the PIONEER

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

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

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Epic scenes for the signing of the Magna Carta

Stansted Hall Medieval Fayre, June 27th 2015

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The Arthur Findlay College, Stansted Hall, Stansted Mountfitchet celebrated the 800th anniversary of the signing of the Magna Carta "proclaiming the fundamental principle that everyone is subject to the rule of law…even kings". Richard De Mountfitchet was one of the twenty-five barons who played a significant part; for further information see the Magna Carta Barons Association.[1]

It was fitting that the re-enactments took place alongside Arthur Findlay's memorial, as he gives an account of the Magna Carta in his two-volume work, 'The Curse of Ignorance', first published in 1947. Findlay notes:

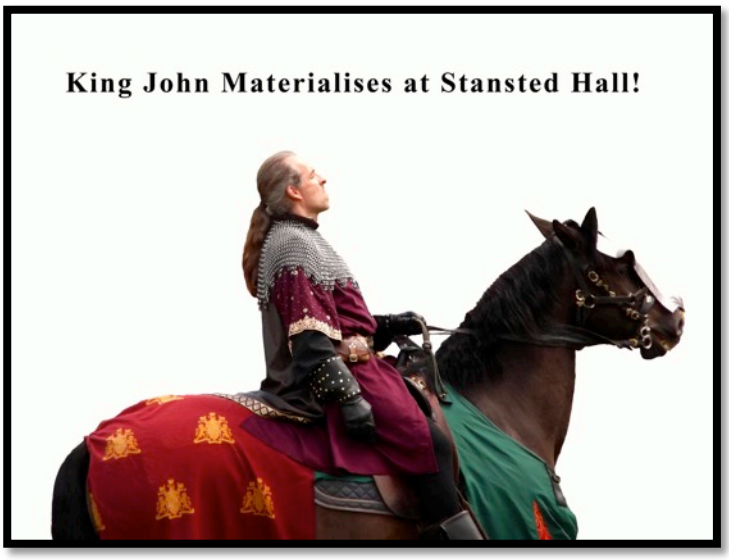
John (1199-1216) was probably one of the most despised of all the Kings of England, being possessed of all the vices of his ancestors and none of their virtues.

Findlay provides an overview of the formation of the Magna Carta in Vol. I, pages 931-935:

> As John had previously lost Normandy to Philip in 1204, and Anjou, Maine and Touraine in 1206, many of his nobles, disgusted at the loss of their possessions in these parts, decided that they preferred a strong and ruthless ruler like Henry II, who, at least, could keep his domains intact, even though they had to bow to his authority. Besides these losses and humiliations, the old quarrel broke out again between the King and Innocent III on the question of the appointment of the Archbishop. Again the Church asserted its claim to be above all kings, and never before was it nearer its goal.
>
> Let us pause for a moment and think of the meaning of all this, as it is a subject which has never so far received rational thought. If, however, we do get down to facts, we find that there is a connecting chain, made up of links of cause and effect, right back from this world-domineering pope to a ghost being seen in Palestine some twelve hundred years earlier. From seeing a ghost to the claim of world-wide authority, there is an unbroken connection, step by step, without a break, a cause having produced an effect, and that effect in turn a cause, until finally a man reached the position of Pontifex Maximus and, as the Pope, became the greatest power on earth. Other religions have come into being from the same cause, but certainly none obtained the power and majesty secured by Christianity, which happened to develop and spread amongst a strong and virile people.

[1] Magna Carta Barons Association: www.magnacartabarons.info

So we have now reached the time in history when His Holiness, claiming to represent a priestly victim who was seen on earth after his death, wielded an authority over Europe such as was never previously exercised. He decided that Stephen Langton was to be the new Archbishop of Canterbury, and John not only refused to agree but seized all the Church land of Canterbury. Innocent then excommunicated the King and everyone in England from communion with the Church, and this, in the opinion of every Englishman, not only meant everlasting torment but being boycotted by all Christendom. This holy curse did not complete the revenge of the Holy Father, because Innocent followed it up by encouraging rebellion in England, and instructing the King of France to invade the island.



John, with everyone in England his enemy, surrendered completely. He did homage to the Pope, they became friends, and he agreed to have Langton as Archbishop of Canterbury. His humiliation, however, did not end there, and he further agreed that in future England would be a vassal state to the Holy See, besides which he promised large indemnities to the Church in England, including an annual subsidy to the Pope. Defeated in battle, hated by everyone for his cruel misdeeds, and his country now a vassal state; never before had England fallen so low, and never previously was a king so despised. With the Church his overlord, and the barons ceasing to fear him, conferences commenced between Langton, who was a man of great ability, and the nobles, to end in the King being brought to Runnymede in 1215, and made to grant the Great Charter safeguarding the rights of the nobles, the priests and the free men.

The principal points in this historic document can be summed up briefly as follows:—

(1) Before the King could levy more taxes beyond the ordinary feudal dues he must call together the Great Council.

(2) The existing privileges of the Church in England were guaranteed.

(3) No free man shall be arrested or imprisoned except by the lawful judgment of his peers, or by the law of the land. To none will justice be denied.

(4) The liberties of London, and the other towns or harbours of England, were confirmed.

(5) A Commission of twenty-five barons was appointed to enforce the sixty-three clauses of the Charter.

Too much has been claimed for the Magna Charta. It made few lasting innovations, and asserted no new liberties. It contained, however, guarantees for the greater security of all free men, but nothing was said of the vast majority who were bondmen, whose bondage was further tightened. The Church secured her ancient liberties, and the barons

obtained greater privileges, both of which were reactionary developments. The limitation of the power of the King to tax without the consent of the Great Council was in the interests of the barons, though ultimately it was for the good of all.

Magna Charta, however, never became the law of the land, but, instead, a somewhat similar Charter took its place in 1225. This, however, omitted the obligation of the King to call together the Great Council before new taxes were imposed, and the new Charter remained the basis of the law throughout the Middle Ages. Magna Charta did not guarantee trial by jury, not give the people any political power; in fact it was a feudal document designed for the benefit of the Church and the barons, and is not the liberty-giving document it is so often represented to be.

In spite of the guarantee that the privileges of the Church in England would be preserved, Pope Innocent III was not satisfied, and he vehemently denounced the new Charter as "a diabolical document" and an impudent infringement of the King's right over the people. He evidently expected even more privileges for his Church, and, by absolving John from keeping his oath, he encouraged him to break his promises, which is just what the King did. The barons consequently declared war against him, and offered the crown to Louis of France. This he accepted, but fortunately John died in 1216, and this happy event prevented England from becoming an appendage of France, as Louis had by then arrived in London with ships of war, and French troops were already in England supporting the barons.

Magna Charta, to its framers, must have been looked back upon as simply a scrap of paper which had only fanned the flames of civil war, and introduced a foreign king as claimant to the throne of England. Its failure, however, brought about the necessary reaction, which laid the foundation of something better and more enduring. We can compare this setback to the one suffered by the League of Nations in our own time, a failure which may lead to something better. It, however, required a Hitler and a war to expose where its weakness lay, just as it required a John and a civil war to make the more intelligent of his time realise that law and order were to be preferred to lawlessness and injustice. Evolution sometimes follows a great catastrophe, and one of our problems is to find the way to progress without being first whipped into the way of knowledge and wisdom.

Henry III (1216-1272), who followed John, his father, at nine years of age, turned out to be a better man. …

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Photographs taken at Stansted Hall Medieval Fayre, June 27th 2015

Trance & Direct Spirit Art

The 'Pioneer' has covered Harold Sharp, who may be considered the father of 'symbolic drawings'; later these would become better known as 'auragraphs' – see the October 2014 issue. In the January issue 'Pioneer' published an article on the early development of Frank Leah, who pioneered spirit portraits of family, friends and guides. Leah paved much of the ground for psychic artist Coral Polge and was followed by others like Ivor James, who worked at the Arthur Findlay College; some of his work is displayed in the Museum. In the May issue Alan Stuttle's new book, 'The Spirit Artist', was reviewed.

The above forms of psychic/spirit art are all practised and demonstrated today; we need to move further back into history for 'Trance & Direct Spirit Art', which made its entrance into Modern Spiritualism in the 1860s but has always remained relatively rare throughout our history. Scotland was to produce an early remarkable artist.[2]

David Duguid



David Duguid (1832-1907), known as "the Glasgow Painting Medium," was by trade a working cabinet maker. His education was only elementary; he had difficulty in expressing his thoughts and had no knowledge of painting or drawing. His two brothers, Alexander and Robert, were also mediums. Although David was a capable medium for nearly all types of spiritualistic phenomena, he confined himself chiefly to trance speaking, automatic painting and drawing, and psychic photography.

At a painting séance, though his eyes were always tightly shut, he worked pretty much like an ordinary artist, but much faster. Having become entranced, he first filled his palette with the colours he intended to use, chose his brushes, adjusted the easel, sketched in his picture and then began to paint. Though his eyes were shut, he seemed to examine his work just as if he saw with them, standing back occasionally to get a

[2] The Duguid article is taken from 'The Facts of Psychic Science', by A. Campbell Holms (1861-1954), originally published in 1925 and later republished in 1969 by University Books Inc, N.Y., pages 201-206. In the early days of the Union 'Britten Memorial' played a significant role and Campbell Holms' excellent reference book was in part researched from the Britten Memorial library. In the words of the former S.N.U. President Ernest Oaten: – "Turning from general considerations to the specialised psychic library, the Britten Memorial proper, Mr. Oaten stressed the fact that as a collection of psychic works it was without its equal in this country. "Years ago," he said, "when Mr. Campbell Holms commenced his researches for material for the encyclopeædic work, *The Facts of Psychic Science and Philosophy,* I was able to put him in touch with a mine of valuable information in the volumes of the Britten Library." (Quoted from *Britten Memorial Centre for Psychic Study and Research in North*, by James Norbury, published in *Light*, June 3, 1932, page 272.)

better view. It was usual, after he had started his picture, to put out the light, the only effect being that the painting proceeded faster, spirit action being at all times aided by darkness. In this way fair-sized pictures were finished in from half an hour to one hour, and smaller ones in about ten minutes; later, however, the latter were done directly, in a few seconds.

It should be observed that Duguid did not exhibit his mediumship for gain, he had his daily occupation and practised his mediumship in his leisure time. He had a devoted circle of Glasgow friends; and once a week, at least, for about forty years, they met together, usually at Duguid's house. All the best manifestations occurred here, the environment being well saturated with the medium's "magnetism." Later, in order that strangers might profit, two evenings were set aside in each week for their admission, and many hundreds from all classes of the community attended.

The spirit artist who first entranced Duguid, could not, or would not give his name, but promised to disclose his identity by painting a copy of one of his masterpieces. He then painted, by the hand of the medium, a picture initialled J.R., and which was recognised as a copy of "The Waterfall," by Jacob Ruisdal (1636-81), as reproduced in Cassell's *Art Treasures Exhibition* (p. 301). He then admitted he was Ruisdal. Some figures were omitted in the medium's painting which were shown in the original, and, on being questioned, Ruisdal explained that the painting, as he finished it, had no figures, and that these had been added by his friend, Bergheim. On referring to Ruisdal's biography, this was found to be correct. Duguid had another spirit-artist control, Jan Steen, also a well-known Dutch painter, who was a humorous spirit when controlling Duguid.

It was soon ascertained by Duguid's circle that equally good and more marvellous results could be obtained when the spirit artists worked directly on the paper, instead of by the hand of the medium. The one condition necessary for such direct work was complete darkness, the medium remaining entranced but sitting back in his chair. To ensure that his hands had no part in the production of the picture, they were sometimes held, otherwise they were tied together, and his arms to the back of the chair. The spirit controls were always anxious that such test conditions should prevail, and insisted on them when anything important was in hand. The tying was usually done very tightly with silk handkerchiefs; and sometimes when the wrists were tied in front and his elbows to the chair back, it would be found, on lighting up, that the binding had been changed, his wrists being behind his back. And the knots, on one occasion at least, were so tightly tied that the sitters could not undo them, but on the light being extinguished for only a few seconds the spirits undid them during the momentary darkness. Sometimes his jacket was taken off while his wrists and arms were tied; this has occurred with many mediums.

Although some fair-sized pictures were painted by direct spirit action, most of them were on small cards, 3½ by 2½ inches (photographer's blank *cartes-de-visite*). The medium used to carry some of these in his pocket so that they might become magnetised. At a séance, when entranced he would take one of them, hold it between his hands, breathe on it, tear a corner off and present it to one of the sitters for identification purposes, and then throw the card so prepared on the table; otherwise the sitters initialled the blank cards. Having put suitable colours on his palette and chosen some small clean brushes, the light would be extinguished for ten to thirty seconds and on relighting, a tiny oil painting would be found in the middle of the card. Sometimes the pictures were miniature landscapes about the size of a sixpence, and so finely executed as to stand magnification under a strong lens. On one occasion a small card was filled up with six little oil paintings, the time occupied being five or six minutes. Several

small paintings of varying artistic merit were done at each séance, and were usually given to the sitters. The total number distributed in this way must have been very large.



In all such direct work the spirits seemed to operate in mid-air, for the noise of sketching came from well above the table, and on its completion the cards, papers, pencil or brushes, were heard to fall on the table, the painted side of the card uppermost and sticky with fresh paint. Precisely the same thing was observed by Mr. Everitt, when direct writing came through his wife; but Mrs. Everitt, unlike Duguid, was not entranced at these times.[3]

Besides direct spirit painting, Duguid obtained many direct pencil drawings, and writings in different languages. The forty odd illustrations in *Hafid,*[4] *Prince of Persia* were facsimiles of spirit drawings all made on sheets of paper about nine inches by five. He sometimes obtained direct spirit drawings on a folded sheet of paper placed within a sealed envelope, in a similar manner to the direct writings of the Misses Bangs, of Chicago, but with Duguid, the whole room was darkened, whereas with the Misses Bangs, the dark space between two slates served the same purpose. The following quotation is from an account of a sitting with Duguid recorded in *The Spiritualist*, for June, 1875, by Mr. J. Freeman, one of the sitters:—

> " . . . Another piece of ordinary printing paper, supplied by Mr. Nisbet, who was with us at the séance, was folded and placed in an envelope, fastened down and initialled by each of those present, except the medium, who was still too tightly bound to his chair, hands, feet, and arms, to permit it. The sealed envelope was then placed upon the table, and all were requested to put their fingers upon the envelope; the gas was then put out, and after a lapse of, say, three minutes, a light was struck and we were instructed to open the envelope, which, after satisfactory examination, we did, and found upon the paper enclosed a very interesting pencil drawing of a half-length female figure in profile, surrounded by winged heads, with an eye at the top in the centre, and a German sentence at the bottom. The paper was identified as being the same which was seen in the first instance without the drawing upon it.

[3] *Light*, for June and July 1894.

[4] This should read 'Hafed', not 'Hafid', as given by Holms.

"Now I do not pretend to know how this was done, but no ordinary difficulties had to be overcome. (I) A securely bound medium, who could not so much as touch the paper. (2) A *folded* paper in a secured envelope. (3) The pressure of five pairs of hands upon the envelope containing the paper while resting upon the table.

"Next, an additional test was given us. A plain card was provided off which we tore a corner and retained as a means of future identification. Paints and pencils were then placed before the medium, who remained bound as before described, the room darkened, and when we were requested almost immediately to re-light up, we found upon the table where it had previously been placed, the same card, with a neatly executed landscape in oil upon it, with the colours still wet and the pencil (one only), full of the last colour which had been used in the production of the picture."

David Duguid is famous as the medium through whom, when entranced, the spirit Hafid purported to give his experiences in earth life in the first century of the Christian era. The full title of the book, in its first edition, was *Hafid, Prince of Persia; his Experiences in Earth life and Spirit life; being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium, with an Appendix, containing Communications from the Spirit Artists Ruisdal and Stem, illustrated by facsimiles of forty-five Drawings and Writings, the Direct Work of the Spirits*. The book is still obtainable in a cheap edition, in which most of the illustrations are omitted.

Duguid's utterances were taken down by Mr. Hay Nisbet; they extended over forty-six sittings held during 1870 and 1871. Difficulties were encountered because the writing, being in long hand, was slow, and the spirit often spoke quickly and excitedly. Proper names and dates were uttered with such difficulty that they had to be written by the medium automatically, or directly by the spirits. To ensure correctness in the finished MS. it was read aloud at intervals, and listened to and amended by Hafid in control of the medium. A large number of séances were occupied by this revisal work alone.

The book was published in 1876. It comprises 580 pages and has high literary merit. The first edition had forty-five illustrations, many of them full-page, and all facsimiles of drawings produced directly in the dark in the manner just described. The first edition was no sooner published than it was withdrawn at the instance of the publishers of *Cassell's Family Bible*, because they found that four of the illustrations were very evident copies, altered more or less, of pictures in their book. The offending pictures were expunged, and a second edition was published in the same year.

No public explanation was given of how these apparent plagiarisms came to be in the book, but to psychic students who have studied the phenomenon of direct spirit portraiture and psychic photography, there is nothing surprising in the incident. Duguid admitted he had looked through *Cassell's Family Bible* on one occasion, and an impression of the illustrations had no doubt been recorded in his subconscious memory, which, being at all times accessible to his controlling spirits, was doubtless utilised in their work, while perhaps unconscious or careless of its source.

It often happened that Duguid's direct paintings represented scenes on the Clyde well known to the medium. But it also occurred that some direct paintings represented scenes in America familiar to American sitters, which were probably produced from impressions

recorded in their subconscious memories. Mr. Hay Nisbet records[5] that Duguid's spirit artists stated on several occasions that the scenes painted by them were sometimes taken from impressions recorded in the memories of the sitters or medium.

Nevertheless, it seems a marvellous thing that the Hafid pictures so closely resembled those of which they were admittedly copies.[6] One of the pictures represents the interior of a temple, with decorated ceiling and several large pillars highly ornamented. But while in the Family Bible picture the temple is shown as a disused ruin, in the Hafid picture it is shown in perfect preservation. Nevertheless, the spirit drawing, while finer and more detailed than that in the Family Bible, is in general aspect and many minor details identical with it.

It is difficult to conceive that the medium, when glancing through the Bible, had recorded in his memory all the fine ornamental details in such a way as to be able to reproduce them accurately. Still, it must be remembered that the subconscious mind is marvellously more impressionable than the conscious mind. (This is demonstrated by experiments in hypnotism; a hypnotised subject, on merely glancing at the page of a book, has told how many times a particular letter occurred). Duguid's conscious vision noticed few of these details, but they were in the picture momentarily formed in the retina of the eye, and this, no doubt, was impressed indelibly on the subconscious mind and memory.

It is interesting to note that reproductions of existing pictures have occurred with other drawing mediums, working under similar conditions, notably with the American medium, Mrs. French, and with Mrs. Marshall, a medium well known in London between 1860 and 1870. On one occasion Captain G. obtained through Mrs. Marshall a pencil portrait of the poet Goethe—an oval medallion with the name inscribed in capital letters below—and he found that it was a close copy of an engraving in a book, the *Life of Goethe*, the oval shape and the inscription being faithfully reproduced. It was well known that copies of existing pictures were occasionally reproduced through Mrs. Marshall, and Captain G.'s faith in the spiritual origin of his portrait of Goethe was unshaken.[7]

Like nearly all physical mediums, Duguid was accused of fraud. He was then 73 years of age, had an unblemished reputation, and during forty years of mediumship had, without fee, given thousands of séances. Unfortunately it would *appear* from an impartial study of the evidence that he was guilty of deliberate fraud at a séance on April 1, 1905, in Manchester, at the house of Mr. Stead. He was accused of secreting on his person two freshly-painted cards, and of substituting them for two blank ones lying on the table, on which the spirit paintings were supposed to come. It was alleged that from each of the painted cards he had torn a corner, and had stuck these two corners, by means of adhesive substance, to corners previously torn off the two blank cards. When, at the beginning of the séance, he produced these two doctored blank cards, he did not exhibit them, but, while holding them in view, quickly whipped off the stuck-on corners, and handed them to the sitters. In the darkness he then substituted the painted cards (which the corners held by the sitters fitted) for the blank cards, and slipped the latter down the leg of his pants, where they were felt and found when

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[5] *The Spiritualist* for March 1876.

[6] Reproductions of the pictures in question are given, originals and copies, in Bennett's *The Direct Phenomena of Spiritualism*.

[7] *The Spiritual Magazine*, 1867, p. 306.

he was *forcibly* searched after the séance. The oil paintings were fresh and sticky, but as they were concave on the painted side he was able to carry them face to face without smudging them. When asked to account for the hidden mutilated cards, he prevaricated, and was unable to give a satisfactory explanation, except that he was entranced and that the cards were old ones.

Though fatal to Duguid's continued reputation as a man of honour, his fraudulent conduct at this séance does not discredit the phenomena produced through him in the past. It may be observed that on many occasions at his painting séances the sitters themselves tore the corners off the cards, or else initialled them. One has only to read the exceedingly voluminous records of his phenomena, produced continuously during 40 years, before astute, sceptical sitters, to feel satisfied that systematic fraud was out of the question. In his old age his psychic power, or his original spirit controls seem to have deserted him; also his sense of moral rectitude, which mediumship in so many cases would seem to inhibit.[8] A good account of Duguid's mediumship will be found in Nisbet's introduction and appendix to the book, *Hafid, Prince of Persia*; and in hundreds of articles in contemporaneous literature, from 1866 onwards.[9]

Should read 'Hafed', not 'Hafid', as given by Holms.

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The Britten Memorial Museum holds a number of miniatures and larger works by David Duguid – note the one shown in the article with the torn-off corner.

[8] For details of the alleged exposure see *Light* for April 15 and 29, 1905.

[9] "Hafed, Prince of Persia…" It can be read/downloaded online: https://archive.org/details/hafedprinceofper00dugurich

EARLY INTERNATIONAL SPIRITUALISM

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The first International Congress I can reference was the Barcelona Congress; this is reported in *Light*, issue November 10th 1888, page 552. It appears there was an earlier Congress in Madrid in the early 1880s. Numerous other Congresses would follow, for example the 'Spiritist and Spiritualist International Congress' in Paris, which took place on September 9th 1889, again reported in *Light*. The well-known Spiritualist, Thomas Everitt, was the delegate for the London Spiritualist Alliance (LSA), then still under the presidency of William Stainton Moses. Everitt was of one of the Congress Vice-Presidents, and in his address he spoke on the various phases of phenomena with which he was acquainted through the famed physical mediumship of his wife. Numerous World Congresses continued, with some positive attempt to form an International Union or Federation, but were interrupted by WWI.

Post-WWI, the Spiritualists' National Union significantly helped in the formation of the International Spiritualist Federation in 1922-23. From this time the Federation would continue in its strength, only again to be halted by WWII. During this period the Federation's headquarters were at *'Maison des Spirites'*, *la rue Copernic*, Paris, through the generosity of Jean Meyer (died 1931). The war would halt all activity; it appears its headquarters was completely destroyed in the siege of Paris in 1940, including all the Federation records up until this period; the ISF never secured another headquarters of its own. It would not be until 1947 that a new start and a complete re-organisation began in the re-establishing of the Federation. At the SNU AGM in Bournemouth delegates "were to be invited by the S.N.U. in the hope of forming a new International Federation." Former SNU President Ernest Keeling was the Acting President of the ISF.

It is interesting to note a year later, in the relaunch of the International Spiritualist Federation, that Arthur Findlay and Stansted Hall would be involved. The full text below is taken from the forty-sixth SNU AGM, held in Harrogate in 1948 (the Centenary Year of Modern Spiritualism), Annual Report, page 15:

INTERNATIONAL REPORT

> At the International Week held at Bournemouth in July 1947 the initial steps were taken for the revival of an International Spiritualist Federation. It was agreed to hold an International Congress from the 4th to the 10th September 1948 as part of the Centenary Year Celebrations. The Conway Hall, Red Lion Square, London, W.C., has been booked for the week and invitations have been sent out to 25 countries. The Psychic Press in these countries has been notified. Specialist sections will be meeting, both in the mornings and afternoons, for "Psychic Science" and "Spiritual Philosophy." The evenings will be given over to a united session in the large hall. Suggestions for guiding the business of the Congress will be submitted by the Organising Committee, together with a tentative Constitution and proposals for the resumption of International activities.
>
> Mr. J. Arthur Findlay, M.B.E., will preside at the opening reception on Saturday, 4th September, to welcome the delegates. A season ticket for all meetings at 10/- will be available. During the Congress a visit will be paid to Stansted Hall, Essex, by kind invitation of Mr. and Mrs. Findlay. It has been agreed to assist delegates who are not able to meet their own expenses in this Country, owing to currency restrictions. Donations have already been received for this purpose but more will be very welcome, as well as

practical offers of hospitality. Churches are invited to undertake responsibility for giving hospitality to at least one delegate.

Early Presidents of International Spiritualism were SNU Presidents George Berry (first President), Ernest Oaten and John McIndoe.

Soon after, the International Spiritualist Federation was again active under the presidency of Ernest Keeling, shortly after its quarterly journal, 'Yours Fraternally', first came into being, initially as a duplicated newsletter, with the first printed copy (No. 7, Autumn) in 1950.

Photographs of the International Spiritualist Federation Congresses in the 1970s can be viewed in the Museum at the Arthur Findlay College; some familiar faces can be noted in some of the photographs, for example the veteran medium Bertha Harris, healer Harry Edwards and Gordon Higginson, and former ISF Presidents Robin Stevens[10] and Connie Ransom.[11]

In the early 1970s the ISF started to hold its 'Fraternal Week' at the Arthur Findlay College, organised for many years by Connie, and this continued until around 2003. Robin Stevens was the ISF President at the time of his death in June 1993 at only 51 years of age. Robin worked on the various courses at the Arthur Findlay College for over two decades; he was President of the West London District Council.

It should be noted that the Spiritualists' National Union is no longer connected with the ISF.

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Photograph of Connie and Robin taken in Sweden 1984

[10] Robin Stevens, ISF President 1987-1993.

[11] Connie Ransom, ISF President 1984-1987.

During the International Spiritualist Congress (sixth) held in Glasgow on 3rd-10th September 1937 under the presidency of John McIndoe (Lady Conan Doyle, Hon. President), papers were given by some well-known mediums on 'The Mediumistic Trance'; this included Helen Hughes, who was featured in the last issue of 'Pioneer'.

THE MEDIUMISTIC TRANCE

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SEVERAL well-known Mediums presented papers at the International Congress at Glasgow in which they describe their sensations and reactions before, during, and after trance.[12]

Mrs. Osborne Leonard writes: "I was sometimes aware of unseen forces around me, and occasionally I would hear a name, which afterwards would prove to be that of the Spirit communicator who sent messages in the sitting, though the sitter might be (in such case always was) an anonymous one. During the trance state I have never been conscious of any reaction, but immediately afterwards I have sometimes felt an intense desire to fall into a normal sleep at once, and whenever I have been able to do this quickly it has proved to be very helpful and refreshing. At other times I have felt that nothing could make me sleep, and have wanted to be active in the open air—walk, or do some gardening. This is exceptional, though, and is more like an overtired restlessness than normal strength or vitality.

"Always, under any and every condition of sitting, I know that I shall only get back to the normal, both physically and mentally, by being alone. If circumstances permit, I always arrange to undertake some other work or recreation by myself. This has been at the request of my Guides, and seems to help them to 'put the power back' (whatever that may mean or entail) from day to day, and I know it will not fail me if I obey their instructions and co-operate with them whole-heartedly."

Mrs. Helen Hughes writes: "My own mediumship includes clairvoyance, clairaudience, and trance. In clairvoyance I see a spirit-form as naturally as if I were using the physical eye. I am not aware of any abnormal sensation until I begin to respond to the feelings or characteristics of the spirit that appears to me. These sensations may be of happiness or sorrow, anxiety or peace, and sometimes I find myself responding to the last sensations the spirit experienced before leaving the physical body.

"It appears that by coming into contact with the earth-atmosphere there is an association of the old ideas and impressions, causing the last earth experiences of the spirit to recur temporarily. But all these feelings seem to be under the control of my will. That is, I can 'close up' or 'open out' at will. If a sensation is too unpleasant I can 'switch it off.' I can often get a clear understanding of the mission and message of the spirit by interpreting these sensations. But it is on my gift of clairaudience that I most depend in my demonstration of survival. In clairaudience I hear quite naturally, as though I were using the normal ear. The voices sound quite normal. I can tell if it is the voice of a man, woman, or child, or if it is a loud voice or a quiet one. Even the characteristics of intonation and modulation are quite noticeable.

[12] Taken from *Light*, September 9th 1937, page 566.

"Passing under control I would liken to falling asleep. When seeking control, I relax physically and mentally, and am aware of a gradual drugging of my consciousness, which reminds me of the sensations accompanying chloroform inhalation. During control I am completely unconscious, and am dependent on the testimony of my friends for knowledge of the phenomena that occur. When controlled, my voice, gestures, and pose of body alter, and take on the characteristics of the controlling entity.

"When demonstrating in public I do not go into trance. I depend upon my normal faculties of clairaudience and clairvoyance. I appear to be doing everything of my own volition, yet I am aware of the stimulating action of psychic forces on my nerve-centres, which I might be justified in describing as a modified form of control."

Mrs. Edith M. Thompson said: "My entry into trance is invariably both easy and swift. My normal consciousness seems enlarged. I feel free and light, as though functioning in space, unaware of my body. Usually I hear remarks by my controls—instructions from the chief control, replies from the others. This transition period is very brief. Gradually all consciousness disappears and I recollect nothing more until again I hear the words of the controls as I leave trance.

"Thereafter my mind is confused for a few seconds. My memory does not appear to function during a period lasting for anything up to an hour after trance. While able to understand and discuss any matter during that time, I am unable to recall it later. After trance I experience a feeling of exhilaration which, at the end of perhaps an hour, suddenly disappears, leaving me exhausted. Any pain from which I am myself suffering vanishes during trance, but returns when exhilaration ceases.

"I have no sense of the passage of time during trance, except after a particularly long circle, when exhaustion tells me it has been longer than usual. I have tried, by willing it beforehand, to limit the time of a circle, but always without success.

"I find that trance in too strong a light causes an ache in the centre of the forehead. I am invariably thirsty after trance, although in the early stages of my development it was hunger I experienced.

"Trance for platform work seems to fall into a slightly different category. Frequently I am aware of what is being said, yet speech is quite automatic. I can listen critically yet can in no way interfere with what is said. This consciousness sometimes alternates with periods of complete unconsciousness, the changes being not sudden but gradual, resembling the ebb and flow of a tide. This experience of hearing what is said is commonest while demonstrating, but occasionally occurs during trance addresses.

"Conditions vary with the different controls who are working. For example, during the day on which I am going to give a trance address one control will give me no idea of what he intends to speak on, while another allows ideas to penetrate, although in chaotic form."

Mrs. Annie Brittain in the course of her paper, said: "During my professional career I have been entranced innumerable times by two controls—Wild Rose, a Hindu girl, and Belle, a Cingalese. The sensations felt whilst being entranced by these spirit guides are totally different from when strangers take control. With the former (the guides) the sensation begins



with a blending of my personality and theirs. For instance—I nearly always begin to give a psychic reading to a sitter in the normal state.

Should Belle decide to control, the first condition I notice is a clearer perception of the psychic surroundings of the sitter, followed by a tightening of the muscles of the forehead. There is a deeper state of concentration and the physical surroundings begin to disappear. I am still conscious of the presence of the sitter, but see and feel only the psychic conditions. Then comes a slight twitching or jerk, and I have lost consciousness and the spirit control has taken charge of the reading.

"When entranced by the latter (the stranger), I begin to feel that I am not myself; my own personal feelings are submerged or overshadowed. My mannerisms change, I perhaps change my position, crossing my legs in a way not natural to myself. It seems as if the muscular system is affected first, then I have a desire to talk about things unknown to myself and I feel as if I am gradually being overwhelmed and crowded into a small space and my mind-activity imprisoned. A feeling of impotence steals over me, the command of my body has gone, a wave of trembling passes through my nervous system over which I have no control, and the little spark of consciousness which remains to me flickers out, and all knowledge of the physical body and the sitter is lost until I return.

"The sensations are not always the same, they seem to vary with different controlling entities."

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Sir Arthur Conan Doyle wrote of Annie Brittain in his 1926 two-volume 'The History of Spiritualism', Vol. II, pages 198-199 (Psychic Press Ltd 1989 reprint):

The author was in the habit of sending mourners to this medium during the wartime, and filed the letters in which they narrated their experience. The result is a very remarkable one. Out of the first hundred cases eighty were quite successful in establishing touch with the object of their inquiry. In some cases the result was overpoweringly evidential, and the amount of comfort given to the inquirers can hardly be exaggerated. The revulsion of feeling when the mourner suddenly finds that death is not silent, but that a still small voice, speaking in very happy accents, can still come back is an overpowering one. One lady wrote that she had fully determined to take her own life, so bleak and empty was existence, but that she left Mrs. Brittain's parlour with renewed hope in her heart.

When one hears that such a medium has been dragged up to a police-court, sworn down by ignorant policemen, and condemned by a still more ignorant magistrate, one feels that one is indeed living in the dark ages of the world's history.

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THE EFFECT OF THE VAGRANCY ACT

THE WORK OF THE SPIRITUALISTS' NATIONAL UNION

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Continued from the March issue:

Over the January and March issues, 'Pioneer' has detailed the efforts by Spiritualist organisations, and in particular the Spiritualists' National Union, to amend the Vagrancy Act of 1824, section 4. Proposals and discussion with the Home Office in 1944 bore very little fruit, with no definite assurances and little co-operation from the Home Secretary, the Right Hon. Herbert Morrison. Efforts were made to try to extend the maximum sentence of a medium charged under this Act; as the law stood, the maximum sentence was three months' imprisonment and, with a longer sentence possible, the accused would have the right under common law to be tried by jury rather than in a magistrates' court.

On January 19th 1944 Helen Duncan was arrested in Portsmouth under the 1824 Vagrancy Act. There was nothing unusual in a Spiritualist medium being arrested under this Act but what was alarming and uncommon was that Duncan was refused bail and held in custody until the 25th of the same month, at which time she was bailed. Below is taken from the 'Two Worlds', February 4th 1944, under the editorship of former SNU President Ernest Oaten. This gives a good overview of the alleged offence and the continual problems which all Spiritualist mediums, and those involved, were up against:

HELEN DUNCAN IN COURT

BARRISTER CRITICISES POLICE METHODS.

SPIRITUALISTS will be shocked at the revelations made in the Portsmouth Police Court on January 25th when Mrs. Helen Duncan the well-known materialization medium, reappeared on remand on a charge of "using subtle means by pretending to communicate with deceased persons, to deceive and impose on certain of His Majesty's subjects." The court was crowded.

C. E. Loseby and Mr. T. S. Pedler (counsel) instructed by Mr. G. A. Elkin (solicitor) appeared for the defence. It was evident that the police expected a short perfunctory case of no particular importance, since they had not even troubled to instruct a solicitor.

The First Hearing.

At the previous hearing on 21st December, Detective Inspector Ford stated that a number of complaints had been received by the police and they put the premises under observation. On January 14th [should read 19th] several police officers attended a meeting. Duncan pretended to go into a trance and went behind a curtain. All lights were switched off except a faint red one, and a spirit came on the curtain. What they could see was a white shrouded figure and this figure was supposed to bring messages from the spirit world. War Reserve officer Cross dived on the figure and grabbed it but it was snatched away by a member of the audience. Such evidence is really laughable to those of us who have attended seances held by Mrs. Duncan. In the first place experienced

Spiritualists know the usual source of these complaints which have prompted many prosecutions. Most of them are anonymous and emanate from members of one denomination who make the complaints under priestly instructions. In a word the police are often used as catspaws by sectarian interests.

Again Mrs. Duncan does not "pretend to go trance" before entering the cabinet. She is always entranced after taking her seat therein. This is not the only evidence of malobservation on the part of police witnesses. The police omitted to state that before entering the cabinet Mrs. Duncan had been taken to another room, stripped and searched by three ladies, who guaranteed that she had nothing white about her. Before entering the cabinet Mrs. Duncan specifically asked whether the cabinet had been examined and was assured it had.

The Police Puzzled.

Now the police admit that a white shrouded figure was visible outside the curtain. Cross dived on the figure and grabbed it. He fell through the curtain and caught hold of Mrs. Duncan. I am informed by an eye-witness that Cross was staggered and mystified to find that the cabinet was occupied solely by the black-robed figure of the medium. He had quite expected to find two people in the cabinet—Mrs. Duncan and the white robed figure of Albert,—who had previously spoken and whose voice is totally distinct from that of the medium.

Cross was puzzled. What had become of the white stuff? Of course every spiritualist knows that it had dissolved. Cross thought that it had been snatched away by one of the sitters. I am told that he remarked that someone had got it, and that they would be searched. The sitters demanded to be searched, but the police refused the demand. Why?

Mrs. Duncan, who was naturally upset, made several requests that a doctor be called. That request was refused, though I understand a similar request was granted after the accused had arrived at police headquarters. The police had no right whatever to refuse a doctor on demand.

Last Week's Proceedings.

When the hearing was resumed on January 25th Mr. Loseby said he wanted to make a complaint in regard to the "pre-trial" treatment of his client. He was making representations on the matter to the Home Secretary and it was only right and proper that he should make his complaint publicly.

The Home Secretary, over his own signature, had given an undertaking to persuade the police not to adopt these pre-trial methods in the trial of Spiritualist mediums. "I have no doubt," he continued, "that the Home Secretary intends to keep his word. But the police, if requests have been made to them, have completely ignored them. I want to bring this to the notice of the magistrates."

Mr. Loseby continued that most of the actions about which a complaint was made in the case of the pre-trial treatment of Duncan were under Section 4 of the Vagrancy Act.

“Medium’s Body Endangered.”

Firstly they had heard of a number of police officers, presumably under instruction, doing a physical act which endangered the body of Mrs. Duncan. The next thing that happened was that Mrs. Duncan was arrested and taken to prison. And then she was charged under Section 4 of the Vagrancy Act.

“And this has been, done” said Mr. Loseby, “in a case which could have been brought forward under the common law, with the full rights of the common law. All this has been done in regard to a woman who, whatever her faults, is a person of distinguished achievement in the past, and for whom, if a chance had been given, sureties could have been easily found.” (Cries of “Hear, hear,” and “Silence in the Court.”)

He further complained that there was no reason whatever why she should not have been granted bail. Instead she had been compelled to spend five days in Holloway.

“She has been quite unnecessarily humiliated and insulted,” added Counsel.

This is a matter that has agitated the minds of a good many of us for a considerable time past. In fairness to the Portsmouth police, I would like to point out that this is not an isolated case, and that similar cases have occurred in other parts of the country.”

Police and Bail.

Det. Insp. Ford said he had been asked by the Chief Constable to ask for a remand for two weeks in the case. The matter was being reported to the Director of Public Prosecutions, and the full facts were going to be placed before him. The police had no objection to bail, provided two sureties of £50 each or one surety of £100 were forthcoming. The police would also like an undertaking that the prisoner would not communicate with any witnesses for the prosecution.

Mr. Loseby: “I don’t want any misunderstanding in this case. I am quite prepared to give an undertaking that Mrs. Duncan will not communicate personally with any of the witnesses. But I will be calling practically everybody who attended the meeting, and I will communicate with them through my solicitor.”

Det. Inspector Ford: “The police have taken statements from most of the persons who attended the meeting, and it seems quite improper to me that the defence should also take statements from them.”

The Chairman: “that seems quite reasonable request.”

John McIndoe undertook to be surety for Mrs. Duncan in the sum of £100.

I am glad to know that the public prosecutor is to be approached and I hope the case will be in his hands. When Mrs. Duncan arrived at Holloway Gaol on December 21st, she was immediately ordered to hospital.

A Wretched System.

Apart altogether from this particular case, is it not time that the whole system of "common informers" and agents provocateurs was abandoned and something honest, straightforward and British took its place. Such methods are out of place in a democratic country. The duty of the "agent provocateur" appears to be, to get a case at all costs whether the accused is guilty or not guilty. I have been complaining about such methods for thirty years or more. They are degrading to the police who have to adopt them. They foster deceit and I am convinced they lead to systematic perjury. They certainly destroy public confidence in the administration of the law.

The following week the 'Two Worlds' gave further developments in the case:

FURTHER DEVELOPMENTS.

The case of Mrs. Helen Duncan (who was charged at Portsmouth with "using subtle craft by pretending to communicate with deceased persons") is likely to develop into one of first-class importance. It will probably awaken intense national interest both from the legal and Spiritualistic points of view.

I hear that further warrants have now been issued by the police and a charge of "conspiracy" is to be raised. Spiritualists could wish for nothing better than that every aspect of this case should be thrashed out in the public courts.

I understand that the public prosecutor has now taken charge of the case.

When Mrs. Duncan appeared to answer her bail on Tuesday last the proceedings lasted only a few minutes and were further adjourned until the 28th.

The case will then be heard before the local magistrates, who will decide whether there is a case against the defendant. If so, it will be remitted to the Assizes, where a jury will be empannelled.

Under the Vagrancy Act it is not possible to have trial by jury, but by raising the charge of conspiracy, such limitations are over-ridden.

On February 8th the charge against Duncan and her co-conspirators, Ernest Homer, Elizabeth Jones and Frances Brown, was *upgraded* to a charge of 'conspiracy to defraud', replacing the original charge under the Vagrancy Act, which would have secured only a maximum of three months' imprisonment. Now there would be need for a trial by jury and, if found guilty, a custodial sentence of up to one year could be imposed.

Later, on March 15th, at a meeting with the Director of Public Prosecutions (DPP), the prosecutors, John Maude K.C. and Henry Elam, were still on thin ice. Even with the 'conspiracy to defraud' charge, they would still need to *prove* that monies were paid to see materialised forms at the Duncan séances in question; these séances did not come with guarantees. In addition, there was no physical evidence, as the claimed white sheet, which was 'claimed to be the control Albert' had disappeared when grabbed by War Reserve officer Cross.

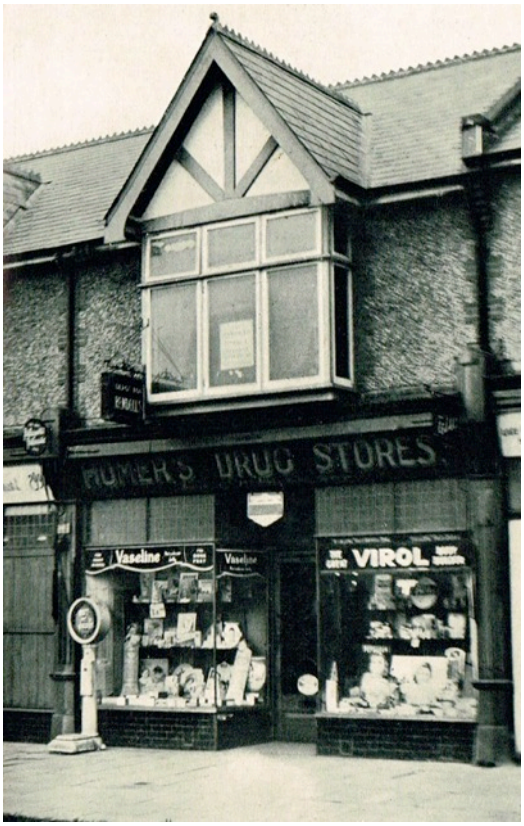
At this time a clause from the 1735 Witchcraft Act was discovered and it was decided by the prosecution to include this act – Section 4 – in the first two counts of the charges against the defendants; the relevant words in this section are 'pretend to exercise or use any kind of witchcraft, sorcery, inchantment or conjuration'. This would change the whole ball game; Maude and Elam only needed to show that Duncan and her co-defendants had all conspired together to 'pretend to exercise or use a kind of conjuration, to wit, that through the agency of the said Helen Duncan – pretended to exercise or use a kind of conjuration, namely, that spirits of deceased persons should be present in fact in the place where Helen Duncan then was, contrary to section 4 of the 1735 Witchcraft Act.'

This is not to say that Helen Duncan and her co-defendants were in *fact* charged with witchcraft. John Maude K.C., in his opening words, made this statement as to what he claimed was meant by the first two counts of the indictment regarding the Witchcraft Act:

> I want to make it abundantly clear at the very commencement of this prosecution that this is in no way connected with witchcraft; it is in no way aimed at honest beliefs, whatever they may be, of any man or woman. What it is aimed at is something quite different. It is aimed at just ordinary common fraud.

The trial held at the Old Bailey started on Thursday 23rd March 1944; on day seven of the trial, Friday 31st March 1944, Mrs Helen Duncan and her co-defendants were found guilty on the first count of the indictment for conspiracy to contravene the Witchcraft Act. The jury was discharged from giving a verdict on the other six counts. The Recorder considered his course of action over the weekend and sentenced the accused on the morning of Monday 3rd April 1944. Printed below is taken from *The Trial of Mrs. Duncan*, edited, with a foreword by C.E. Bechhofer Roberts, Jarrolds Publishers, London 1945.

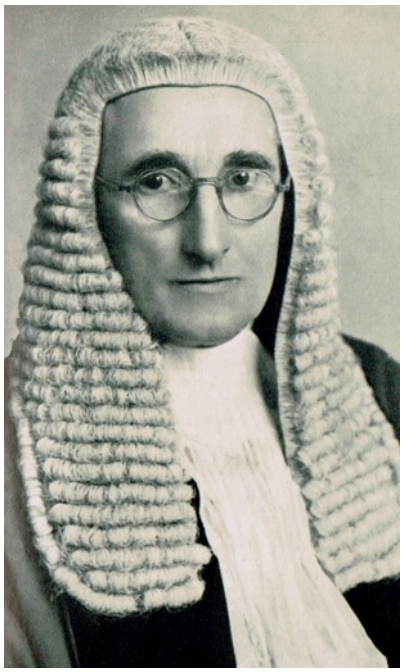
The 'Master Temple Psychic Centre', 301 Copnor Road, Portsmouth



It may not look as its name suggests; the 'Master Temple Psychic Centre' was situated above Ernest Homer's drugstore,[13] where he lived with his partner, Elizabeth Jones, who was known as Mrs Homer.

Helen Duncan was grabbed and arrested in this building with Mr and Mrs Homer and Helen's companion, Frances Brown, on January 19th 1944.

[13] Ernest Homer came from Staffordshire; he was a druggist, not a qualified chemist. He was looked upon by the court as a man of good character.



The Recorder of London, Sir Gerald Dodson, passes his sentence:

EIGHTH DAY - MONDAY, 3RD APRIL, 1944.

SENTENCES

THE RECORDER: Helen Duncan, Ernest Homer, Elizabeth Jones and Frances Brown, you have been found guilty of conspiring together to commit an unlawful act, namely, of pretending to recall spirits of deceased persons in a visible and tangible form; the emphasis, of course, is upon the word "pretending". Whether genuine manifestations of the kind are possible, the verdict of the jury here does not decide, and this court has nothing whatever to do with any such abstract questions. The jury found that the methods adopted by you in the exhibitions covered by the charge amounted to a fraud upon those who witnessed them.

It has been argued that the Statute of 1735, which makes false pretending an offence, is old and out of date, but fraud existed long before that Statute was passed and has prevailed in one form or another ever since. It was also suggested that Mrs. Duncan should be allowed to give a demonstration of her powers. Well, as I have said already, if this had taken place and nothing had appeared, Mrs. Duncan would have been condemned even before she had been tried. It would have been in effect a reversion to the dark ages, and to something very akin to trial by ordeal. It was not a question of Mrs. Duncan taking the risk; it was a question of her being tried according to the laws of the land, and there was nothing in this Prosecution directed against Spiritualism as such; and all those who may believe in genuine manifestations of a spiritual kind will, I imagine, welcome the expulsion of fraud from any of its observances. In law there is no uncertainty at all about the position of Spiritualists, among whom there are many sincere and devout persons. They are free to go their own way, and they are only responsible to the law when fraudulent practices are proved. In this respect they are no different from any other section of the community.

In this case the jury appeared to have little hesitation in finding that all of you had participated in a common fraud, and I must deal with the case upon that footing. There are many people, especially in War-time, sorrowing for loved ones. There is a great danger of their susceptibilities being exploited, and out of this yearning for comfort and assurance there are those unfortunately who are ready to profit. Many of those persons who seek that solace are trusting by nature and poor in circumstances, and the law endeavours to protect such persons against themselves. Now in this case Mrs. Duncan made £112 in six days, which is some indication of how willing people are to dabble in the occult. That being so, it is highly important in the interests of the community as a whole that these demonstrations should be conducted without fraud.

I have considered very anxiously the course that I should take, and I have come to the conclusion that, as the jury have found this to be a case of plain dishonesty, I can make no distinction between the accused and others who are similarly convicted. In the case of Mrs. Duncan, she has made the most out of this, and the sentence of the Court upon her is that she be imprisoned for nine months.

So far as you, Frances Brown, are concerned, it is a long time ago since you were convicted of shoplifting, and I dismiss that from my mind altogether. It is quite plain that you took an active part in this, particularly by the exhibition of these photographs. It is quite true that they were so crude that you could hardly imagine that they would deceive anybody, but you were active in trying to impress upon them the genuineness of these exhibitions by the handling of these photographs. The matter cannot be therefore passed over in your case without there being some penalty, but I make it as lenient as I can, and the sentence of the court upon you will be one of four months' imprisonment.

So far as you, Ernest Homer, and you, Elizabeth Jones, are concerned, I think you are in a somewhat different position, both of you. I think it may well be that, like other people, you engaged Helen Duncan, and it may well be that your enthusiasm for what you may believe led you to close your eyes to what was going on. You both of you have good characters, and under those circumstances I do not think it is necessary to pass any sentence of imprisonment upon either of you, but I trust in future you will be on your guard against those who are only too ready to make money at the expense of credulous people. I am willing to believe that you belong to that class, although it is not a matter which can be regarded as altogether a matter without doubt. However, I am going to give you the benefit of that doubt, having regard to all the circumstances of the case, and particularly with regard to your good character hitherto, and I trust you will guard against such a situation in future to the utmost of your power.



In those circumstances you will both be bound over to be of good behaviour for a period of two years in your own recognizances in the sum of £5, which means you will hear no more about this if you behave yourselves and keep out of trouble; otherwise consequences are apt to follow, you understand.

Helen Duncan, after a failed appeal on Monday 19th June 1944, was released from Holloway prison on Friday 22nd September 1944. It should be noted that there is a lot of myth and speculation given for the time Duncan spent in prison, for example she was given the keys to the cells; she was a personal friend of the prison governor; she held séances for the prisoners; there were high-profile visits by Winston Churchill and members of the royal family. None of these claims are substantiated, referenced or appeared in the Spiritualist press or in any of the research in the various referenced works on Helen Duncan. Helen died at home in Edinburgh on 6th December 1956.

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The photograph shows the Central Criminal Court, known as the Old Bailey, taken before the World War II blitz; where it was bombed was severely damaged.

Afterword:

Was Helen Removed by the British Intelligence Services?



There was a chain of events from Helen Duncan being arrested under the Vagrancy Act 1824, being refused bail, the charge against her being upgraded to conspiracy, which, in turn, if proved, would increase a prison sentence, her being tried by jury, then the further upgrading of the charges to include two counts from a clause of the antiquated Section 4 of the 1735 Witchcraft Act, an act which, at the time of its introduction, was a good one inasmuch as it ended the terrible witchcraft trials, hangings, etc. but carried a maximum sentence of a year's imprisonment for anyone found guilty under its indictment.

As the 1735 Witchcraft Act no longer recognised sorcery or spirit communications, genuine spirit communication and materialised spirits, etc. (as the later 1824 Vagrancy Act) in the eyes of the law were untrue. Hence the words 'pretend to exercise or use a kind of conjuration', which sent Duncan to prison. We can note that in this series other mediums were charged under the Vagrancy Act, like Austin Frederick Hatcher, highlighted in the January issue (and the allegations made against him were far greater than in the case of Helen Duncan!). There was no evidence that Duncan secreted a white sheet, as the prosecution witnesses suggested, as it was never found, or of any accomplice, only that Duncan had charged for her services.

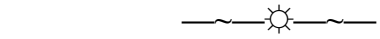
So why did she receive such rough justice, with an expensive high-profile trial at the Old Bailey, especially during wartime, for basically a charge of *fraud*, which could have been dealt with at Portsmouth under the original charge under the Vagrancy Act? This is what gives rise to the fact that this case was much more that a simple case of falling foul of the vagrancy law. In 1941 Duncan, during her séances, firstly in Scotland and later at Portsmouth, via her control, Albert Stewart, reported the sinking of two British warships, naturally causing concerns for British security.

With D-Day being planned in 1944, had Duncan's mediumship become a danger? It is clear that, if this was the concern of British security, she needed to be *removed*. A charge under the Vagrancy Act would secure her imprisonment for only three months; a clause from the Witchcraft Act could secure twelve months' imprisonment and have her safely locked away until the operation was completed – she was released shortly after.

If in fact this is what actually took place, which is widely accepted to be the case, it is rather silly to accept that while Duncan was being kept *away* in Holloway Prison, she would be given the keys to the cells, allowed to hold séances, hold friendships with important persons and receive visits from Britain's wartime Prime Minister, Winston Churchill!

To be concluded in the next issue …

Early S.N.U Education History



It took a long time for National Spiritualism to become established in this country. Its long task started at a Conference in Darlington in 1865 with the formation of the 'Association of Progressive Spiritualists of Great Britain'; the following year it became known as the 'British Association of Progressive Spiritualists'. Spiritualism at this time was primarily represented by a Christian Spiritualist publication titled the 'Spiritual Magazine'.[14] Progressive Spiritualists were mostly a non-Christian group, holding various yearly Conventions throughout the country, which included many distinguished Spiritualists of the day like James Burns, David Richmond and Mr Hitchcock, of Nottingham, who reported the establishment of the first Children's Progressive Lyceum in Nottingham.

James J. Morse, at the 1873 Liverpool Conference, gave one of the first structured conference speeches on an organised National Spiritualism in this country. It was at this Conference that the 'National Association of Spiritualists' (BNAS) was formed, but despite its title it never became a national organisation. Although it had some affiliated societies, it operated solely in London. It became one of Spiritualism's largest societies and holds many credits to its work; it became the foundation of the London Spiritualists Alliance (LSA), today known as the College for Psychic Studies (CPS).

But Spiritualism was steadily growing in the North of England, with no representative body and little communication between the various societies. At a Conference in Bury in August 1875 the 'Lancashire District Committee' (LDC) was the first district association to be formed and its aim was to promote Spiritualism in new districts and places of weak or non-existent Spiritualist activity, supply experienced speakers and distribute literature. The 'Lancashire District Committee' was due to the initiative of William Johnson. In the 'Spiritualist Newspaper', Friday February 2nd 1877, W. Johnson and Mr John Hartley write:

> "Organisation is the basis of all efficient movements, whether social or political. The Lancashire Spiritualists have determined that a more vigorous organising policy shall be commenced at once, for the purpose of enabling every town where there are a few Spiritualists only, to hold regular Sunday services and week-night classes for research and discussion in connection with the subject. There is scarcely a town or village in the district which the Lancashire Committee has not already visited, and sown the first seeds. Organisation would aid the progress of Spiritualism in these places."

District Committees were formed in other areas, giving a network of societies receiving literature and general information on the growing movement. Meetings were addressed by good (trance) speakers like Morse, Johnson and Edward Wallis, who were engaged by the District Committees, and in 1890, when the National Federation was at last founded, these early workers, amongst others, made up part of its first Council. All three became President, with William Johnson becoming the first President of the SNU.

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[14] The *Spiritual Magazine* (1860-1877) was started in January 1860 under the editorship of Mr William Wilkinson, its originator and proprietor, with Mr Thomas Shorter, best known at the time by his *nom-de-plume* of Thomas Brevior (a Latinized version of his name), as sub-editor. William Howitt and Benjamin Coleman were well-known contributors. Later editors in the last years were Dr George Sexton, followed by J. Enmore Jones.

'The Building of the Spiritualists' National Union' is serialised in Psypioneer, starting in the August 2012 issue, which also includes the article by James Morse, 'The Nationalisation of Spiritualism'.

During these early years emphasis was placed on the ability of good, trained, experienced speakers/mediums to be engaged for large meetings; however, it would not be until the Seventh Annual Conference of the Spiritualists' National Federation held at Daulby Hall, Liverpool on July 4th & 5th 1896 under the presidency of A. J. Smyth, that education and examination were directly approached. In his presidential speech Smyth remarked:

> … There is a duty that lies directly at our door that we *could* perform, and that is the proper education and development of our speakers and mediums. There are two items on the agenda, one for their education and another for their examination. I will not entrench upon these subjects farther than to say that the latter would be futile without the former, and both would form a perfectly workable section of the District Councils, and do much to increase the intellectual, moral, and spiritual status as stepping stones to that more powerful, but less virtuous, legal status so much desired.

Below is taken from the Conference report published in the Two Worlds, July 10th 1896, pages 437-438:

A PROPOSED BOARD OF EXAMINATION.

Mr. CRAVEN (Clitheroe), in proposing,

That it is highly desirable that a Board of Examination for those aspiring to platform mediumship be constituted in connection with the National Federation of Spiritualists. [Other particulars of the resolution appeared in TWO WORLDS last week. *Shown Below**]

* The Clitheroe Society of Spiritualists submit the following motion:

1. That it is highly desirable that a Board of Examination for those aspiring to platform mediumship be constituted in connection with the National Federation of Spiritualists.

2. That the number of examiners be left with the Conference; that they be elected annually by the Conference, retiring members being eligible for re-election.

3. That the examinations be held half-yearly, at suitable centres to be fixed by Conference, and that mediums wishing to present themselves for examination should give not less than three months' notice to the secretary, and attend the examinations at their own expense.

4. That any medium successfully passing the Board of Examination be entitled to use the words "Approved by the Board of Examination," such to be a guide to societies that the medium is capable of conducting services.

5. That all affiliated societies receive annually a list of approved mediums, and their addresses.

6. That no platform medium, in the recognised sense of the word, be eligible to serve on the Board of Examination.

[Mr Craven] said he was anxious to see the speakers on their platforms brought up to the right standard. At present the development of mediums was little better than a scramble, and incompetent speakers were foisted upon them, to the damaging of the societies and the movement. At Clitheroe they would have been in a better position now but for the manner in which the philosophy had been expounded and the phenomena given. He had come over from a religious body, who trained and educated their ministers to the very highest excellence, and he wanted to see the same system carried out with spiritual mediums and speakers. Some mediums looked upon themselves as "Paul Redivivus," but were very ignorant and incompetent. They wanted their orthodox friends to come amongst them, but after such pitiable and deplorable expositions of incapacity, how could they dare to invite them again? I only ask you to approve of the resolution in principle, even though you accept it in another form.

Mr. ALLEN (London) seconded.

Mr. JOHN SLATER (America) asked whose fault it was that platforms were occupied by incompetent mediums? It is yours. Be your own examining Board, and see that the members of Societies also develop themselves. I blame the societies who put fulsome reports in your spiritual papers. (Hear, hear.) Speak the truth, and the matter will soon settle itself. You can criticise only what you know. He felt some of the remarks, for he was a phenomenal medium. Take away the phenomena and your Spiritualism will not stand, for if phenomena does not convince, nothing in this world will. You cannot all be at the top of the ladder—you must start at the bottom. If you have ten talents, you are ten times more responsible than the medium with only one talent. (Applause.)

MR. ARMITAGE (Batley) spoke vigorously against the manner in which the philosophy and phenomena of Spiritualism were frequently advocated on their platforms, although he must speak well of Mr. John Slater and Mr. Thos. Wild, who could give names and addresses of departed spirits. If other mediums cannot do this let them sit until they could, even if they sat until they hatched hens and chickens. (Laughter.) The Conference or Federation ought to single out those they thought competent to take the platform, and print their names and addresses in the TWO WORLDS. Let them have respectable mediums, and not fortune-telling. The best Board of Examination is to use your own judgment, and competency will prove the best advertisement.

Mr. AINSWORTH (Blackpool) thought all mediums were not to blame, for the spirits may have something to do with it. Some of the best tests he had received had been given to him by mediums who had no suitable opportunities of proper development. The cause depended largely upon public phenomena and tests. He was afraid a Board of Examination would sweep away mediums, in whom he had great confidence. Jesus, a medium himself, went to rude, untutored fishermen for his disciples, and they were successful. Who were going to sit as judges? He would not like to be one. They must have perfect liberty in this matter. Once you are dissatisfied there is no need to engage the same medium again, if you think him or her incompetent. (Applause.)[15]

[15] At the first SNU AGM in 1903:—"Mr. John Ainsworth, of Blackpool, stated that it had long been his desire to do something to help the Lyceum children, and he now proposed, subject to the decision of the Conference and its legal adviser, to hand over to the Union his house in Blackpool, and the furniture it contained, to be used as a

Mr. JOHNSON (Hyde) moved an amendment:

That this Conference desires to impress upon societies the necessity of placing upon their platform speakers and mediums of known character and intelligence.

He believed in perfect liberty, and in the natural development of mediums. Many of the so-called incompetent mediums met the requirements of the audience. If you keep the spirit world back, you will have a poor class of mediumship. Who are you going to examine, Johnson or the spirits? We retain our individuality, and so do the spirits, and sometimes the spirits say things through me with which I do not agree. Get the spirit influence through yourselves, and then the mediumship will improve. (Hear, hear.)

Mrs. M. H. WALLIS seconded the amendment, as she was in sympathy with what Mr. Johnson had said. Are we, as Spiritualists, going to have a Board of Examination to do our work for us? All kinds of people come back from the other side of life, and all kinds of people communicate through the mediums. She would uphold all plans for improvement of mediums. Let us all do our best to improve ourselves, mediums and non-mediums, so that a perfect avalanche of spiritual truth may come and remove all scepticism; no matter whether it comes from the lisping lips of the child, the cultured medium, or the untutored sensitive. Depend upon it the spirits would do their work in their own way, and will be the grandest teachers of the mediums if we place no obstruction in their path.[16]

Mr. CRAVEN replied, stating that he did not object to proper phenomena, but to mere guess work. He wanted clearer phenomena and a loftier exposition of the spiritual philosophy.

The vote was then taken, when the amendment was carried by a large majority.

Mr, TUBBS (Birmingham) proposed

That the constitution be amended as follows: Clause 6, art 2. The development and education of mediums, speakers, or other workers, for the propagation of Spiritualism, by means of Classes, Homes, or Colleges, or in any other manner which may be found practicable.

He contended that the fittest to survive was not the physical, but the intellectual. It is not matter, but mind that rules the world, and intelligence calls men to a higher place. Truth is sometimes presented to us in rags, all tattered and torn, so that even its most ardent admirers can scarcely recognise her, and her high and holy mission is degraded. I do not wish to speak in unfriendly words, as I owe my present position to mediums. Mediums who leave all to the spirits are

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convalescent home for Lyceum children and indigent Spiritualists. He had a strong impression that he would not long remain on this side of life, and he wished to see the transfer accomplished during his lifetime. If possible he would do something also towards its endowment." – It is later recorded:—"1928: The Ainsworth Home of Rest Scheme was accepted by the Charity Commissioners in this year. They allow the interest on the capital to be used to defray the expenses of accommodation at seaside places for Lyceumists who are in need of convalescence."

[16] Minnie Harriet Wallis (1854-1939) was the founder of the Fund of Benevolence in 1993 (see 'Pioneer' 1.3, April 2015, and her obituary in 1.4, July 2014).

like Christians who leave all to Christ. It is a barrier to Spiritualism to have mediums speaking ungrammatically, and placing their words in the wrong place. Education will give elasticity to the mind; I mean moral education; it would also reveal the hidden beauties to minds open to Spiritualism. I would impress upon you the importance of finding educated and cultured speakers, such as Mrs. Brigham, Mrs. Wallis, and others. This can only come by mental and moral cultivation (Applause.)

Mr. LONG (London) felt strongly on the matter, and would like to leave with the Executive the preparation of a list of a list of competent speakers and mediums. They did not want a Board of Examiners to tell them who was competent. We can find that out for ourselves. If societies will send a true report to the papers, there will be no mistake as to "the survival of the fittest." He feared that the demand of the audience was largely supplied from the platform, and there was need of a levelling up from the audience to the medium.

Mr. PETER LEE (Rochdale), in seconding, said evolution taught them that the higher was taking the place of the lower forms of life and intelligence, so it was with the medium. He must not leave all to the spirits, but educate and develop his own powers. If mediums will take one step forward, the spirits will be certain to take the next. Mr. Lee then referred to the developing classes for mediums he is now conducting weekly at the TWO WORLDS Office, to which all kinds of people applied for admission, many of whom he had to refuse. Spiritualism, as Mr. Slater said, is Naturalism, and they must trust largely to their own experiences.[17]

An adjournment was made for dinner, after which the discussion was resumed, and the resolution unanimously accepted.

It was proposed by Mr. SWINDLEHURST that standing orders be rescinded, to allow Mr. Long's motion (which had already been deferred twice as out of order) to be brought forward.—This was seconded and carried.

A LIST OF MEDIUMS WANTED.

MR. LONG (London) proposed the following resolution:

That the N.S. Federation shall be empowered to prepare a quarterly list of competent advocates of our philosophy and exponents of our phenomena, which shall be published for the information of societies.

He thought the majority of the people got to understand the mediums, and he did not expect all tests to be of a grammatical character, still the authority of the Executive should be sufficient evidence in favour of mediums occupying public platforms, they could then ask their friends to come and hear the glad tidings given in a forcible and intelligent manner.

MR. J. SWINDLEHURST (Preston) seconded; This was agreed to without further discussion.

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[17] Peter Lee (1841-1908) was National Federation President 1894.

Incidentally, at the same 1896 Conference the subject of 'Legal Status' was first proposed to the Conference by Mr Thomas Olman Todd (Sunderland). Todd submitted a draft,[18] but it would not be until the following Blackburn 1897 Conference when Todd submitted a Deed Poll; this would, with much discussion and changes, lead to the Spiritualists' National Union.

It appears that the next major step in proposing some form of Examination Education Board was proposed at the onset of the Union taking over from the National Federation at the last (thirteenth) Federation Annual Conference held at Bootle on July 5th & 6th 1902. 'Light' published on July 12th a report of the Conference, giving an overview of the newly-formed Memorandum of Association of the Union; on page 329 it states:

> The points in the 'bye-laws' that will be most interesting to the readers of 'LIGHT' will be found in the clauses dealing with the 'Exponents and Demonstrators'—as mediums are in future to be designated by this body. It is proposed that: —
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> 'Under the auspices and supervision of the Union a body shall be established of persons (whether male or female) who shall be recognised by the Union and through them by British Spiritualists in general as holding or bearing and entitled to hold or bear a similar position in or relationship to the faith, philosophy, science, and practice of Spiritualism as ministers, preachers, missioners or teachers do in or to the government and practice of Protestant Free Churches in England and Wales. It is further proposed that such persons should be known as "Spiritualist Exponents" and "Spiritualist Demonstrators" respectively, and should be authorised or certificated to lecture, speak, expound, and demonstrate as representatives of and in the name of the Union and (through it) of the general body of British Spiritualists. It is further proposed that such persons respectively should undergo an examination or probation being entitled to speak officially as aforesaid.'
>
> The council must appoint an 'exponent's committee' to arrange for 'the examining, recommending, appointing, and certificating of exponents and demonstrators of phenomena.'
>
> A candidate for examination, &c., must be member of some Spiritualist society, must also be a member of the Union, and must be proposed in writing by another member. He,

[18] The 'Legal Status' Question, basing his (Todd) remarks on the following draft copy:—That a Committee of persons be this day appointed by this National Spiritualists' Federation Conference, which Committee, together with the President, Secretary, and Treasurer of this Federation for the time being, shall be vested with the following powers 1. To prepare a Deed containing (*a*) A declaration of the principles of the Spiritualist movement; (*b*) Definition of membership and privileges; (*c*) Definition of a society and its powers, including the election of trustees and successors; (*d*) Definition of a District Council and its composition and powers; (*e*) Definition of Auxiliaries, their acceptance and status; (*f*) Definition of Annual Legislative Conference, its composition, powers, and officers; (*g*) The Status of Legal Signatories and their powers, either conserved or delegated to Conference, and the method of electing successors; (*h*) The necessary clauses for legally securing property and dealing with same. All rights and privileges of members and societies to be left intact, so far as possibly may be done without infringing on the powers necessary to hold property for the general body. 2. To seek such legal advice and assistance as may be deemed necessary. 3. To raise and disburse funds for the furtherance of the powers hereby delegated to this Committee. 4. To elect its own officers; to elect successors; to add to its number. 5. To report at the next Annual Conference of the National Spiritualists' Federation, or at any intermediate Conference of either Spiritualists or Federation, which may be convened for that purpose. (Taken from the *Two Worlds*, July 10th 1896.)

or she, must be of good moral character, certified to by at least two well-known Spiritualists; must be of average education, and 'possess and exhibit earnestness in research, study and exposition in and of spiritualistic philosophy as well as love of service in and devotion to the Spiritualist cause.' He shall be elected and appointed by the council by ballot, provided not less than seven members are present, unless there shall be black balls in the proportion of one out of five balls. If elected he shall receive a certificate (to be renewed annually) on payment of a fee of 1s., and unless his fees are paid within a specified time he may by resolution of the council be struck off the roll of officially recognised exponents. Not only so, but the council may suspend him and debar him from all the rights and privileges of an official exponent for a period not extending beyond the next general meeting, for any cause which they think renders such suspension necessary or expedient, provided that eight out of twelve members of the council consent thereto. He shall be liable when called upon to attend any special meeting which may be summoned to consider 'his continued qualifications, fitness, or otherwise'; to answer reasonable questions: and to desist from making speeches at Spiritualist meetings which a two-thirds majority in a full meeting of the council regard as unduly pledging them or the Union to certain tenets or procedure.

The exponent is to have the Privilege (which all members enjoy) of using the offices, library, reading, and other rooms—such are obtained by the Union.[19]

Like Mr Craven's 1896 Conference proposal of 'A Proposed Board of Examination', it met with some strong criticism but the Union stuck hard to the question of certification. The article below, published in the 'Two Worlds' on April 22nd 1904, shows the extent of the Union's opposition:

CERTIFICATION.

WE regret to observe that much of the opposition to the certification of speakers on platforms and the press inclines toward sentiment rather than sense.

If any adequate conclusion is to be arrived at upon this matter, it must be by judicial reasoning rather than by oral pyrotechnics. Fireworks may be successful in rousing an audience to clapping-enthusiasm,—but often the veriest clap-trap is hidden behind the brilliant word-maroons.

At the several conferences during which the formation of the Union was in process, there were various outbursts of vague sentimentalities. 'Strike for liberty!' 'Uphold the flag of freedom!' 'Resist despotism!' 'Down with tyranny!' Such were the rallying cries of certain sections; but in the face of all this, the great majority of the representatives at those conferences went steadily ahead, forging those fearful bonds which were to bind them and render all who entered the Union prisoners to tyrannical overlords, or forging the scimitar which was to flash fearsomely in the hands of despotic duplicity in the shape of an elective council.

Why all this extravagant waste of the powers of imagination? We wonder that some of its opponents do not take to novel writing—it is a pity such imaginative powers

[19] The Britten Memorial Trust, set up on the death of Emma Hardinge Britten in 1899, would later supply these. A trust was needed, as the National Federation was unable to legally hold property.

should run waste upon such an infantile and ridiculous bantling as the Spiritualist National Union.

We are told the Union threatens the liberty of speakers and societies, but not a shred of evidence is brought forward to back such an assertion. The very men who are fierce in their denunciation to-day either acquiesced in the formation of the Union, or were absent from the conferences when the discussion of the clauses of its bye-laws were under consideration.

Who are the arch-traitors endeavouring to undermine the very vitals of Spiritualism? Presumably the Council. Who are they? In the main, men and women who for long years have battled for the well-being of the Cause, and who have been in the front ranks when fighting has had to be done.

What is the treachery? Broadly speaking, the attempt to carry out the recommendation of the great majority, in conference assembled, that speakers should be certificated.

Those who were present at the said conferences well remember the depth of feeling manifested upon this matter. There were scarcely two opinions about it. 'The platform needs purifying!' was the cry, and few voices were raised against that statement of what was evidently regarded as a fact.

The Council of the Union proceeds to give effect to the demand, and forthwith the opposition objects.

'Let the societies do the weeding,' says a prominent opponent. The societies begin to do this by supporting the Union, whereupon 'see the application of the boycott,' cries another prominent opposer.

We well remember the vigorous complaints made by one of the leaders of the present agitation for society rule when he was ruled off a certain platform because some of his fancies did not please the society.

But in this matter of platform workers societies need some guide, and that they feel the Union will now fill this want is evidenced by the number of societies affiliating themselves with the Union. Let the malcontents turn to the platform guide in this issue, and they will recognise that the Union is a representative body, and that the societies composing it are at least worthy of consideration.

The Union has no desire to coerce speakers to apply for certificates—platform workers can please themselves, and will do. The Union does not dictate to societies whom they shall employ on their platforms; the societies can please themselves, and *will do so*.

We would point out, however, that the very men who are opposed to the optional examination of speakers have undertaken the investigation of the moral character of their fellows, and have refused to have at least one worker in their particular Union.

The National Union's certificate will imply that its possessors have had the courage to put not only their capacities but their characters to the test. The certificate is a safeguard to the workers. Today there is all too much tittle-tattle about the moral characters of exponents, and many say behind their hands in privacy what they dare not repeat in public, even in a privileged place. The certification clause is designed by the Union to put an end to much of the, at present, unchecked slander and back-biting by giving every medium a chance to clear his or her character before a number of trusted fellow-workers.

The Union pleads for justice and freedom—that justice which demands and receives a fair hearing, and that freedom which will ensue when it is known that underhanded slanders, and barely-veiled libels which are vitiating the chances of the would-be worker, will be brought to the light of day, or be smothered at their birth.

A little less condemnation and a little more consistency on the part of its opponents would suit the members of the Union better.

The Conference transpires in July; will the opponents of certification make their voices heard in the one place where they can be efficiently answered, and where, if they can persuade the majority of their fellows that the certification clauses are so many mistakes, they can see that the errors are remedied?

A list of the first to apply for certification was published in the *Two Worlds* on September 30th 1904. The SNU General Secretary, Hanson Hey, had published the lists on three occasions and had been instructed by the Union to ask for any objectors to any person on the list to make their statement in writing to the Exponents Committee by October 8th of that year. As far as is presently known, there were no objections to the names; the list contains many of our early pioneers from the National Federation (N.F) and future Presidents, General Secretaries, etc. of the Union. The list is published at the end of the issue; I have added a few notes in bold for points of reference.

To conclude, George Berry, former editor of the SNU 'National Spiritualist', SNU President and General Secretary, outlines the early Exponents Committee published in the 'National Spiritualist', December 1931, pages 182-183. Further details of these early years will be given in the next issue.



George F. Berry: For further information please see the SNU Presidents page:

http://www.snu.org.uk/spiritualism/presidents

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S.N.U. Committees.

THE EXPONENTS COMMITTEE.

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The first scheme, to regulate the certification of Exponents and Demonstrators was presented to the Annual General Meeting of the Union at Bootle, July, 1902. The scheme was promoted to establish a recognised body of public exponents and demonstrators who should be regarded by the Council of the Union and Spiritualists generally, as holding a position in Spiritualism similar to that held by Ministers; Preachers, Missioners, or Teachers in the Protestant Free Churches in England and Wales. Under this scheme candidates for Certification submitted themselves to (a) an examination or (b) a period of probation, before being placed on the official list.

After being in force fourteen years, a more ambitious scheme was presented and accepted by the A.G.M. held at Glasgow, July 1916. The new scheme set up a higher standard of examination. Three classes were dealt with, viz. Inspirational or Trance Speakers, Normal Speakers, and Demonstrators. The first two classes were examined by written essays on various aspects of Spiritualistic history, phenomena and philosophy, as well as being subjected to tests for efficiency as platform workers. Similar tests were devised for the demonstrators.

In addition, Honorary or Long Service Diplomas were awarded to workers who had rendered conspicuous service to Spiritualism, or who had been continuously serving the platform from the year 1908, and were acceptable Exponents or Demonstrators at the time of their application. Workers who had been certified under the original scheme were granted the Diploma Honoris Causa. An Intermediate Certificate was introduced for young workers showing promise of platform ability or Lyceumists who had passed with distinction the B. S. L. U. Grade V. examination.

This improved scheme operated for nine years. In spite of many discouragements the Committee steadfastly adhered to the high standard of examination for speakers classes (a) and (b) and (c) demonstrators, until at last the Diploma of the Union won its recognition and is now the coveted possession of practically all platform workers.

At the A.G.M. held at Bristol, July 1925, a still more ambitious scheme was accepted, the joint product of the Educational Committees of the B.S.L.U.[20] and the S.N.U., under the style and title of the National Spiritualist College.[21] It comprises a three years course of study with yearly examinations and terminal certificates. Candidates must be (a) Lyceumists who have passed the five grades (B. S. L. U.) examinations, or (b) persons who have passed an Entrance examination.

The planning control, and examination of candidates in this three years course is undertaken by the Education Committee, and the candidates only come before the Exponents Committee for the final Diploma, Class A. Normal Speakers. Meanwhile the Exponents Committee deals as before with the examination and certification of (b) Inspirational or Trance Speakers (c) Demonstrators whether Clairvoyants, Clairaudients,

[20] B.S.L.U.: British Spiritualists' Lyceum Union.

[21] Available online: see http://www.ehbritten.org/docs/nsc_bslu/nd__nsc___the_college_guide.pdf

Psychometrists, etc, and who must give satisfactory evidence that they can demonstrate "spirit return." (d) Demonstrators of varying types of physical phenomena and including Healing Mediumship. (e) Young workers who may be described as probationers without full experience, but who satisfy the Committee of potential platform ability.

Nearly thirty years have elapsed since the inauguration of the first scheme. The committee have often worked under difficult circumstances. Some of the older, but honoured, workers through whom the Spirit World delighted to manifest, were without the educational advantages that are freely open to the younger generation. As the years pass and the demand for a more highly educated platform grows more insistent, the older categories of Diploma have been withdrawn. In 1925, it was resolved to discontinue the issue of the Diploma Honoris Causa, and at the A.G.M. this year at Portsmouth, it was further resolved to discontinue the issue of the Long Service Diploma. To the present and future members of the Committee is committed the task of filling the platform with workers adequately trained, and educated to serve an age devoted to the spirit of scientific investigation and demonstration, and on whom the traditions of belief by faith has ceased to have effect.

G. F. BERRY.

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The first names proposed for S.N.U. Certification "Exponents and Demonstrators"

J. C. Macdonald, 22, Byron-street, Patricroft. ***N.F Executive SNU Propaganda Committee**
Will Phillips, 18, Corporation-street, Manchester. ***N.F - Editor of the 'Two Worlds'**
Mrs. Batie, 18, Alma-street, Halifax.
Aaron Wilkinson, Holdsworth, near Halifax. ***SNU President (1910-1911)**
Prof. Timson, 3, Museum-square, Leicester.
H. G. Hey, 68, Crown-street, Halifax. ***SNU Head Office – General Secretary**
Mrs. Timson, 3, Museum-square, Leicester.
Mrs. C. Taylor, 48, Rosebank-mount, Westfield-road, Leeds.
Mr. T. Coupe, 60, Regent-road, Blackpool.
Mrs. R. Wade, 206, City-road, Bradford.
C. L. Hilton, 104, Central Drive, Blackpool.
Mr. and Mrs. Thewlis, 16, Waterloo-street, Oldham.
Mr. Curry, 14, Dent-street, Shildon, R.S.O.
Mr. Dilke, 73, Leicester-street, Wolverhampton.
Mrs. Wilmot, 69, Norman-street, Melton Mowbray.
Mr. Reginald Wightman, 35, Vauxhall-street, Blackley, Manchester.
J. W. Thompson, 105, Cavendish-street, Ashton.
Mrs. Burchell, 65, Girlington-road, Bradford. ***Trustee, Britten Memorial Trust**
Mrs. Fanny Taylor, 52, John-street, Castleton.
J. Parker, 663, Little Horton-lane, Bradford.
R. Hughes, 21, Holland-street, Higher Broughton.
Mr. Proctor, 19, Buccleugh-street, Barrow-in-Furness. ***N.F**
Mr. Jones, 49, Napier-street, Barrow-in-Furness.
Mr. Owen, 46, Highfield-road, Barrow-in-Furness.
Frank Hepworth, 23, Carlby-grove, Keighley. ***N.F - SNU President (1909-1910)**
Mr. Walker, 17, Garfield-road, Ponders End.

Mrs. Waddilove, 10, Lostock-square, Lostock Hall.
Eldred Hallas, 17, Ash Mount, Great Horton, Bradford.
J. Jackson, 24, Manor Croft, Baildon, near Bradford. ***Hon. Sec., Britten Memorial Trust**
Mrs. Stair, 8, North-street, Keighley. ***See Pioneer 2.1, January 2014**
W. J. Mayoh, 115, Auburn-street, Bolton.
Mrs. France, 32, Elland-road, Brighouse.
Mrs. Armitage, 145, Elland-road, Brighouse.
Mr. Viggars, 95, Richmond-road, Crewe.
F. O. Lund, 39, Elland-road, Brighouse.
Mr. Blackburn, 5, Earle-street, Colne.
J. Isherwood, 16, Parkfield-road, Great Lever, Bolton.
Mrs. Johnstone, 44, St. Mary's Gate, Rochdale.
Paula Corona, 145, Denmark-road, Greenheys, Manchester.
R. Annakin, 9, Pattie-street, Meanwood-road, Leeds.
S. Featherstone, 50, Beartree-road, Parkgate. ***First SNU elected Council, 1903**
Will Edwards, 68, Ormerod-street, Accrington.
F. Rothwell, 11, Kemp-street, Rochdale.
A. E. Button, 9, High street, Doncaster. ***First SNU elected Council, 1903**
Robt. Prince, 220, Habour-lane, Lady House, Milnrow.
Mrs. Eva Harrison, Grasmere, Chester-road, Erdington, Birmingham.
E. S. G. Mayo, Rotunda Buildings, Cardiff.
W. Johnson, City Bank, Market-place, Hyde. ***NF President. First SNU President**
R. A. Webb, 1, Gainsborough-street, Duke's Brow, Blackburn.
Mrs. M. Thompson, 64, King-street, Accrington.
Chas. A. Holmes, 9, Aberdeen-ter., Bradford.
C. Porter, 36, Duke-street, Park, Sheffield.
Mrs. Powell Williams, 3, George-street, Moss-side, Manchester.
Isaac Grattan, 9, Union-street, Doncaster.
Mrs. B. Berry, 5, Jubilee—terrace, Goosnurgh, near Preston.
Mrs. Summersgill Walker, Shakespere Gardens, Marsh, Huddersfield.
Mrs. S. Clarke, 115, Robin Hood's Chase, Nottingham.
D. Gavin, 150, Folkstone-street, Bradford.
A. Hulme, 34, Grosvenor-street, Bolton.
J. J. Parr, 227, Stanley-road, Liverpool. ***NF. First elected SNU President (1903-1905)**
Mrs. M. J. Place-Veary, 2, Diseworth-street, Leicester.
R. Taberner, 56, St. Bees-st., Moss-lane, East Moss Side, Manchester.
Mrs. Heaton Barnes, 167, Burnley-road, Accrington.
Mrs. Jessy Greenwood, Ashleigh, Hebden Bridge. ***First SNU lady President (1923-1925)**
Mr. J. H. Barraclough, 8, Gilpin-terrace, Tong-road, Wortley.
Mrs. Law, 32, Stoodley-terrace, Halifax.
Mrs. S. A. Sunderland, 110, Rochdale-road, Todmorden.
Mrs. Sarah Beardsall, 36, Swindon-place, St. Margaret's-rd., Bradford.
Mrs. Walmsley.
Mrs. J. Roberts, 70, Church-street, Blackpool.
Mr. J. Roberts, 70, Church-street. Blackpool.
Mr. J. J. Morse, 26, Osnaburgh-street, London. ***NF President. SNU Education, etc.**
Mr. R. H. Yates, 17, Even's-terrace, West Bowling, Bradford. ***SNU Gen. Sec. (1920-1922)**
Mr. John Adams, 27, Cheapside, London. ***SNU President (1905-1907)**
Mr. H. Crossley, Bank Top, Lindwell, Greetland.
Mrs. A. Nicholson, 12. Rothesay-terrace, Gt. Horton-road, Bradford.

Mr. T. H. Wright, 5, Clement-street, Sowerby Bridge.
Mr. Samuel Emil Bloor, 53, Collyhurst-st., Rochdale-rd., Manchester.
Mr. J. Briggs, 50, Lockwood-road, Huddersfield.
Mr. G. H. Walters, Spencer-place, Leeds.
Mrs. Bessie Hyslop, 33, Oxford-street, Shaw.
Mrs. M. A. Stell, 22, Rose-street, Hopwood-lane, Halifax.
Mrs. Richardson, 43, Salisbury-place, Akroyden, Halifax.
Mrs. Mayo, Rotunda Buildings, Cardiff.
Mr. P. Smythe, 66, Thornton-av., Chiswick.
Mr. F. Windridge, 5, Field-street, Seedley.
Mr. A. Burgess, 88, Rice-lane, Egremont.
Mr. W. H, Lote, Beetwell-street, Chesterfield.
Mr. Henry Boddington, 17, Ashmere-grove, Acre-lane, Brixton.
Mrs. Henry Boddington, 17, Ashmere-grove, Acre-lane, Brixton.
Mr. J. M. Smith, 20, Lewtas-street, Blackpool.
Mr. J. K. Jones, 37, Bawtry-road, Attercliffe.
Mr. George Harris, 88, Albany-road, Road, Cardiff.
Mr. S. Rastall, 29, Hillhouse-road, Huddersfield.
Mr. T. Wild, 62, Oldham-road, Rochdale.
Mrs. E. Gregg, 9, Outland-avenue, Camp-road, Leeds.
Mr. Ken. McLennan, 2, Ailsa-terrace, Hill Head, Glasgow.
Mrs. Ellen Green, 22, Derby-street, Moss Side, Manchester.
Mr. H. J. Webster, 33, Britnall-street, Attercliffe.
Mr. R. Wyvil, 14, Kilburn-street, New Shildon, R.S. O., Durham.
Mr. W. Massey, 23, West; High-street, Salford.
Mr. Chas. Shaw, 2, Topham-street, Sheffield.
Mr. S. Gratton, 62, Vickerman-street, Halifax.
Mrs. Susannah Hitchen, 42, College-terrace, Savile Park, Halifax.
Mr. Albert Wilkinson, 10, Percy-street, Nelson. ***SNU President (1910-1911)**
Miss M. Williamson, 13, Sun-street, Newton Heath.
Mrs. Fanny Taylor, 78, Holly-street, Nelson.
Mr. A. E. Stark, 237, Holton-road, Barry Dock, South Wales.
Mrs. Southworth, West Cliffe, 102, Derbyshire-lane, Sheffield.
Mr. J. Belshaw, 14, Worsley Mesnes, Wigan.

