mr. Kitson. He was one of its Presidents, and at the time of his passing a trustee and administrator of the Ainsworth Trust.

[1]--SNU Yearbook 2014:—"... in October 1901 the Spiritualists' National Union Limited was incorporated under the Companies Acts as a company not for profit and limited by guarantee, and in July 1902 it succeeded to, and took over the property, rights and obligations of, the Spiritualists' National Federation.

1



JOHN ADAMS

SNU President 1905 - 1907

Below is taken from *Light*, January 6th 1923 page 12:

OBITUARY.—Just as we are going to press we learn with regret of the decease of Mr. John Adams on the 29th ulto. Mr. Adams was for two years President of the S.N.U., and for many years President of the Battersea Spiritualist Society.

Continued on January 13th 1923 page 27:

THE LATE MR. JOHN ADAMS

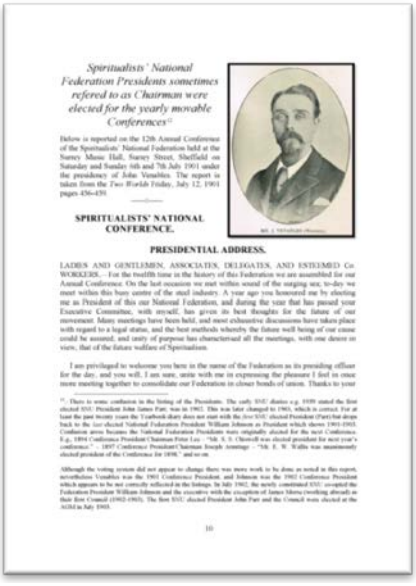
We referred briefly in our last issue to the decease of Mr. John Adams, and are now able to add further particulars. Mr. Adams was born in Devonshire in 1841, and was for many years a prominent tradesman in Devonport. From an early age he was greatly interested in religious propaganda and was a Wesleyan local preacher. He became attracted to Spiritualism in 1898, and very soon was an active and enthusiastic worker. He was associated with the Spiritualist Society at Battersea and became its President. He was also attached to the Spiritualists' National Union and held Presidential office for two years. He was a man of fine character and his faith in spirit communion and guidance was an inspiration to those with whom he came into personal contact. His broad views and generous tolerance were the chief characteristics of his nature. He was a life abstainer, a non-smoker and vegetarian. The close of his earth life took place at Morden College, Blackheath, where he had spent his declining days in peaceful and happy retirement.

Mr. H. Fielder writes:—

It is with mingled feelings that we have heard of the transition of good John Adams. We regret that never again on earth shall we enjoy his kindly, radiant presence. But we may be glad also, knowing that he had evolved to that inward correspondence with the conditions of the higher life that will ensure for him joy unspeakable. I knew John Adams about twenty-five years ago, when under the able guidance of Mr. and Mrs. Boddington the Battersea Society was a credit to our movement.[1] John Adams was as a pillar of fire, a pioneer enthusiast of the first order.

[1]--Mr and Mrs Harry Boddington founded Battersea Lyceum and Church in 1897, Mrs Boddington was the medium. In 1902 Boddington founded the Clapham Society; he was the President of the London District Council of the SNU 1925-27 and Vice-President for some years resigning in 1937. Harry Boddington was a well-known lecturer and authored a number of books such as "Materialisations," 1938 and later in 1947 "The University of Spiritualism". This will be available as an e-book as part of "Happy 1st Birthday to 'MySNU' celebrated with SNU Publications first eBooks."—http://www.snu.org.uk/newsevents/news2014/ebooks.html

John Adams
SNU President 1905-1907



Spiritualists' National Federation Presidents sometimes refered to as Chairman were elected for the yearly movable Conferences[1]

Below is reported on the 12th Annual Conference of the Spiritualists' National Federation held at the Surrey Music Hall, Surrey Street, Sheffield on Saturday and Sunday 6th and 7th July 1901 under the presidency of John Venables. The report is taken from the *Two Worlds* Friday, July 12, 1901 pages 436-439.

SPIRITUALISTS' NATIONAL CONFERENCE.

PRESIDENTIAL ADDRESS.

LADIES AND GENTLEMEN, ASSOCIATES, DELEGATES, AND ESTEEMED Co-WORKERS,—For the twelfth time in the history of this Federation we are assembled for our Annual Conference. On the last occasion we met within sound of the surging sea, to-day we meet within this busy centre of the steel industry. A year ago you honoured me by electing me as President of this our National Federation, and during the year that has passed your Executive Committee, with myself, has given its best thoughts for the future of our movement. Many meetings have been held, and most exhaustive discussions have taken place with regard to a legal status, and the best methods whereby the future well being of our cause could be assured, and unity of purpose has characterised all the meetings, with one desire in view, that of the future welfare of Spiritualism.

I am privileged to welcome you here in the name of the Federation as its presiding officer for the day, and you will, I am sure, unite with me in expressing the pleasure I feel in once more meeting together to consolidate our Federation in closer bonds of union. Thanks to your

[1]--There is some confusion in the listing of the Presidents. The early SNU diaries e.g. 1939 stated the first elected SNU President John James Parr, was in 1902. This was later changed to 1901, which is correct. For at least the past twenty years the Yearbook diary does not start with the first SNU elected President (Parr) but drops back to the last elected National Federation President William Johnson as President which shows 1901-1905. Confusion arose because the National Federation Presidents were originally elected for the next Conference. E.g., 1894 Conference President Chairman Peter Lee – "Mr. S. S. Chiswell was elected president for next year's conference." – 1897 Conference President Chairman Joseph Armitage – "Mr. E. W. Wallis was unanimously elected president of the Conference for 1898," and so on.

Although the voting system did not appear to change there was more work to be done as noted in this report, nevertheless Venables was the 1901 Conference President, and Johnson was the 1902 Conference President which appears to be not correctly reflected in the listings. In July 1902, the newly constituted SNU accepted the Federation President William Johnson and the executive with the exception of James Morse (working abroad) as their first Council (1902-1903). The first SNU elected President John Parr and the Council were elected at the AGM in July 1903.

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Spiritualists' National Federation President John Venables

This includes the historic 12th Annual Conference held at Sheffield on Saturday and Sunday 6th and 7th July 1901

Frank Blake
SNU President 1938-1941

In progress