the PIONEER

Volume 6, No. 2: April 2019

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

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

Special thanks to Leslie Price and Charles Coulston for their work in sub-editing this issue.

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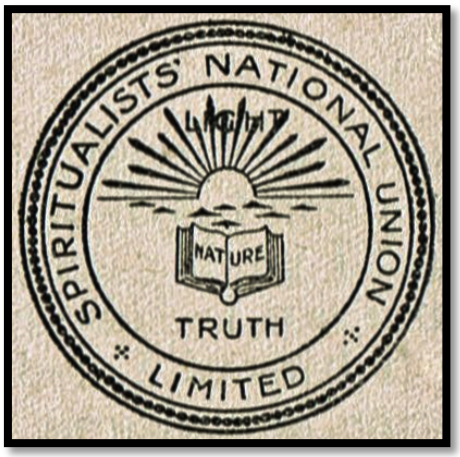
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THE SPIRITUALISTS' NATIONAL UNION & WORLD WAR II



I have been asked several times for the views and direction the Spiritualists' National Union took during the war years of WWII,

the general attitudes of its members and of the Movement during these dark years.

We can note below that it brings an interesting opportunity of discussing the many avenues and decisions taken in this complex time of opinions, etc.!

In the years running up to World War II the SNU was losing ground. This was reported at its Annual General Meeting, when some 160 delegates assembled at the Royal Hotel, Russell Square, London, on Saturday July 3rd, 1937.[1]

"In the National Council's report and in the address by the president, J. B. Mclndoe, it was stressed that the leading body in organised Spiritualism is not making progress.

Five Years Ago

Five years ago S.N.U. membership was 15,058 with an average membership per church of 31.4. At the end of 1936 membership had dropped to 14,939 with an average membership per church of 29.37.

The report and the discussion which followed, showed that the S.N.U. is perturbed by the growth of "one-man" churches. Some delegates declared that there were more new churches with 20 members or so than any other kind.

In the council's report there is this striking sentence, "At least 150 churches have shown no increase in membership during the last five years, though at no time in the history of Spiritualism has greater interest been shown by the man in the street than in the last few years. Yet comparatively few have become members of churches affiliated to the union."



John B. Mclndoe

[1] Psychic News, July 10th, 1937.

One suggestion by President McIndoe was to consider an SNU newspaper or journal to bring awareness to their churches; he was, however, frank, reminding the delegates of the "failure of their previous venture, the 'National Spiritualist'." This was featured in the first issue of Pioneer, August 2013.

Delegates were eager to see a journal of some kind starting right away, resulting in a resolution which was passed by 79 votes to 3 pledging support to the Council in any efforts to re-establish a national journal—this, however, did not come to fruition.

One the second day of the Conference:

S.N.U. Peace Debate Shows Split Over Rearming
"WE CANNOT SHIRK DEFENCE"

THE Spiritualists' National Union, at its annual conference in London on Sunday passed a resolution re-affirming its determination to work for peace and urging the Government "to pursue its efforts to maintain peace within the British Empire and to so strengthen its defences as to keep its people safe from attack."

Moving the resolution, which was in the name of the National Council, J. M. Stewart, who is honorary treasurer of the Union, said that the actual phrasing (which is given in the leading article on page six.) was the work of the general secretary of the Union, Frank T. Harris.[2]

Composite Motion

It was a composite motion, drawn up in an attempt to satisfy all points of view, but Stewart considered it unlikely that the conference would give it a unanimous vote.

While many people, with whom he had a great deal of sympathy, would under no circumstance resort to war, they must remember that practically two-thirds of the civilised world to-day was under dictatorship.

Nations Train For War

The Press and the cinema were being used to create a mentality which was in harmony with that of the dictator, and nations were being trained systematically in philosophy of violence.

They regarded war as glorious and considered that peace was neither possible nor desirable. The time was coming when all peace keepers would have to make a stand against all peace breakers. Defence of peace was a duty which they could not very well shirk.

He did not advocate resorting to force until every other means had been adopted to secure peace. But to repel an attack on world peace, and to repel it by means of arms, might perhaps be the only way of conserving peace. It was in that spirit that he moved the resolution.

"Wrong To Kill"

A. G. Newton declared that it was in the spirit of "the protection of peace and liberty" that the war of 1914 was started.

He moved an amendment deleting the words which supported the Government's rearmament programme.

[2] A photograph of the National Council is shown at the end of this report.

It was wrong to kill even people who attacked you he said. If it was right to kill people who attacked, it was also right to hang people who had committed murder—and to this the Union had been opposed in the past.

Newton's amendment was lost by 45 votes to 32.[3]

"I have found that if you want a Jolly good row you can get it by putting forward a peace resolution," declared J. Slimin. A peace resolution on which there was disagreement was not worth anything and they should delete everything that was in the slightest degree controversial.

He proposed a further amendment, but that too was defeated.

Frank T. Blake, supporting the original motion, declared that he was responsible for the spirit of the resolution.

"No one desires to work for peace more than I do," he said. "I try to look at it from a world-wide angle and there is a responsibility on our empire which does not seem to be realised by some of those who have opposed this resolution,

"Be Strong"

"In a sense that is both spiritual and material, we are the responsible factors for peace in the world to-day. That is our position as an empire.

"I maintain that the best method by which we may maintain peace, and assure its maintenance, is to strengthen ourselves in whatever manner is necessary so that we can say to the dictators who would destroy peace that their actions must stop."

Brigandage To-day

In the conquest of Abyssinia, he went on, they had witnessed brigandage in the twentieth century and there was something of the same kind of thing going on in Spain. It would spread like a cancer unless the British Empire was strong enough to cut it out.

Mrs. Granville, a London delegate, asked the delegates whether they were prepared to say they had the right to determine the existence on this earth of any soul.



Those Who Are Maimed

Ernest Oaten emphasised that the worst part of war was not killing people but maiming them so that they lived an incomplete life for years afterwards, unable to take their place in the world. The people who were killed were the only ones who deserved to be congratulated.

There was a further amendment, pruning the resolution still further, but this, too, was defeated and eventually the original motion was carried by 55 votes to 24.

[3] The SNU Council sustained a great loss on September 22nd, 1938 with the death of Alexander George Newton, well-known within the Spiritualist movement, being elected to the SNU Council in 1915 and Vice-President. For many years he was involved with Southampton Church as Secretary, Vice-President, etc.

John McIndoe, known as Mac,[4] was once again President of the Union; this was his eighth year, a record for the SNU. He made it clear he would not stand again for re-election and told the Conference,

> *that it was only because his colleagues had pressed him that he had allowed himself to be nominated again this year.*

Given that the SNU voted in favour of the "Arms Resolution" an overwhelming number of Spiritualists were against it—dividing the Union and movement and bringing much criticism of the Union—as well as much debate within the pages of the Spiritualist journals.

However, at the SNU AGM the following year, held at the YMCA Hall, Dale End, Birmingham on July 2nd, John McIndoe's Vice-President, Frank Blake, became the new Union President. The Conference showed the annual and interim reports with an increase of Churches from 511 to 539, bringing a paying membership of 13,617 against 12,927 the previous year. Subscribing members had also increased.

McIndoe continued his work within the SNU, as did J. Arthur Findlay's brother John, the Union's Scottish representative. Below, taken from the "Two Worlds", March 31st, 1939, shows the victory of Spiritualists being legally able to have their marriages conducted within their churches in Scotland:

SPIRITUALIST MARRIAGES IN SCOTLAND

We Win Our Rights

AT the Annual Meeting of the Scottish District Council, Mr. J. B. M'Indoe presented a report upon Scottish marriages. At a previous Annual Meeting, a resolution had been passed that the matter be taken up with the Scottish Secretary, and through the good offices of Mr. Erskine Hill, M.P., Colonel Colville had received a deputation of Spiritualists to hear their claim. Subsequently an interview had been arranged with the Lord Advocate and the Solicitor-General for Scotland.

Mr. J, G. Findlay and Mr, M'Indoe had had a very sympathetic hearing from the Law Officers at Edinburgh in January last, and as a result, the restrictions placed upon Spiritualists were to be removed.

The position was that between 1910 and 1920 Spiritualists had exercised the right to celebrate their own marriages, and these had been registered without question. Then some time between 1920 and 1923 the Registrar-General, without intimating the fact to anyone, had decided that marriages conducted by Spiritualists were not to be registered. This came to his, Mr, M'Indoe's notice in 1923 when two Spiritualists in Glasgow desired to wed, and were informed that such marriage could not be registered. Correspondence with the Registrar-General followed, in the course of which they were informed that since Spiritualists did not practice Baptism "in the Name of the Father, the Son and the Holy Ghost," and as also they admitted Jews into membership, they could not be regarded as Christians; therefore their officers were not entitled to celebrate marriage.

The Spiritualists raised protests against this restriction of their liberties, and at the Annual Meeting of the S.N.U, at Newcastle, in 1923, a strong resolution of protest was passed. In the same year questions were asked in Parliament, and they were practically told that if they were dissatisfied, they could raise the matter in the law courts. This meant, in effect, that a marriage should be conducted, and that they should appeal to the courts to determine whether the contracting parties were really married, thus setting up an impossible position. The question

[4] McIndoe first row centre, on his right Frank Blake; the end chair is Ernest Keeling, the far end of the first row is, I believe, Frank Harris, on his right Ernest Oaten. Apart from Harris all mentioned were SNU Presidents. The photograph was taken at Barrow.

had been raised with subsequent Scottish Secretaries, and a lengthy statement, accompanied by numerous documents had been made to the Commission set up to consider Scottish Marriage Laws in 1936. All these efforts had been fruitless,

Fortunately they now had a Secretary for Scotland who ignored theological questions and treated the matter as purely one of law.

The case which the deputation put to the Law Officers that if omission to baptise in a certain manner was the real reason for debarring Spiritualists from their rights, then the law was not being impartially administered, since members of other denominations with similar practices were allowed to perform marriages. The deputation claimed that the words "minister" and "pastor" were being interpreted in a narrow and restrictive way, which if applied to other definitions in the Act would render them absurd.

When the Registration Act was passed, it had been emphatically stated that the law was not concerned with who performed a marriage, but merely with having the ceremony registered, and this had later been endorsed by the Royal Commission on Registration.

The deputation appealed to the Law Officers not to be parties to impossible restrictions and narrowing the standards of freedom, in a way which those who framed the law nearly a century ago would have repudiated

Finally, it was pointed out that no regulations modifying the procedure under which Spiritualist marriages were formerly celebrated had ever been approved by Parliament or provided by Statute.

Mr, M'Indoe was pleased to be able to report that the Law Officers had now apparently recognised the justice of the claim put forward by Spiritualists, and advised the Scottish Secretary accordingly. All that now remains is to arrange the details of procedure with the Registrar-General.

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At the 1939 Annual Conference of the SNU held on July 2nd and 3rd on the premises of the Cardiff First National Church, Park Grove, about 120 delegates and members attended.[5] Once again there was a substantial rise in Union membership. Below is published from the "Two Worlds", July 7th, 1939:

The Secretary, in his interim report, showed that the membership had advance from 13,620. to 14,028. In analysing the membership of churches, he produced the following interesting figures: The average number of members per church was: in Scotland, 47.3; London, 46.9; Southern, 41.6; Lancashire, 26.7; Midlands, 24.4; Wales, 18.8; Yorkshire, 18.2.



Around this time Ernest Oaten laid the foundation-stone of Portsmouth's new £3,600 Church.

[5] Featured in Pioneer, Vol. 5, No. 6, December 2018: "Cardiff SNU Church, Park Grove".

As Britain was preparing to go to war many Spiritualists were *fully content* in the idea that all would be okay—in the knowledge that it would be avoided, as many of the leading 'spirit guides' gave their firm assurances that there would be "No War".

This issue of *firm assurances that there would be "No War"* and some claims that SNU Churches went into steep decline during this period are further addressed in Pioneer, Vol. 3, No. 1, February 2016, quoted below:

Editor's comments on the fall in national membership:

Various reports show a dramatic drop during WWII in numbers of SNU Churches and membership; Quastel states a loss of 200 churches! Geoffrey K. Nelson's book, "Spiritualism and Society", first published in 1969, is an excellent reference book covering SNU history, with statistical tables, etc. Nelson reports that at the outbreak of war the Union had over 500 churches affiliated, with a total membership of 14,028; he further states:

"When the annual report was published in 1940 the number of affiliated churches had fallen to 361 and the number of members to 12, 460."

Nelson further reports:

"The movement continued to decline and reached a new low in 1941, when the interim report of the S.N.U. revealed that only 313 churches were then affiliated with a membership of 10, 250."

Some of the decline would be a result of the "No World War" predictions. Leading spirit guides such as Silver Birch, Red Cloud and others assured Spiritualists there would be no war. Assurances were given, more or less emphatic, that there would be "no European War," or that there would be "no Great War," or that there would be "no war for England." SNU President Frank Blake repeatedly said in public and in the press that "war would not come."

These incorrect prophecies from the spirit world dealt Spiritualism a severe blow within the movement and no doubt caused amusement and ridicule from its critics. In the next issue of "Pioneer" I will publish more on this, together with President Blake's and Red Cloud's response to the false prophecies, which had caused bitter disappointment within the movement, as many were no doubt convinced of the infallibility of the spirit guides.

A larger proportion of the decline, I would suggest, was due to the war conditions, blackouts, travel, the Blitz and conscription, etc, adding greatly to the closures of societies and churches and loss of membership.

Did the Union really go into decline and lose around 200 churches during the war?

The simple answer is 'NO' but I cannot explain where Quastel, Nelson and other reports I have seen got *all* their figures from, although Nelson gave a reference to an SNU Annual Report, but his book, unfortunately, does not generally give precise references.

In 1937 the Union had 510 churches in affiliation; this was seven up on the previous year. By the end of 1938 this had dropped to 475, with 14,750 members. By the end of 1939, the year WWII started, the Union had lost another church but had gained another 250 members, making a total of 15,000.

We can note that both Quastel and Nelson state that at the outbreak of war the number of churches affiliated to the Union was 500 and over 500 respectively. The net decrease of 35 churches between 1937 and 1938 was "*mainly due to a revision of the records*". This

will help to explain why the SNU Annual Report for 1938 gives the number of churches as 475.

As for Quastel's statement that "at one period it was as low as 300", and Geoffrey Nelson's: "When the annual report was published in 1940 the number of affiliated churches had fallen to 361 and the number of members to 12,460", and "…1941, when the interim report of the SNU revealed that only 313 churches…", I cannot fully explain this.

The 1940 SNU Annual Report states, page 10: "The number of Churches on the register at December 1940 was 401, with a membership of 13,863. This shows a decrease of 73 Churches and 1,137 members." In 1941, Nelson reveals, there are only 313 churches! Again, the SNU Annual Report states, page 10: "At December, 1941, there were 414 Churches on the register, with a membership of 12,457. There is an increase of 13 Churches, but there is a membership decrease of 1,406."

It should be noted that all the information I have used is taken from the published SNU Annual Reports of the day; these reports record the whole year, ending in December. So it should be noted that figures will vary throughout war-torn Britain during these years, for example in the July AGM's interim reports, etc.

Although the SNU Annual Reports show the lowest amount of churches during the war years as 401 in December 1940, it may have dropped into the 300s earlier in the year. Figures from the SNU Annual Reports during the war period are available on request. To conclude, it can be noted:

Year-end 1939: there were 474 Churches and a 15,000 membership

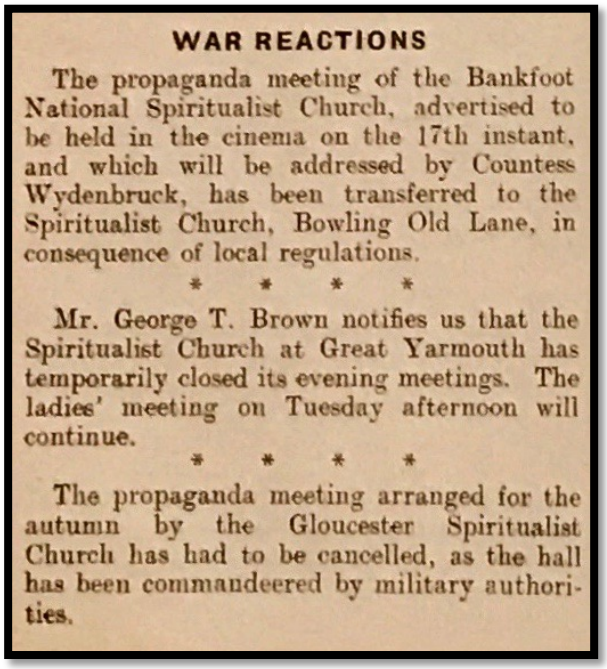
Year-end 1945: there were 460 Churches and a 14,924 membership

By the end of 1946 there was an increase to 486 Churches and a 16,446 membership

So no substantial long-term losses during the war years

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The question of the "No War" prophecies would be debated within the Spiritualist press for a long time and they still continued throughout the war to be published with few positive results. Also in debate was the question, "Are prophecies part of Spiritualism?"!



WAR REACTIONS

The propaganda meeting of the Bankfoot National Spiritualist Church, advertised to be held in the cinema on the 17th instant, and which will be addressed by Countess Wydenbruck, has been transferred to the Spiritualist Church, Bowling Old Lane, in consequence of local regulations.

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Mr. George T. Brown notifies us that the Spiritualist Church at Great Yarmouth has temporarily closed its evening meetings. The ladies' meeting on Tuesday afternoon will continue.

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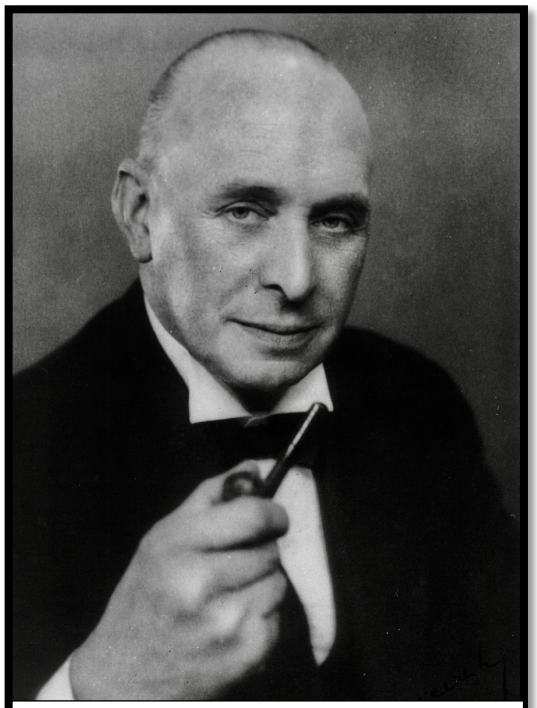
The propaganda meeting arranged for the autumn by the Gloucester Spiritualist Church has had to be cancelled, as the hall has been commandeered by military authorities.

Very early after Britain and France declared war on Germany on September 3rd the Spiritualist press was showing the effect it had on their meetings; this notice was published in the "Two Worlds", September 15th, 1939.

On the same page the SNU President, Frank Blake, publishes the letter below:

AN OPEN LETTER FROM THE PRESIDENT OF THE S.N.U.

To My Fellow Spiritualists



Frank Blake

To myself personally the outbreak of War has been as I know it must be to a vast number of us a great shock. Many of us, relying upon spirit messages or psychic vision, hoped and thought it would not occur.

This is not the time to discuss or try and explain why our prophecies have gone wrong that will form a useful matter for discussions later. At the moment our stern duty is to face and address ourselves to the reality that we are at war.

Many of our number will be called to national service of one kind or another, leaving but a thin remnant to carry on the ministry of our Movement. This will necessitate the closing up of out ranks and a consolidating of all our efforts. Churches will be very largely dependent upon local initiative and such help as may be found in their immediate district. To keep our Churches open should be the first consideration of those who are free to give their time and service. It will be a time of testing for us all.

To this end, I would suggest that where there are two or three churches in close proximity, an agreement should be arrived at between them for the present to close down one or two, as the case may be, and to concentrate upon the one elected to keep open. By pooling effort in this way, the Movement could be kept active in many a district where otherwise it may, through divided effort, be forced out of existence. With a will to agree and co-operate, minor difficulties could be overcome and a really live interest maintained. Financial considerations could be adjusted to meet the new situation. This arrangement, if approached with goodwill, could be adopted as between Union and non-Union churches.

It would help churches considerably if those booked for platform engagements, and through existing circumstances are not now able to keep them, would let the churches concerned know as quickly as possible, Churches not able to maintain their services should inform engaged workers as quickly as possible.

The Union office will be maintained, and will be willing, as far as it lies within its power, to advise and assist churches to carry on.

Lastly, I make an earnest appeal to *all* Spiritualists—those in membership with the Union and those who are not—to give themselves generously to whatever service they find possible in this hour of human need.

The battle we are called upon to fight is not against human comrades, but against an evil power. Whatever immediate personal sacrifice we are called upon to make will be made if—as it will—it helps to destroy for ever the evil force that seeks to dominate our world.

I pray most devoutly that God and His angels with strengthen, protect and comfort you all.

FRANK T. BLAKE

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Within the next two months the "Two Worlds", November 3rd, 1939 published the Spiritualists' National Union's Manifesto:

Spiritualists and the War

Manifesto by the Council of the Spiritualists' National Union

THE Officers and Council of the Spiritualists' National Union feel it necessary to make public their attitude in the circumstances which have disturbed Europe and the world, especially since the declaration of war by the British Commonwealth and its Allies.

The fundamental principles of Spiritualism emphasise the essential value and sacredness of individual life, the right of the individual to mental and spiritual liberty, (always provided that its exercise does not impose restrictions on the similar activities of his fellows,) and the bounden duty of the Spiritualist to exercise the principles of brotherhood in assisting and protecting his weaker brethren in the attainment of these principles.

Whilst we recognise the folly of war and bloodshed, which is a survival of primitive times, and which should in the course of time lead up to higher spiritual conceptions, we cannot be unmindful of the fact that the peoples of several nations have had their freedom and liberty restricted by brute force, that they are being enslaved both physically and mentally, and are thus being deprived of their rights as individual souls.

We regard this liberty as one of the most sacred and cherished possessions of mankind, arising from man's inherently divine nature.

This liberty is now threatened, and the right of the individual to determine and control his actions and destiny is so seriously endangered that it may be lost for generations.

Whilst, therefore, this Council still affirms the right of an individual to act according to the dictates of his conscience, we feel that the principle of man's common brotherhood involves the duty of assisting the weak and oppressed; of contesting by every means in our power for the maintenance of that freedom, both mental and spiritual, which has taken centuries to achieve, which is man's spiritual right, and which ultimately must be established.

In our opinion it is the duty of Spiritualists to serve the cause of liberty in any and every way which conscience dictates. To do less would be a denial of the value of that freedom which has been attained, and would hinder the realisation of those higher ideals for which we constantly strive.

Our ultimate object must be the attainment not only of an honourable peace, but the establishment of such a world order that honourable men shall never again be compelled to choose between the possible sacrifice of their physical lives and the surrender of ideals of supreme value to humanity.

On behalf of the Council,

FRANK T. BLAKE, President.
ERNEST A. KEELING, Secretary,

21st October, 1939.

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However, not all members were in agreement with the Union's Manifesto, as the "Two Worlds", December 1st, 1939 reported:

THE S.N.U. MANIFESTO

WE have received the following communications with reference to the Manifesto recently issued. We are publishing them because we consider it right that those who differ from the Manifesto should be allowed to present their point of view. It must be clearly understood, however, that our space is restricted and we cannot undertake to continue similar publication in the future.

From Parkstone Church

The Committee of the Parkstone N.S.C deplore the lack of helpful direction to be found in the Manifesto, "Spiritualists and the War." It feels that such a Manifesto should only be published after the opinions of the affiliated churches have been ascertained. so that such a publication shall express at least the voice of the Movement as well as that of its officers.

Nine from Blackburn

"In view of the fact that we, the undersigned, have arrived at the profound conviction that war under *any* circumstances is wrong, and that we have arrived at these opinions primarily from the teachings of Spiritualism as taught in the Lyceums to-day, we respectfully but earnestly protest against the Manifesto recently issued by yourselves respecting the Spiritualist's attitude toward the present conflict between the nations.

"We feel that, in consideration of the grave importance of the matter, it was the duty of the Council to first secure a referendum from the members of all the affiliated churches.

As this most directly affects the younger members of our Movement, it is only fair that their opinion at least should have been ascertained before publishing such a Manifesto, which not only undermines the standing and case of the Spiritualist Conscientious Objector, but also negates the teaching of the Philosophy of Spiritualism.

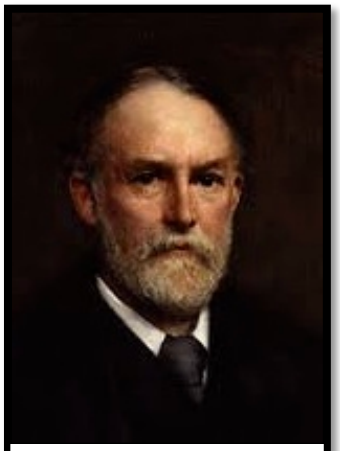
Further, if as stated in the Manifesto the individual should follow out the dictates of his own conscience, it is apparent that the issuing of such a document was unnecessary, and its effect would be to influence Spiritualists in a pro-war direction, which is contrary to all the principles of our Movement.

"We, therefore, respectfully request the early retraction of the Manifesto until such time as a consensus of opinion can be obtained."

Yours very sincerely
(Acting Secretary for the undersigned),
A. V. Moorey
and eight other signatures.

To be continued.…

Telepathy, Psychic and Spirit Communication



Frederic Myers

These are general classifications for some of the various modes of mental phenomena but to what extent do they each blend into each other? On this point there can be no set rules. The Society for Psychical Research was founded in 1881-1882. The now defunct Psypioneer put forward material which strongly suggested that the Society had very close links with the Spiritualists in forming the SPR which had not been recognised in their history. The British National Association of Spiritualists (BNAS) provided a substantial platform and was of influence in the founding and launch of the SPR. The BNAS had an influential membership and in itself did not hold any religious or philosophical dogma, its members being from all walks of life. The BNAS maintained an "Experimental Research Committee" and a "Séance Committee".

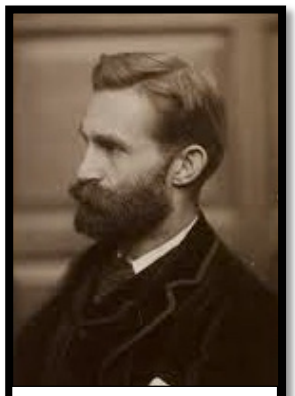
One Psypioneer article showed that the original twenty-nine-member Council and Officers of the SPR were 55% BNAS members.[6] The SPR was formally founded in February 1882 and the first investigations were in thought-reading, changing to thought transference; later, this was simply renamed by Frederic Myers with his new word, "telepathy".

The SPR website notes:



Edmund Gurney

The group charged with collecting historical and current evidence produced the first landmark in psychical research, a two-volume study of visions and apparitions titled *Phantasms of the Living* (1886). This substantial work, written mainly by Gurney, together with Myers and, provided careful analyses of more than seven hundred personal experiences; many were dubbed 'crisis apparitions', those of people seen at a time when, as was later learned, they were in fact dying or in life-threatening situations in another location, a phenomenon viewed by Gurney as a telepathically-generated hallucination.



Frank Podmore

Below I have taken at random a quote from one of the many cases presented in "Phantasms of the Living"; the different examples are under different sections, e.g. Thought Transference, Telepathic Hallucinations, etc. I have quoted from Chapter V, Spontaneous Telepathy:

> This at first sight might be taken for a mere delusion of an excitable or over-tired servant, modified and exaggerated by the subsequent sight of the real mother. If such a case is to have evidential force, we must ascertain beyond doubt that the description of the experience was given in detail before any knowledge of the reality can have affected the percipient's memory or imagination. This necessary corroboration has been kindly supplied by Mrs. Pole-Carew, of Antony, Torpoint, Devonport.
>
> "December 31st, 1883.

[6] Psypioneer, Vol. 5, No. 19, October 2008.

"In October, 1880, Lord and Lady Waldegrave came with their Scotch maid, Helen Alexander, to stay with us. [The account then describes how Helen was discovered to have caught typhoid fever.] She did not seem to be very ill in spite of it, and as there seemed no fear of danger, and Lord and Lady Waldegrave had to go a long journey the following day (Thursday), they decided to leave her, as they were advised to do, under their friends' care.

"The illness ran its usual course, and she seemed to be going on perfectly well till the Sunday week following, when the doctor told me that the fever had left her, but the state of weakness which had supervened was such as to make him extremely anxious. I immediately engaged a regular nurse, greatly against the wish of Reddell, my maid, who had been her chief nurse all through the illness; and who was quite devoted to her. However, as the nurse could not conveniently come till the following day, I allowed Reddell to sit up with Helen again that night, to give her the medicine and food, which were to be taken constantly.

"At about 4.30 that night, or rather Monday morning, Reddell looked at her watch, poured out the medicine, and was bending over the bed to give it to Helen, when the call-bell in the passage rang. She said to herself, 'There's that tiresome bell with the wire caught again.' (It seems it did occasionally ring of itself in this manner.) At that moment, however, she heard the door open, and, looking round, saw a very stout old woman walk in. She was dressed in a nightgown and red flannel petticoat, and carried an old-fashioned brass candlestick in her hand. The petticoat had a hole rubbed in it. She walked into the room, and appeared to be going towards the dressing-table to put her candle down. She was a perfect stranger to Reddell, who, however, merely thought, 'This is her mother come to see after her,' and she felt quite glad it was so, accepting the idea without reasoning upon it, as one would in a dream. She thought the mother looked annoyed, possibly at not having been sent for before. She then gave Helen the medicine, and turning round, found that the apparition had disappeared, and that the door was shut. A great change, meanwhile, had taken place in Helen, and Reddell fetched me, who sent off for the doctor, and meanwhile applied hot poultices, &c., but Helen died a little before the doctor came. She was quite conscious up to about half an hour before she died, when she seemed to be going to sleep.

"During the early days of her illness Helen had written to a sister, mentioning her being unwell, but making nothing of it, and as she never mentioned anyone but this sister, it was supposed by the household, to whom she was a perfect stranger, that she had no other relation alive, Reddell was always offering to write for her, but she always declined, saying there was no need, she would write herself in a day or two. No one at home, therefore, knew anything of her being so ill, and it is, therefore, remarkable that her mother, a far from nervous person, should have said that evening going up to bed, 'I am sure Helen is very ill.'

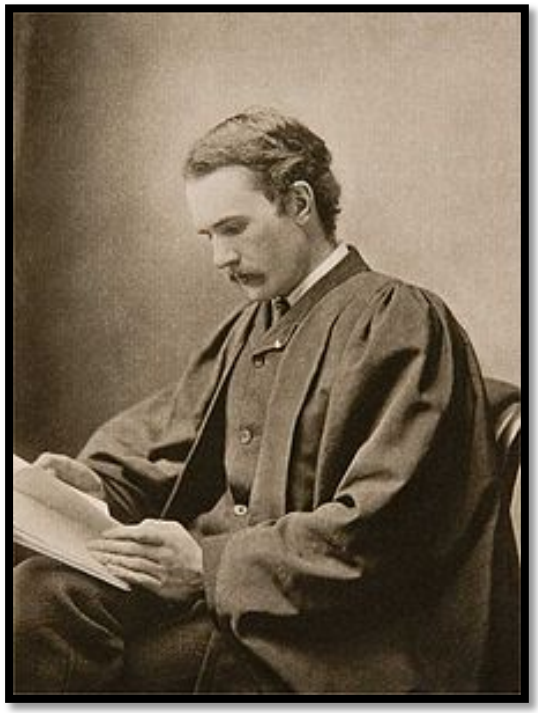
"Reddell told me and my daughter of the apparition, about an hour after Helen's death, prefacing with, 'I am not superstitious, or nervous, and I wasn't the least frightened, but her mother came last night,' and she then told the story, giving a careful description of the figure she had seen. The relations were asked to come to the funeral, and the father, mother, and sister came, and in the mother Reddell recognised the apparition, as I did also, for Reddell's description had been most accurate, even to the expression, which she had ascribed to annoyance, but which was due to deafness. It was judged best not to speak about it to the mother, but Reddell told the sister, who said the description of the figure corresponded exactly with the probable appearance of her mother if roused in the night; that they had exactly such a candlestick at home, and that there was a hole in her mother's petticoat produced by the way she always wore it. It seems curious that neither Helen nor her mother appeared to be aware of the visit. Neither of them, at any rate, ever spoke of having seen the other, nor even of having dreamt of having done so.

"F. A. POLE-CAREW."

The report continues rounding up the previous reports, so slightly edited:

> Mrs. Pole-Carew's evidence goes far to stamp this occurrence as having been something more than a mere subjective hallucination." But it will be observed that there is some doubt as to who was the agent. Was it the mother? If so, we find nothing more definite on the agent's part, as a basis for the distant effect, than a certain amount of anxiety as to her daughter's condition; while the fact that Reddell and she were totally unknown to one another, would show, even more conclusively than the two preceding narratives, that a special personal *rapport* between the parties is not a necessary condition for spontaneous telepathic transference.
>
> "… the condition of the telepathic impression being presumably the common occupation of the mind of both agent and percipient with one subject, the dying girl. But it is also conceivable that Helen herself was the agent; and that in her dying condition a flash of memory of her mother's aspect conveyed a direct impulse to the mind of her devoted nurse.

—~—☼—~—



Below is taken from "The National Spiritualist", Vol. 1, No. 8, February 1st 1925; this was the first official journal of the SNU, edited by George F. Berry, former President, and General Secretary of the SNU. "The National Spiritualist" was featured in the first issue of Pioneer. The article starts off about Professor Gilbert Murray FBA, OM (1866-1957), the former SPR President 1915-16. By 1952 Professor Murray had conducted many experiments from circa 1915 with great success. It was considered at one point that the communications could be attributed to hyperaesthesia, an extraordinarily acute sense of hearing, but this was later ruled out. Professor Murray affirmed that he accepted telepathy (ESP) and reaffirmed this in his 1952 SPR Presidential address.

Further reference is made to Sir William F. Barrett FRS (1844-1925), who had earlier done experimental work in Ireland with mesmerism and thought transference; Barrett was instrumental in the formation of the Society for Psychical Research and was its President in 1904. An interesting article is published in Psypioneer, Vol. 7, No. 7, July 2011: "The Early Years of Psychical Research – Sir William Barrett."

Below finishes the subject of telepathy with some interesting thoughts by George Berry:

… why should the average Clairvoyant require the aid of 'Guide' when describing the quite ordinary and homely conditions of their friends?

To know how certainly thought is transmitted between souls encased in mortal bodies makes more credible the possibility of such transference between those in the body and those in spirit bodies.

—~—☼—~—

Thought Transference.

The recent experiments in Thought Reading by Professor Murray have revived interest in the discussion of Telepathy as a sufficient explanation of certain forms of psychic phenomena so as to exclude the hypothesis of Spiritualism. Several foremost Scientists have contributed articles to the Press, among them Sir Oliver Lodge and Sir William Barrett. The latter in an article to the *Times* reminds us that the S.P.R. was founded in 1882, largely because of the apathy and indifference shown towards this subject by the scientific societies and journals of that period. Students of Psychic Research will recall that this great scientist read a Paper before the British Association at Glasgow in 1876, relating to some experiments he had made with a hypnotised subject. We are now reminded that in this same year, Sir William published a letter in the *Times* asking for instances of thought transference, and received replies from all parts of the world giving many experiences.

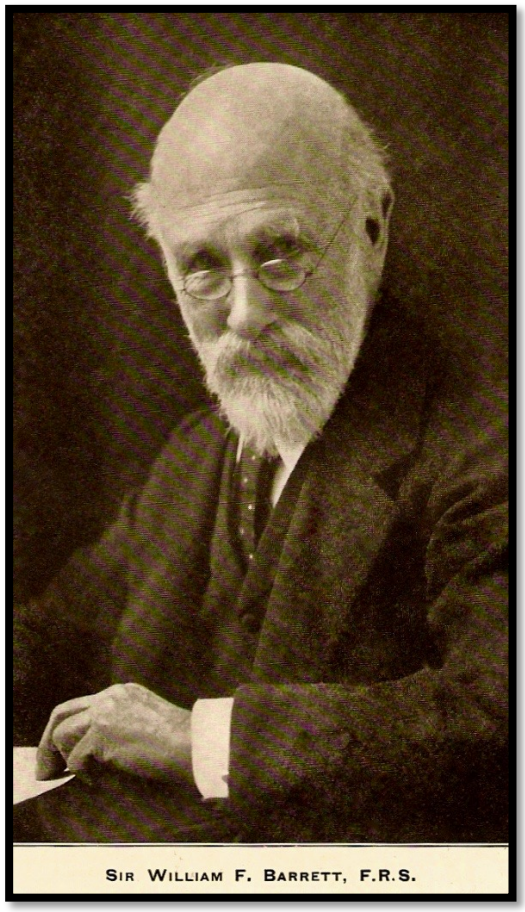
The present controversy will most probably strengthen rather than hinder our Cause by stressing the essentially Spiritual nature of Man. Nor should Spiritualists be disturbed in the attempt to explain a large percentage of psychic phenomena as due to thought transmission. For example, why should the average Clairvoyant require the aid of 'Guide' when describing the quite ordinary and homely conditions of their friends? Why not frankly recognise that the gift of clairvoyance or clairaudience is a power inherent in themselves, lying dormant maybe, like the capacity for art or music, until developed under proper training?

Sir William Barrett suggests "that the evidence all points to the phenomena of telepathy as being due not to any physical process transmitted across space, but to a purely psychical process." He adds, "It affords strong presumption of the existence in our personality of an immaterial entity, a soul or transcendental self, which is not limited to the confines of our body, or conditioned by matter, time or space." Here and now," he contends, "this self lies below the threshold of consciousness, and apparently comes into touch, and can interfuse with, other souls.

One weakness of the enthusiastic Spiritualist is a tendency to set before himself the pursuit of psychic phenomena as an end in itself; as if the sole purpose of Spiritualism was the demonstration of life after so-called death; or as if the one thing that mattered in the recognition of spirit return was the consolation and comfort to be derived from a knowledge that there is re-union of loving souls temporarily parted through death. But if the word 'Spiritual' as distinct from the word ''Psychic" is really to apply to the philosophic outlook of the Spiritualist, and is to be reflected in his activities as a citizen as well as a member of a Spiritualist Association, there must be a far greater realization than at present obtains, of the existence in each of us of this transcendental self referred to by Sir William Barrett.

Most experiments of thought transference and telepathy, such as those which have engaged the attention of Professor Murray, are of the kind which involve a deliberate effort of the will to convey definite images or thoughts from one mind to another, or to receive thoughts given out by someone else. On the other hand, the experiences related by the normal person are mainly those spontaneously received, and which have not consciously been a direct effort of the will.

These deliberate and conscious experiments are useful in that they provide immediate tests that transference of thought does in fact take place, and further, that the images or thoughts perceived are identical with the things transmitted. In a way this identification of the mental projection has an importance similar to the tests of identity applied to the returning spirit. When the proofs of identity are sufficiently complete, the implications of the phenomena can be studied, and it is in this region that we may look for the fuller significance of its relation to our social life.


SIR WILLIAM F. BARRETT, F.R.S.

It is important to realise that one may quite deliberately transmit a given thought to another. A powerful instrument is thereby put into our hands to help or hinder the unfoldment of some other soul. It is perhaps, on the whole, good to reflect that it will only be the few who would thus be likely to deliberately attempt the task of interfering in the life of another. Such efforts would prove too exhausting for the average individual.

It is rather more important to understand that this transcendental self can and does act apart from the volition of the person whose thought is being transmitted to another. It is also worthwhile for the recipient to understand that an influence which is affecting him sufficiently to exalt or depress his whole life may probably be the result of the transmitted thought of someone who wishes well or ill of him.

Here, then, is the supreme importance of that word "Spiritual," as descriptive of our general attitude towards life. If that attitude is indeed spiritual, then these subconscious influences to which we are subjected, and which in turn we send out to others, will be for the upliftment of humanity. If, on the other hand, our outlook is coloured by enmity, jealousy, or small-minded materialism, then the influences by which humanity is surrounded will correspondingly degrade and lower human life. For the great mass of human beings what counts most in their general effect upon one another is not the few deliberate efforts put forth now and again under the stress of some emotion, but the quiet, spontaneous influences that flow from our general level of intelligence, culture, and philosophic or religious outlook.

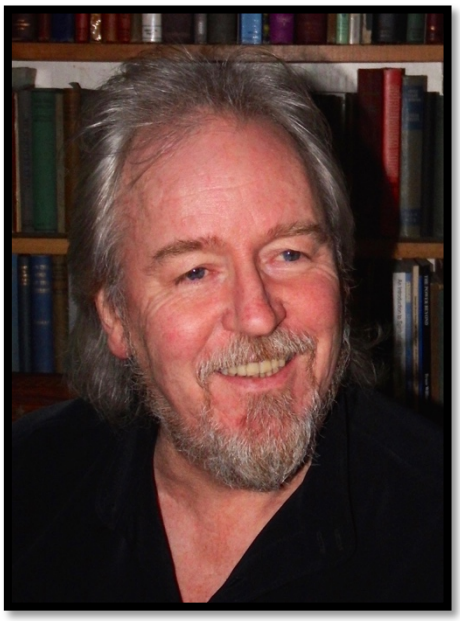
The following instances illustrate the unconscious flow of thought between ordinary friends. I had lost sight of a chum of my early manhood for some years. One day, for no apparent reason, I found myself absorbed in thought about the days when this friend and I cycled together, and recalled some of our more exciting adventures. Arriving home later in the day I was astonished to find a letter waiting me from this very friend, telling me he would shortly be coming to reside in my town. Anticipating a renewal of our cycling trips he recounted the identical incidents which had occupied my mind earlier in the day. On the hypothesis of Sir William Barrett I find no difficulty in believing that my friend's keen expectation of renewing old times was so intense that all unawares to himself his thought images were transferred to myself.

Experimenting further I have discovered that I may start thinking about some person, and if nothing occurs to interfere with my absorption in thought, a clairvoyant vision of myself will sometimes be transferred to the person I am thinking of. In these instances I have not deliberately willed to be present, but I am generally aware in a dimly conscious fashion of a real communion, of thought. Conversely, I have occasionally caught clairvoyant glimpses of others thinking about myself with a similar intensity of thought. But, going still further, I have deliberately set myself to be present in thought with someone. I begin, say, by thinking of the journey I should have to take until I can see quiet clearly the railway stations I have passed through on an actual visit, see myself leave the train and walk down the road to the house I am visiting in this fashion. I enter the house and roam about at will. That it is not just imagination I have proved by finding someone there whom I did not know to be there, and verifying the fact by enquiries. It would be interesting to know at what point, if any, did the thought and the transcendent self become merged into the clairvoyant vision.

Is there, in fact, any separation, or is the whole—the thought and the self—a unity? Nay, is there not a possibility that there is a momentary merging of the thought, the percipient, and the recipient into such a unity?

Finally, it does not appear that thought reading or telepathy should prove a disconcerting fact to Spiritualists. Communication between minds, whether embodied or disembodied, must have some mode of operation. To know how certainly thought is transmitted between souls encased in mortal bodies makes more credible the possibility of such transference between those in the body and those in spirit bodies. If, through these experiments, we are made to realise more fully the psychical element in communing between ourselves, the spirit world is brought nearer by the recognition that the same psychical element is the link between the two worlds. Looked at rightly we have one more demonstration of the existence in ourselves of that “house not made with hands, eternal in the heavens.”

GEO. F. Berry, Dipl. S.N.U.



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When is a psychic not a psychic?

A Curious Spirit Drawing



Not long after I was appointed Curator of the Britten Museum, I went down the cellar to the Museum storage room with an Arthur Findlay College tutor, psychic artist Lynn Cottrell. We found a curious framed drawing; on turning it over in a paper pocket Lynn said to me, "There is some information on the drawing. Oh, it's by Robert Cooper." I remarked that maybe the information was written by Cooper, as Cooper was not known as a medium!

But in fact this drawing was produced by the hand of Robert Cooper, so it is reported!

Cooper died on November 5th 1909, aged 90. He began his Spiritualist interests at Eastbourne, becoming a lecturer on Spiritualism, an author and starting the "Spiritual Times". He was an ardent worker for Spiritualism and he arranged the venues for Mrs Emma Hardinge Britten's arrival in England.

In 1874 James Morse visited America on a lecturing tour and a month later Cooper accompanied Morse on his travels as his companion. Cooper remained in America after Morse's departure a year later for five years, visiting many noted Spiritualists, arranging more lectures for Emma Hardinge Britten, visiting New York City and meeting Andrew Jackson Davis. It was when he was with James Morse in New York in 1875 that he met psychic artist Wella Anderson. Morse referred to him as a "spirit-photographer in pencil". Morse relates their visit to Anderson in his autobiography, "Leaves from my Life", published in 1877:



"Mr. Anderson was a wood-turner prior to becoming a drawing medium, and he was often disturbed by drawing figures against his will upon his work.

Occasionally he would, while asleep, spend the entire night, in drawing faces, figures, &c., until, finally, he commenced his career as a drawing-medium. Such, in substance, is his account of his development. We had quite a pleasant chat together, and Mr. Anderson afforded us a slight specimen of his power. He requested us to bandage his eyes. We did so, in a manner that completely blindfolded him; further, he then became entranced. While in the above condition he took a piece of cartridge paper, about 3in. by 2½in., and drew a face on each side, the drawings being executed upside down; no hitch of faltering, but done as naturally as though he was in full possession of his normal sight."

It was at this time that Wella, under the alleged influence of the Italian painter, Raphael Sanzio, produced the original picture of Morse's chief control, "Tien Sien Tie", as shown. Cooper's work in the promotion of Spiritualism was indeed substantial but I have never seen a reference to his mediumistic faculties until the finding of the curious framed drawing.

So to the drawing:



CHAOS

Taken from the "Two Worlds" Xmas Supplement, December 12th, 1924:

> WE have pleasure in presenting a spirit drawing which was executed through the hand of the late Mr. Robert Cooper, of London, who was so well known for his work in connection with the Marylebone Association. The drawing was done in ink in an incredibly short space of time, and in total darkness. Mr. C. J. Cooper sends us the following particulars in connection with it.
>
> In years gone by it was no unusual thing for drawings, paintings, etc., to be produced in the dark, but such phenomena seems to be declining, probably owing to the modern suspicion of dark seances. Anyhow, we will allow Mr. Cooper to tell his own story:—
>
> "In connection with the spirit drawing representing 'Chaos,' I think it as well to state the circumstances under which it was produced. My father, the late Robert Cooper, had some time previously become acquainted with J. H. Powell, the poet, who, when calling at our house one day, mentioned some very extraordinary things which he had witnessed

at a seance when he was present at a Mrs. Marshall's, in London, and my father, who was at the time quite a materialist, was very much interested in what he was told, and subsequently paid Mrs. Marshall a visit, and was more than ever impressed by what he there witnessed. Seances were then conducted in our own home, and my eldest sister, then only a schoolgirl, developed the faculty of automatic writing. Through her mediumship some interesting and extraordinary messages were obtained, some in languages she knew nothing whatever about.

"Later on my father became very abnormal and informed us he was being controlled by his uncle, John Thomas Cooper, who was a celebrated chemist. He was the discoverer of the oxyhydrogen light, also of the process of enamelling as applied to articles of daily use: jugs, basins, etc. The subject of Spiritualism was, of course, little understood by any members of my father's family, and as his condition became apparently worse (he abstained from food for days together), it was arranged that I should be continually with him, as his condition was such that we deemed it necessary that he should not be left alone. During this time I slept in the same room with him, and it was then that the spirit drawings were produced.

"There was a table in the room on which, before retiring, would be placed a sheet of drawing paper, together with ink, pencils, etc., and he would say, 'We'll see what the spirits will give us to-night,' or words to that effect. Every night I would hear him get out of bed, go to the table, and then the sound of writing or drawing could be heard; then after a short time —ten minutes, may be—he would get back into bed, and in the morning the drawings would be there. I should say perhaps ten or a dozen pictures were produced in this way. A light was never at any time used, so I may consistently say they were produced in total darkness.

"This phase of things went on for nearly a fortnight, when by degrees his abnormal condition disappeared, and food was again taken. He still continued engrossed in the subject of Spiritualism, but no recurrence of this sort ever again appeared. The other drawings were all of a most exquisite character and design, but totally different to the one now exhibited.

(Signed) C. Ion COOPER."[7]



[7] For more information on Robert Cooper please see Psypioneer, Vol. 4, No. 12, December 2008: "Mr. Robert Cooper – Paul J. Gaunt".

MEDIUMS HANDLE FIRE

Recently, Pioneer has featured various early psychic phenomena, for example the "Elongation and Shortening of Medium" (Vol. 5, No. 5), "Luminous Appearances" (Vol. 5, No. 6) and in the last issue John Beattie's psychic structures. Below is an article taken from the front pages of the "Two Worlds", February 7th, 1936, which gives an excellent overview of the phenomenon of holding hot coals. I know of only a few mediums who were able to demonstrate this, one being James J. Morse and another Daniel D. Home, who is featured with Samuel Carter Hall (1800-1889) and his wife Ann Maria, both well-known respected Spiritualists; he was chairman of the British National Association of Spiritualists (BNAS) and in his working life he was an editor, reporter, etc.

REMARKABLE TESTIMONY

The recent reports of fire-walking by Mr. Kuda Bux is a reminder that the handling of fire has been a characteristic of psychic phenomena throughout the history of Spiritualism. The Link Association of Home Circles reports a case this week from Johannesburg, in which a medium (Mr. Chard) took hold of a red-hot iron bar and twisted and bent it into a U shape. The medium was lifted up bodily in the air and placed on a chair. A second iron was brought in, and the heat and glow was enough to clearly show all the sitters in the room. The medium then licked the hot iron bar with his tongue, after which a foam of white substance emerged from his mouth. It is hoped that further particulars will be available.

Probably the best authenticated cases of the handling of fire are connected with the great medium, D. D. Home. In over a dozen cases the phenomena were under the observation of skilled observers. Despite all the attacks which have been made upon Home there has never been a single case where the validity of his mediumship has been seriously questioned.

One of the most remarkable cases is that recorded by Mrs. S. C. Hall in a letter to Lord Dunraven. There were nine sitters present. Mrs. Hall says:



"Mr. Home went into a trance. He got up, walked about the room in his usual manner, went to the fire-place, half knelt on the fender stool, took up the poker and stirred the fire (which was like a red-hot furnace) so as to increase the heat, held his hands over the fire for some time, and finally drew out of the fire with his hands a huge lump of live, burning coal, so large that he held it in both hands as he came from the fireplace in the large room into the small room, where, seated round the table, we were all watching his movements. Mr. Hall was seated nearly opposite to where I sat, and I saw Mr. Home, after standing for about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head. I have often wondered that I was not frightened; but I was not, I had perfect faith that he would not be injured.

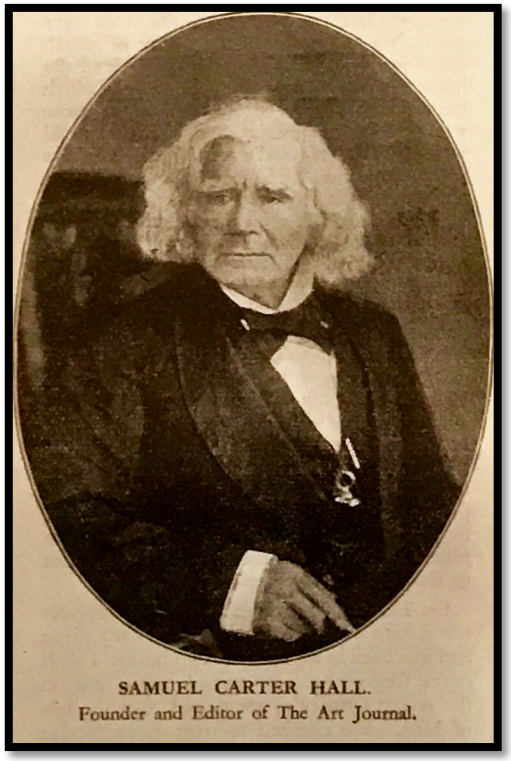
Someone said, 'Is it not hot?' Mr. Hall answered, 'Warm, but not hot.' Mr. Home had moved a little away but returned, still in a trance; he smiled, and seemed quite pleased; and then proceeded to draw up Mr. Hall's white hair over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair. Then after, I think, four or five minutes, Mr. Home pushed the hair back, and taking the coal off Mr. Hall's head he said (in the peculiar low voice in which, when in a trance, he always speaks), addressing Mrs. Y., 'Will you have it?' She drew back; and I heard him murmur, 'Little faith, little faith.

"Two or three attempted to touch it, but it burned their fingers. I said, 'Daniel, bring it to me; I do not fear to take it.' It was not red all over, now, as when Mr. Home put it on Mr. Hall's head, but it was still red in parts. Mr. Home came and knelt by my side; I put out my right hand, but he murmured, 'No, not that; the other hand.' He then placed it in my left hand, where it remained more than a minute, I felt it, as my husband had said, 'warm,' yet, when I stooped down to examine the coal, my face felt the heat so much that I was obliged to withdraw it. After that Mrs. Y. took it, and said she felt no inconvenience. When Mr. Hall brushed his hair that night he found a quantity of cinder dust."

Lord Lindsay (afterwards Lord Crawford and Balcarres F.R.S.), in his evidence before the Dialectical Society's Committee,[8] said—

"I have frequently seen Home, when in a trance, go to the fire and take out large, red-hot coals and carry them about in his hands, put them inside his shirt, etc. Eight time I, myself have held a red-hot coal in my hands, without injury, when it scorched my face on raising my hand. Once I wished to see if they really would burn, and I said so, and touched a coal (held by Home) with the middle finger of my right hand, and I got a blister as large a sixpence. I instantly asked him to give me the coal, and I held the part that burnt me in the middle of my hand for three or four minutes, without the least inconvenience.

A few weeks ago I was at a seance with eight others. Of these, seven held a red-hot coal without pain, and the two others could not bear the approach of it; of the seven, four were ladies."



SAMUEL CARTER HALL.
Founder and Editor of The Art Journal.

Hall published for private circulation "The Use of Spiritualism" in 1876; this is available for a free download, which contains more on D. D. Home's mediumship



[8] The London Dialectical Society created a committee 'to investigate the Phenomena alleged to be Spiritual Manifestations and to report thereon', which was appointed on January 26th, 1869. Their findings were published: London Dialectical Society, "Report on Spiritualism", London: Longmans, Green, Reader and Dyer, 1871. Also by J. Burns, London 1873, slightly shortened.

In the last issue of Pioneer, in the opening article, "Visit to the Spiritualist Association of Great Britain", Mr Thomas Everitt was featured as one of their early Presidents and passing reference was made to his wife as a well-known non-professional medium. The Everitts were first acquainted with Spiritualism in 1857. In November 1867 an audible spirit-voice was first obtained through the mediumship of Mrs Everitt, who was thrown into a trance-sleep for the first time, and the spirit of John Watt first made himself known. Mrs Everitt was probably the first direct-voice medium in this country. Published below is an article taken from the "Two Worlds", May 22nd, 1936, "an interesting account with another of her controls, 'Znippy'."[9] [It should be noted that the editor, Ernest Oaten, has spelt "Everett" incorrectly: it should read "Everitt".]



SPIRITS SPEAK ON THE TELEPHONE

I HAVE just been reading Dr. Edwin Bowers' new book, *Spiritualism's Challenge* (National Library Press, New York), in which he relates an incident which occurred in May, 1935, in one of the sittings with Frank Decker, the well-known American medium. At this séance 'materialised form of "Patsy," Frank Decker's guide, put through telephone call, himself lifting the receiver and calling the number, and a conversation was sustained for some minutes. Dr. Bowers says, "The phenomenon is unique," a conclusion with which we are inclined to agree.

It is perhaps singular that only a fortnight ago I was relating, in London, a case in which the direct voice (not a materialised form) used the telephone over forty years ago.

Mrs. Everett, of London, was probably the greatest medium for the direct voice that this country has ever produced. It was my luck to meet her on one occasion early in the nineties at Cardiff, where she was staying at the house of Mrs. Cooper. It was while we were sitting at tea (not a seance) that the voice of "Znippy" was heard talking to the assembled company.

The telephone was quite a new instrument then; there were certainly not a score of instruments in the town, but one possessed by Mr. Cooper, who ran one of the leading music establishments in the city. Mr. Cooper asked "Znippy" if he could speak over the phone, and, ringing up a number, Cooper put the call through. We all then retired to that part of the room farthest from the phone, whilst "Znippy" held an animated conversation with a friend at the other end of the line.

In those days the telephone was a very imperfect instrument, and one had to speak pretty close to the mouthpiece in order to be heard. 'This demonstration created a remarkable impression upon me at the time. There certainly was no one within ten feet of the instrument, yet the message went through clear and distinct, and in the most normal manner.

[9] In the previous article, "Mediums Handle Fire": a report of Mrs Everitt's mediumship can be found in Samuel Carter Hall's book, *"The Use of Spiritualism"*, referred to at the end of the article.

Mr. and Mrs. Everett were amongst the founders of Spiritualism in London in the early days, and having been convinced of the facts of Spiritualism, and developed remarkable mediumship, they travelled the length and breadth of the land, chiefly without fee or reward, to spread abroad the tidings which had helped and blessed their lives.

There seems of late to be a recurrence of some of the physical phenomena which characterised Spiritualism in the early years, and we hope and believe that before long the phenomena, which was so convincing in those early days, will be repeated in even greater quantity.

It seems strange that the first outbursts of Spiritualistic phenomena were characterised by many remarkable phases of the physical types of phenomena. These came to an almost abrupt ending about the end of the ’seventies. Probably the application of crude and often cruel forms of testing and controlling mediums had something to do with it. Greater attention, however, was paid to mental types of evidence, enabling us to explore the bearing of subconscious processes and telepathy in relation to evidence.

In the last few years however the pendulum has been swinging again, and in the light of past experience we are in a better position to assess their value.



SPIRITUALIST HEALERS OF THE PAST

MARGERY LAWRENCE

My experience of spirit healing



Margery Lawrence (1889-1969) was an English novelist in romantic, fantasy, horror and detective fiction, specialising in ghost stories.

Lawrence also wrote a book on Spiritualism, according to Wikipedia:

> In the foreword to *Ferry Over Jordan* (Psychic Book Club, 1944), Lawrence explains that during the latter part of 1941 she had written a further group of articles on Spiritualism for *Psychic News*.[10] It was the resulting large number of inquiries that prompted editor Maurice Barbanell to suggest that Lawrence compile and expand upon those articles in book form, which she undertook at London between August 1942 and May 1943. The book was intended to be a primer on the much-discussed subject of Spiritualism. Apprehensive that her readers might be disappointed that her latest book was not a further novel or book of short stories, Lawrence took care to explain that she had not recently "taken to Spiritualism", but rather had been deeply interested in it for many years:
>
> "My interest in it dates actually from the moment when I saw a near relation three nights after he died, when he gave me specific instructions about the finding of a box containing important papers. They were found precisely where he said—and from that moment I became deeply interested in what, throughout this book, I have called the "Other Side". *Somewhere* that man was obviously still alive! *Somewhere* he was thinking of us, anxious to help, caring what happened; in a word, he was still alive somewhere, and I was determined to find out *where*".[11]

Below Lawrence gives a *frank* and somewhat *controversial* overview of her experience with healing; interestingly, she points out differences in psychic healing, e.g. sometimes a longer process than other healing methods. It can be noted in the Pioneer series, "Spiritualist Healers of the Past" over the last three years, about the trends of the different methods of healing, i.e., Spiritual Healing and Psychic Healing. In the last issue we featured Margaret Lyon, who worked as a psychic trance healer, and it was noted: "An hour was devoted to all new patients because a diagnosis was necessary; afterwards, the treatment generally lasted around thirty minutes."

[10] Leslie Price notes: There is a Book Club copy of "Ferry" in the College of Psychic Studies library; on the title page it says Volume One, suggesting that it was issued in two parts, as was sometimes done with Book Club editions. Some of her novels are in the CPS library; she sometimes wrote for "Light".

[11] Foreword, p. 5.

The article is taken from “Saga of Spirit Healing”, by Maurice Barbanell. The book is compiled from a series of edited articles from the “Two Worlds”. Unfortunately the articles are not dated; the book was first published by “Psychic Book Club” in 1954:

> My experience of spirit healing is a fairly long one, for it dates from the beginning of my practical study of Spiritualism. It is over twenty-five years since I first became a regular member of Estelle Roberts’ group and had the privilege of working and studying under her grand guide, Red Cloud. The vast majority of mediums count healing as an essential part of their psychic work. At one time at Wimbledon, at the House of Red Cloud, there were no fewer than fourteen healers, men and women, working regularly all the week through. An astonishing number of cures were effected there, many of people who had been given up as incurable by their earthly doctors.
>
> This form of healing—the oldest, actually, in the world—has been called faith-healing, healing by magnetic force (“odic” force is the last name given to it, which is oddly reminiscent of Bulwer Lytton!) healing by suggestion, psychic healing, spirit healing, hypnotic healing, a dozen other things. It does not seem to me to matter very much what it is called. The fact remains that some power outside the accepted orthodox methods of healing *does*, in fact, acting through certain specially gifted people, heal the sick.
>
> Though I dislike the term “faith-healing,” and though faith is certainly a help to a psychic healer, as it is to any earthly doctor it is not absolutely necessary for a cure. I have known several cases of people treated by absent healing, and cured, who had not the smallest shadow of belief in the possibility of such a cure, who, in more than one instance, did not even know they were being treated. And in this connection I will tell you an amusing story of the contrariness of human nature.
>
> A certain man had a severe duodenal ulcer and suffered so much pain that his wife secretly went to a psychic healer and begged him to see what he could do by absent healing. The healer said he would do his best, and asked the wife to help by sitting alone for ten minutes every night at ten o’clock, when his healing group was sitting, to pray and concentrate upon her husband’s case—which she did. Within a few weeks her husband noticed an easing of his pain. Bit by bit, he rapidly grew better, until at last the ulcer completely healed up, and he was a whole man for the first time in years. Delighted, his wife told him her secret—that he had been healed by spirit power—and the silly man was so angry that he wouldn’t speak to her for two days! To have to admit that he had been cured by a means which he flatly refused to believe was more than he could stand.
>
> When, alas, the onset of the war broke up the House of Red Cloud and scattered its members, I joined the Red Eagle group where I have worked now for over nine years. Red Eagle is the guide of that gifted medium Ronald Strong, and is a powerful healer whose work deserves to be more widely known. I can vouch for Red Eagle’s gifts as a doctor, as I have gone to him for any ailment that has come my way since I joined his group. I have never found him fail to diagnose the trouble, explain it and get down to curing it at once.
>
> Two summers ago I suddenly developed eye trouble of a very trying kind, double vision (or “dyplopia” to give it its correct name), due to overwork, worry and so on. I fled for help to Red Eagle, who warned me that it would take some time to clear up, and that meanwhile I must not even try to read, work, sew or do anything else that needed the use of my eyes. I obeyed his orders to the letter, but even then it was over six weeks before my eyes were normal again. Red Eagle told me that had I not obeyed him, the cure would have taken three months or more.

In my experience, people who complain of a psychic healer's failure to cure them are generally people who don't, or won't, bother to co-operate, and so don't give his treatment a chance. Psychic healing generally takes longer than ordinary methods of healing, but it is far more thorough. Don't believe all you hear of these instantaneous cures performed by healers at public demonstrations. In the rare cases when they happen, they generally need a follow-up course of treatments to "set" the cure; and only too often they are merely the result of an uprush of emotional enthusiasm that effects a temporary cure, and the patient collapses again very soon afterwards.

Psychic healing takes longer because the healer goes to the heart of the trouble and doesn't merely remove the pain; far too many people are apt to think that if the pain stops, the malady is cured. It isn't. No malady is really cured until the cause of it, the root is dug out and got rid of; and unless the patient will obey orders and come regularly for treatment this cannot be done.

Red Eagle, in common with most of the guides I have known, stresses very strongly the necessity for regular treatments. If one misses a treatment one "breaks the link," and the whole sequence has to be begun again—which few people seem to understand. If a Harley Street specialist says, "Two treatments a week, madam, and on no account must one be missed," his patient will be most assidious in keeping every date. But with a psychic healer people are quite amazingly casual about keeping up their treatments—and are then dismayed when the cure comes only slowly or even not at all.

"What sort of ailments do these healers treat?" is often asked. The answer is, "Any sort of ailment, from broken bones to a epilepsy." I have seen, in broad daylight, an operation performed to remove a growth the size of a tennis ball from a young girl's groin. She was thrown into a trance by Red Eagle, and his hands passed lightly over the lump. She shuddered and moaned a little, and when Red Eagle removed his hands, we could all see that the lump—plain to see through a thin nightdress—had vanished.

I have seen a child with a twisted spine grow straight and active after a bare half-dozen treatments. I have seen the light of reason dawn in the eyes of a boy rated as a hopeless imbecile from his babyhood. I have seen too many "miracles" to be surprise at them anymore. Of course healers sometimes have their failures, like any other doctors. People are unfortunately apt to go to a psychic healer as a last resort, when the disease is too far advanced for any cure to be possible. But even this list of cures of apparently hopeless cases is a very long one. It is a heartening sign that orthodox medicine is at least taking a serious interest psychic healing, for it would be quite wrong to think that the guides eschew all forms of earthly healing. They desire co-operation, and are eager to collaborate with our doctors in the treatment of disease.

I have heard Red Eagle more than once say to a patient: "This trouble would be better dealt with by an operation, my child. Go to the best surgeon you can find, and I will come and help him." The healing of the future will be healing that makes use of the best of both worlds—this world and the next. Treatments, such as colonic irrigation, massage, diet, exercise are often prescribed by the guides. Medicines made from herbs are highly favoured, while strong drugs, rich foods and drinks are taboo. Indeed, most of the guides I have known are against the eating of meat at all, certainly of red meat of any kind—which is a rule not very popular with many patients.

Today, more people are beginning to realise that psychic healing does work, and very wonderfully, if one only tries to understand and co-operate with the healer who is treating one's ills. But precisely how it works only the guides know; and when one asks them, they only laugh and say that when we are over with them on the Other Side we shall know, but not till then. All I have gathered is that certain colour-rays are brought into play very often, also certain magnetic forces drawn from the healer and his assistants, as

well as the main healing current—whatever that may be—that is directed from the Other Side upon the patient through the hands of the healer.

That the strength of this current is tremendous I know from personal experience. The advice always given, to rest for ten minutes after treatment, should be strictly followed. I was foolish enough once, being in a hurry, to leave after a strong treatment without my rest, and I became so giddy in the street that I had to go into a shop to recover. It was a teashop, and I had to pay for my rest by buying myself a tea that I didn't want. So having learnt my lesson, now I obey orders literally and without question.

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When I was the editor of the Psypioneer I had intended bringing attention to the medium Ronald Strong and his guide, Red Eagle; this article is the ideal opportunity. Strong, a former actor, was a well-known medium from the late 1930s, producing direct-voice mediumship and clairvoyance. He held Sunday services at Wigmore Hall, W. London from 1940 until his early death at age 38 in October 1958. It appears that Strong gained attention from the Spiritualist press in 1939; it can be noted in the "Two Worlds", September 8th of this year, under the editorship of former SNU President Ernest Oaten:

A Promising Young Medium


Mr. RONALD STRONG

TALL and slight in build, with a pleasing personality, and a polished and easy delivery, Mr. Ronald Strong, though young in years and experience, is a welcome addition to our platforms. I have not heard him "speak" (writes "The Londoner"), though I am told on excellent authority that he gives a really interesting and enlightening address in trance, but I have heard him give clairvoyance, and on that showing I class him among the best I have heard.

He hails from Southend way, and an evening meeting was specially arranged by Ilford's Secretary mainly for the purpose of a clairvoyant demonstration. The meeting opened with a pleasing interlude, with vocal items by Miss May Phillips, of Wanstead, and organ solos by Mrs. Bessie Lee, the church organist.

Short quote of his demonstration:

"No, I cannot place Mollie," answered one lady, when Strong went to her.

"Oh yes, you do," insisted the medium. "Do you remember about 25 years ago you lived about halfway up a road, on the corner of which was a shop that you used to go to for small purchase?"

"Yes; now I remember her, came the quick reply.

"She tells me you were reading a thick red book four days ago?" — "Yes."

"What was the blue thing you put in the book to mark the page; wasn't it a blue envelope?" — "Yes."

"Well, look in the book when you go home and see if you don't find it at page 150."

"What's wrong with your clock?" — "Nothing that I know of."

"Wasn't it ten minutes fast this evening, and didn't you remark about it to yourself when you were preparing to come to this meeting?" — "Oh yes, that's quite right."
"Mollie has given these apparently trivial things just to show you she is often in your conditions.

The profile below is by Philip Paul, published in the "Two Worlds", August 13th, 1955; the portrait was taken by Leon Isaacs:



THE youthful actor froze, his plotted actions forgotten and lines fast slipping from his mind. For fleeting moments he wondered whether the audience had gone berserk. The stage was filled with shadowy, flitting figures, most of them regarding him with strange intensity...

Whether the Mancunian assembly noticed the player falter is not recorded; what they certainly could not have known was that they were present at the start of a mediumship that was to lead the young performer from the histrionic boards to the heights of psychic attainment.

For the actor was Ronald Strong, now a name that needs no introduction in Spiritualist circles and one whose fame has spread far outside the courts of the converted.

Fair, wavy-haired, well-built, but pale, Strong recalls his first meeting with his guide, Red Eagle. They met in a mirror.

Visit from Red Indian

Making up in his dressing room while preparing for a performance, Ronald suddenly saw, reflected over his shoulder, the countenance of a Red Indian, resplendent in headdress and warpaint. Not naturally he was unnerved. The vision slowly vanished.

From that time on, his dressing room became an earthly rendezvous for people of the non-material world. Slowly—it took time—he came to accept the ghostly visitors as part of his life. Then, he was introduced to a Spiritualist circle in South London. He went into trance at his first sitting and Red Eagle announced the beginning of his partnership with the white man.

Thereafter, Strong sat regularly and his gifts of clairvoyance, clairaudience and direct voice developed apace. Still he stuck to his appointed profession—born in Bryanston Square, he was trained for ballet and was appearing in "No, No Nanette" when his shadowy communicators took their cue to come on stage—but then fell ill.

The flood begins

After recovering, he opened a school for ballet and tap-dancing—an activity he continues to this day. "I go there each Monday, without fail. I am not a medium on Mondays.")

His first public demonstration of clairvoyance was at Prittlewell, Essex. He understates the case when he says of its sequel: "People began to take an interest in me."

When Maurice Barbanell accepted an invitation to attend one of his direct voice circles, publicity followed as a natural consequence. Then, as Ronald puts it, "The flood began."

His Sunday evening meetings at Wigmore Hall, W., began in 1940. They have been interrupted only by holidays and emergencies. There, each week, he reaches out to take

the hand of the newcomer to Spiritualism and works near-miracles in bringing conviction of life after death to the psychically uninitiated.

Recalling the foundation of Red Eagle Lodge, in Southend in 1938, he remembers with gratitude the help in developing his mediumship which he received from the mother of ex-B.B.C. orchestra conductor Charles Shadwell.

As one might expect, much of his psychic career has been occupied in providing evidence of survival to his colleagues of show business. A friend of Ivor Novello, he remembers the brilliant composer as "extremely psychic. When he sat next to me the vibrations were much better."

Threatened with gun

He has sat for the Greek Royal Family, actress Beatrice Lillie, novelist Margery Lawrence, ex-Gaiety girl Ruby Miller, as well as for other celebrities who cannot be named. He and Ruby have carried out numerous sorties, including an exorcism at the Duke of York's Theatre, where actress Thora Hird was beset by a "haunted jacket" which several times attempted to strangle her.

His most dramatic memory? "A woman arrived for a sitting. She had lost her husband. Suddenly, she took a revolver out of her handbag and said, 'If you don't bring my husband back I am going to shoot you and myself!"

Happily, the situation was saved by the entrance of Ronald's secretary. Equally happily, he *was* able to contact the departed husband, despite the shock!

Tour of 35 towns

Among those who have faithfully aided his efforts for many years are Bill Hill, who chairs his Wigmore Hall meetings, and his secretary, Doris Garland Anderson. They have a big plan on hand—a tour involving 35 dates between now and Christmas.

Admitting that he still suffers from "internal butterflies" before demonstrations, he nevertheless owns but a single ambition: "To go on with my work." And work it is, as an incessant telephone bell established during our interview.

First a request for healing (Ronald does both absent and contact treatments), then a plea for advice with a problem. Next a stream of requests for private sittings . . . To say nothing of a torrent of mail — almost as much from overseas as British.

When I asked him what he thought was Spiritualism's greatest need he was unhesitant. "Good public clairvoyance," he said.

There, I submit, speaks the voice of a realist. Yet he is a realist who has never received an iota of personal evidence through any fellow-medium. The solution is simple: with mediumship like his he is well qualified as his own counsellor.

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Sadly, his interview comment, "To go on with my work", abruptly came to an end at age 38 years in October 1958 when he passed on. An obituary was written by Maurice Barbanell and appeared on the front page of the "Two Worlds", which he edited on October 11th, 1958.

Incidentally, if you Google "Ronald Strong" there is a rather splendid photograph (gettyimages) of Strong healing at a meeting in Wigmore Hall in 1946. Generally there is no available information on this once famous medium; I have published his obituary below, in which Barbanell tells a dramatic story of Strong's direct-voice mediumship:

Ronald Strong passes suddenly

BRILLIANT MEDIUMSHIP PROVED SURVIVAL TO THOUSANDS

RONALD Strong, whose highly evidential public clairvoyance proved Survival to thousands, suddenly passed on last week after intermittent bouts of illness. He was 38 years old.

Only the day before, Doris Garland Anderson, who for many years chaired his public meetings and was secretary to Red Eagle Lodge, founded around his mediumship, had asked me, "What can we do to get Ronnie back into harness?"

Strangely enough, just a few days previously, a reader telephoned to ask if the rumour were true that Strong had died.

Teenage success

Though to the public he was best known for his clairvoyance, his mediumship was versatile. It included materialisation, direct voice, levitation, the passing of matter through matter, healing, psychometry and trance.

I was responsible for drawing attention to his striking powers in 1939 when he was not yet 20. Friends had told me of a young man giving brilliant clairvoyance at Westcliff-on-Sea. I went to investigate and found that Strong was also a voice medium.

Friends who had been present at a voice seance a few weeks earlier told me of a dramatic incident that had occurred. "I am Captain Kennedy," said a communicator. "I have been drowned. I want to send a message to my wife."

His name was unknown to the sitters. A few hours later they heard in a BBC news bulletin the announcement of a stirring naval engagement.

Doomed ship

Captain Kennedy, commanding the Rawalpindi, had encountered the German pocket battleship Deutschland, and refused to surrender. Outgunned, outranged and outpaced, he sailed into battle knowing that he and his ship were doomed. He continued to fight until every gun on the Rawalpindi was silenced. When his ship sank in flames he was still on the bridge.

The sitters discussed whether they should approach Mrs. Kennedy, but fearing a rebuff decided not to do so. Wishing to test for myself the powers of a new voice medium, I invited Strong to give a seance in my flat. It was the first he ever held in London.

Intimate seance

I telephoned Mrs. Kennedy—her son, Ludovic, is the TV personality who married Moira Shearer—and asked if she would like to be present. She accepted my invitation and came with a friend. Neither was introduced to the medium, nor was he told who they were.

Halfway through the seance we heard one word coming from the trumpet, "Rossie,"

Then Mrs. Kennedy knew, as she told me later, it was her husband. This was his nickname for her.

A long and intimate conversation between husband and wife followed. In it he displayed an obvious knowledge of her surroundings and all that was happening to her. "I saw you waiting anxiously for news," he said. "When it arrived you were brave . . ."

Then, right at the end, we heard again, "Rossie," followed by, "I knew that if I could say "Rossie" you would know it was me." Mrs. Kennedy's friend also received some evidence from her son.

Deeply moved

Another proof was added to Kennedy's spirit message when Red Eagle, the medium's guide, obviously referring to the captain, said to me, "The man with the peaked cap and the buttons wants to thank you for bringing his wife."

When she left I saw that she had been deeply moved by this dramatic experience which led to her becoming a Spiritualist. She was profuse in her thanks, saying, "Tonight has made me a happy woman."

Like so many other mediums, Ronald had been psychic all his life. He would recall how, when quite young, he saw children who were invisible to everyone else. But he did not realise these children were "dead."

Ronald earned his living on the stage. Whenever he "dried up" a voice would repeat the forgotten lines. During one performance he realised he was a clairvoyant. Out of a whitish mass at the back of the audience, he clearly saw a spirit form build.

Then, making up in his dressing room, while preparing for a show, he was unnerved to see, reflected over his shoulder in the mirror, the figure of a Red Indian resplendent in headdress. The vision slowly vanished. It was his first meeting with Red Eagle and the beginning of their partnership.

Soon he was introduced to a Spiritualist circle, where he went into trance at his first sitting. Gradually his other psychic gifts developed.

Estelle's admirer

He modelled his public clairvoyance on the pattern followed by Estelle Roberts—Ronnie was one of her greatest admirers. It was a red-letter day when she gave clairvoyance at one of the Wigmore Hall meetings he carried on for 17 years.

Features of his clairvoyance were the remarkable details which usually accompanied messages, and his refusal to make anything fit. He would go on giving more and more detail until final recognition came.

A strange mixture of vanity and the desire to serve, coupled with an actor's flamboyance, made him a controversial figure who was either very much liked or disliked. Underlying it all was a passionate sincerity spurred on by his knowledge that he possessed outstanding psychic gifts.

Ended in uproar

Throughout the dark days of the war, he continued to hold his Wigmore Hall meetings, Sunday after Sunday, blitz or no blitz, and succeeded in bringing our truths to thousands of strangers attracted by his posters on London streets and in the Underground.

Then there were his many propaganda tours throughout the country—he loved the challenge of proving spirit truths to strangers—with meetings sometimes packed, sometimes half-full. It is sad that his last public demonstration, at Brighton, just over a

year ago, should have ended in uproar and money had to be refunded because his psychic powers refused to function.

For the last two years he was a sick man, afflicted by rheumatoid arthritis. When he had to go into a nursing home for an operation on his teeth, it was discovered that he was also suffering from heart trouble.

Our last meeting, a few months ago, was a luncheon date. I was shocked to see how ill he looked as he limped, leaning on a heavy stick, into the restaurant. Even then he was talking about making a come-back.

Proofs for stars

Because of his stage connections he was instrumental in proving Spiritualism to many outstanding figures in the profession. It was Ronald who gave Beatrice Lillie evidence from her only son, a war victim, whose passing was one of the greatest tragedies of her life.

It was. Ronald who helped to convince Ivor Novello—there were many seances in Ivor's flat. His mediumship provided outstanding proofs to Ruby Miller, the ex-Gaiety girl, and to Evadne Price, actress, playwright, author and journalist.

It was only a few close friends who witnessed examples of extraordinary facets of his physical mediumship. Only last week, Doris Anderson told me of the time when Ronald duplicated D. D. Home's famous levitation phenomenon, by floating in through the window of the house in which they lived.

Margery Lawrence, the novelist, who was associated with him for many years, has described the occasion on which, after he had been lashed and bound, he was released by psychic power. The ropes were left intact and sealed.

Always late

I could quote several cases of outstanding healing accomplished through his mediumship.

Ronald, temperamental and often erratic, made friendship difficult He was invariably late for appointments and even for public meetings. Sitters arrived for seances that had been arranged weeks beforehand and Ronald failed to appear.

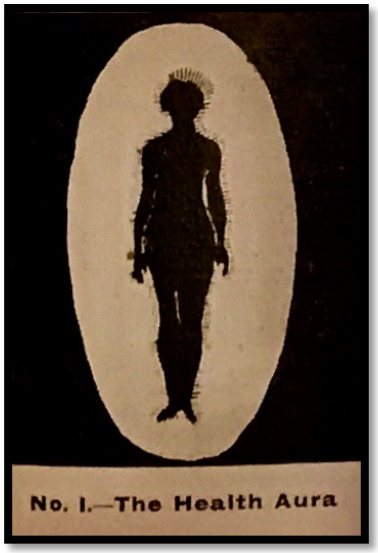
Yet despite it all, at his best he was a brilliant medium. It is impossible to estimate the number of mourners whose tears of sorrow he was successful in drying.

The aura is an integral part of our makeup and forms a relationship with the production of mediumship; the article below is taken from the "Two Worlds", October 14th, 1938. The article's author, James Allen, looks at the relationship of the aura to the production of the phenomena of the séance room, a source of energy at the command of the spirit operators:

THE HUMAN AURA

WHAT IT IS

By **JAMES H. ALLEN**



No. I.—The Health Aura

THE New English Dictionary defines an Aura as a ‘‘subtle emanation from any body,’’ but before we are able to consider the possible relationships of the Aura we must find for ourselves a much more comprehensive answer to the question, ‘‘What is the Human Aura?’’ than is contained in the Dictionary quoted.

It appears to be an easy matter to frame an answer to our question by stating that it is the haze of colour which clairvoyants claim to see surrounding all human beings. But it is essential that we know much more about the Aura than its appearance alone.

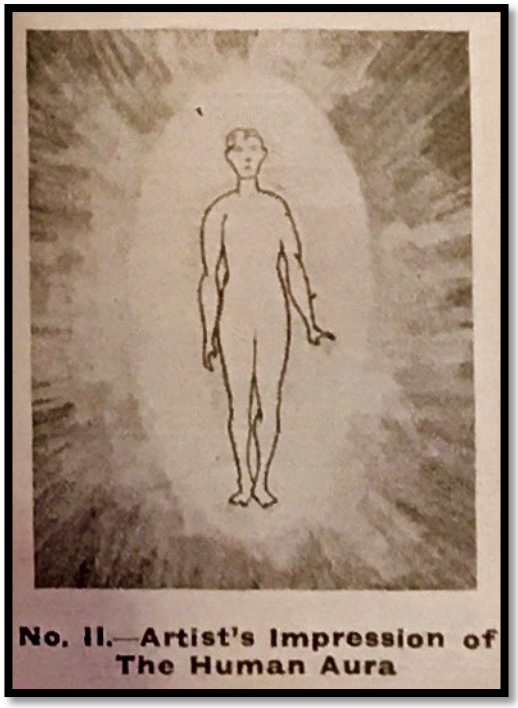
As the faculty of clairvoyance is not common to all, we want to know if it is possible for us to independently verify its existence, and having done this to ask ourselves if it is associated only with human beings, or is common to all living things? Is there any similar phenomenon associated with non-living things? Is it affected by changes in both body and mind, or is either affected by changes independently of the other? Is it affected by change in external conditions, and does it play any part in the production of the phenomena of the seance room?

To some types of clairvoyant vision, the human body is seen to be surrounded by a haze, or faint cloud shaped like an egg, extending beyond the outline of the form to a distance of from twelve inches to three feet. This haze or cloud is the Aura. At a first glance, it appears to be one complete whole, diffused with changing colour, and constantly in motion. A closer and more detailed examination reveals the possibility of its being, divided into two or more distinct divisions, each of which, whilst capable of acting one upon the other, is yet the result of different causes.

The evidence available from clairvoyant sources, although perhaps differing in detail but agreeing in principle, indicates that the Aura in general can be found associated with all living things. As far as our present understanding will take us, there is no evidence, however, which entitles us to subdivide any Aura, except that of a human being. The human Aura appears to be divided into two separate Auras—the health Aura, which appears to belong to the physical body, and the mental Aura, which appears to be more nearly related to the mind and its activities, but which acts upon and reacts to, changes in the health Aura,

The health Aura appears to possess a definite structure and is seen to be built up of radial or striated lines, which in a normal healthy person stand out at right angles to the plane of the surface of the skin. If the health of the body be affected, that portion of the Aura related to the affected shows a definite and distinct change, which varies according to the extent or trouble. Its normal healthy colour appears to be a deep rich rose, such as is

seen through the skin if the hand be held against strong sunlight. In ill-health, the Aura in the vicinity of the seat of the trouble becomes discoloured, usually with a dark green or brown, accompanied by a dislocation of the radial lines or their complete disappearance. If the whole of the physical organism is affected, the whole of the health become pale in colour, with perhaps local discolourations and a more or less complete dislocation of the radial lines. Of the meaning of these changes and their relationship to specific diseases, so little is known at present that it is not safe to dogmatise.



No. II.—Artist's Impression of The Human Aura

These changes in the health Aura seem to indicate that this portion is definitely related, and belongs solely to, the life forces which animate the cell structure of the physical body as distinct from the spirit inhabiting that body. This indication is confirmed more particularly by the experience of psychic healers, which tends to show that a healthy animal organism produces invariably a healthy vital health Aura, regardless of the mental or moral status of its possessor.

Belonging to the physical body, and indicating the changes which take place in it in health and disease, it necessarily follows that when the spirit has vacated its earthly organism this portion of the Aura will remain with its ‘‘dead” body, registering the further changes taking place, and disappearing slowly as chemical and organic dissolution sets in. The mental Aura, however belonging as it does to the mind of man, goes with him into the next world, and in that rarer atmosphere becomes perhaps so intensified as to be visible clearly to the vision.

It is probable, too, that as the health Aura seems to belong to the physical body only, and bears little or no relationship to the mind, except in so far as the latter affects the health of the former, the mental Aura bears a definite relationship to the etheric body, and may be found eventually, perhaps, to be affected by it in some degree.

How far the mental Aura may be affected by changes in the health condition of the physical body, is not known at present, but it is certain that some effects are produced which are probably of a temporary nature.

Thought of any kind produces a visible effect upon the mental Aura, the extent of which depends upon the intensity of the thought forces at the time. Emotional thoughts appear to have an effect which is transient in its nature, but which might become more and more permanent according to the intensity of the emotion and the length of time in which a particular emotion may be indulged in. The immediate effects of these changes are always visible in the colours of the outer or mental Aura, but produce a repercussive effect upon the health Aura. As an effect produced is always proportionate to its cause, the greater the repercussive effect, and if the emotion which may be given rein to be of a discordant nature, the greater is the disturbance set up in the health Aura.

As the capacity for acting and being acted upon seems common to all forms of radiation, we may perhaps propound the hypothesis that Aura is a field of energy, and for the sake of convenience assume that it is radiated from within.

The second article continues and concludes in the next issue:

THE AURA AND THE SEANCE ROOM

AN observer who has attended a series of seances for the production of phenomena of the same type must have noticed that the energy used by the spirit operators in producing results varies both in intensity and quantity upon each occasion, even if the same people are taking part. Inquiry of the operators as to whence they draw their energy, and what is its nature, brings the reply that it is from the aura of the medium, chiefly, that the energy is drawn, and that it is a form of energy known to them as magnetism, and some-times as "psychic force." As in the present stage of our knowledge, the aura presents itself to us as a field of energy radiated from both the physical body in the case of the health aura, and the mind in the case of the mental aura, it appears that the amount of energy at the command of the spirit operators will depend largely upon the amount available at any given time in the auric field of the medium. This leads us to inquire as to what may affect the amount of energy available, and if that which causes a reduction or increase in the quantity is a cause internal or external to it, or both.

Colour

Observation under varying conditions indicates that both auras are affected adversely or otherwise by either external or internal causes, and that they may be affected by both external and internal causes at the same time. Taken as a whole, they may be affected in two ways, either by an increase in the intensity and brilliance of its colour, sometimes accompanied by an increase in the apparent distance of its periphery from the body, or by a decrease in the intensity and brilliance of its colour, with an appearance of muddiness, sometimes accompanied by an apparent shrinkage of its outline towards the body.

Emotional Stress

These latter changes always accompany some emotional stress, the former being coincident usually with those emotions of pleasurable or exalting nature, and in the case of mediums, the close association of a spirit operator, and the latter coincident with emotions of the reverse order; the changes in the apparent distance of the periphery from the body being visible in cases of extremes of emotional stress only. Experience has taught us that extremes of emotional stress on the part of the medium are detrimental to the production of physical phenomena; therefore, it becomes apparent that the amount of energy at the command of the spirit operators does not depend upon the intensity of the energy in the auric field of the medium, and as we find that when the mind of the medium is calm and at rest the phenomena are of a more stable and constant nature, we are led to conclude that the quantity of psychic energy which is—to borrow an electrical term—at a constant voltage and amperage, or, to put it more clearly, when the rate of discharge and the intensity are constant, i.e., with little or no variation both during the seance and for some time prior to it.

A closer examination of the facts at our disposal indicates that there is something more than just the auric energy of the medium entering into the composition of the energy used by the spirit operators when producing physical phenomena. If the production of physical phenomena were dependent upon the former only, it is reasonable to suppose that the medium could command the phenomena at any time when the factor of "constancy" was present. Such is not the case, and mediums in general appear to have little or no command over the phenomena or their production. We are led, then, to seek some form of energy which might be evolved with the aid of the auric field of a specific type of medium, especially as the spirit operators do not appear to be able to produce this phenomena without this type of auric field.

Psychic Force



Study of the phenomena indicates that in order to affect matter the spirit operators must have at their disposal a form of energy which is capable of acting in two worlds or states at one and the same time, and our answer may be found in their claim that they use "Magnetism" or "Psychic Force" for this purpose.

As to the kind of energy which could be applied to the auric field, it is probable that it is "thought energy." The act of thinking, of itself, is incapable of acting directly upon physical matter; its energy must be transformed or converted into muscular action, as far as our physical environment is concerned; but thought does affect the energy which is visible in the aura, and its changes are markedly and almost instantly affected by any emotional upheaval. This would appear to indicate that any supposition along these lines has some justification.

As the aura acts at a distance from the body, it follows that when it is brought within range of the sphere of activity of another, it will affect that other in greater or lesser degree according to its receptivity.

Such changes can be witnessed by the clairvoyant observation of the aura of trance mediums during the process of entrancement. As the aura of the "spirit operators" enters the passive field of the medium's aura, the latter begins to take on more or less of the dominant colour of the former; this in turn affects the subconscious mental processes of the medium's resulting in the medium's physical organism expressing the personality of the operator in degree, according to the intensity of the energy applied. It can thus be seen that it is possible for the mental state of any person to affect the auras of others to such an extent as to render them liable to the same emotional stress, even though the mental state be not expressed in words.

When we come to consider the effect of emotional disturbance upon the phenomena of the seance room, we must keep constantly in mind the variability of human beings—the fact that whist it is possible to group the human race into several more or less distinctive mental types, the possibility of variations within the bounds of any given type is infinite—with the result that each individual reaction to any cause which may affect the mind will vary, so that what may be of only passing interest to one will create a deep impression upon another, with a corresponding change in the output of "auric energy."

"Auric energy" should not be confused with the form of energy we have called "thought energy," because the latter may be largely potential in its nature, whilst the former, being active, is kinetic. "Thought energy,'' however, may become kinetic and, as such, may be translated into "auric energy," and become visible by causing changes in the colours of the aura. Seriously considered, this mental factor, which appears to contribute so much to the success or failure of a seance, gives much deeper meaning to the term "harmonious circle" than we have perhaps hitherto realised.

A similarity of temperament and aspiration would tend to monotony rather than harmony, and just as the constant repetition of one or two notes on a musical instrument would quickly become monotonous and tend towards mental stagnation, so also would the constant radiation of auric energy upon rate of vibration tend to stagnate the psychic atmosphere.

Harmony in music depends upon the correct combination of different notes, and so does mental harmony depend upon the right combination of different minds, each suppling something which is lacking in the other. If this be true, then the choice of sitters for a successful seance should depend upon each being the complement of the others rather than their being of the same mental temperament. The intelligence and ability of the spirit operators will then determine the success or failure of the seance, rather than the chance harmonious mingling of the sitters.

