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HOW MANY PRINCIPLES MADE UP EMMA'S "CREED OF THE SPIRITS"?

In recent years the origins of Emma's most well-known principles have been identified, but more continue to surface supporting her claim that her creed, which was evolved from Spiritualism, was given to her by the spirits.



Engraved by John Sartain circa 1869

One of Emma Hardinge Britten's great contributions to British Spiritualism is little known. Emma herself does not record it in her books or even in her Autobiography, posthumously published in 1900. Our history books also do not generally record the visit of Emma Hardinge Britten to England in 1870-1871. Shortly before her visit Emma had married an Englishman William G. P. Britten on October 11th 1870 at Grace Church Rectory, Jersey City by the Rev. J. Rice.

Emma records:[1]

"On the 3rd of November next, we shall embark for our native land, in the Cunard steamship "Abyssinia," and on the first Sunday of December I hope to resume my public ministry as a Spiritual lecturer on a London rostrum; but whether in the Old or New World, I shall ever be found at the post of duty where my beloved spirit-masters placed me fourteen years ago; and in earnest of my undiminished devotion to this holy service, I desire hereby to add my intention of never publicly renouncing the name by which my spiritual experiences have rendered me known, and in some instances, at least, I hope, endeared to the kind and loving friends amongst whom my long pilgrimage has been conducted; hence, although in such scenes of private life as my busy ministry may permit me to enjoy, I shall require to be recognised by my husband's name, wherever I may now or henceforth be publicly identified with Spiritualism I shall still be the servant of the spirits and the friend of humanity,

EMMA HARDINGE

229, East 60th Street, New York City, October 12."

[1].−Quote is from the *Banner of Light* October 22nd 1870, republished in the *Medium and Daybreak* October 28th 1870 page 235.

A public reception by the Spiritualists of London on the arrival of Mr. and Mrs. Britten was given at the Cambridge Hall, Newman Street, near Oxford Street, London on Tuesday November 22nd 1870. The committee which had managed Emma's previous visit had been reformed to make all the necessary arrangements. Mr. Coleman chaired the meeting;[2] James Burns proposed the first resolution. In the course of his remarks Burns,

> "referred to the great progress that Spiritualism had made in London during their distinguished guest's absence, which fact was mainly attributed to her labours when she was with them before."

The second resolution was proposed by Mr. C. W. Pearce:

> "That this meeting pledge itself to do all that lies in its power to promote the mission of Emma Hardinge in the metropolis; and that a subscription list be immediately opened to defray expenses incident on organising public meetings to be addressed by her. Also, that the committee which with such signal success arranged the conferences and lectures for Emma Hardinge on her last visit be again empowered by this meeting to receive subscriptions and expend them in accordance with these resolutions."

Emma then addressed the meeting. Below is the full quote as published in the *Medium and Daybreak*, November 25th 1870 pages 265-266:

> Dear and most kind Friends.—You almost paralyse me by the kindness of your reception. It is not unexpected, for I have already tested the kindness of the hearts of my own true countrymen—dearer to me because I have the privilege of standing before you as a missionary of one of the most glorious beliefs that has ever visited humanity. I come with a firm strength of purpose, and I hope, inspiration, and with a knowledge enlarged by my late visit to America. Your Emma Hardinge, your faithful missionary, returns to you with the same determination to proclaim the blessed gospel of Spiritualism as when she left. Only a few nights ago, I was called upon to present myself once more to that public which I had just left on the other side of the Atlantic—that public to which for 300 times I had spoken, since I left you, in the course of the last twelve months. The same inspiration which has conducted me in many various directions brings me here to-night.
>
> To the second resolution you have been pleased to pass, I desire not only to say a few words, but I am prepared to do. I have frequently heard that the great difference between the movement we call Spiritualism in this country and America lies in this: In England, Spiritualism has been mainly confined to families—to individuals—to those who, in the seclusion of their own homes, have received spirit-communion, but consider that with the communications all the work is ended. It is different in America, where a most stringent and earnest spirit of inquiry is abroad. We first seek, for the identity of the communicating spirit; this we determine by signs and tokens which we cannot mistake. We next push our inquiries into the mighty problem of the future life. We question the spirit invisible—the viewless presence—the being we deemed laid away in the grave, but who now returns to us a ministering angel;—we

[2].–The committee included Thomas Slater as secretary, Thomas Everitt as treasurer.

question the spirit under what conditions the solemn mystery of life is continued, and, in fact, of all the deeply momentous questions that are involved in Spiritualism. We push our way in every direction, making use of all the hosts of telegraphs which mediumship affords, till we arrive at some definite idea concerning the hereafter. This result involves another set of teachings, determining that the solemn problems of the future can be communicated by spirit-friends.

We next inquire what are the best conditions of preparation for the world to which we are bound; and thus it is that Spiritualism becomes to the American all that we have called a *religion*. It unfolds to us not only ideas of a spiritual existence and the conditions of the hereafter, which compels an analysis of our own acts and deeds, but imposes upon us restraints and searching inquiry as to the best methods of learning how to prepare for the land to which our angel-teachers have preceded us. Under these circumstances, every American Spiritualist feels himself under a responsibility to present to the world that which he knows. To this purpose they have associated themselves into societies for the establishment of great public meetings; holding that the greater the advantages we have reaped, the greater the light we can give, and the more power we have to breathe again the breath of life which has sustained us. To this end they have established regular Sunday services in all the large cities, towns, and hamlets of thirty-two States of the Union, together with schools, lyceums, and such other methods of blessing and benefiting those whom they can. And thus Spiritualists have attained a position of respect. The public regard us no longer as dreamers and idealists, but as earnest workers for eternity.

When I returned to America, one of my chief motives was to find out how my cause had got on—whether it had progressed or retrogressed; but I found that the gospel of Spiritualism, by a strange, silent influx that can never be accounted for on simply mundane knowledge, had been placed before those who had not hitherto heard its glad tidings. When I left the Eastern States to proceed to the far West, I was struck with the truth of the poetical expression, “Westward the course of empire wings her way.” Westward the waves of progress have beaten on the shores of time; and I have crossed mountains, traversed valleys and plains, into the remotest districts of the far, far West, where scarcely footsteps have penetrated, in the cause of Spiritualism. The integrity of this great movement seems to me to be destined to stand, by the powers that be, as a truly spiritual movement, in which no human idea shall be suffered to prevail. It is, indeed, founded on demonstration. The creed of Spiritualism is not, “I believe;” it is, “I know,” and to determine the points of this knowledge when dealing with an invisible world, we must proceed by definite methods. It is something more than mere phenomena; it takes a higher and nobler stand. What delight it has afforded me, when passing from point to point, to receive each time the gratulations of those to whom I have spoken! In 365 days I have been privileged to offer 300 lectures, and on each occasion I may fairly say I have scarcely spoken to less than 2,000 or 3,000 persons. But though we have not equal numbers here, we have that head and heart which will compensate for that deficiency.

I ask you to bring your best purposes for the dissemination of this spiritual knowledge. Give me opportunities to bring these blessed tidings to my people and I am certain the people of England will bring the same large heart—the same intellectual force that has for seven hundred years kept a girdle of power around

> the world, and which can still be sent forth to put a girdle of spiritual light round the moral world. There are many, many new phases of mediumship in describing which I could tax my powers to the utmost. But I must not to-night tax the powers I have dedicated to Spiritualism. I must thank you for the kindness you have shown to me and to my partner, whom I must ask you to excuse speaking the thanks he feels. It is enough for me to say, on his behalf, that he is the husband of Emma Hardinge, and, like her is the servant of the spirits; it is enough for me to acknowledge most gratefully the terms of your reception. In moments when I have contemplated the trials to which every reformer is put by unthinking antagonism, in such moments I have received from him the highest lesson of spiritual life—to return good for evil. I have heard from the lips of my dear companion the highest and holiest aspirations. I owe him many lessons; I have learned from him exalted ideas of Spiritualism. It seems to me that the spiritual world greets us and approaches to us nearer and yet more near; and when the falling foot of humanity grows slow, and is sometimes ready to faint by the wayside, then it is that the kind angels vouchsafe us, as in my case, a strong human arm to help us on the way. Such a one has been granted to me, and, taking it as a boon from the spirit-world, you have my assurance that he will be as devoted to Spiritualism as she who addresses you. I thank you from my heart, and assure you that all the inspiration of my mind is devoted to the cause of Spiritualism."

The meeting was picked up by many of the leading papers. For example the *Daily Telegraph* gave a fair and comprehensive account, as good as if a Spiritualist had written it. The *Standard* was offensive, as was the *Daily News*, though the leading facts were given. The *Scotsman* had it fully reported next morning in Edinburgh as the "latest from London" from "our private correspondent" and by "special wire." The *Luton Times and Advertiser* for Friday November 25th 1870 stated:

> "*The object of that mission as described by Mrs. Hardinge-Britten herself, is to preach spiritualism as something more than a philosophy, as a religion founded upon the doctrine of compensations and retributions*."

The subscription fund as proposed by Pearce was soon active and subscriptions were collected at the office of the *Medium and Daybreak*. On Sunday December 4th a large congregation assembled at the Cavendish Rooms, where Emma announced her intention to hold successive Sunday evening Services.

Within a month it was reported in *Human Nature* January 2nd 1871:

> "The hall is already too small to hold those who desire to hear her, and the funds are well sustained. Mrs Hardinge never had such a large audience consecutively in London, and efforts are being made to find a larger hall for her."

Emma Hardinge was quite clear that charges for her services needed to be met; in later years she supported other mediums who charged for their services. In the *Medium and Daybreak* for December 9th 1870 she directly addresses this matter:

MRS. HARDINGE TO THE SPIRITUALISTS.

In answer to a number of indefinitely termed invitations to lecture in various parts of the country, Mrs. Hardinge has written the following letter:

DEAR MR BURNS,—The good folks in England seem to be unaware of the fact that we Spiritualists of America are as much compelled to live by our time and labour as other people. If I give up my time to travel around lecturing, I cannot be profitably employed in any other way; hence I must at least be compensated to the extent of my earnings at home. Neither do we entertain the Pharisaical notion that the gift of improvisation for spirits is any more sacred than such other gifts as God bestows on other mortals. *All gifts are God's gifts*, and I believe that none are "profane," but all "sacred." I presume if the English people wanted the Archbishop of Canterbury to come and speak a few solemn words for them, they would not consider his calling too sacred to exempt him from a two or three hundred *pounds* fee; and if they wanted a singer to sing for them, they would not deem her too profane to be unworthy of the same favour. Now, where do the poor spirit-mediums and lecturers stand, if they cannot be paid because they do not sell the odour of sanctity out at so many pounds an ounce, like your parsons; or may not be ranked in the same category of profane labourers as your artists, mechanics, &c? It seems to me that the noble English Spiritualists are very willing that sacrifices shall be made "for the cause," but unfortunately those sacrifices must be made by the poor labourers, and not by the rich hearers who desire to profit by them. I do not myself feel willing, neither am I able, to repeat the experiences of Dr. Newton and Mr. Peebles, but will simply tell you, now and once for all, what I will do, and all my circumstances will allow me to do. The American committees pay their mediums' and lecturers' expenses, find them a home, and, except to very poor speakers or amongst a very poor community, never invite them to an engagement under five-and-twenty dollars (five pounds English). I will go nowhere (because I cannot afford to do so) unless my expenses are paid, a home found me in any strange place I may visit, and a fee of not less than two guineas ensure me, with a proportionate increase of terms according to the number of lectures given. To ensure fair remuneration for fair labour is simple justice, and justice is a part of the principles of Spiritualism. I will not commence any labours in this country based on the shameful lack of justice which seems to prevail in other departments of labour, reducing the English workers to a condition of degradation which is the universal reproach of England all over the world. On principle, therefore, no less than through necessity, I emphatically refuse to lecture where I see a total disregard of the proverb—"The labourer is worthy of his hire."

Make what use you please of this communication, and believe me very truly yours,

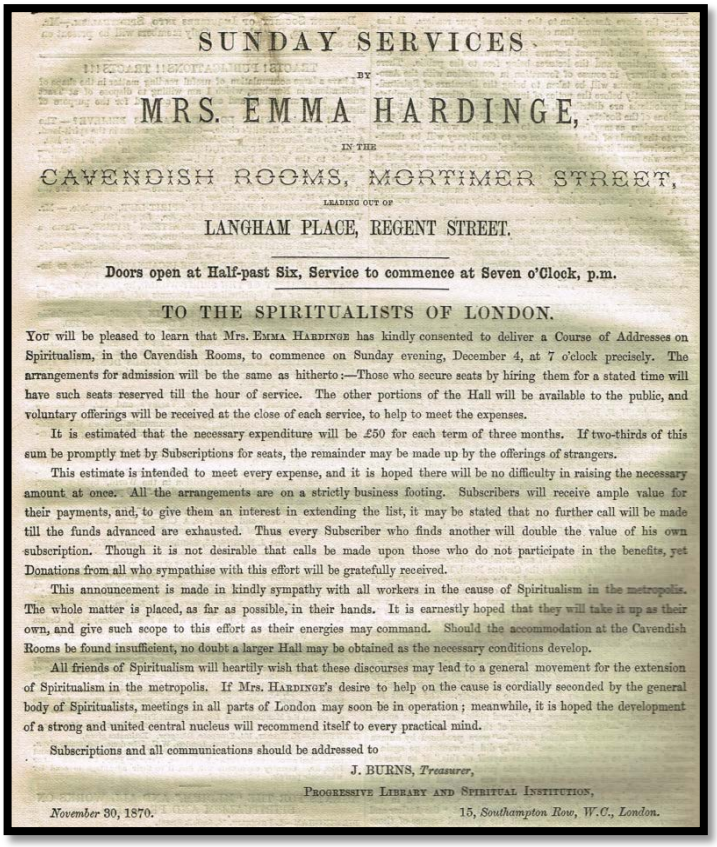
EMMA HARDINGE

6, *Vassall Terrace, Kensington, W.*,[3]

December 4, 1870.

[3].–Various spellings: In Psypioneer it has been called Vassal, elsewhere is also found Vassells Terrace, St Mary Abbots, KENSINGTON and Vassall!

During the remainder of 1870 Emma would lecture at various venues during the week,[4] and the Sunday services continued to be very well attended, as reported in the *Medium and Daybreak*, December 16th 1870 page 293:



SUNDAY SERVICES

BY

MRS. EMMA HARDINGE,

IN THE

CAVENDISH ROOMS, MORTIMER STREET,

LEADING OUT OF

LANGHAM PLACE, REGENT STREET.

Doors open at Half-past Six, Service to commence at Seven o'Clock, p.m.

TO THE SPIRITUALISTS OF LONDON.

You will be pleased to learn that Mrs. Emma Hardinge has kindly consented to deliver a Course of Addresses on Spiritualism, in the Cavendish Rooms, to commence on Sunday evening, December 4, at 7 o'clock precisely. The arrangements for admission will be the same as hitherto:—Those who secure seats by hiring them for a stated time will have such seats reserved till the hour of service. The other portions of the Hall will be available to the public, and voluntary offerings will be received at the close of each service, to help to meet the expenses.

It is estimated that the necessary expenditure will be £50 for each term of three months. If two-thirds of this sum be promptly met by Subscriptions for seats, the remainder may be made up by the offerings of strangers.

This estimate is intended to meet every expense, and it is hoped there will be no difficulty in raising the necessary amount at once. All the arrangements are on a strictly business footing. Subscribers will receive ample value for their payments, and, to give them an interest in extending the list, it may be stated that no further call will be made till the funds advanced are exhausted. Thus every Subscriber who finds another will double the value of his own subscription. Though it is not desirable that calls be made upon those who do not participate in the benefits, yet Donations from all who sympathise with this effort will be gratefully received.

This announcement is made in kindly sympathy with all workers in the cause of Spiritualism in the metropolis. The whole matter is placed, as far as possible, in their hands. It is earnestly hoped that they will take it up as their own, and give such scope to this effort as their energies may command. Should the accommodation at the Cavendish Rooms be found insufficient, no doubt a larger Hall may be obtained as the necessary conditions develop.

All friends of Spiritualism will heartily wish that these discourses may lead to a general movement for the extension of Spiritualism in the metropolis. If Mrs. Hardinge's desire to help on the cause is cordially seconded by the general body of Spiritualists, meetings in all parts of London may soon be in operation; meanwhile, it is hoped the development of a strong and united central nucleus will recommend itself to every practical mind.

Subscriptions and all communications should be addressed to

J. BURNS, *Treasurer*,

Progressive Library and Spiritual Institution,

November 30, 1870. 15, *Southampton Row, W.C., London.*

"Again on Sunday evening the Cavendish Rooms were crowded to excess. Every available inch of standing room was occupied; the passage was full, as far as the sound of the speaker's voice could be heard, and many went away disappointed at not hearing a word that was spoken."

"It is gratifying to observe the increase of subscribers, who, by hiring a seat, may have it reserved for them till the hour of service. Indeed this is the only means of securing the same seat from week to week in an eligible part of the hall. The state of the funds also renders it necessary that those who have the cause of Spiritualism at heart should rally round the subscription list, and strengthen the hands of the financial department. The expedient of securing a seat will be equally necessary even if a larger hall is used, as visitors come early and fill up the parts of the hall nearest to the speaker."

In the same report we can note during her Sunday Service on December 11th Emma's subject was: "Tonight we propose to inquire after what fashion Spiritualism has made its mark upon public opinion."[5] Phenomena accompanied Hardinge's discourse:

[4].–For example reported in the *Medium and Daybreak*, December 16th 1870 page 293:—"MRS. EMMA HARDINGE AT THE BEETHOVEN ROOMS.—On Monday evening this lady delivered to a highly-gratified audience in these rooms one of the most remarkable addresses that has ever been heard from her lips in this country. The theme was "The Relations of Spiritualism to Science." There were many scientific men present, and though they were repeatedly challenged to ask questions, yet none of them attempted to do so, but tacitly accepted the positions of the eloquent speaker. Such discourses must have immense influence in the circle to which they are directed, and we rejoice that Mrs. Hardinge has opportunities for doing such noble work."

[5].–ON WHAT SUBJECTS DOES MRS. HARDINGE LECTURE?:—"In answer to the frequent inquiries which are being made as to the subjects upon which Mrs. Emma Hardinge is prepared to lecture, we would refer our readers to the periodicals devoted to Spiritualism, which for the last few years have abounded with this lady's spoken addresses. To aid those who desire to invite Mrs. Hardinge, we have gleaned the following subjects, but it is well to observe that Mrs. Hardinge utters that with which her mind is inspired at the moment, and it is always found to be suitable for the occasion. Mrs. Hardinge has frequently spoken to the titles here subjoined, which may prove usefully suggestive to committees who are anxious to make arrangements:—Relations between Ancient and Modern Spiritualism. Philosophy of Miracles. Spirit Mediums. What is Spiritualism? The Gifts of

> "The rappings of the spirits were heard all over the hall in accompaniment to a great portion of Mrs. Hardinge's discourse. Those who sat near the lady through whose mediumship these raps were produced, distinctly felt the jar on their chairs at each rap. Mrs. Hardinge alluded to this manifestation at the close of the service."

After four consecutive Sunday Services at the Cavendish Rooms, a new larger venue was found at Cleveland Hall.[6] As a point of history it is interesting to note that during the autumn of 1869 James Burns was strongly impressed for the necessity of a free platform for the advocacy of Spiritualism in London on Sunday evenings. In early January 1870, the American speaker Mr. Peebles was visiting London and according to Burns he was also impressed with the same necessity in the organisation of Sunday meetings in London. Burns and Peebles strolled out together and found the Cavendish Rooms which was considered to be a suitable place for making a commencement. The first meeting was held on January 23rd 1870 with James Martin Peebles, who stayed in London for four months and who included congregational singing in his services. Various other speakers/mediums took to the Sunday evening rostrum; it was at these meetings there commenced the career of James J. Morse as a trance-speaker.

Emma began her addresses at the larger Cleveland Hall, Cleveland Street, London on January 1st 1871 and concluded her run of Sunday Services on April 30th. Apart from March 19th when Emma was ill she conducted twenty one consecutive Sunday Services at the two venues. Her concluding lecture on Sunday April 30th 1871 was titled "The Creed of the Spirits, and the Influence of the Religion of Spiritualism" It was in this lecture that Emma gave four of her principles:

> "The spirit lives—our own destiny is unfolded to us; our own hereafter is made clear and plain; the way is marshalled by those we love best and those we can trust. And now we would ask how far these beings, not as authoritative teachers, but as guides in the direction where we are to search out a higher responsibility even than we have hitherto assumed, the responsibility of forming our religious belief—how far can we trust them? I shall here speak briefly of the creed which is evolved from Spiritualism. I may not now pause on the methods of evolution. You have heard some of them in past discourses; you may apply those to the results which I now offer.
>
> *I believe in God*, for I know that spirit, matter, and motion are external existences, co-equal, co-eternal, co-existent ever. As I believe in matter, then so do I believe in spirit; and the totality of that spirit, that master-mind that was even before form—that moved upon the chaos and void, and evolved therefrom order, harmony, and form—is God. Finite as I am, I can never comprehend his infinity; temporal pilgrim as I am now, passing on and ever passing on in temporality, I cannot master

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the Spirit. The Use and Abuse of Spiritualism. Spiritualism and the Sciences. Spiritualism and Religion. Origin and Progress of Modern Spiritualism. Inspiration. Prophecy. The Gift of Healing. Scientific Methods of Investigating Spiritualism. The Life Hereafter. Spiritualism as a Moral Reformer. &c., &c.

"We might extend this list indefinitely, but it will suffice to show that Mrs. Hardinge is prepared to elucidate Spiritualism in all its aspects, in a very long series of discourses. We only hope our friends throughout the country may be able to secure a visit from her during her short stay with us." Taken from the *Medium and Daybreak*, December 30th 1870 page 309.

[6].–Cleveland Hall, London:—http://en.wikipedia.org/wiki/Cleveland_Hall,_London

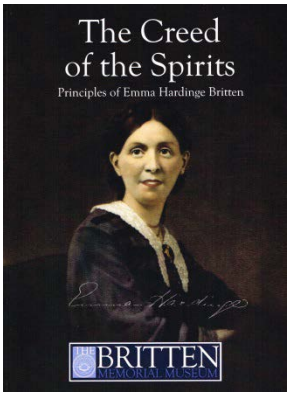
his eternity. It is enough for me to know that He is all-wise, for the majesty, order, and beauty of creation prove it; He is all-good, for the beneficence disclosed in that creation proves it; He is all-powerful, for its stupendous strength, its glorious and majestic permanence proves it.

I believe in the immortality of the human soul, for I have been taught to analyse and search until I discover that that which is must have existed for ever; and, though on this earth I am only possessed of such memory as carries me back to the beginning of my own temporal existence, and such prophecy as proves to me that I shall live beyond the grave, I still recognise that lives infinite one way cannot be finite another, and that if there is infinity around me I am a part of it—I am infinite also. And since I question and since I doubt, even the chemist that scoffs at me proves my position, and shows me that nothing can be annihilated. My soul is something, the functions of my soul are something, my self-consciousness is something, my sense of individuality is something that cannot be annihilated. The strong psychology of another mind mightier than mine would impose upon me the dark fatal belief of annihilation of my soul, and eternal existence of everything else. My spirit-friend comes to my side, grasps my hand, and whispers in my ear, in the voice of the loved and those I have deemed as the lost—"I live for ever, and thou shalt live for ever."

I believe in right and wrong, for I do find the penalties of the wrong and the compensation of the right impressed on all things, on all forms of life. When I doubt this, the sophist would come and preach to me of circumstances, of surroundings, of impulses and forces; and when he would try in the tones of sophistry to mask me from the light which the penalty is perpetually bringing me, my spirit-friend appeals to me, and with the glory of the immortal spheres on his glittering brow, or the darkness of the dweller on the threshold hanging around him, gives me to understand that the second stage of existence is absolute judgement for the deeds done in the body.

I believe in the communion of spirits as ministering angels. I not only realise this from the truths that are demonstrated around me, but from the reason that assures me that the love which animated the form that I loved so well as it still subsists must find an exercise; that to live, to love, and yet to be unable to manifest that love to the objects that need it, must be a condition of existence far worse than that in which we daily live, and love, and minister to each other.

"These are some of the points of my creed, and all of them I have proved. …" The full published lecture and the giving of the ten "Spiritual Commandments," etc, were re- published in "The Creed of the Spirits – Principles of Emma Hardinge Britten," SNU Publications 2013.[7]



All of the Sunday Service addresses were published in the *Medium and Daybreak* the following week. Emma wrote to James Burns (published January 13th 1871) as a situation arose regarding her

[7].–Available at:—http://www.shop.snu.org.uk/new.html

Christmas Day Sunday Service address with a possible error as 'to what Emma actually said, and what was actually reported.' This actual incident does not concern this article. Though the situation should be noted as there is some confusion surrounding the reporting on the principles, which can be noted in the SNU publication alluded to this article. Below is a quote from Emma's letter:

> "In the first place, I beg to absolve the reporter from the erroneous charges of mistake which I and many other extemporaneous speakers have been compelled to bring against many other reporters. The reports of my lectures as delivered in London for the last few weeks are the best I have ever seen, and carry the art of reporting extemporaneous addresses farther than I have before experienced in some fifteen years of public life; but still there are mistakes, and some of a grave character, besides which there are omissions of certain material parts, as may be proved by observing that an address which occupied an hour in delivery is crowded into a space which does not occupy half that time in perusing aloud."

—~—☼—~—

Prior to James Burns starting the *Medium and Daybreak* in 1870, a few years earlier, in 1867, he founded and published *Human Nature*, a monthly publication which ran into the late 1870's.[8] Below is taken from *Human Nature* Volume X. June 1871 pages 325-326:

MRS. HARDINGE'S CREED.

> MRS. HARDINGE closed her long and eminently successful series of Sunday services at the Cleveland Hall, London, on the 30th April. The attendance increased steadily to the last, and latterly contained more strangers and persons of intellect and culture. In her Lecture on the "Science Life," delivered on March 26, she thus gave expression to a form of belief:—
>
> "I believe in God, the great and all-pervading soul of the universe, the intelligential mind from whom proceeds all life and being, whom we the finite can never comprehend, but whose attributes disclose to us in life and being that he is supremely good, infinitely wise, unlimited in power, ever present; the universal sympathetic mind of whom we are a part, whose life is our life, whose spirit is our inspiration, in whom we live and move and have our being.
>
> "I believe in man the creature, as an immortal being, proceeding from a mystery, the origin of which we cannot measure any more than we can comprehend the immensity of God, but whose destiny is vaguely foreshadowed to us in various forms of revelation—the revelations written in the human heart, the revelations implanted in the longing aspirations for continued existence, and a perpetual succession of revelations through the inspiration of seers, prophets, inspired and exceptional beings, and the direct manifestation of immortal beings themselves.
>
> "I believe in good and evil—good, as the only positive law of life designed by the infinite Mind for us to travel in; good as the supreme conqueror and ultimate end of

[8].–See: *Psypioneer* Volume 6. No 1. January 2010:—"Spiritual origin of The Spiritual Institution & The Medium and Daybreak".

being: evil, as the result of blindness imperfection, and the absolute nature of a rudimental state of existence.

"I believe in progress now and forever, demonstrated by all the works of God, proved in the present, foreshadowed in the future, and therefore confirming my belief in the ultimate supremacy of God and the final conquest of evil. I believe that the object and purpose of mortal life is to teach us, by discipline, suffering, and all the varieties imposed upon us in what we call life, to conquer evil and attain the higher good.

"I believe in communion with the immortal spirits of men passed on before; I believe that this communion under favourable circumstances has ever existed, but, through the discovery of God's laws in scientific principles, is enlarged and extended in this modern age, is continually improving, and designed by God to demonstrate the actual facts of immortality, and the results of good and-evil.

"This is my faith."

This ends with the concluding oration, delivered on April 30th 1871 – The ten "Spiritual Commandments" & includes the ten "Laws of Right," as later published in the Lyceum Manual under "Golden Chain Recitations" No's 109 and 110.

Edward Wallis, (one of the founders of the Spiritualists' National Federation later becoming the Spiritualists' National Union), with his friend Emma Hardinge Britten, co-founded *The Two Worlds* in 1887. Wallis read a paper at Glasgow on March 20th 1885 in celebration of the Thirty-seventh anniversary of Modern Spiritualism and this was published in the *Medium and Daybreak*, pages 196-197 where he quotes from Emma Hardinge Britten:

Mrs. Britten recently said:—

To prove, define and systemize the communion between the natural and spiritual worlds, and collate the teachings of spirits and spiritual beings concerning their own realms of being, constitutes Spiritualism." * * * "In all ages and in all times Spiritualism, *per se*, is the same, and constitutes the only true essence and significance of religion. Religion is: a knowledge of God, the proof of the soul's immortality, the law and guide of human action. It was to teach Religion, and give it system and shape, that theologies were founded, temples and churches built, priests ordained and bibles written.

Religion—which is Spiritualism—was before theologies, churches priests, or bibles, these all were and are but the outward symbols, designed to express and teach Spiritualism. * * * They too often only express man's idea of what he deems of Spiritualism rather than the actual truths of the spiritual universe and its inhabitants.

Again Mrs. Britten says:—

Whether Spiritualism will continue to be a cause; whether it will be the teacher of the ignorant, the consolation of the bereaved, or the promoter of high exalted occult revealments, in this generation, depends, O Spiritualists! upon yourselves. Will you weed out folly, fraud, fanaticism, libertinism and cupidity from your

midst, and cease to call these Spiritualism? Will you make sacrifice of your darling idol Mammon, and place this gospel freely before the world, honestly paying the labourers and giving humanity the chance to realize the pearl of price it truly is? Will you give time, service, means and intellect, to sift, investigate and prove it, and resolve it into the great religious science and scientific religion it is? and above all, will you forget your insane fear, lest someone is going to become a leader, rise in the scale of influence higher than you, and proclaim the grand central ideas, upon which all might unite and form a creed, high as the heavens, deep as the centre, and wide as infinity? Will you do all this, or help or aid others to do it? If you will, Spiritualism will be the church, the religion, the science of your generation; if not, it will wait for a nobler race and for a better understanding of its priceless worth, in the ages to come.

To show you how little you have to fear from asserting the broad and ever-expanding axioms which Spiritualism promulgates, we shall close by reiterating a few definitions of creedal faith which fell from your speaker's lips some twelve years since in a lecture delivered in London, England, and entitled—"The creed of the spirits":—

I believe in the fatherhood and motherhood of God.
In the immortality of the human soul.
In the universal brotherhood and common destiny of man.
In the personal responsibility of the human soul for good or evil deeds done in the body.
In eternal progress; every step of which must be trod by the soul for itself.

The need of the hour in Spiritualism is of men and women who will recognise *principles* and devote themselves to them—bear their cross, no matter what the consequences may be.

—~—☼—~—

As we can note from the quote given earlier in this article from "The creed of the spirits" delivered at Cleveland Hall on April 30th 1871, Emma's *creedal faith* does not read the same in the Wallis paper; nor are its contents the same as the ten "Spiritual Commandments" given at the same 1871 lecture. Emma's principles/creeds were published in various books and journals and she would also use them in written and public debates – but they were not given in any set format, and they varied in their numbers and wording.

In more recent years it has been propagated that the original principles given by Emma Hardinge Britten were all given by the spirit of Robert Owen through her mediumship. It is clear Hardinge's creedal faith was formulated over time, and evolved – rather than being 'one single outpouring by Robert Owen' as often thought and published. Although there is some justification that Robert Owen may have been one of Emma's inspirers, Emma generally claimed they were "given by the spirits" through her mediumship and also that they evolved from Spiritualism. On April 9th 1887 Emma summarised her faith into six principles and laid these with the foundation stone of the 'Spiritual Temple,' Oldham.[9] This summary would later, with some changes, becoming the "Seven Principles" which form the basis of the religious philosophy of the Spiritualists' National Union.

[9].–See SNU Pioneer: Volume 1. No.1:—http://www.snu.org.uk/documents/pdf/SNU%20PIONEER%2001_01.pdf

Afterword:

After Emma Hardinge's Sunday Services at the Cleveland Hall, she embarked on a tour of the North of England. Below Emma announces in the *Medium and Daybreak*, on April 7th 1871, page 112, her intended tour. It gives an interesting insight as to how the lecture subjects were chosen and the conditions insisted on.

MRS. HARDINGE'S TOUR IN THE PROVINCES.

Mrs. Emma Hardinge begs to announce to her Spiritual friends in the provinces that she will be prepared to commence her lecturing tour North the early part of May next. Mrs. Hardinge will publish the dates of her lectures, and names of places she has already promised to visit, when they are finally concluded upon.

In response to the wish of many correspondents, Mrs. Hardinge herewith appends a list of such subjects as she deems most conducive to her desire of devoting her time and best energies while in England to the advocacy and exposition of Spiritualism.

Committees are at liberty to select from the subjects here given, or announce any other of a kindred nature they may consider more suitable to their locality. Those who wish the audiences to choose subjects for the address are kindly requested to insist that they shall select from the realm of metaphysics, or choose topics of a social, moral, or religious character.

Mrs. Hardinge begs to add that she holds no seances, gives no test sitting. She hopes to be received amongst the Spiritualists as their friend and fellow-labourer, but cannot undertake the duties of phenomenal mediumship, or exceed her function as a public lecturer. Questions strictly relating to the subject of the night's lecture may be asked at its close, but no discussion, remarks, or statements will be sanctioned from the audience unless formal arrangements for discussions are previously agreed upon. To avoid misconception, committees arranging for the forthcoming lectures are requested to make their announcements in accordance with the details of this notice.

6, Vassall Terrace, Kensington, W., London,
April 3, 1871.

PROPOSED LIST OF SUBJECTS FOR MRS. EMMA HARDINGE'S LECTURES IN THE PROVINCES.

1. "Modern Spiritualism; its Origin, Progress, and Significance."
2. "Spiritualism as a Scientific Reform."
3. "Spiritualism as a Social Reform."
4. "Spiritualism as a Religious Reform."
5. "The Occult Powers of the Human Soul."
6. "The Philosophy of Death."
7. "Life in the Immortal Spheres."
8. "The Gifts of the Spirit."
9. "Guardian Angels and Evil Spirits."
10. "The Present and Future of Modern Spiritualism."

It appears her tour started at Northampton, followed by Wolverhampton, and by early May she undertook three lectures for the Liverpool Psychological Society. The first lecture was reported by the *Daily Courier*, and published in the *Medium and Daybreak* for May 12th 1871 page 151, as quoted below:



FOUR ORATIONS
ON
SPIRITUALISM,
By the Celebrated Inspirational Orator,
MRS. EMMA HARDINGE.

"So far as I know anything of modern orators there is not one of them fit to carry Mrs. Hardinge's shoes after her."—WILLIAM HOWITT.

It is respectfully announced that this lady will speak as follows in

PULLAN'S NEW MUSIC HALL,
Brunswick Place, Bradford,
On SUNDAY AFTERNOON, MAY 14, at Two o'clock. Subject:—
Guardian Angels and Evil Spirits.
On SUNDAY EVENING, MAY 14, at Six o'clock. Subject:—
What is a Spirit?

MECHANICS' HALL, BRADFORD,
On MONDAY EVENING, MAY 15, at Eight o'clock. Subject:—
Modern Spiritualism: its Origin, Progress, and Significance.
On TUESDAY EVENING, MAY 16, at Eight o'clock. Subject:—
The Present and Future of Modern Spiritualism.

*** The audiences are respectfully requested to be seated before the commencement of the orations. The doors will be open half an hour before the commencement of each oration, viz., on Sunday at half-past 1, and half-past 5, and on Monday and Tuesday Evenings at half-past 7 o'clock.

Admission to each Oration: Front Seats, 6d.; Back Seats, 3d.

At the close of each oration the audience will be allowed to ask a few questions on the subject of the discourse, but no discussion will be permitted.

Irrespective of the very interesting subjects on which Mrs. Hardinge discourses, her unmatched eloquence and fascinating manner constitute her orations the most attractive intellectual entertainment of the day. She has just concluded a course of twenty-seven orations in London, under the auspices of one committee.

OPINIONS OF THE PRESS.

A confident and practised speaker, with a clear, full voice, reaching to the furthest extremity of the hall, and a delivery free from the hesitation and mannerism of many platform speakers.—*Times.*

An eminently graphic, eloquent, and sympathetic oration. . . . . St. James's Hall was the scene of the speaker's unequivocal triumph, and the orator an English gentlewoman of brilliant ability and marvellous power of extempore elocution.—*Morning Advertiser.*

The address was delivered with consummate elocutionary power.—*Morning Herald.*

It was no small proof of the curiosity that was felt respecting her, that, notwithstanding the extremely inclement weather, there was a very numerous assemblage of people, who listened throughout with the most rapt attention.—*Morning Post.*

On Saturday a numerous audience thronged St. James's Hall to hear an oration by Mrs. Emma Hardinge, a lady who gained considerable reputation as an extemporaneous speaker on political questions in America during the late stirring period in that country.—*Daily Telegraph.*

The lovers of the sensational and novel cannot more profitably spend their time than in listening to one of her spirit-stirring orations.—*Observer.*

To a dignified person, an expressive face, and a singularly deep-toned sonorous voice, she adds a command of words and feeling that we have rarely heard exceeded.—*Weekly Dispatch.*

We wish that every good and righteous cause might find a public advocate in such a graceful and winning pleader as Mrs. Emma Hardinge.—*Courier.*

MRS. HARDINGE AT LIVERPOOL

"SPIRITUALISM.—Last evening Mrs. Emma Hardinge, the well-known lecturer upon subjects relating to 'Spiritualism,' was announced to lecture in Hope Hall. At the hour fixed for the lecture a considerable number of persons had assembled in the hall, and the direction of affairs was taken by Mr. Wason, the respected registar of the Birkenhead County Court. It was stated in the announcement that the lecture would be an extempore one, and ere the lady was introduced to her audience, a committee of three gentlemen was formed to choose the text upon which Mrs. Hardinge should 'orate.' They chose the subject which forms the heading of this article, and Mrs. Hardinge, having taken her place upon the platform, proceeded to dilate upon it in a style which all her hearers must have admitted to be able and fluent, however unbelieving they might have been in relation to the extraordinary and startling statements propounded. Mrs, Hardinge, after defining what Spiritualism meant, traced briefly the origin and progress of 'modern Spiritualism,' and proceeded to treat of its utility. She admitted that it would be too much for her to ask her auditors to apply the term 'utility' to Spiritualism now, as it was only in its germ, but she indicated her belief in a great future for the movement by saying that it would have been equally fair to have asked Franklin to show the utility of electricity when experimenting with his kite, or Watt to show the utility of steam when watching the throbbing lid of his mother's kettle, as to ask her to point out the utility of Spiritualism in its present stage. Mrs. Hardinge, however, pointed out how Spiritualism, like these mighty material powers, had in it the elements of great and broad utility."

Emma's tour of the North lasted for five weeks and in this time she visited nine towns and gave twenty-six orations. She covered: Bradford, Manchester, Ulverstone, Bishop Auckland, Newcastle-on-Tyne, and Halifax. So great was the demand for Emma to return to London that

she was impelled to return and so she concluded her tour at Halifax on June 4th 1871, where it was reported as "the crowning gem in the diadem."[10]

> "The proceedings here terminated in what should be called an ovation. No Sovereign could possibly desire warmer recognition than that which greeted Mrs. Hardinge as she left the platform, and entered her carriage at the door. Hundreds pressed round her, with tears in their eyes, with heart-felt prayers, eager to grasp the hand, or even touch her dress. Surely we culpably undervalue our dear humanity when we fail to appreciate such a scene, where the good, the divine, as manifested through one excellent woman, can alone, as it were, transform multitudes to saints, and create a little heaven amidst the rocky hills of Yorkshire."

On June 11th Emma resumed the Sunday Services at the Cleveland Hall and other weekly engagements; her last Sunday Service was on July 9th. A grand farewell conversazione for Emma took place on Friday July 28th at St George's Hall, London. Chaired by Gerald Massey, Emma received many gifts, and the event was attended by the who's who of Spiritualism, including Emma's mother, Ann Floyd, and her sister Margaret Wilkinson. Her husband William had already returned to America on business. Emma was presented with a purse containing one hundred and thirty guineas; with some additional proceeds of the conversazione the actual amount was £145. 4s. 5d.[11] Emma Hardinge sailed on Thursday morning August 10th 1871 to New York.

In Conclusion:

James Burns stated:

> *"The Religion of Spiritualism" is now an established fact in London, and the light which has been dispersed into many minds is such a comfort and blessing, that we feel confident the Spiritualists of London will not allow the public advocacy of this great truth to go into desuetude.*

It is interesting to note how much the Sunday Services cost; the above quote and the final quote are from the *Medium and Daybreak* July 14th 1871, pages 224-225:

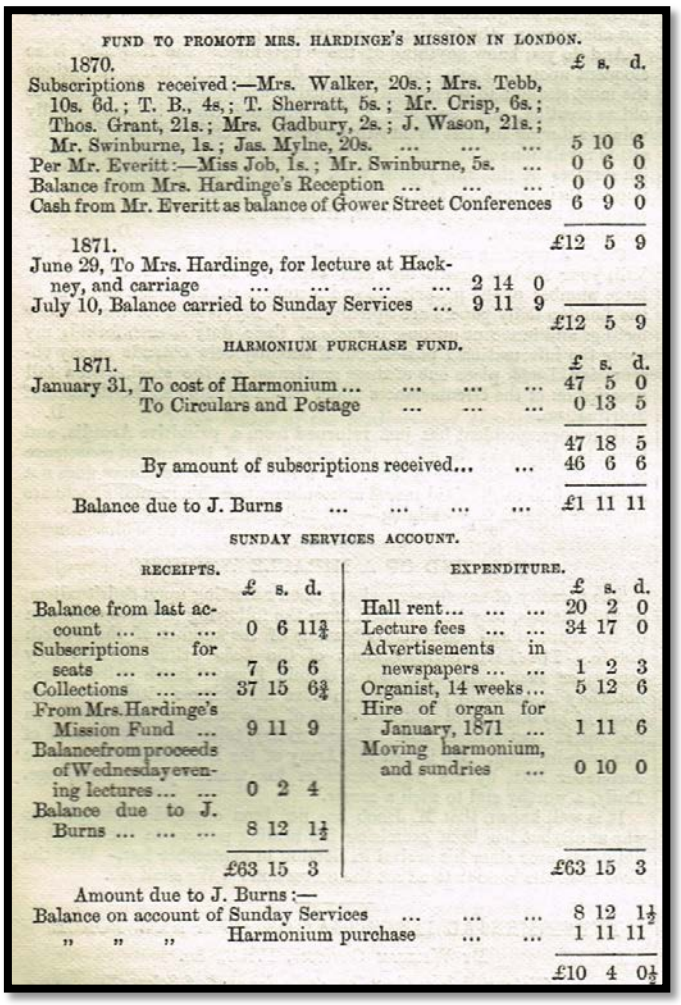
> "Now that another series of these Sunday Evening Services has been completed, it is proper that the whole business connected therewith should be settled up, that all concerned may receive their dues, and that the field may be cleared for future operations. The treasurer has supplied us with an abstract of accounts. The section coming first is that which refers to the sums donated to promote Mrs. Hardinge's mission in London. Through the apathy of our Spiritualistic friends this mission was never prosecuted, and but a few small sums were received, which have been carefully treasured up till now. Mr. Everitt also handed over the balance of the proceeds remaining from the Gower Street conferences, making altogether £12 5s.

[10].–Taken from the *Medium and Daybreak* June 9th 1971, page 185. In the same issue Emma's letter to James Burns is published recounting her work – "Spiritualism in the English Provinces," any reader requiring a PDF copy, please contact the editor.

[11].–The farewell conversazione for Emma was well reported in the Medium and Daybreak. Any reader who would like a PDF of the report please contact the editor.

9d. Out of this sum Mrs Hardinge was enabled to speak at Hackney, free of charge to the local committee who made the arrangements, and the balance has been added to the receipts on account of the Sunday Services.

Next come: the Harmonium Purchase Fund, on which there is due only £1 11s. 11., and the cause is in possession of a first-class instrument for the Sunday Services. The subscriptions for seats are exceeding small, though the time has been fully four months, and, after carrying to the credit of the account every available item from all sources, it is found that there is a deficiency of £8 12s. 1½d. In respect to the item for hire of organ it is necessary to explain that at the last statement the account for the hire of the instrument used previous to the present harmonium being bought had not been sent in, and four month's hire was put down as an approximation to the sum. When the dates were examined it was found that five months were due in all, so that another month has to be charged now. After paying all the arrears, it appears that £10 4s. is due to the treasurer, Mr. J. Burns, and the friends of Spiritualism are kindly solicited to see that he is reimbursed."



FUND TO PROMOTE MRS. HARDINGE'S MISSION IN LONDON.

1870.	£	s.	d.
Subscriptions received:—Mrs. Walker, 20s.; Mrs. Tebb, 10s. 6d.; T. B., 4s.; T. Sherratt, 5s.; Mr. Crisp, 6s.; Thos. Grant, 21s.; Mrs. Gadbury, 2s.; J. Wason, 21s.; Mr. Swinburne, 1s.; Jas. Mylne, 20s.	5	10	6
Per Mr. Everitt:—Miss Job, 1s.; Mr. Swinburne, 5s. ...	0	6	0
Balance from Mrs. Hardinge's Reception	0	0	3
Cash from Mr. Everitt as balance of Gower Street Conferences	6	9	0
	£12	5	9

1871.	£	s.	d.
June 29, To Mrs. Hardinge, for lecture at Hackney, and carriage	2	14	0
July 10, Balance carried to Sunday Services ...	9	11	9
	£12	5	9

HARMONIUM PURCHASE FUND.

1871.	£	s.	d.
January 31, To cost of Harmonium	47	5	0
To Circulars and Postage	0	13	5
	47	18	5
By amount of subscriptions received... ...	46	6	6
Balance due to J. Burns	£1	11	11

SUNDAY SERVICES ACCOUNT.

RECEIPTS.	£	s.	d.
Balance from last account	0	6	11¾
Subscriptions for seats	7	6	6
Collections	37	15	6¾
From Mrs. Hardinge's Mission Fund ...	9	11	9
Balance from proceeds of Wednesday evening lectures	0	2	4
Balance due to J. Burns	8	12	1½
	£63	15	3

EXPENDITURE.	£	s.	d.
Hall rent...	20	2	0
Lecture fees	34	17	0
Advertisements in newspapers	1	2	3
Organist, 14 weeks...	5	12	6
Hire of organ for January, 1871 ...	1	11	6
Moving harmonium, and sundries ...	0	10	0
	£63	15	3

Amount due to J. Burns:—

	£	s.	d.
Balance on account of Sunday Services	8	12	1½
" " " Harmonium purchase	1	11	11
	£10	4	0½

Knowing our pioneers: Mrs M. H. Wallis

Minnie Harriet Wallis (1854-1939) was much more than the lady who founded the Union's Fund of Benevolence (FOB) in 1893.[12] Below, the former S.N.U., President and editor of *The Two Worlds*, Ernest Oaten, gives a warm tribute to her great contribution to Spiritualism and the Union. This was first published in *The Two Worlds* March 31th 1939, page 197:

TRANSITION OF MRS. M. H. WALLIS



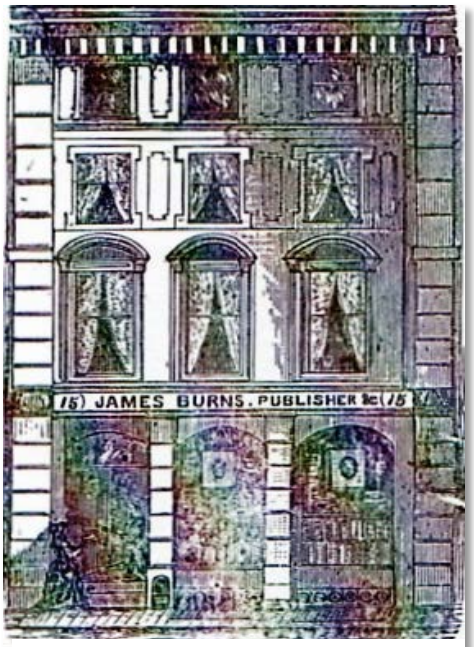
IT is in a spirit of jubilation rather than of regret that we announce the passing of Mrs. M. H. Wallis, the veteran medium, who passed to the higher life on March 20th from her home at Stanhope Avenue, London, N. 3. For over twelve months she had been confined to her bed, and had been attended by day and night nurses for many weeks. At last her tired spirit found release from the pains of earth, and joy in reunion with her beloved husband, who passed behind the veil in January, 1914. The mortal remains were cremated at Golder's Green.

She will always be remembered for her quiet, retiring disposition, her sympathetic nature, and her kindly assistance to young mediums, for whom she always had a word of encouragement.

Minnie Harriet Eager was born in London. Her mother came of a West-country farming stock, whilst her father was a London solicitor, as was her grandfather. Owing to indifferent health and eye trouble, which frequently threatened blindness, her schooling was very intermittent. During her early teens she had several psychic experiences, but it was when she was about sixteen that she began to question the religious teaching which was offered her, and expressed impatience with many of the creeds. At about nineteen years of age she became interested in Spiritualism in consequence of conversations with a neighbour, and she accepted an invitation to join their home circle. On her second visit to the circle she lost consciousness and began to speak in a foreign tongue. Then for a time she attended the services conducted by Robert Cogman at the East End Spiritual Institute, and was soon controlled by the spirit of a young Cuban girl, "Veina," who used to give excellent clairvoyant descriptions.

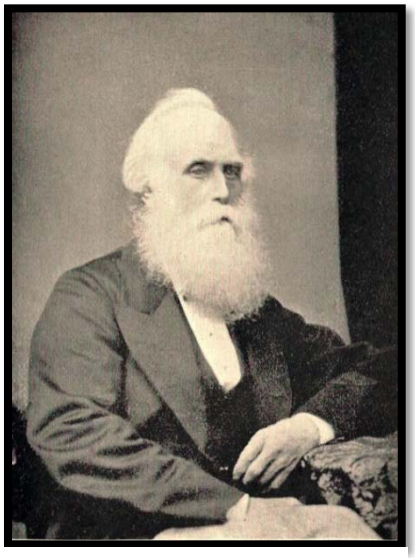
[12].–See "Pioneer" Volume 1. No 3. April 2015:—*Badges, Symbols, and Emblems of the Spiritualists' National Union*:—http://www.snu.org.uk/documents/pdf/SNU%20PIONEER%2001_03.pdf

A circle was started for her at the Spiritual Institute, Southampton Row, W.C.,[13] under Mr. James Burns (the man who also fostered the fine trance mediumship of J. J. Morse), and at these seances another control manifested whose name was to be heard wherever Spiritualists foregathered. "Morambo" had been an African slave. He knew very little English, and had little love for white people, but he quickly mastered our language, and through the years has been Mrs. Wallis' chief control. For seven years Miss Eager continued her development before taking the platform. "Morambo" was quite a personality. His deep resonant voice bore a striking contrast to that of his medium, while his deep logical addresses, couched in simple, direct, and well-chosen phrases, breathed an air of sincerity which carried conviction. Quite a number of other spirits used Mrs. Wallis from time to time. Generally, she was quite conscious of all that was said, but unable to interfere with the flow of language.



Burns' "Spiritual Institute"

Soon she accepted a call to Nottingham, where she became resident speaker for the Shakespeare Street Society.


Robert Cogman

The real beginning of her actual platform work occurred about 1875 or '76 when, on the recommendation of Mrs. E. H. Britten, she was invited to fill the platform at Liverpool, and there met Mr. E. W. Wallis, just returned from an American tour. In 1876 they were married and went to reside in St. Peter Street, Mile End, London, to carry on the work which had been conducted by Robert Cogman up to his death.[14] The marriage was of the happiest description, for their love deepened with the passing years; their difficulties and trials only served to knit them more closely together, and their home was a centre of spiritual activity.

[13].–See Psypioneer: Volume 6. No 1. January 2010:—*Spiritual Origin of the Spiritual Institution*.

[14].–Robert Cogman (1810-1876) a trance speaker, the first in London to establish a successful training school for mediumship. His East End Spiritual Institution was helped many mediums develop, e.g., James J. Morse, Frank Herne, Miss Eager (later Mrs. Wallis) and E. W. Wallis. Edward Walter Wallis would later credit Cogman and his "School of the Prophets," as he called it.

On the list of 'forgotten pioneers,' Mr Cogman ranks high. He was affectionately known by many of the early mediums as their "Spiritual Father"

Subsequently, Mr. and Mrs. Wallis moved to Nottingham, to Walsall and to Glasgow, in each of which cities they helped to establish the Cause. Then, in 1875, they removed to Manchester, where Mr. and Mrs. Wallis and Mrs. E. H. Britten were instrumental in founding *The Two Worlds* in 1887. In 1890 it was at their home in Petworth Street that the first steps were taken for the formation of the Spiritualist National Federation, which subsequently became the Spiritualists' National Union. In 1898, Mr. and Mrs. Wallis toured America, where their excellent work was much appreciated.

Most Spiritualists are familiar with the National Fund of Benevolence, but not everyone knows that it was Mr. and Mrs. Wallis who founded that Fund. Mrs. Wallis acted as Secretary and Almoner for a number of years, and her work helped to lighten the burdens of many a sick and impoverished worker. Subsequently, the Fund came under the supervision of the National Union, and as long as that Fund exists, Spiritualists will owe a debt to Mrs. Wallis. In May, 1889, Mr. Wallis severed his connection with *The Two Worlds* to become assistant to Mr. E. Dawson Rogers, Editor of *Light*, and they removed to London. For many years Mrs. Wallis conducted regular meetings at the London Spiritualist Alliance,[15] where "Morambo's" replies to questions were a notable feature of the syllabus.

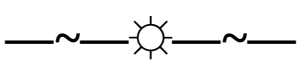
Mr. and Mrs. Wallis cooperated in the authorship of the *Guide to Mediumship*, which is still the standard work on the development and use of psychic gifts. Based upon a wide personal experience over many years and in several countries, which placed them in a unique position to expound and explain so complex a problem as mediumship.

She was in her 85th year.

In the course of fifty years of active labour for the Cause, Mrs. Wallis addressed meetings in every important town in the country. I first heard her at Cardiff Town Hall in 1892, and sent up several questions. The replies of "Morambo" opened a new world to me, and the assistance and encouragement she gave to Mrs. Oaten in the early stages of her mediumship were invaluable.

If I were asked to draw a picture of a woman of sterling worth, faithful and constant, and grounded in all womanly qualities. I would draw a picture of Mrs. M. H. Wallis. It was an honour to know her, and a pleasure to know that we shall presently meet again, and meanwhile I have a radiant vision of a reunion between two devoted souls whose love and devotion to one another has ensured for them a companionship which will last for aye.

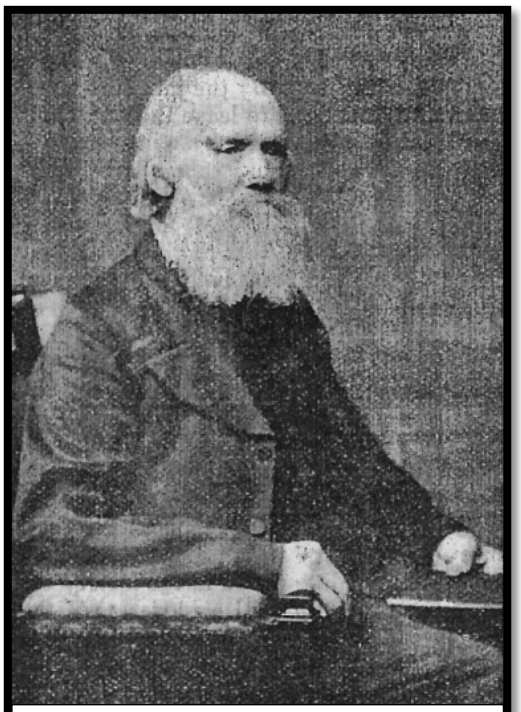
E. W. O.
[Ernest W. Oaten]



[15].–Today this is known as the College of Psychic Studies:—https://www.collegeofpsychicstudies.co.uk/

RICHMOND & WEATHERHEAD

An account of the introduction of Spiritualism at Keighley



David Richmond

David Richmond was born in Darlington on January 31st 1816 (date varies slightly in obituaries). He died in the same town on the 15th of February, 1891, and his gravestone reads:

"*In Loving Memory of David Richmond*
Native of Darlington Social Reformer and
First Missionary Spiritualist Medium in Great
Britain, Who Introduced the Subject of
Modern Spiritualism, or the Phenomenal
Labour of the Divine Spirit, to Public Notice
in Darlington and Keighley Yorkshire in 1853
Died February 15th 1891, Age 75 Years"

In recent years, some erroneous claims have surrounded the introduction of Spiritualism to Keighley: that Maria Hayden gave her first public demonstration/address at Keighley circa 1852, and then, in 1853, the first Spiritualist church was established by David Richmond.

Richmond spent many years pioneering Spiritualism and in a future article "Pioneer" will cover his long labours; at present however, I will focus on the foundation of Spiritualism in Keighley.

David Richmond introduced Spiritualism to Keighley in 1853. This introduction would later result in the development of the first Spiritualist Society, and due mainly to the efforts of David Weatherhead the society was called "The Spiritual Brotherhood." There are numerous early accounts. In 1874 David Richmond wrote a letter to the founder editor of the *Medium and Daybreak*, James Burns, which he published on August 14th 1874. The letter is republished in Psypioneer Volume 1. No 3. July 2004.

An account of the introduction of Spiritualism at Keighley was also given in *Light* dated July 15th 1882, which reported on the thirtieth anniversary of the introduction of Spiritualism into this country. The celebration was organised by the committee and friends of the "Spiritual Brotherhood," who held a public tea and meeting on Saturday July 8th 1882.[16] The meeting was opened by the society's chairman, Mr. J. Clapham, who said:

> "Ladies and gentlemen, we are met here to-night to show our gratitude to the late Mr. Weatherhead, and also to Mr. Shackleton and Mr. Wright, for their past services. Keighley was the place where Spiritualism was first promulgated in this country, being introduced to us by Mr. David Richmond, of Darlington, who, with the assistance of Mr. Weatherhead, was enabled to deliver three lectures upon the subject in the Working Men's Hall, in June, 1853. The issues were, that Mr. Weatherhead

[16].–The full *Light* report is published in Psypioneer Volume 2. No 5. May 2006. An edited version of this account can be found in Emma Hardinge Britten's "Nineteenth Century Miracles" on pages 198-199.

took steps which resulted in the formation of the Society which exists at the present time; and soon afterwards the mediums named were developed, and they are still serving us to-day.

These gentlemen, with Mr. Weatherhead, were the main stays of the cause, and Mr. Weatherhead, during his life here, spared neither time nor means in spreading abroad this grand truth. It was he who established the first printing press, and distributed tracts, pamphlets, and other literature broadcast, the materials for which were largely obtained through mediumship. He it was who bore the entire expense of the erection of the Lyceum buildings, and in many other ways testified his earnestness and devotion to the cause. The outcome of his labours has been that to-day we have here a society in a flourishing condition, having one hundred and fifty members on the roll, some five or six active mediums constantly ministering to us, and a Sunday-school, composed of upwards of a hundred members. As, therefore, a slight mark of esteem and appreciation to these our pioneer workers, we are to-night to present to them the portraits before us, and all will join with me in saying they are most heartily deserved."

"The portraits, in oils, which are excellent specimens of the painter's art, were then presented. That to Mr. Wright was presented by Mr. John Scott, of Belfast; that to Mr. Shackleton by Mr. D. Richmond, of Darlington; and that of Mr. Weatherhead to his family, by Mr. J. J. Morse, of London; and suitable acknowledgments were made in each case. The proceedings were varied by some excellent singing and reciting by a glee party and several friends, and altogether the event was marked by a hearty enthusiasm which evidenced the full sympathy of all present in the event of the day."

Keighley Spiritualists' Society celebrated their forty-fifth anniversary in conjunction with the ninth Spiritualists' National Federation Annual Conference at their Heber Street Spiritual Temple on July 2nd and 3rd 1898.[17] Keighley hosted the first Spiritualists' National Union AGM on July 4th and 5th 1903. The Union's first elected presidential vote was between: J. C. Macdonald, John Parr and Alfred Smedley – Macdonald withdrew in favour of Parr, and Smedley felt unable to stand owing to his wife being seriously ill; Parr, therefore, was duly elected. Both Macdonald and Smedley were well known within the National Federation: Smedley was a well-respected researcher especially in the mediumship of Catherine (Kate) Wood.[18]

[17].–The Spiritualists' National Federation's president Edward W. Wallis opened his presidential address:—"FRIENDS AND COMRADES,—Eight years ago, in Manchester, at a preliminary Conference, the National Federation of Spiritualists was begun, and it is fitting that in this year of Jubilee the National Conference should meet in the birthplace of the movement in England. During the past eight years the public work of the Cause has practically doubled. Undoubtedly the Federation has given an impetus to that growth by the propaganda work which has been undertaken through its agency, and by the unity and stability which the movement has acquired as a result of its existence. There are to-day 89 Societies affiliated with the Federation, including the Yorkshire Union, the Lyceum Union, and the International Corresponding Society; and 160 Associates."

[18].–See Psypioneer: Volume 7. No 9. September 2011:—*The Beginnings of Full Form Materialisations in England Catherine (Kate) Elizabeth Wood 1854-1884 continued* ... Smedley also wrote "Some Reminiscences An Account of Startling Spiritual Manifestations," published by Light, London, and British Lyceum Union Depot, Dewsbury, Yorkshire, 1900.

As the SNU education courses and Yearbook etc celebrate Keighley as the birthplace of Modern Spiritualism in this country, below is reprinted an article by Horace Leaf, first published on November 21st 1913 (front page -578) from his series "Historical Records" which he ran in the *Two Worlds*:[19]

KEIGHLEY (HEBER STREET) SPIRITUAL TEMPLE,

THE MOTHER TOWN OF BRITISH SPIRITUALISM.

KEIGHLEY is the birthplace of Modern Spiritualism in England. About five years after the famous Rochester knockings, which ushered Modern Spiritualism into the world, Mr. David Richmond arrived in England from America, and delivered for the first time a lecture on spirit-return in the Working Men's Hall, Sun-street, Keighley.

It seems to be quite in order that this Yorkshire town should be the place from whence the teaching of Spiritualism has radiated throughout the British Isles, and even far beyond. Situated in beautiful surroundings, the town nestles peacefully in the midst of hills of the Pennine Chain, which commence not far off. From these hills is produced a dark sand-stone, with which the houses and buildings of Keighley, and some neighbouring places, are almost entirely constructed.

The chief industries of the town are stuffs, machinery, tools, and iron founding. Most of the members of the Temple are employed at one or other of these occupations. There is little noise and no great motion here. The peculiar insulated condition, due to high hills surrounding, tends to keep the town separate from the greater world in certain important respects. One is almost compelled to think, as they view the prospect of the place, that the introduction of Spiritualism in this town was no accidental affair, for sixty years ago matters must have been very propitious for spirit-communication. Keighley, then, as now, but to a greater extent, enjoyed its isolation, and yet through its industries, constant and effective connection with the country in general.

As with Mr. David Richmond rests the honour of bringing Spiritualism to England, so with Mr. David Weatherhead the honour rests for having founded the first Society in the country, and thus commencing organisation. How deeply the movement, and even the nation, is indebted to Mr. Weatherhead we can only imagine, for Spiritualism has brought hope and comfort to many who through bereavement were lost in hopeless mourning.[20]

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[19].–Horace Leaf F.R.G.S. (1886c – 1971) was a well-known British propagandist, who lectured widely at home and abroad on psychic subjects. His interest in the psychic field was aroused in 1904; he was mediumistic and practiced clairvoyance, psychometry and healing. Leaf authored a number of books including 'What is this Spiritualism'1918 (1919 U.S.A.), 'Under the Southern Cross' 1923, and 'The Psychology and Development of Mediumship' c1926.

[20].–David Wilkinson Weatherhead born January 27th 1803, died September 3rd 1875. He worked as a wholesale and retail grocer in Keighley.



David Wilkinson Weatherhead

Mr. Weatherhead's enthusiasm and sincerity were such that, entirely at his own expense, he placed, for many years, the best hall, capable of seating 500 persons, in the Working Men's Hall, at the disposal of the Movement. This was the scene of many fine meetings, for interest in Spiritualism was at the time intense, so much so that people would journey many miles to attend the services. It was even found necessary to establish a newspaper, so that the public demand for information could be met, and here again Mr. David Weatherhead is much in evidence.

About two years after the lecture of Mr. Richmond, namely, in the Spring of 1855, "The Yorkshire Spiritual Telegraph," the first Spiritualist newspaper in England, was committed to the care of the public. A small sheet of 14 pages, replete with engrossingly interesting matter, including accounts of remarkable communications from the "other side," it could not fail to find support.

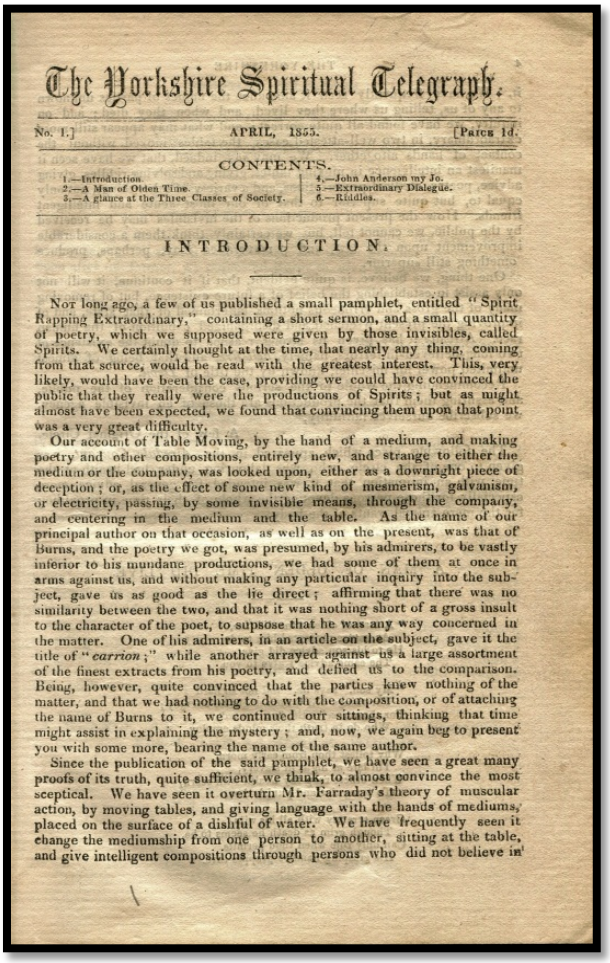
The entire expense of the production of this paper, we have said, was borne by the father of our organisation. Mr. Weatherhead bought a printing press, established an office, and placed in charge Mr. Benjamin Morell, who was compositor and everything else in connection with the paper. A curious thing was, this gentleman at first knew practically nothing of any of these tasks, but so ardent was he for the Cause, he overcame every difficulty, and produced a series of papers worthy of high praise.[21]

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[21].–"Yorkshire Spiritual Telegraph published at Keighley, in Yorkshire, at the expense of Mr. Weatherhead, a grocer, and edited by his shopman, Mr. Benjamin Morell, who conducted it with much ability from 1855 to 1860. After the publication of one volume it assumed the title of the British Spiritual Telegraph, and contained a great mass of valuable matter. It ceased on the appearance of the Spiritual Magazine. (It contained contributions from Dr. Garth Wilkinson, Dr. Ashburner, the late Mr. Elihu Rich, Mr. Thos. Shorter, etc.) "Beside the support of this journal, Mr. Weatherhead built a Spiritual Lyceum. Mr. Weatherhead lived, not only a staunch Spiritualist, but as a Temperance and Dietetic Reformer, till 1875, when he died at the age of seventy-three—a man who, in a remote corner, had rendered most essential services to truth and progress."—William Howitt. Whosoever shall undertake the important task of writing the history of the rise in England of the Spiritual-movement, will find in the volumes, now all but forgotten and rare, of the Yorkshire Spiritual Telegraph, a mine of curious and highly valuable information. The memory of earnest workers in the cause is so speedily overgrown by new labours and new names, that it is necessary an "Old Mortality" should ever and anon appear to piously restore their epitaphs."

Taken from: "Pioneers of the Spiritual Reformation Justinus Kerner—William Howitt," by Mrs. Howitt Watts (Anna Mary Howitt Watts) published by the Psychological Press Association, London 1883, footnote on page 294.

During the Society's residence in the Working Men's Hall, various house or cottage meetings were held by different people, partly for psychic development, but chiefly for immediate spirit-communication. Almost incredible phenomena at times occurred, through which firm sceptics were brought to a knowledge of the truth of spirit-return.



The Yorkshire Spiritual Telegraph.

No. I.] APRIL, 1855. [Price 1d.

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2.—A Man of Olden Time.
3.—A glance at the Three Classes of Society.
4.—John Anderson my Jo.
5.—Extraordinary Dialogue.
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INTRODUCTION.

Not long ago, a few of us published a small pamphlet, entitled "Spirit Rapping Extraordinary," containing a short sermon, and a small quantity of poetry, which we supposed were given by those invisibles, called Spirits. We certainly thought at the time, that nearly any thing, coming from that source, would be read with the greatest interest. This, very likely, would have been the case, providing we could have convinced the public that they really were the productions of Spirits; but as might almost have been expected, we found that convincing them upon that point was a very great difficulty.

Our account of Table Moving, by the hand of a medium, and making poetry and other compositions, entirely new, and strange to either the medium or the company, was looked upon, either as a downright piece of deception; or, as the effect of some new kind of mesmerism, galvanism, or electricity, passing, by some invisible means, through the company, and centering in the medium and the table. As the name of our principal author on that occasion, as well as on the present, was that of Burns, and the poetry we got, was presumed, by his admirers, to be vastly inferior to his mundane productions, we had some of them at once in arms against us, and without making any particular inquiry into the subject, gave us as good as the lie direct; affirming that there was no similarity between the two, and that it was nothing short of a gross insult to the character of the poet, to supsose that he was any way concerned in the matter. One of his admirers, in an article on the subject, gave it the title of "*carrion*;" while another arrayed against us a large assortment of the finest extracts from his poetry, and defied us to the comparison. Being, however, quite convinced that the parties knew nothing of the matter, and that we had nothing to do with the composition, or of attaching the name of Burns to it, we continued our sittings, thinking that time might assist in explaining the mystery; and, now, we again beg to present you with some more, bearing the name of the same author.

Since the publication of the said pamphlet, we have seen a great many proofs of its truth, quite sufficient, we think, to almost convince the most sceptical. We have seen it overturn Mr. Farraday's theory of muscular action, by moving tables, and giving language with the hands of mediums, placed on the surface of a dishful of water. We have frequently seen it change the mediumship from one person to another, sitting at the table, and give intelligent compositions through persons who did not believe in

After several years the Society, through imperative circumstances, had to leave its first home and move to an empty chapel in East Parade. Judging by the seating capacity, the new place could not be regarded as an improvement, for it was able to seat only about one fourth of the former hall. But the audiences so exceeded the power of the chapel that another large room in the same building had to be requisitioned. Two meetings were, therefore, conducted in the place every Sunday evening simultaneously. East Parade was generally called by the members The Lyceum.

During the occupation of East Parade there existed another Spiritualist Society in the town, yclept The Spiritual Temple, holding meetings in Dalton-lane. When, in 1895, the removal to the present building occurred, the two Societies combined and formed one Society.

Success appears always to have favoured Keighley Society, for all the time the Society most needed a larger hall, Heber-street Temple was vacant. This place had also formerly been used as a chapel, and so offered psychic conditions very suitable to Spiritualism. The change took place very suddenly on account of the Societies having to decide within three days whether they would purchase the building or not.

It so happened that a brewery company had offered a certain price for the building, and it rested with the Societies whether they were prepared to offer more.

A building fund had for some time been in existence, so that a nucleus of money was already in hand. A special meeting was quickly convened, and it was decided to make the purchase. The necessary balance was procured through a building society. Ever since this decision the members have acted most loyally

in the interests of the Movement and the Society, so that the debt thus incurred is nearly paid.

Speaking on this subject, Mr. Ernest Shackleton, the popular secretary, said: "It is the intention of the members that the Society shall be clear of all debt by the end of this year. The building will then belong to the Movement, as, according to the Deed Poll, it must be devoted to the Cause of Spiritualism only."

The nature and frequency of the special meetings held is usually an indication of a Society's condition. If they are plentiful, it is a sign of prosperity; if they are few, it is usually the reverse. Special meetings play a conspicuous part at Heber-street. Harvest festivals, flower services, anniversary meetings of the Lyceum and church, at homes, and even special missions lasting a whole week, conducted by some highly-qualified platform worker, are held with commendable regularity. The at homes, [sic] always an excellent source of financial improvement and good feeling, last for three days in November.

Private developing circles, of course, exist, whilst the Society conduct an after-circle at the close of each Sunday evening service, and it is usually very well attended. In this way much good is done and encouragement given inquirers to persevere in their endeavours to communicate with the spirit-world. Psychic development has always been regarded as of supreme importance, and through the Society's efforts in this direction some splendid work has been accomplished. Few Societies can show a larger or better list of mediums and platform workers who have developed through their efforts than Keighley. Some of the names take us back considerably into the past. Messrs. Hardacre, Taylor, Richards, Abraham Shackleton, John Wright, Mrs. Lucas, and Mrs. Scott; later came Mr. J. Pickles, an earnest and enthusiastic Lyceum worker, and some others. Most of these workers limited their efforts to Keighley.

It has been said that Yorkshire people love children. Certainly, with their natural acumen they realise their value. Accordingly, Heber-street Spiritual Temple has done all in its power for the bairns. A visit to the Lyceum, which is one of the oldest in the country, must be made if the completeness of success in this branch of our work is to be realised. Miss Fossey, the conductor, is to be complimented on the healthiness of the Lyceum to which she and her assistants are so whole-heartedly devoted. Their reward is granted them by the splendid results of their efforts.

The present membership is over seventy real live children, who love the Lyceum. They must compare favourably with any body of youngsters of a similar nature. No doubt their brightness and ability is largely due to the nature of the Lyceum instruction. The methods adopted by Spiritualists in the religious training of children is far superior to anything outside the Movement; indeed, used properly, one is inclined to think them the last word in such instruction. Why the Lyceum generally is not more popular is most difficult to understand. The discovery, for such it seems to be, that real religious teaching must include the exercise of body as well as mind, alone raises Lyceum methods above those of other religious bodies.

Calisthenics do much more than develop and beautify the body; they quicken and enlarge the mind, especially in children. If any doubt this, go to Heber-street Temple one Sunday morning, and watch the members of the Lyceum respond to the orders of drill instructor Mr. Elijah Summers. It is remarkable how children, many of them very young indeed, can so readily respond to the almost bewildering series of commands literally rapped out by Mr. Summers. The drill instructor is to be sincerely congratulated on his success and splendid pupils, who also are to be complimented on so excellent a commander.

Everyone is proud of the Lyceum, and that is sufficient guarantee of its continuance. So long as the work among the children persists, there need be no fear for the progress of Spiritualism in Yorkshire.

On two occasions the Temple has maintained a resident speaker. In the first instance, about fourteen years ago, Mr. Walter Howell was retained for three years, and later Mr. Frank Hepworth remained in charge for a period of four years,[22] about seven years ago. If nothing else were recorded to express the fine spirit of Keighley Society but these two facts, sufficient would be said, for it is only the greatest earnestness and enthusiasm that can accomplish such an end.

When writing about a Society as old and venerable as Keighley there is a great deal that can be said, but owing to the necessary limit of printing space it becomes a difficult duty to decide what is best to select for recording, for all is so very interesting. But it were a fault to omit to mention the existence of so many old and faithful members, who date their connection with the movement back to the very earliest days. They are too numerous to be mentioned by name, and to distinguish any above the others would be unfair.

There are entire families who have given workers to the Cause, and the children of the present generation are not one whit less sincere than their parents. Suffice it to say there are in Keighley some of the oldest Spiritualists in Great Britain, who are not only unshaken in their confidence of the truth of the fundamentals of Spiritualism, but confirmed by long experience.

The officers of the Temple are to be congratulated on their Society and work. The respected President, Mr. Benjamin Gledson, and his fellow committee-men, well recognise that. And how many persons concerned with the finances of other Societies must envy Financial Secretary Mr. Moss, and Treasurer Mr. T. Holdsworth, who is an honoured member of the Town Council, with the importance of their tasks, rendered free from worry by the able support they receive. Vice-president Mr. Harry Middlebrough shares with all their good feeling and efforts in the Cause.

Sixty- years have passed away since the glorious news of spirit-return was brought to Keighley and England for the first time. What will another two generations do for the Cause? Keighley's answer is given in the splendid spirit

[22].–Frank Hepworth, an early worker for the Spiritualists' National Federation, later became SNU President 1909-1910.

of unity which she displays, and it is not too much to assert that if this attitude is everywhere adopted Spiritualism will by that time have established itself in its right high place as a living force throughout all civilisation.

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Heber Street Spiritualists' Society

In 1897 the society then called the 'Heber Street Spiritual Temple,' became affiliated to the Spiritualists' National Federation that later became the S.N.U. After 117 years remains affiliated to the Union.

Details of the Society's weekly public services, open circles, healing, and special events, etc, can all be found on their website.[23]

Or contact by e-mail: keighleychurch@aol.com

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[23].–Heber Street Spiritualists' Society:—http://www.cylex-uk.co.uk/reviews/viewcompanywebsite.aspx?firmaName=heber-street-national-spiritualist-church&companyId=23020810

Continued from the last issue of Pioneer:

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

SPIRITUAL HEALING

The Work of the Bournemouth Church

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



THE HEALERS

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

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

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

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

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

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

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

S.N.U. ACTIVITIES

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

THE HEALERS

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

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

SPIRIT GUIDANCE

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

PREDICTION FULFILLED

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

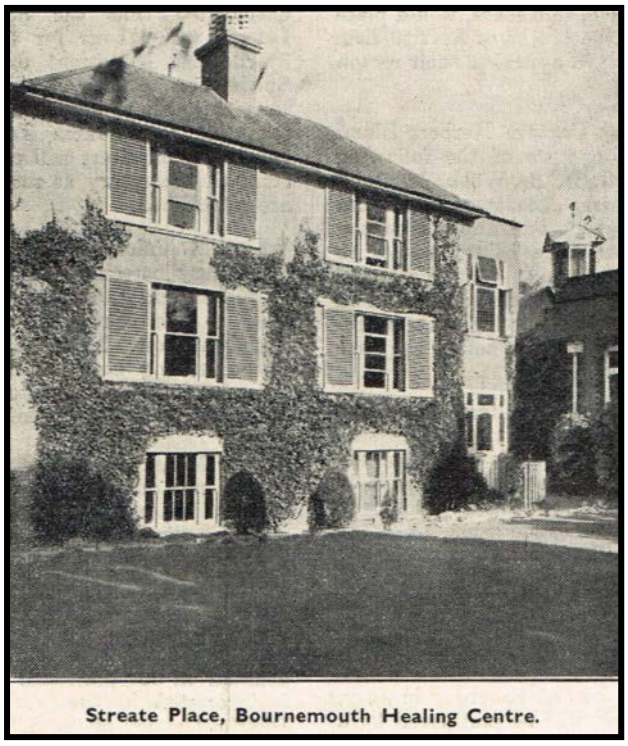
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society for the systematic study and investigation of Animal Magnetism, Mesmerism, Hypnotism, Christian Science, Faith Healing, and Higher thought Healing. Between 60-70 interested persons came to this first meeting. Initially the society's headquarters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

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

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

SPIRITUAL HEALING CENTRE



Streate Place, Bournemouth Healing Centre.

As already noted, spiritual healing became, at an early date, an important feature in the work of the church, and during recent years, mainly through and around Mr. Blake's mediumship, it has developed to such an extent that it could not be coped with on the church premises. These had neither the space nor the equipment for giving treatment privately to a large number of patients simultaneously. The premises in Streate Place, St. Peter's Road, which the church had repurchased, adjoin the church buildings, and a short flight of steps inside, near the back of the church, leads from it on to the first floor of the healing centre, which is a three-storey building. A movable partition allows the main portion of the church to be shut off so that the remainder forms a waiting room in which the patients assemble. There is a separate entrance to the top flat of the house, which is let. The ground floor and the first floor each have eight main rooms with central passages which divide them into suites of four. On the first floor are the church vestry, the library, and office, and a kitchen, while on the ground floor there is a room which is set aside for discussions and committee meetings. The remaining twelve rooms are devoted to healing.

THE HEALING GUILD

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

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

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

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

SYSTEM AND SPECIALISATION

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

NO HEALING IN PUBLIC

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

RECEPTION OF PATIENTS

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

DIAGNOSIS

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

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

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

SELECTING THE HEALERS

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

SOME STATISTICS

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

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

THE HEALING TREATMENTS

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

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

THE EFFECT ON THE HEALER

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

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

THE RESULTS

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

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

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

RHEUMATOID ARTHRITIS

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

TUBERCULOSIS

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

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

ARRESTED DEVELOPMENT

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

OUR CASE IS PROVED

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

RECOGNITION IS COMING

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

BUT—BUT

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

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

THE CANCER BILL

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

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

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

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Bournemouth Spiritualist Church

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





Check the website for Healing, Church Service times etc.

[30].–Unorthodox healing? Editor.

[31].–Bournemouth Spiritualist Church:—http://www.bsnuc.co.uk/index.html