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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JAMES ARTHUR FINDLAY

1883 - 1964

Arthur Findlay needs little introduction. Below is a short overview of his life and work; it is dated March 11th 1957 and was written by the former Editor of the "Two Worlds", Ernest Thompson. Whether or not this has ever been published is unknown; it is taken from one of Findlay's scrapbooks:

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Arthur Findlay
His Life and Work

All who have read Arthur Findlay's Trilogy – "On the Edge of the Etheric", "The Rock of Truth", and "The Unfolding Universe" will agree that he has succeeded in making religion and philosophy both intelligible and rational. He has removed religion from the darkness of faith into the light of knowledge, and in "The Unfolding Universe", the last of the three, the reader is carried forward to the heights where further and enlarged vistas open up. Undoubtedly the credit is due to him for putting Spiritualism on a scientific and realistic basis.

To bring light into dark places, to enlarge the vision and increase humanity's intellectual horizon, has been the aim of many pioneers in the past, and, in the realm of religion and philosophy, Arthur Findlay ranks with the other torch bearers who have carried forward the light of knowledge.

On leaving his preparatory school he went to Fettes College, and then to Geneva University. At the age of twenty-five, on the death of his father, he became senior Stockbroking partner of one of the leading Stockbroking and Chartered Accountant firms in Glasgow. After a remarkably successful business career he retired from active business at the age of forty, when he bought the estate of Stansted Hall in Essex, where he and his wife now reside.[1] As a Magistrate for Essex and Ayrshire, and

[1] There are some conflicting dates as to when the Findlays moved to Stansted Hall; this information is compiled from Findlay's autobiography, *Looking Back*, 1955. James Arthur Findlay and Annie Gertrude Walker were married on July 15th 1913 and started married life at Woodside, North Ayrshire. Annie, known as Gertrude, was very happy at Woodside and prepared to spend her life there. Arthur Findlay had lived in the west of Scotland for forty-one years but he longed to move to the south of England.

Findlay looked through estate agents' catalogues of nearly a hundred houses; in January 1923 he travelled to Essex to view Stansted Hall. He later returned with his wife Gertrude and they decided to buy the mansion and all the other houses and farm on about four hundred acres of land. They moved to Stansted Hall in February 1925.

Chairman of Administrative councils in these counties, he has given much of his time to county work.

Arthur Findlay was born in Glasgow in 1883, and comes of a long line of ancestors who have been famous in Scottish history. He is a direct descendant of Allan FitzFlaand, whose son Walter became the first High Steward of Scotland in 1158, founded the Stewart family and gave to Scotland its line of Stewart kings. In the fourteenth century one of Arthur Findlay's ancestors so distinguished himself at the Battle of Bannockburn in 1314 that he was given the Barony and Lordship of Kilmarnock, besides large tracts of land in Ayrshire. The following century, in the reign of James III, one of his ancestors became Lord Chancellor and Regent during the King's minority.

Ayrshire is his home county, and there his ancestors, in the seventeenth century, played a prominent part in their opposition of being forced to attend the Episcopalian Church, one being hanged in the Grass Market at Edinburgh in 1688, while another was imprisoned, awaiting the same fate when William of Orange landed and he was pardoned.

Coming to more settled times we find his forbears, over the past two hundred years, prominently connected with the commercial and financial life of Glasgow and the west of Scotland. He is a Freeman of his native city, and during the First World War he was awarded the Order of the British Empire for his organization work in connection with the British Red Cross Society.



Agriculture is one of his many interests, and the improvements he effected in methods of production are generally well known. As chairman of several companies he still retains his interest in finance, on which he has written many articles.

Arthur Findlay, however, is best known to the public through his books and addresses on History, Spiritualism, Philosophy, and Religion. As Chairman of Psychic Press Ltd. the proprietors of "Psychic News", [photograph[2]] he has

[2] The "Psychic News" Charter was hung at its office in 1957. Findlay is shown with P.N. editor Fred Archer, who became editor in 1953, taking over from A. W. Austen. Incidentally, Billy Austen was the assistant editor to Maurice Barbanell. In 1946, following a disagreement with Arthur Findlay, Barbanell resigned (and would not return until 1962); Austen replaced Barbanell as editor. Billy Austen was the first stenographer of the teachings of Silver Birch; the first book, *Teachings of Silver Birch*, was issued in March 1938, edited by A.W. Austen, with a foreword by Hannen Swaffer. For more information see the Britten Museum booklet "Silver Birch": http://www.shop.snu.org.uk/new.html

It was Austen who published the leaked report on the Archbishops' 1937 appointed committee to investigate Spiritualism in "Psychic News", 1947: "The Church of England and Spiritualism". See Psypioneer, Volume 1, No. 9, January 2005: "The secret report on Spiritualism".

taken a prominent part in the furtherance of the knowledge of Spiritualism. He has spoken in the largest halls of most of our great cities and in several of the capitals of Europe, and his books have been read in almost every country throughout the world. He, moreover, took a prominent part in the Church of Scotland enquiry into Spiritualism.

Always a student, and a great reader, he had read many of the standard books on Comparative Religion and Mythology before he was twenty-one years of age, and since then he has made a special study of this branch of science. Readers of his Trilogy will realise how intimately this subject is connected with Spiritualism. How thoroughly he has covered this entire field of thought by these three books will be best realised by turning over the pages of the "Index to the Trilogy". Here we find nearly sixteen thousand references to their contents, which, in itself, emphasises the amount of labour and research involved in their compilation.

After completing his Trilogy, Arthur Findlay then started to rewrite history from the psychic angle of thought, and in his two books "The Psychic Stream" and "The Curse of Ignorance" (in two volumes) he gave his readers a new interpretation of the past. The former book made rational the origin and growth of the Christian faith, and some day, when truths of Spiritualism are accepted, it will be recognised as having prepared the way for the removal of the mystery associated with the origin of Christianity and all other supernatural religions.

When "The Psychic Stream" was completed he then turned his attention to the history of mankind, and wrote the two remarkable volumes to which he gave the name "The Curse of Ignorance", the reason for this title being that so much in history can be traced to ignorance and folly. Herein he recorded the story of mankind from the time of primitive man to the end of the Second World War, and made clear what an important influence psychic phenomena has had on world history. These supernormal occurrences have been responsible for the origin, beliefs, ritual and ceremonial of all religions.

At least half the events of history are shown to have been caused by religion, a fact which both past and present historians have ignored because they have been unable to explain the cause and origin of religious beliefs. This ignorance of their origin, namely psychic experiences, has caused the influence of religion to be largely passed over, the consequence being that many of the great events of history have been left unexplained.

Arthur Findlay's last three books "Where Two Worlds Meet", "The Way of Life", and "Looking Back" are just as popular as all his previous writings, and quite as interesting.

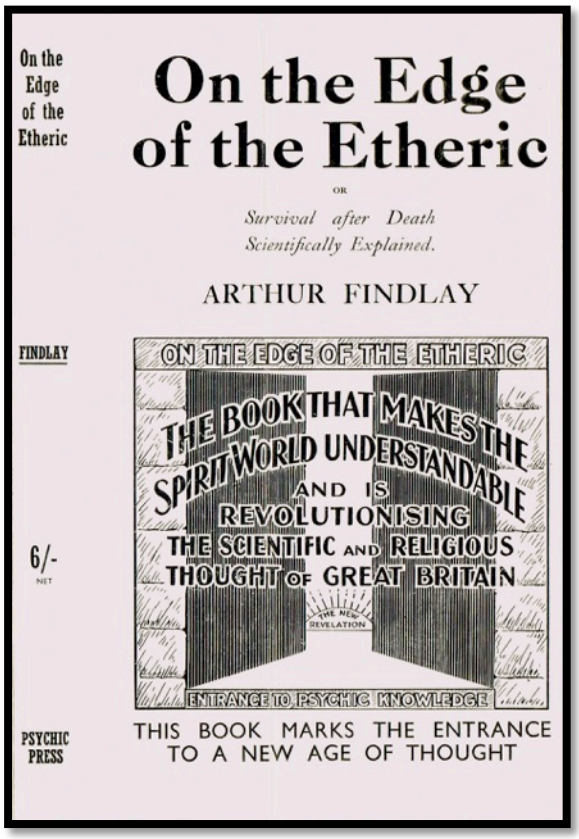
Slowly but surely the truths that Spiritualism stands for are becoming known, but not until this knowledge increases further will the writings of Arthur Findlay receive their due place in world literature. This, however, I can safely prophesy of them, that a hundred years hence they will be read by a much wider public, with the same intense interest as they are read today by a smaller number of advanced thinkers, because they deal with the vital things of life from the angle of observation and experience, which is the true scientific attitude.

Theological literature, past and present, has confined itself to the realm of faith, and entirely lacked any scientific basis for its assertions, but its day is passing as we are advancing mentally out of the supernatural into the natural, from the age of miracles to the realisation that supernormal happenings do occur, but that these are subject to natural law which dominates both this world and the next.

With religion now raised to the realm of science, and with history now rewritten from the psychic angle of thought, future generations will, in an age of greater enlightenment, look back on the past as a time of theological darkness and historical misinterpretation. The truths of Spiritualism will some day fill the world with intellectual light!

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Below I have listed Findlay's major books in date order; it can be noted that in the above article there is no mention of *The Torch of Knowledge*, published in 1936. This book may be described as a propaganda novel; Findlay puts his views and knowledge of Spiritualism into the mouths of the book's characters. Under this fictional guise, Findlay uses genuine Spiritualist information to put over the case of Spiritualism.



On the Edge of the Etheric (September 1931);[3] *The Rock of Truth* (August 1933); *The Unfolding Universe* (March 1935); *The Torch of Knowledge* (August 1936); *The Psychic Stream* (June 1939); *The Curse of Ignorance* (two volumes) (1947); *Where Two Worlds Meet* (1951); *The Way of Life* (1953) and, finally, his autobiography, *Looking Back* (1955).

A combined index of Findlay's first three books, containing 15,630 references to the contents, was compiled by Dr. Albert Neale and published by Psychic Press, London. The book is undated but Findlay's preface in accepting Albert Neale's "great work" is dated September 1936, Stansted Hall, Essex.

A booklet was also published, titled *The Effect of Religion on History,* by the Marylebone Spiritualist Association (MSA), taken from a lecture by Findlay to the Cambridge Historical Society and the MSA, not dated.

[3] Twenty-three editions in the first six months, a total of 20,000 copies initially sold at 3/6, initially published by Rider & Co, London, later published by Psychic Press.

Findlay was connected with numerous major Spiritualistic organisations. He was President of the London Spiritualist Alliance in 1934;[4] today it is called the College of Psychic Studies, still situated at 16 Queensberry Place, South Kensington. He was the Chairman for the International Institute for Psychical Research[5] and an Honorary Vice-President (as was his brother John) of the Marylebone Spiritualist Association, founded in 1872,[6] today known as the Spiritualist Association of Great Britain (SAGB), now situated at 11 Belgrave Road, London. The photograph below is taken while lecturing on *The Effect of Religion on History* to the Marylebone Spiritualist Association on August 27th 1952.

Senior Spiritualists will recall that each year the MSA/SAGB would hold a Remembrance Service each year at the Royal Albert Hall, where many of our finest speakers and mediums would address the large audiences; Bertha Harris, Harry Edwards, Robin Stevens, Doris Collins, Coral Polge and many others have graced the famous stage.

On November 7th 1948, Arthur Findlay addressed the large gathering at the Albert Hall;[7] he was followed by MSA President (1947-1950) Percy Hitchcock, and Estelle Roberts was the demonstrator, reportedly in her best form. Below is taken from Findlay's typed address from one of his scrapbooks held in the Britten Memorial Museum at Stansted Hall, Essex.

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[4] See Psypioneer, Volume 2, No. 7, July 2006: – Findlay Resigns from the L.S.A.

[5] See Psypioneer, Volume 7, No. 2, February 2011: – Amalgamation of the British College of Psychic Science and the International Institute for Psychical Research Under The Name of the International Institute for Psychic Investigation.

[6] See Psypioneer, Volume 2, No, 12, December 2006: – The Story of the Marylebone Spiritualist Association 1872-1928.

[7] The "Daily Mail" gave 3,000 in attendance. This was the second big event at the Albert Hall in 1948. On March 31st the Centenary of Modern Spiritualism was celebrated, where all sections of the Spiritualist movement united for the celebration. It was presided over by Ernest Oaten and speeches were given by Harold Vigurs (SNU), Percy Hitchcock (Marylebone Spiritualist Association) and Mr H. Bendall (Greater World Christian Spiritualist League). Hannen Swaffer and other well-known figures sat on the platform: Winifred Moyes, Lord Dowding, John McIndoe, Percy Wilson, etc. The demonstrators were Estelle Roberts and Helen Hughes.



Arthur Findlay in 1952

Arthur Findlay at the Albert Hall

Ladies & Gentlemen,

I have been asked to open this large service of remembrance by giving you a short address, and I think I cannot do better than tell you what Spiritualism means to me and many millions throughout the world.

It is now 30 years since I first began to investigate the phenomena produced in the presence of a medium, and it is interesting on this occasion to sum up what I have discovered and what I now believe to be true.

Spiritualists know what happens after death because they have reached their conclusions by the scientific method of observation and experience. All orthodox religions, the world over, take the believer as far as the grave and leave him there. The rest, he is told, is a matter of faith, and consequently every religion has a hazy and different idea as to the life hereafter. Spiritualism, on the other hand, takes us beyond the grave and tells us what we may expect. We do not rely on faith or tradition but on experience, and because of this we can claim that Spiritualism is a natural religion and one that is founded on the rock of truth.

Let me therefore tell you what we may expect to experience when we die. Our physical body will return to earth as it relates to earth substance, but our etheric body, which is an exact duplicate of our physical body, free of physical imperfections, continues to function in another order of vibrations of greater frequency than those which make up the earth. The etheric body is the real body on earth though we do not see it, but nevertheless it keeps together the atoms which make up the structure of the physical body.

Our mind, which is really ourselves, because it is always imaging our surroundings, leaves the physical body at death. The mind takes with it the etheric body, which it controls in another environment, just as it controlled the physical body on earth. When functioning through the etheric body our mind responds to the finer vibrations of the etheric world to which the etheric body is related. Consequently we are still ourselves and think and act as we did on earth. Our memory is intact and we can remember all our past life on earth.

Just as a baby enters the physical world naked, so we enter the etheric world naked, but our clothes are provided for us and they, and everything about us, appears as solid and substantial as did our surroundings on earth. Our etheric body enables us to function as solid substantial beings in a world similar to this earth.

When we have become accustomed to our new surroundings, and, if we have the knowledge and the will to do so, we can lower the vibrations of our etheric body and again respond to the vibrations of the physical world. Consequently we can hear and see what takes place on earth, and many a departed man, woman and child have attended their own funeral and seen their physical body laid in the earth.

Not only can we come back to earth, but, if we make use of a medium, we can make ourselves both seen and heard by our friends whom we have left on earth. We can re-materialise our etheric body, we can be heard by means of a materialised throat and larynx, and we can control a medium in trance and use this medium's vocal organs to speak through.

Our friends who come back tell us of their new life and the world in which they now live, and, as we are all bound for this other country, it is interesting to know what they have to tell us. Everything to them is as natural as our world is to us here. They have houses, universities, schools, fields, trees, flowers, music, clothes and all the pleasures the mind desires. Life is intense and active.

The family tie again unites those whom affection held together on earth. There is no working for money, and they move from place to place, as we do, but much more quickly than we can. All is real and tangible, composed of substance in a higher state of vibration than the matter which makes up our world. All in the same plane can see and touch the same things. If they look at a field it is a field to all who look upon it. It is no dream world. Everything is the same to those in the same condition of mental development.

They can sit down together and enjoy each other's company, just as they did on earth. They have books and they can read them. They have the same feelings and aspirations as they had on earth. They can go for a long walk in the country and meet friends whom they have not seen for a long time. They can gather the flowers in the fields and in their gardens, and these give off aroma the same as our flowers do.

In the etheric world our etheric body grows more and more refined as time passes, and we rise to higher and higher planes of consciousness. Any deformities we have here will be corrected there, and, if we have lost a leg or an arm, or are blind or crippled in any way, we shall have it corrected there, as it was the physical body which was the cause of our troubles.

Our understanding will be enlarged, and we will become more conscious of the beauty of our surroundings than we were in the physical body. Our scope of usefulness will be extended beyond the limit of our imagination. We grow to maturity but there is no old age. We will not have to trouble about earning a livelihood, about eating or about clothes, or about a house to live in, as our mind will be in so much greater control of our surroundings that it will be able to mould our surroundings to meet our desires.

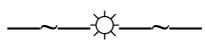
After our loved ones on earth have joined us, there will be no more grieving about separation, and, by rectifying our past mistakes, we shall cease to regret the errors and mistakes we made on earth. There character counts like nowhere else, and that is why Spiritualism advocates the development of character, practice of the virtues, and the increase of our understanding here on earth, because everything we learn on earth is remembered by us when we reach our new abode. As we sow on earth we shall reap hereafter.

The foregoing is no flight of imagination, but a brief summary of what I have been told on many occasions by my friends who have passed on before me. These friends have proved their identity in many ways, and, from utter scepticism, I gradually came to believe that what they told me was the truth. What a wonderful revelation this is, and it makes us realise that here on earth we are just like children in the nursery, with greatly expanded opportunities before us after we make the change called death.

Death to a Spiritualist is like turning the bend of a road. He becomes unseen to those behind him, but he is still alive and still himself in every way. We no more change our identity at death than we do when we move from one room to another in a house. The illusion and mystery of death has been resolved. No longer need we cry aloud and only hear the echo of our voice. Life is no longer a narrow vale between two bleak eternities, as where the so-called dead have gone our reason now can go. All that they tell us can be understood, on the basis of our latest scientific discoveries with regard to the constitution of the substance which makes up the universe.

Spiritualism is founded on fact, because it is the result of observation and experience. Science is also founded on fact for the same reason. Consequently Spiritualism will someday be recognised as an important branch of scientific knowledge. Likewise, if supernatural religion some day adopts the scientific method, and comes down to facts and reality, the people of this earth will then be able to join together in one grand cathedral whose dome is the firmament and whose true and only priests are the interpreters of nature.

If that time ever comes, mankind will be joined together in a common belief of a common destiny, to the lasting happiness, peace and brotherhood of the human race.



"Remembering our old workers"

Albert Fruin

1888 - 1969

On January 1st 1948, the British Spiritualists' Lyceum Union (BLSU) became one with the Spiritualists' National Union, which was unanimously approved by their respective annual conferences in 1947 under the presidency of Albert E. Fruin and Harold Vigurs respectively.

In 1949 the "Two Worlds" ran a series, "Meet the S.N.U. National Council"; below is taken from the March 25th issue:

> Constant contact with mission work[8] and the temperance movement has endowed Albert Fruin (b. Jan. I4, 1888) with abundant knowledge, enabling him to carry out the arduous task of organising our Lyceums. Having completed Gospel Mission work and open-air duties, he became secretary of the Isleworth Mission Church in I909.[9] His initiation into Spiritualism was soon followed by his election to the office of vice-president at the Hounslow, Witton Road, Church, in 1918.[10]
>
> Taking over the Lyceum side of the church, he rapidly became interested in the youth of the Movement, and was elected vice-president of the London Lyceum District Council in I925, and made president in 1926, the office he now holds.
>
> **Happiest Work**
>
> His work on Uncle Bert's page in the Lyceum Banner will be well remembered, and he avows it to be the happiest work which he has ever undertaken.
>
> The B.S.L.U. appointed him vice-president in 1939, then president in 1940, and readers will remember his fine efforts in promoting the Lyceum Movement in Britain.
>
> The recent amalgamation of the B.S.L.U. and the S.N.U. completed in 1948, made him president of the Lyceum department of the S.N.U. His ability to organise has stood him in good stead in his business career, where he has been actively engaged in publicity work with the same company for forty-three years.
>
> In 1911, Mr. Fruin was married to Miss Ruth A. Hoy, of Wood Green, and since that day they have shared a harmonious cooperation in all their work, both in spiritual and social activities. A tribute is paid to his wife and family for their joint interests in all the various branches of the work, he has been led by the spirit world to undertake.

[8] In his missionary work as a young man he would preach in the open air and at one time was employed by the Royal National Mission to Deep Sea Fishermen, going out (only once) to the North Sea fishing fleets to bring comfort to the fishermen.

[9] This was known as Rapson's Mission and a hall rather than a formal church and was an evangelistic place of worship.

[10] Later to move to London Road and known today as Hounslow Spiritualist Church (656 London Road).

Albert continued as President until 1949, when Miss Gladys Mary Halliday (b. 1893) took office. Some readers will remember Albert and Ruth's daughter, Doris, and her husband, Leslie Davey. Albert died on 26th July 1969; his "Psychic News" obituary is published below:



ALBERT E. FRUIN, one of Britain's best-known Lyceumists, passed on last Saturday at the age of 81. Affectionately known as "Uncle Bert," he was for 31 years president of the London Lyceum District Council and president of the Lyceum Union for eight years.

He retired in 1958 because he felt it only fair to stand down to make way for someone younger. His association with Spiritualism began in 1919 after having been a Gospel Mission worker.

In all his service to Spiritualism's youth, he had the wholehearted support of his wife.[11] It was fitting that the cremation service on Wednesday of this week should be conducted by his son-in-law, Leslie Davey, the SNU's London District Council president.

"He performed the marriage ceremony for us," Leslie told PN, "so I will do the honours for him."

It has been suggested that a memorial to Fruin should take the form of a children's corner in the Arthur Findlay College, Stansted Hall, Essex.

Leslie Davey would become the SNU Vice-President to Gordon Higginson in the early 1970s and his wife, Doris, a well-known figure in the Lyceum Union and the Union, both being Ministers of the Union. Leslie and Doris' son, Trevor, and his wife, Lucy, are today connected to the Union and visit Stansted. Trevor is a working medium and author of a number of published books (some being co-authored with his late first wife, Eileen, who was a deep-trance medium) on Spiritualism and has a regular article in Psychic World, as well as being an officer of Maidenhead SNU Church, with the support of Lucy, his wife.

Trevor tells me his grandfather:

"Albert Fruin was born in North London but moved to Crow Park as a young child when his father became stationmaster at Crow Park, Sutton-on-Trent, Nottinghamshire. The family moved back to the Wood Green area of London. He had many jobs as a youngster, including a greengrocers at Balham, photographer's development assistant, "cabin boy" (The Royal Mission to Deep Sea Fishermen), and in 1906 he started his career with London Transport in the Bill Posting Store of the

[11] This picture of Albert Fruin and his wife was taken when they celebrated their golden wedding in September 1961.

Great Northern, Piccadilly and Brompton Railway – ending up as the boss. During this time he developed a skill for artwork and had a number of posters published, some of which are exhibited in the London Transport Museum.

During WW2 Albert was editor of the "Lyceum Banner" and somehow managed to get paper to print the "Banner" on in those times of major shortages.

Albert was a mental medium and served churches as a speaker and demonstrator (always taking the Anniversary Service at Fulham (where my parents were married and I was named in the Lyceum)), often taking the gospel of St. Paul as his reading and inspiration for his address. He was a transfiguration medium and held a Home Circle, including trance, as well as being a spiritual healer.[12] "

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The memorial to Fruin at the Arthur Findlay College became a popular reality, "Uncle Bert" children's corner, which was situated at the end of the lawn. The photographs show Doris in 1973 with her two granddaughters enjoying the memorial to their great-grandfather, "Uncle Bert".





Thanks are due to Trevor Davey, also for the additional information given in the footnotes and kindly supplying the photographs – which will no doubt bring back many fond memories

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[12] "One thing I am not sure of is if my grandfather was an SNU Minister; I always thought he was but I have no proof as such. He certainly undertook a large number of marriage services. "

Helen Duncan & John McIndoe


John (Mac) McIndoe

Psypioneer holds a considerable amount of information on Duncan's mediumship and it is strongly recommended that these pages be consulted while looking into her mediumship, as there is a lot of incorrect information and speculation given about her on the internet and in some published reports. The SNU web page, "SNU Presidents", is still not completed at present; we have profiles and information on John Venables (1901), John Adams (1905-1907), George Berry (1920-1922), Frank Blake (1938-1941) and John (Mac) Brown McIndoe (1930-1938). It can be noted in his obituary (May 31st 1958), "It was Mac who launched Helen Duncan on her career as a materialisation medium."[13]

In Psypioneer's issue for February 2015 we looked into Duncan's "Early reports of her mediumship" and found the available accounts of her controls/guides somewhat sketchy and contradictory. The early development of Helen took place in the Duncan's home circle, which consisted of just a handful of sitters, including Helen's husband, Henry, who appears to have started the circle and encouraged the development of his wife's physical mediumship. Hence the early reports of her development and her various controls/guides have surfaced through the Duncan family, for example from one of Duncan's daughters, Gena, who would marry George Brealey and in 1985 published *The Two Worlds of Helen Duncan* with Kay Hunter, originally published by Regency Press.[14]

I believe Gena was born in 1926, so she was only a small child during her mother's development of her physical mediumship in the 1920s. Gena would rely in part on her father Henry's records of his wife's development but after Henry's death circa 1967 much of the documented material was lost in a house fire. Included in the Psypioneer article is what is considered the *first* independent published report on Helen Duncan's physical mediumship, by James Souter, who came into contact with Helen in June 1929. Souter's short article states: "Guides, three in number, are good hard-headed, canny Scotsmen…" John McIndoe was present at the séance reported by Souter and this was published in *Light*, October 19th 1929.

Another independent account can now be added on the early development of Helen's physical mediumship, written by John McIndoe and published in the first Spiritualists' National Union journal, "The National Spiritualist", which was edited by SNU Secretary George Berry.[15] The valuable McIndoe account does not give the medium's name but he is without doubt talking about Helen Duncan.

[13] SNU Presidents' Page: http://www.snu.org.uk/spiritualism/presidents

[14] This was republished in paperback in 2008 by Saturday Night Press Publications and is normally available at the Arthur Findlay College shop and via Amazon.

[15] For details see the first issue of "Pioneer": http://www.snu.org.uk/spiritualism/pioneer

Below is the full account published in "The National Spiritualist", October issue, 1929:

A Scots Materialising Medium


Helen Duncan in 1942

Scotland has produced not a few notable mediums. Recently I was privileged to sit twice with one who gives promise of being worthy to rank with the best of them.

Mr. J. J. Darby also sat at the first seance, and his opinion as to the outstanding quality of the phenomena is similar to my own, and it is gratifying to be able to make the first published report of a sitting with this medium, in the columns of the NATIONAL SPIRITUALIST, where such matter should figure more prominently than it does.

The name of the medium is meantime withheld, she resides—somewhere North of the Tweed.

We ascended an attic stair, to an "upper room" with the ceiling so low that the writer could not stand erect. It was a hot sultry night, ventilation was *nonest* and the noise of passing traffic frequently drowned the voices from the Beyond. The medium suffered bad health for a number of years, but it has considerably improved since this phase of her phenomena began. With the cares of a house and seven children on her shoulders, there seems little opportunity for psychic development. Certainly these conditions do not seem at all conducive to psychic manifestations, especially that particularly delicate, complex, and rare type,—full form materialisation, with the materialised forms moving about in the circle talking to the sitters, in red light.

My first sitting—the 22nd at which this phase has been in evidence lasted just three—quarters of hour. It opened with prayer, a hymn, and a brief period for silent prayer, at the end of which the medium was seen to be in trance, limp in her chair, and breathing heavily. The curtains of the cabinet were then closed, the candle extinguished, and only a red lamp left burning.

It gave sufficient light for the sitters to see one another and observe what occurred, though the features of the forms would scarcely have been distinguishable when they came had they not been self luminous, with a peculiar soft radiance.

There were ten sitters, six ladies and four gentlemen, two of each of these groups were entirely new sitters at the circle, while other two of each group, including the medium's husband were regular sitters. The small sector of a circle in which we sat in two rows, nearly filled the room. Those of us in the front row were not more than four feet from the curtains. We could easily have touched most of the forms when they came out.

There were no test conditions asked for, though the medium has been stringently tested by others. Why should we want test conditions more or less humiliating to the medium, and implying doubts as to her honesty, and inevitably reacting on her, engendering feelings of resentment.

In any case no test conditions could have increased our conviction as to the genuineness of the phenomena we witnessed. They bore the hall mark indelibly stamped on them. They simply could not be counterfeited by any means I can imagine.

The forms were distinctive, varied, lifelike and noiseless in their movements, not one of them remotely resembled the medium in build. Their voices were also distinctive and quite different from the medium's. Nothing in any way suggesting trickery of any kind was observed.

During the singing of a hymn, and very shortly after closing the curtains, a voice was heard in prayer in the cabinet, and a man's face pushed the curtains apart, remained a few moments and disappeared.

The ladies in the circle commenced singing in low tones whenever the various forms returned to the cabinet.

Soon another voice is heard calling "Mother" and a young girl emerged from the curtains, came over and spoke to one of the new lady sitters, who recognised her as her daughter. She conversed with her in a low tone, apparently giving a comforting message, and handed her mother a rose, taken from a bunch placed in the cabinet.

Then another girl form of different build took her place, coming from the other side of the cabinet, and was claimed as her sister by one of the ladies. She also brought a rose with her.

A short interval, and a child's head peeps round the edge of the curtain timorously, disappears, but returns quickly, and finally the full form comes right out, apparently somewhat frightened, at first. It looked about 21 inches in height, moved gracefully and quickly, and came close up to the lady next to me. It appeared to me to be more solid, and "finished" than most of the other forms.

I need not describe all the forms who appeared. There were eight of them, one child, two young girls and an older woman, and four men. Six of them came right out in front of the curtains, and seven of the eight spoke to us. One of the controls "Donald" had quite a conversation with us. He was a well built man. By request he brought a mandoline from the cabinet, and twanged the strings. We could easily see the hand which held it, but not the one which touched the strings. Finally he handed it to a sitter. He was asked to touch my outstretched hand. This has not previously been done. He appeared to make several attempts to do so. On the last his hand was plainly visible above mine, but he failed to touch it, and disappeared very suddenly, while the medium gave vent to a groan as if in pain. At the conclusion of the sitting there was blood on her mouth and chin, and some had trickled down on her dress. This had

occurred on previous occasions when a form suddenly vanished for some reason or other.

At the second sitting "Donald" was asked about it and explained that he had come out too far. On that occasion something did touch my hand, held close up to the curtain. It had the appearance of a stump with two fingers, and was rather hard, but the contact was too brief to allow any definite opinion to be formed.

The notable features of the second seance were that there were two children right out moving in the circle at the same time. They came one from each side of the curtains. Later on by request of a sitter two apports were brought. One was a small ornament from the room below.

The other was a small brass washer, with three scratches on it for identification. It had been placed in a drawer in a roll top desk in his own house some distance away, about six weeks earlier, by one of the regular sitters, who had frequently asked, as he did on this occasion, that it should be brought. This was the first time that it was done. The owner is absolutely certain of the identity of the washer.

An unusual feature is the signal that the phenomena is being brought to a close—an arm appears stretched out, with the hand closed. The seances close with a brief prayer by one of the materialised controls, but at my second sitting while the doxology was being sung, and the medium had become at least partially conscious, we observed that the curtains were being distended in a peculiar way. It gave the impression of an attempt to help the medium who was in a state of profuse perspiration, by producing a current of air.

Lest the sceptic suggest that I and the other sitters were all simultaneously and similarly hallucinated, I may say that this account is compiled from notes written continuously by myself during the seances.

The medium is naturally psychic, of Highland blood. Her physical phenomena commenced with table movements, then voice phenomena, and finally the materialisation phase which has reached its present development in about six months. She also occasionally has had slate writing, and possesses remarkable psychometric gifts.

With a little more development the phenomena should be stabilised sufficiently to stand the strain of more public presentation, but it is most earnestly to be hoped that it will not be checked by too early public sittings.

J. B. McINDOE.

McIndoe's account of his two séances is the first *detailed* independent account of Duncan's early development in physical mediumship. Both Souter and McIndoe refer to multiple controls/guides and Duncan's most famous control, Albert Stewart, is not mentioned by name, so it appears that in 1929 he was not yet present or not in full control.

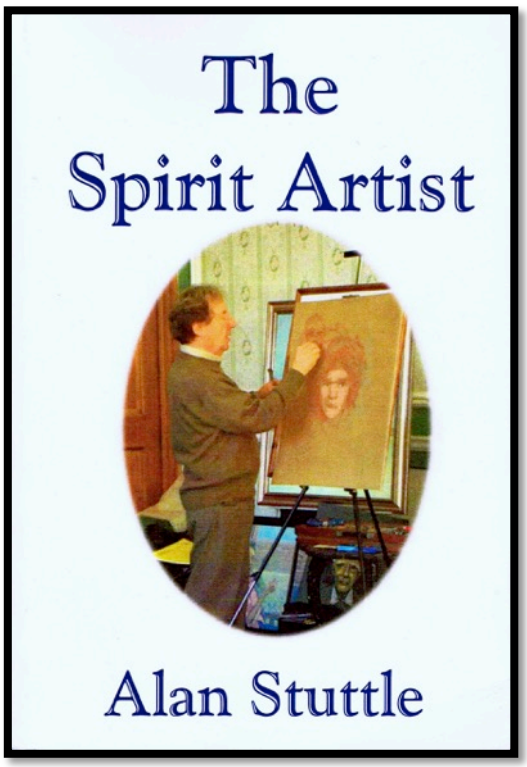
Book review:

The Spirit Artist

Alan Stuttle

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.

Today there are a number of excellent psychic/spirit artists and some of these are tutors at the Arthur Findlay College, with Alan Stuttle being the longest-serving artist. He has been tutoring and organising courses for around a quarter of a century.[16]



Alan states in his book, "More than anything, *Spirit Artist* is a manual that gives guidance into how art and mediumship work together and what they can do for the individual."

The book contains 72 pages, including illustrations, and provides an insight into what Alan has learned through 25 years of practising as a medium.

Alan was a professional artist and it was not until he was fifty years of age that he became a spirit artist. The book is, of course, written from his own experience and his methods of development; as with all forms of mediumship, these vary in different mediums, as Alan points out in the book.

This is a valuable work insomuch as it guides potential spirit artists through the various stages of development in easy, understandable language. The author gives step-by-step explanations for the various techniques and skills required, leading to giving private readings and public demonstrations.

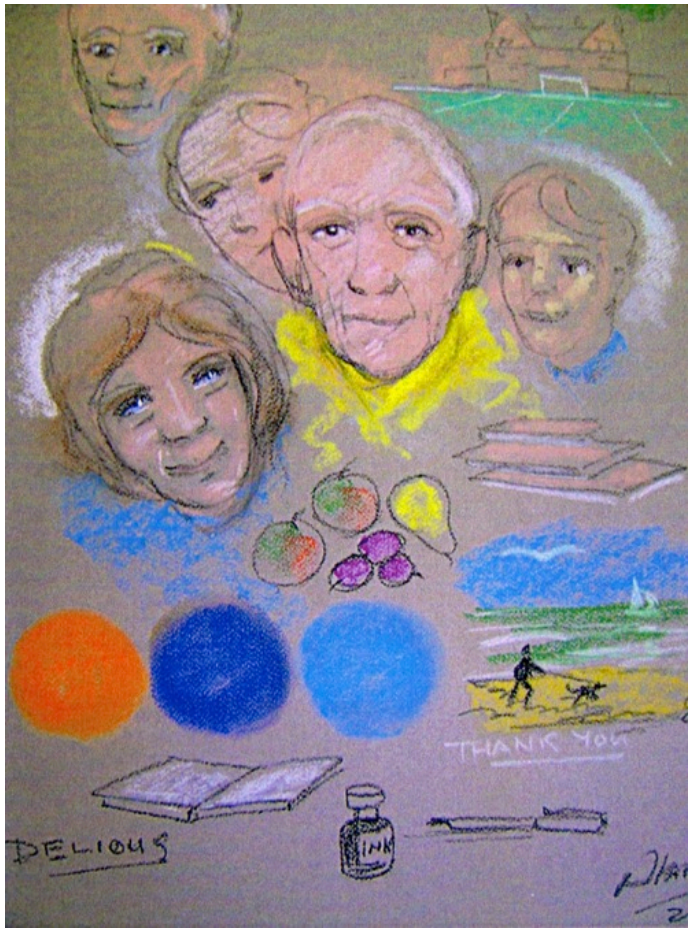
Alan notes on pages 56/57:

> "The late Coral Polge did so much throughout the world to encourage psychic artists in their endeavours to translate their artistic talents in terms of spiritual engagement. She was a truly gifted lady and it was during one of her weeks at the Arthur Findlay College that I was given the opportunity to do my very first public demonstration. (Who would have thought it?!) "

[16] See AFC Approved Tutors' profiles. Other psychic/spirit artists include Lynn Cottrell, Jan Marshall, Stella Upton and Su Wood: http://www.arthurfindlaycollege.org/tutors.html

The book (apart from the cover image) contains six images of the artist's work in oil and pastel, including working without brushes, just fingers. Shown is one titled "Spirit Sketch", from a private sitting with the recipient only, which took around twenty minutes; Stuttle notes:

The experience as the artistic medium is not unlike telling a story through film. The more I drew, the more the energy developed along with lots more information to help the artistic progress.



The book, published by Farthing Publishing, March 2015, is available from the Arthur Findlay College shop or from the author: alanstuttle@aol.com at £7.50, plus post and packing.

The profits will be donated to the Richard & Caroline Art Bursary to help young people develop their skills in the arts.

There will also be a video to complement the book at some future date

2015 marks the Centenary Anniversary of the passing of two of the founding officers of the S.N.U.

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In July 1890 a "National Conference of British Spiritualists" was held, and the following July it was named and constituted the "Spiritualists' National Federation". The original Conference *pro tem* committee would become the first officers of the Spiritualists' National Federation. The committee consisted of sixteen Spiritualists, significantly made up of the Officers and Directors of "*The Two Worlds*" Publishing Company Ltd, Manchester, including its Chairman, Dr. William Britten.

> Dr and Mrs Britten; Mr and Mrs Edward W. Wallis; Mrs Margaret Wilkinson (Emma Hardinge Britten's sister); James J. Morse; William Johnson; James B. Tetlow (Secretary); H. Boardman; Peter Lee; Mr Rayner; Mr J. Gibson; Richard Fitton; Mr Thomas Brown; Thomas Simkin; and Frederick Tomlinson (Treasurer).[17]

In July 1902 the new legally constituted "Spiritualists' National Union Ltd" took over the property, rights and obligations of the Spiritualists' National Federation.

On May 26th 1915 our first National Treasurer, Frederick Tomlinson, died; later, on October 23rd of the same year, our first National Secretary, James Tetlow, also passed. James Tetlow has been recently mentioned in the Pioneer, October 2014, issue: "General Secretaries of the SNU".

Today these founding members are mostly forgotten but as a tribute to their work in establishing the foundations of our Spiritualists' National Union:

Frederick Tomlinson

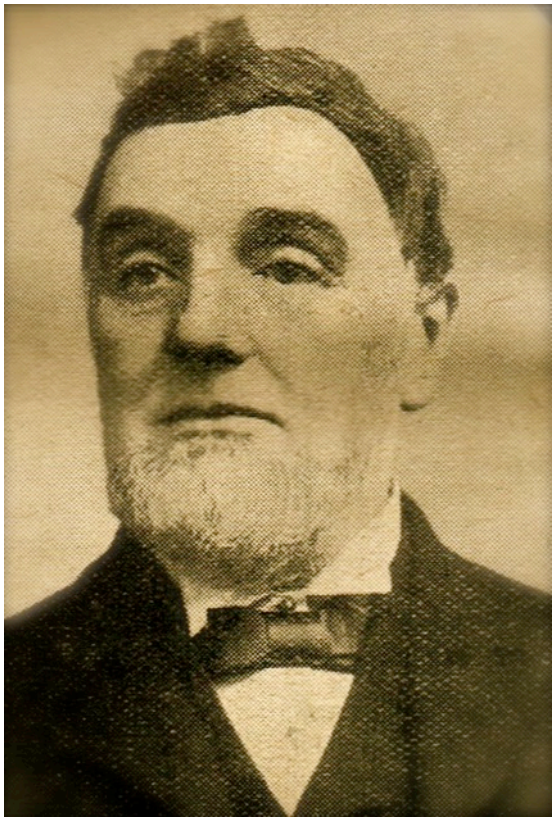
Treasurer: July 1890 - July 1893

Below is quoted from his "Two Worlds" obituary, June 11th 1915:

> Mr. Tomlinson was born at Nantwich, Cheshire, on Thursday, April 26th, 1833, and was in the eighty-third year of his mortal career at the time of his translation. Mr. Tomlinson came from a good family, his father being a local solicitor in good practice. He was nephew to Dr. Tomlinson, of Manchester, a well-known medical practitioner, residing in his day in Oxford-road in this city. He left home at an early age, coming to this city to try his fortune when only thirteen years of age. For some time he was employed by Mr. Daniel Lee, a city merchant. When about sixteen he entered the service of the Corporation of Salford, and remained therein some sixteen

[17] The *pro tem* committee's work was to agree the agenda for the forthcoming Conference; they formed sub-committees within the group for various tasks, e.g. printing, announcements, instructions for travelling delegates, train times and accommodation. They nominated the veteran Spiritualist, John Lamont, of Liverpool as their first Conference President/Chairman. It should be noted that Emma Hardinge Britten was never the President of the National Federation, as is often assumed. After the 1891 Conference Emma seems not to have attended any other meeting or conferences of the Spiritualists' National Federation and in February 1892 she resigned as editor of *The Two Worlds*.

years as clerk in the Engineer's Department. He achieved an excellent record for his ability and strict attention to the duties of his position.



He severed his connection with the Salford Corporation on his acceptance of the position of Assessor and Collector of Government Taxes for the Borough, which post he occupied for almost forty years, terminating his official connection on March 31st of the present year. While strictly carrying out his duties, he was, nevertheless, kindly hearted, and his aid and advice were never withheld in any case of difficulty or distress that occurred in connection with the administration of his office. He softened the requirements of his duty by many kindly deeds. On his retirement the Commissioners of Inland Revenue sent him a memorable testimonial as to the value of his services to the Board, a distinctive mark of appreciation which he valued highly, as it is one that is very rarely accorded. It is not too much to say that alike in his public office and his private capacity he won universal esteem for his integrity as an official and high regard for his qualities as a man and a citizen. He leaves a widow, but no children.

Readers of THE TWO WORLDS will naturally be interested in the connection of Mr. Tomlinson with the Cause to which this journal is devoted. He was one of the original promoters of the Company and its paper, as he attended the meeting called for their formation. This was held on Wednesday, August 24th l887, at the house of Dr. Wm. Britten. He was one of the provisional committee, becoming a shareholder in January of the following year. His advice and help in the early years of the Company were invaluable, and it is the fact that but for his assistance in those days of trial the enterprise would have come to an early end. On one occasion he came to the financial assistance of the Company by the advancing of a considerable sum at a particularly critical period. Mr. Tomlinson joined the first Board of Directors in 1887, and remained in that capacity down to the time of his transition, a period of 28 years. He became chairman of the Directors on February 15th, 1898 and filled the position for the remainder of his earth life, in all for seventeen years. The Company owes him more than mere words can express for his devotion to its interests, for his attachment to the progress of the undertaking never relaxed, while his vigilance regarding the paper was a continual presence to his mind. With his strong personality and direction in many crises in the history of this journal he preserved the ship from disaster alike from within and from without.

Mr. Tomlinson was a convinced Spiritualist, and had been so for upwards of thirty years. He obtained satisfactory proofs of communication between spirits and men through the mediumship of Mr. T. M. Brown, who at that time resided at Howden-le-Wear, co. Durham. Mr. Brown was visiting Manchester, and was interviewed by Mr. Tomlinson and a friend, both receiving some most remarkable demonstrations. It was characteristic of Mr. Tomlinson that he made searching investigations before admitting the facts, but when once convinced he felt it his duty to assist in their propagation. To this end he promoted a series of public lectures by Mrs. Emma Hardinge Britten in the Lesser Free Trade Hall in Manchester; while in 1886 he personally supported a series of public services in the Town Hall, Pendleton, which were afterwards continued in the Working-men's College, Great George-street, Salford. The result of the first year's work was a financial deficit of £9 12s., which Mr. Tomlinson personally defrayed. Then, as now, the smallness of the collections was the cause of losses. The meetings at the Workingmen's College from January to April, 1887, also resulted in a loss of £6 6s. 9d., which amount was also liquidated by Mr. Tomlinson. Thus, in person and by purse, he did his share in helping to spread abroad the teachings of Modern Spiritualism. It was a keen disappointment to him that, in spite of the best speakers being retained for the course of meetings referred to, they did not receive the support their merits justly entitled them to obtain. In later years he contented himself by occasionally attending meetings in Manchester, Salford, and Pendleton, frequently presiding at such gatherings.

For a considerable period he was a member of the Monton Green (Unitarian) Church, under the ministrations of the Rev. Mr. Anderton. He was a good supporter of his church, of which he was a highly-respected member; he was a Mason of standing, and much respected within the fraternity; also, he was a hard-working member of the board of managers of the St. Philip's Church Schools, Salford; to which body his keen judgement was of great service.

The writer of these lines joins with his surviving predecessors in the editorial chair in testifying to the invariable courtesy and consideration of Mr. Tomlinson as the chairman of their Directors. At all times he displayed a sympathetic interest in the comfort of those who worked under him. In the case of the present incumbent of the position the transition of Mr Tomlinson marks the earthly end of a close personal friendship of upwards of thirty years' duration—a friendship that was marked by many acts of utmost kindliness. A sense of personal loss is unavoidable, but such changes are inevitable.

Below is taken from the "Two Worlds", October 8th 1915:

James Bronterre Tetlow

Secretary: July 1890 - July 1893



ANOTHER worker has been called up higher. The old guard is now the less by the transition of Mr. J. Bronterre Tetlow, who passed the gates at 9-45 a.m. on Thursday, October 23rd, 1915, in the sixty-second year of his age, after a brief illness, owing to heart disease. Mr. Tetlow had been in indifferent health for several years past, yet he persevered to maintain his customary activity, and it was only when Nature could no longer respond that he was finally vanquished. He was born at Royton, but his early life was mostly lived at Heywood, where he was married to his wife in the Bridge-street Methodist Free Church. Mrs. Tetlow survives him; there is no family. Mr. and Mrs. Tetlow removed from Heywood to Manchester a number of years ago, since when they have continued to reside in this city.

Mr. Tetlow was born and bred a Methodist. His father occupied a position as a local preacher for upwards of thirty years. It was intended to prepare the son for a ministerial career, but at a later time he came into contact with spiritualism, so instead of becoming a minister he became a medium. His entrance into spiritualism subjected him to much bitter persecution. Then such was the common lot of all who came into our gospel, but Mr. Tetlow lived to reap the fruits of his earnestness, and to see the day of persecution almost at its end.

Like many a Lancashire lad in the early '50's, Mr. Tetlow was not saved from the trials of mill life, as at eight years of age he was sent to the mill to learn the mystery of calico weaving. For five years he worked half-time, and attended school half-time. His education was neither deep nor extensive, though it is recorded that he was no idle scholar, while he became quite an adept in figures. Like so many who were called by the spirits to the work in our earlier days, Mr. Tetlow could not claim any "educational" advantages, but by diligence and practice he was subsequently able to largely repair the omissions of his early scholastic training.

As a medium Mr. Tetlow was well known as a speaker under spirit influence and as a psychometrist. In each capacity he was successful and deservedly popular. For many years he was a quite acceptable platform exponent and demonstrator. He occupied many platforms in Lancashire, and as far afield as Newcastle-on-Tyne, Glasgow, and Edinburgh, while the neighbouring counties of Cheshire, Yorkshire, and others beyond knew him well, and always accorded hearty welcomes when he visited. In recent years he was actively interested in the training and developing of mediums, and was so desirous of seeing steps taken by mediums to improve their conditions as psychics, and to unite them in a bond of fellowship, that he was instrumental in

founding the British Mediums' Union, of which he was for many years the honoured and esteemed President.

Narrating his experiences when he first came into contact with the teachings of Spiritualism—which being so contrary to his preconceived religious opinions, so terribly perturbed him—the following, taken from a short account of his life which appeared some twenty years ago, will not be without interest:

"During all this long conflict of feeling and mental anguish I led a very solitary and physically painful life. My health was bad and my mental sufferings were extreme. I was on the Isle of Patmos, lonely and depressed, but all the time I was being prepared for the coming revelations, though I knew it not. My physical condition led me to become a vegetarian, which, together with my 'teetotalism.' helped to give a fairly good, clear, sensitive organism; thus I was getting ready for the spirits' work. In my solitary moods I sometimes saw faces, heard voices, and went off into semi-conscious states, and chattered away to myself in ways that were to me quite unaccountable. I began to think I was getting desperately near madness. At last the storm lulled. I was told about the spirits, and their desire to use me as their instrument. I sought them, and they came and benefited me in many ways. Four friends and I sat in a 'circle' weekly, and we believed in darkness, not because our deeds were evil, but because we thought we were doing the best thing to get the spirits to manifest. They tilted the table, they rapped upon it, they entranced me, and spoke many strange and unaccountable things. They developed my clairvoyant vision, and I saw the ghostly forms of the so-called lost ones. For six months in darkness we wrestled with the spirits, and they conquered. Then I was sent to speak publicly in Heywood, and from that day for years I rarely went out of my home or from my work but I was howled at and taunted in the street. How I stood it God only knows, I cannot tell. I hope and pray no other soul may have the terrors of those days. But they are gone, and sunshine has come."

In recent years Mr. Tetlow used his pen to considerable advantage. He contributed many articles to THE TWO WORLDS and other of the British Spiritualist periodicals, besides producing several very useful pamphlets upon mediumship and its development. Undoubtedly his career was marked by a steady and appreciable intellectual development, which serves to again emphasise the point that mediumship, intelligently pursued, is in no sense detrimental to mental evolution.

The closing scenes of this earnest worker's earthly career took place on Tuesday, the 28th ulto., when at 2 30 p.m. a short service was held at the late home. The sympathising company present, in addition to Mrs. Tetlow, included Mr. John Tetlow (brother), Mrs. Taylor, Mrs. J. Tetlow, Miss Pollitt, Miss Ada Pollitt, Mr. and Mrs. Jackson, Miss Elsie Jackson, Mrs. Ellen Green, Mrs. Bailey, MI. and Mrs. A. E. Jones, Mr. and Mrs. Clegg, Miss P. Jones, and Mrs. Clarke. At the special request made by Mr. Tetlow (on the night prior to his translation) to Mr. J. J. Morse, that gentleman conducted the impressive service, which included appropriate hymns, an invocation and an address, closing with a benediction. Mr. Morse spoke in feeling and moving terms of the life and work of his arisen friend, of his faithful service to the spirit world, of his devoted attachment to his wife and his friends. He eulogised his personal character, and as he had suffered so much it could but be felt by all present that the end had come as a merciful release from bodily pain.

The funeral cortege comprised the hearse and three coaches, in which the friends already enumerated were conveyed to the Manchester Southern Cemetery. The hearse had many handsome floral tributes upon it. The body was carried straight to the grave, wherein it was duly deposited. A large concourse of friends, estimated at upwards of three hundred persons, had assembled to show their esteem and respect for our translated brother.

The Council of the S.N.U. was represented by Mr. J. J. Morse (Vice-President), Mr. James Knight, and Mr. Frank Hepworth. The British Mediums' Union was represented by Mesdames Buckley (Vice-President) and Bentley and Messrs. J. Knight (Treasurer) and Frank Hepworth, …



HELEN HUGHES



Helen Hughes was one of the movement's finest clairaudients for almost four decades. Hughes, like Lillian Bailey and Estelle Roberts, demonstrated to large audiences. The movement celebrated the centenary of Modern Spiritualism at the Royal Albert Hall on March 31st 1948. The various Spiritualist organisations united in a grand celebration, including the Spiritualists' National Union, the Marylebone Spiritualist Association, today called the *Spiritualist Association of Great Britain*, and the Greater World Christian Spiritualist League, today known as the *Greater World Christian Spiritualist Association*.[18]

Estelle Roberts and Hughes demonstrated at the Royal Albert Hall on March 31st 1948; Estelle Roberts has already been profiled in the October 2014 issue: "Estelle Roberts and the House of Red Cloud". Below is a profile of the medium by *Two Worlds*[19] correspondent Philip Paul, published in the June 4th 1955 issue:

> "A PLACID and uninquiring acceptance of the queer but incomprehensible" is how a biographer records young Jane Helen Shepherd's attitude to her inborn psychic abilities.[20]
>
> The fact may not mean much to some readers, but its significance will be obvious in the light of a matrimonial sequel. For Shepherd was the maiden name of Helen Hughes, whose towering achievements, modesty, sympathy and simple charm have made her one of Spiritualism's most cherished mediums.
>
> First child of a Methodist bottle finisher at Seaham Harbour glassworks, Helen spent most of her pre-marriage years with her paternal grandmother, herself a natural clairvoyant, who recognised the gift as "second sight." The fact that Helen inherited it and spoke of her "visions" earned her many parental reprimands for "indulging in absurd fancies."

[18] See footnote 7.

[19] The photograph was taken by Leon Isaacs, a pioneer photographer, with infra-red. Psypioneer has covered much of his work with famous mediums.

[20] Jane Helen Shepherd was born on April 11th 1893 at Adolphus Street, Seaham Harbour, County Durham, the first born of Henry and Margaret. Some reports state she died in September 1967, aged 74.

EARLY PREMONITION

Nonetheless, her sensitivity had its uses, even then. One morning she implored her brother not to go to work because she had a pre-monition he would be killed. He stayed at home. A machine fell on the boy who took his place, breaking both his legs.

Married at 18 to a miner Thomas Hughes, at 22 Helen had borne three children. Then she developed a spinal complaint, which made her an invalid, with little hope of recovery. During the dark days that followed, her psychic experiences multiplied until she feared for her sanity.

Near death and with friends awaiting her passing, she saw a vision of a beautiful garden. In it was an elderly friend whom she knew to be dead.

"YOU HAVE WORK TO DO"

"After a conversation, I sighted a flower of ineffable beauty and reached forward to caress it. But I was restrained with the words, 'Not yet, you have work to do.' I awoke and told my friends I knew I was not going to die. They agreed but, I knew, with doubt in their hearts. In later years I learned if I had touched the flower I would never have returned to physical consciousness."

Her latent psychic powers developed still further, including one manifestation which was instrumental in curing her two-year-old son of pneumonia overnight. Then she began to hear persistent voices telling her to get up and walk.

She told her doctor about them. He advised her to go away for a rest. But Helen had come to trust her voices and persisted in efforts to resuscitate her "dead" legs. After walking for some time with sticks she was eventually able to discard them.

Coinciding with her physical betterment, the voices grew stronger. They were accompanied by other manifestations—knockings, the shaking of her bed and even the starching of her bedclothes!

But it was an aged roadmender who opened her eyes to the import of her experiences. Working outside her home, he asked her to warm his can of tea and noticed she was walking with stick. His sympathy brought out her story.

It was the beginning of the Helen Hughes we know, for the old man was a Spiritualist. He visited her every day for six months, encouraging and advising. At last she understood.

There came the passing of her father—it fulfilled a prophecy by her psychic grandmother—and ten months after, her mother also died. Helen joined a small private circle which later developed into the Seaham Harbour Spiritualist Church. Her public work began with demonstrations at small meetings in the town. Her remarkable standard of mediumship ensured the rapid growth of her reputation.

In 1929 she was invited to demonstrate in Glasgow. It was the beginning of the journey that continues to this day, involving thousands of miles of travelling to propagate the message that death is not the end.

She soon thought nothing of speaking in Ireland in the afternoon and Scotland in the evening. As it was put at the time—"while others stagnate, reiterate and prevaricate, Helen demonstrates."

And what demonstrations they were—and are! To quote some Press phrases—"brilliant mediumship." "Helen triumphs again," and "huge audience gaped." And again to quote—"even the ranks of Tuscany could scarce forebear to cheer."

WARTIME LEGACY

Since those days, she has struggled through more attacks of ill-health which were almost certainly the inheritance of war-time travelling and privations incurred, by her determination that the emergency should not interrupts her work. There have been brief sojourns in Switzerland and periods of rest in her Scottish home. But Helen is always smiling.

The audience at the recent "Tribute to our mediums" dinner organised by this newspaper had a taste of her humour in a witty yet moving speech. She told of her arrival, wearily carrying her luggage, at the home of a woman who was to be her hostess in a northern town where she had been engaged to demonstrate.

IF THIS LIFE WERE ALL

The woman looked her over, then exclaimed: "If I'd known it was you I wouldn't have gone to all this trouble. It's taken me all day to put up another bed. I'm awful particular about who I sleep with, but I could have slept with you!"

The same speech contained a striking thought which typifies Helen's philosophy. "What," she inquired, "would life be if this was the only life? It would be better by far that we had never been born."

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In 1946 Bernard Upton published *The Mediumship of Helen Hughes*, originally issued in hardback by the Spiritualist Press, London, later followed by a Psychic Book Club special edition in paperback (more recently republished by SDU Publications in 2006 and available from SNUi[21]).



There are many accounts in the old Spiritualistic journals of Helen's outstanding public demonstrations of clairaudience, as the above report states.

Evidential demonstrations of mediumship gave great emphasis to the role played by the Spiritualist movement during the two world wars, reuniting so many broken families with their loved ones.

[21] SNU International: http://www.snui.org/index.php?act=viewProd&productId=5

Below is quoted from a demonstration given by Helen Hughes at the City Memorial Hall, Sheffield, published as front-page news in the "Two Worlds", October 24th 1941. It is interesting to note the headline caption: "Boys who went down in the Hood and Greyhound return". The battleship HMS Hood was sunk at 0600 in the Denmark Strait on Saturday May 24th 1941. "Fourteen hundred fifteen officers and men of *H.M.S. Hood* were killed in the explosion, or died in the water shortly thereafter."[22]

Later that day Roy Firebrace attended a séance with Helen Duncan in Edinburgh and he later recalled: "There appeared during the séance the form of a control, Albert, and he suddenly said a great British battleship has been sunk." This event may have been the first to attract the attention of British intelligence services to Duncan's physical mediumship and her potential danger to British security. Firebrace was a Spiritualist but also a Military Intelligence Officer; this will be covered more in a future issue.

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HELEN HUGHES AT SHEFFIELD!

Boys who went down in the Hood and Greyhound return.

A PACKED audience at the City Memorial Hall, Sheffield, on Saturday afternoon last was thrilled by a remarkable demonstration of clairaudience by Mrs. Helen Hughes. The meeting was organised by the Sheffield Spiritualist Centre, and the Chair was taken by Mr. Bradbury.

The Chairman said that a few months ago he would have scouted the idea of taking the chair at a Spiritualists' meeting. He did not even know whether he was a Spiritualist, but of one thing he was certain, Mrs. Hughes had proved to him that his son still lived, and had put him in communication with him. He went unknown and unnamed to see Mrs. Hughes, even the secretary who introduced him to her had no idea of his identity. But she had proved to him that survival after death was a fact.

Mr. Oaten, in a short address, outlined the claims of modern Spiritualism and emphasised the value of its message in the difficulties of the present times.

Then followed a torrent of evidences by Mrs. Helen Hughes. Pointing to the gallery, she said, "There is someone up there who knew Tom Parker. He says: I have tried very hard to get back. There is Tom Parker, Mrs. Parker and Aunt Annie. Tom says: I have met Mary Wilson; she was your Godmother. Let them all know at home."

Pointing to another lady, Mrs. Hughes said: "Do you know Mrs. Holland? I think she knew something of Spiritualism, for she says it has helped me considerably to know about this. She says that you are her Sister. There is John and William Holland, and they send love to Margery,—tell Margery to stick to Aunty."

Mrs. Hughes continued: I hear someone say "if this is what angina does, it is good." It is a Spirit named Nelson; there is Mr. Nelson and Mary Nelson, who died of angina. She tells me that she has met Tommy; she has got him with her. He went down in the 'Hood.' and it was his first boat."

[22] The loss of HMS Hood: http://www.warship.org/no21987.htm

Pointing to the back of the Hall, Mrs. Mrs. Hughes said: There is someone over there who knew Mrs. Partridge, a very emotional woman. She brings Bill with her, she says: ask her if she will see my identity card put right, and there is something wrong with her pension book. She brings Elizabeth Walker, who kept an Off-Licence."

"There is a lady here who has been killed in an air-raid; she keeps pulling at my dress. She's Mrs. Calvert and she is with her husband; they were both killed in a public shelter. She says she was watching them while they were looking for her body. They bring Norman Brown, who was killed in the same shelter. Mrs. Calvert says she is very happy, there is nothing to worry about."



Helen Hughes in later years

Pointing to another lady, Mrs. Hughes said: "Are you Mrs. Barnes? (Yes.) There is a young airman with you who says Grandma Barnes brought him. Do you know Pilot Sergeant Hodges, who was killed over the Ruhr? He doesn't want his people to worry. He says tell them I've been. I know they won't accept it, but tell them."

To a gentleman Mrs. Hughes said: "Do you know who the Major is? (I don't know a Major.) There is a man standing by you; he is laughing and says he is Major Harry. (I know a Sergeant-Major.) That is right; he is Sergeant-Major Ellis. He says: 'Hasn't John done well he has just been promoted,' and he adds. 'Tell him I am still in the Engineers.'"

Singling out another gentleman, she said: "Was your Father's name Harry? (Yes.) There is Harry Nelson and Harry Cameron. They tell me you have travelled some distance to this meeting, and they've travelled with you. Harry Nelson was a very practical man; he says 'Don't worry for me, cease weeping, give my love to Maggie and tell her I'll help her all I can with the children.' There is also Basil Bray, a young man in uniform who tells me he went down on the 'Greyhound.' "

Pointing to another man and woman, Mrs. Hughes asked, "Have you lived in Stockport? (I do live in Stockport.) Well, there is a young man there from Stockport, who says he is Willie Bailey. There is also Elizabeth, who says, 'I'm moving about the house, don't be alarmed when you hear noises, it's me.' He brings Betty and says you are her Mammy. Betty sends love and she has grown in Spirit."

To another man she said, "Are you Jack; there is a lady here who is calling you Jack? She says there is not such a thing as dying, she is helping you and she will speak to you in direct voice. Your Father's name was Tom; he says 'I'm Tom and I have

brought Harry—your brother.' They say 'Don't worry about us, don't leave go of the reins, but carry on.' Your name is John, but he says 'Cut it and call him brother Jack.'"

There were also messages from Edward Bowen, Mr. Stevenson and Lily Stevenson, who brought old George Smith, the old engine driver. There was a Mrs. Matthews, who said she was sorry for the trouble about her estate that had all gone into Chancery; she was sorry, but nothing could be done.

Pointing to another lady, Mrs. Hughes said, "Have you lived in Spain? There is a gentleman with you who did. He can't speak English, and I have a job to get messages from him. But Harry and your husband are with you. I must try and get that name." After a little hesitation, Mrs. Hughes said, "The foreign gentleman is saying Caridad, Pepito Caridad. The word Caridad means much to you." (Yes, that is what he always called me.)

There is a young man here who says 'I was killed.' His name was Thompson, and he brings his mother. A number of the family are here; there is John and William Thompson; he says 'I was there when you went into the little box'; you know what that means. Mrs. Thompson says, Thank you for your help.' When she died there was a small legacy under, the mattress of her bed for you." (Quite correct.)

In this remarkable display of clairaudience there was not a single name or statement that was not accepted by the audience, while many of the messages were significant of definite events and characteristics which gave them evidential meaning.

It is upon such evidence as this that hundreds of people are gaining the conviction that those whom the world calls dead still live. That their affection for friends and memory of past events enables them to prove their identity".

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Please note:

The Effect of the Vagrancy Act (Part III) – The Work of the Spiritualists' National Union will continue in the next issue.