the PIONEER

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

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Special thanks to Charles Coulston for his work in sub-editing this issue

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Eileen Garrett

1893-1970

The name Eileen Garrett is well-known in the annals of psychical research; an interesting article was published in Psypioneer:

Archetypes, fragments of our collective unconscious, or other: Re-examining Eileen Garrett's struggle with spirit guides

By Maxine Meilleur

Below is a short quote:

> Eileen Garrett was one of the finest mediums of the 20th century who had an impeccable body of work and was whole heartedly committed to scientifically researching psychic phenomena. But she famously struggled with the notion that spiritual guides were entities separate from her. After much public pondering over this and submitting herself to test after test in pursuit of evidence one way or another on this matter, she continued to believe they were a part of her subconscious.
>
> Although other great mediums had similar struggles (1) and researchers investigated and continue to investigate the nature of spiritual guides, (2) Eileen Garrett was the only major medium who remained firm in her belief that spirit guides were merely another aspect of her. Despite this, her dilemma has wider implications for Spiritualism and demands a close re-examination.



As stated, Eileen believed her four spirit guides/controls (3) to be different aspects of her deeper self, a view also held by Dr. Ira Progoff, the Jungian analyst who worked with her. She wrote in her 1968 autobiography, *Many Voices: The Autobiography of a Medium*:

> I definitely believe the entities are formed from spiritual and emotional needs of the person involved...The older conception of these personalities as evidence of schizophrenia would not seem to be true in my case, though there are many who still feel that this may be an answer. On the other hand, those who have known me intimately through the years know that I have continued to meet life on its many levels and that the psychic structure which may have begun very early has learned to deal with symbol and fantasy, thus giving me an appreciation of the meaning of life within and without; yet I have never lost sight of the spiritual goal toward which my whole nature strives.

The reference to schizophrenia reflected Eileen's one time doubt of her own sanity and ongoing belief that both mild and severe mental illness existed within some so-called mediums. Further, she knew that some so-called mediums were merely deluded individuals with abnormal psychological needs. This abnormal need may have played out in the identification of guides which went beyond a quiet, collective group of entities that meet the needs of a medium or any individual. To Eileen, focus on any particular guide or focus on their description was limiting.[1]

Despite the wealth of convincing, detailed evidence of survival which came through Eileen Garrett and the fact that her secondary guide, Abdul Latif, was proved to have lived and she had had no previous knowledge of him,[2] she was never quite convinced that her mediumship stemmed from separate, discarnate entities. … [3]

See also Pioneer:

Medium solves air disaster mystery
Experts Amazed by Séance Evidence

Eileen Garrett—R101 crashed.[4]

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Below was published in "Two Worlds", June 22nd 1957 – highlights from a speech she gave to a Spiritual Healing Seminar, New York:

THIS WAS EILEEN GARRETT'S MOMENT OF TRUTH

A famous medium is faced with the problem of finding milk for 2,000 babies and food for 9,000 other war refugees. How she did so—and how it revolutionised her thinking—is revealed in an amazing speech she gave at the Fifth Spiritual Healing Seminar held in Rye, New York, U.S.A.

The medium is Eileen Garrett, one of the most extraordinarily gifted psychics of this age. Here are extracts from her speech.

I didn't enter this field (psychics) because I wanted to. I entered it because I was driven by not knowing what was the matter with me. As a child it was all right, but as I grew up I went out to seek, in all he areas of understanding, for the meaning of the different stages of what was alleged in me to be amnesia, the thing that became clairvoyance. I sought to find where the voices came from.

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[1] The teachings of many of the great mediums reveal that their spirit guides were not self-aggrandizing and generally choose an image of themselves that will be acceptable to us (i.e., their projected image more a reflection of our need than their spiritual image). They generally fell into the following categories: a life guide who accompanies everyone from birth (or birth) on their journey in this incarnation and those specialized helpers who assist with mediumship or other specific life tasks. …

[2] Garrett's secondary control, Abdul Latif, a seventeenth-century Persian physician, dealt primarily with healing.

[3] See full article in Psypioneer, Vol. 9, No. 9/10, direct link via: www.pauljgaunt.com

[4] Pioneer, Vol. 3, No. 1: Eileen Garrett & Vol. 6, No. 3.

The church gave me no answers; told me to have faith. But faith was difficult to explain to a woman who was in a hurry to find out about life.

I went to see Dr. Annie Besant and she was not for me. Then one day I met Edward Carpenter, a very great mystic. I told him of my difficulties, of the alleged paranoia, of the telepathic dreams, and of all the other things that were happening, and he said to me, "My goodness, you're going to have a difficult life—you have an overdose of cosmic consciousness!"

Finally Sir Arthur Conan Doyle and Sir Oliver Lodge got hold of me. I had the great privilege of working with Sir Oliver Lodge. He asked me to enter the British College of Psychic Science and to take training,[5] because he believed I was a medium. He said, "I think that with a good deal of discipline perhaps you will begin to understand these things." I wasn't too certain that I like that very much, but many others insisted that I had mediumship and that when I went under this stage of what was declared to be amnesia, these alleged personalities came and spoke words that made sense.



ANALYSIS . . .

I entered the College and worked with Dr. Hewat McKenzie. I went into trance four times a day, and I produced results which were alleged to be results proving survival. I resented every day that I worked. I took care to tell to people. "Don't believe a word of it, it may be all from the sub-conscious."

I went through the process of ten years' detachment, not believing a word of it, not caring, frankly. It didn't matter to me and I didn't like it. At the end of 10 years, I went to America. I wrote to Professor MacDougal and said, "You are an honest and honourable man, now tell me the truth."

He said:

"Eileen, what you need more than anything else, is more discipline. If I were you I would enter the Johns Hopkins Hospital and have analysis."

HYPNOSIS . . .

So I went to the Johns Hopkins Hospital and I entered the Phipps' Clinic, and I worked with Adolf Meyer and had analysis. He told me: "You have plenty of good common sense, but you are in too much of a hurry to live. But there is no doubt about your telepathic experiences."

I returned to London, and I did analysis with Dr. William Brown, at Harley Street, under hypnosis. That was to rid me of the alleged trance personalities. I stayed in Kings College Hospital and did this work thoroughly but without losing the trance personalities.

[5] Psypioneer, Vol. 3, No. 8: Knight Errant of Psychic Science – James Hewat Mckenzie.

I don't like to tell this very much but I think you should know how I came to believe. I was in France, working with the soup kitchens and at the "Foyer de Soldat."

"MAGIC" . . .

The Italians were coming over the border and the villages had to be cleared. Eleven thousand people—children and the old people—were cleared out of the hills. There were about 2,000 babies that we had to feed, and we were sweeping the market place at this time for leavings to colour the hot water, to feed the children.

We opened one of the hotels and the mayor asked us to do something and find food: but there was no food.

I was in charge of getting food for the children. I stood by the stove and children were all unhappy and crying. I said to myself:—

"You know, Garrett, you used to thing you were such a miraculous girl, and knew this and that, and you had a pre-vision, and you were clairvoyant. Well, why don't you get clairvoyant now and see where there is some milk? Of course you can't do it. It's negative magic."

All of a sudden I blacked out. The room was dark. Everything I looked at was dark. I heard nothing. And I came to the conclusion: "I am dead. I have been struck. There was no lightening and I didn't hear the thunder."

And then I shook myself awake. All this could have taken only a second or two, perhaps. I had one of the babies on my hip. I listened and there was no sound. I could not hear the children crying.

PRAYER . . .

I felt that something very terrific had happened to me. I walked outside, jumped on to a motor cycle, went to Cannes, and asked the Mayor in Cannes if we might open up some of the houses of the British and Americans and find milk and food.

I didn't think he would let us do it; but finally he did. On the way back I said: "Dear God, I have been inpatient and unbelieving very often, but I'll be good. I'll go back and do whatever is asked of me."

And from that day I have not queried, I have not told anybody, "Don't believe it."

I am not completely convinced, perhaps I never will be. But I try to accept the fact that these personalities are really there.

I must confess to you, there are many days when I don't believe it. Then I say, "Please, God, forgive me." And I ask this when I have to ask them to do the same work.

I am a deep believer in prayer, am always praying about something. Therefore it seems to me that, since I do not understand anything about this "locked room" within my other self, it is far better for me to leave it alone and let other people speak of it.

I have opened two publishing businesses, in order to prove to the world that a medium can also be a solid citizen and make her way.

People say. “Why have you dropped your gift?” I haven’t I use it to the best of my ability. Because I do not understand what it is, this thing I possess, I therefore am very careful to give, and to do, and to be. This is all I can tell you.

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Notes from the head of this article:

(1). Automatist Geraldine Cummins at first subscribed to the theory that all her mediumship was all coming from her subconscious by a means of what was then referred to as *cryptesthesia* and would now be called *superpsi*. “Proud of my agnosticism, I firmly believed that the subconsciousness, with its capacity for fantasy-weaving, accounted for all the communications. My slow, conscious mind could not have invented these impersonations. So [I] became all the more interested and conceitedly pleased with [my] subconscious powers.” Cummins wrote in her autobiography, *Unseen Adventures* (1951: 27). At some point during the 1920s, Cummins came to abandon her subconscious theory. “…these investigations presented to me a vision of the latent powers of the individual self and also a belief in the immortality of the soul,” she (1951: 39) wrote. “Better still, they gave me a philosophy with which to withstand the buffets of the world – best of all, an understanding of many of the mysterious sayings of Christ, and they cast for me a certain illumination on His recorded life….” In the conclusion of *Unseen Adventures* (1964), Cummins wrote: “I am inclined to accept with reservations the unrefined spiritualistic view – humdrum bodies as the outward expression of the soul, existence in a non-physical world, but in a world of substance. Why not? It seems that we human beings see each other because we are all travelling on the same wavelength; at the same rate of speed…Death may perhaps be defined as simply a change of speed. Our souls cast off our material bodies and occupy bodies of another more rapidly vibrating substance.”

(2). But these investigations of guides were considered less important than those verifying the phenomena itself. Hereward Carrington wrote that “Phinuit”, the well-known control of medium Leonore Piper, claimed to be a Frenchman and a medical man, but when driven into a corner, he had to admit that he knew very little French and very little medicine (Carrington, 1957: 103 as reported in Smith 1964: 37). However, Carrington goes on to state that of the three hypotheses on the nature of a medium’s control, “Phinuit” was least likely to be a separate being, but this was of secondary importance because it was through his instrumentality and presence that a vast mass of supernormal information and veridical messages was brought (Carrington, 1957: 103 as reported in Smith, 1964: 37). See Smith, S. 1964. *The Mediumship of Mrs. Leonard*. New York: University Books and Carrington, H. 1957. *The Case for Psychic Survival*. New York: Citadel Press. A contemporary researcher, Stephen Braude, in his book *Immortal Remains*: *The Evidence of Life after Death*, thoroughly examines the case of Patience Worth and concludes that medium Pearl Curran was probably a highly gifted child whose talent for writing was smothered by her mother, who wanted to force Pearl into a singing career. In the alter ego of Patience Worth, Pearl’s subconscious could revive that talent. Patience also had a sharp tongue and was highly suspicious and critical of organized religion and formal education. Braude argues that these were in fact personality traits of Pearl that she couldn’t let out at that time. However, this theory is rebutted by the speed, lack of hesitation and little need for editing Patience’s communication flowed through Pearl.

(3). They were: Uvani, Abdul Latif, and to a lesser degree, Tahotah and Ramah, the latter two claimed no earthly incarnations and spoke very seldom. And when they did, they spoke on more philosophic and spiritual matters than Uvani or Abdul Latif.

This image was painted by the well-known psychic artist and published in “Two Worlds”, November 14th 1936:



ABDUL LATIF

A picture painted under spirit guidance of the famous Persian physician—he has been ‘‘dead’’ for 750 years—by Ida M. Dixon, the 74-year-old medium, who suffered from cataract in both eyes and was practically blind.

“It is a good likeness,”

Red Cloud declared the other day

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Ada Emma Deane

Psychic Photographer

Psychic photography, throughout its history within the Spiritualist movement, has been the most controversial of phenomena since the early days of William Mumler in America and Hudson in England. The last highly publicised era of psychic photography was with William Hope, Ada Emma Deane and John Myers. All were at times under the hammer of suspicion from inside and outside the Spiritualist movement.

The photograph shown was taken at the British College of Psychic Science; Ada Dean's work at the BCPS ended abruptly in 1922. Mrs Dean was requested to use marked plates while working at the College, as put by James Hewat Mckenzie in a letter on September 4th 1922.

> No doubt you have had time now to consider very carefully the proposal which I made to you recently in a personal conversation, that all further experiments conducted by you at the College should be carried out with plates specially marked by the photographic people.

Suspicion had arisen after several experiments with different sitters at the College, in that Deane had *substituted plates* in several experiments; the request was to use marked photographic plates by a photographic company with the College mark, sealed and stamped by them.

Ada Deane's final comments on the matter were sent in a letter to James Hewat McKenzie on September 8th 1922, concluding:

> In answer to your letter of the 4th September. I have quite made up my mind not to give tests again as I told you when I was last at the College, but so that you shall know that I am not doing this for any unkind reason I am willing to give you one day a month for the satisfaction of those interested in *science,* and then I will use the marked plates. I will take no fee for those sittings but my expenses.
>
> I am sorry for many things that I cannot do as you ask, as I like both you and Mrs. McKenzie very much, but I *cannot* do what you ask. If you knew all I have in my mind, you would understand it better.

McKenzie concluded in a letter on September 14th 1922:

> DEAR MRS. DEANE,
>
> I am in receipt of your letter of September 8th, in answer to mine of 4th inst., and I wish to say that your reply is most unsatisfactory in view of the serious charges which have been made of substitution of plates by you in several experiments with different sitters at the College.

By your refusal to use the College plates your accusers will interpret this as acknowledgment of guilt, which will leave both yourself and the College under a great cloud of suspicion.

Your suggestion to give one day a month is quite valueless to meet the difficulty—as such could only be made with a group of College members, whereas the difficulties have arisen with promiscuous sitters.

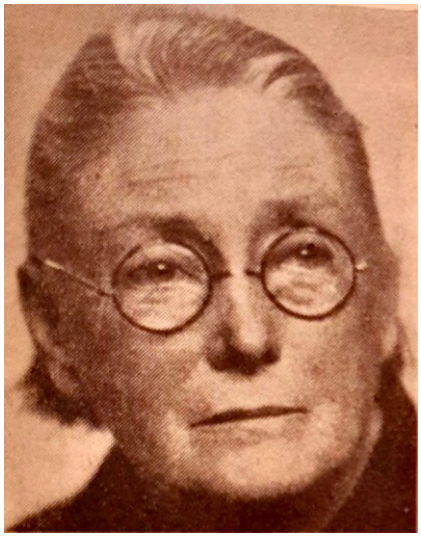
I do not think you have any reasonable grounds for refusal to undertake work as suggested; work which would keep your name above suspicion and uphold the credit of the College. The domestic reasons for refusal are aside from the main issue.

I take it, however, that your answer received on September 8th is your ultimate decision and that there is nothing more to be said. It only remains for me to add that I would not be willing to pursue any further experiments at the College along the lines conducted in the past, as it only seems to lead to complications.

(Signed) J. HEWAT MCKENZIE.

The above information is quoted from Psypioneer, which gives the full exchange of letters, etc.[6] Below is published her obituary by "Two Worlds", January 5th 1957. This gives a more positive result of her long-standing work in psychic photography and reference to a positive sitting at the British College of Psychic Science.

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FAMOUS PSYCHIC PHOTOGRAPHER PASSES ON

SPIRIT "EXTRAS" APPEARED IN THEIR NATURAL COLOURS

By the passing a few days ago, at the age of 93, of Ada Emma Deane, the Spiritualist movement has lost the earthly presence of one of its greatest psychic photographers.

From the time she began receiving spirit extras on plates in 1920, and for about 14 years afterwards, Mrs. Deane was responsible for providing hundreds of people with permanent records of their loved ones' survival.

She made psychic history in 1922 with a series of tests when spirit extras were received on coloured plates. These, which made any allegation of fraud ludicrous, showed the "dead" who appeared in their natural colouring.

Doctor's test

An outstanding result was obtained by Dr. Allerton Cushman, a well-known medical man, who was Director of the National Laboratories in Washington, U.S.A.

Broken hearted at the passing of his daughter Agnes, aged 17, he came to Britain for a short holiday. In London by chance, someone mentioned psychic photography.

[6] Psypioneer, Vol., Nos. 9/10: "Mrs. Deane's Work Discontinued at The British College." For information on James Hewat McKenzie, who founded the British College of Psychic Science, please see Vol. 3, No. 8: "Knight Errant of Psychic Science".

Direct link to Psypioneer: www.pauljgaunt.com

When he inquired where he could find a photographic medium, he was recommended to see Mrs. Deane, then working at the British College of Psychic Science.

He jumped into a taxi, drove to the college, stopping on the way to buy a sealed packet of photographic plates and marked the corner of each one with his initials.

Mrs. Deane was just leaving when he arrived. He told her he had only just heard about psychic photography and begged her to take his picture. She agreed.

Better than life

Cushman insisted that his own marked plate be used and placed it in the camera himself. All the medium did was to release the shutter to take the picture. Cushman took out his marked plate and developed it himself.

Examining the print, he found, above his head, a perfect photograph of Agnes which he and his family declared was a better likeness than any picture taken during her lifetime.

Mrs. Deane was a psychic all her life, though she did not understand her powers in her youth. Reared as a Roman Catholic, she was, for a time, not sure whether she should use them.

Some nuns were startled when she levitated. On another occasion she floated down a staircase.

She was one of nine children whose mother died at the age of 28. She began work when she was nine and went into service two years later.

After she married, to support her three children she worked as a cleaner in a Roman Catholic school. Seven years later, when the school managers discovered she was a medium, they sacked her!

Her interest in Spiritualism was first aroused by passing a Spiritualist church in Hackney, E. London, where she lived. Then she found a friend regularly attended these meetings.

Mrs. Deane accompanied her on one occasion and was surprised to get a spirit message concerning a pupil at the school where she worked. She thought the pupil was still alive, but inquiry proved that, unknown to her, she had died a few days previously.

The clairvoyant also told her she was a potential photographic medium. “I did not know what this meant,” she said. At the end of the meeting, she asked for an explanation.

Nuns not told

The clairvoyant and his wife arranged to sit regularly and develop her gift. They bought a packet of plates and began taking photographs. Nothing appeared on the first eight plates, and she was getting bored. To her surprise, however, spirit extras appeared on the final two plates.

Because of lack of means, her “dark room” was the kitchen table. There were hooks all round it on which she hung a “cloth” made from old dresses and petticoats.

Inside this “dark room” was a paraffin lamp with red glass. To load the camera and develop the plates, she had to crawl under the table.

In her early days, priests tried to persuade her to give up her mediumship. Once she was asked to take some photographs at a convent. When she developed them, there were spirit extras on some plates. She dared not show them to the nuns.

After working for the British College of Psychic Science, she gave scores of seances at the Stead Bureau, under the supervision of Estelle Stead, daughter of the famous journalist.



For three years, under test conditions, Mrs. Dean took photographs at Armistice services at the Cenotaph. On the plates a crowd of spirit faces usually appeared, many of them of "dead" soldiers who were later recognised.

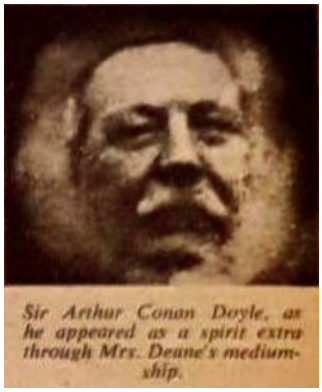
Doyle's brainwave

In 1924, the "Daily Sketch" said her Armistice spirit photograph was fraudulent, that the extras were pictures of living people, including well-known sporting personalities.

Letters of protest sent by famous Spiritualists describing their seances with Mrs, Deane under fraud-proof conditions were not printed. Even a letter from Sir Oliver Lodge telling of outstanding results obtained with this medium in his own home was suppressed.

Then Conan Doyle had a brain wave. He submitted this Armistice spirit photograph, and the pictures of sportsmen printed in the "Daily Sketch" which the extras were supposed to resemble, to Sir Arthur Keith, the famous anthropologist, who was, if anything, an anti-Spiritualist.

His verdict was, "Not one of the photographs reproduced by the 'Daily Sketch' is identical with any of the representations or photos produced in the spirit photographs." Doyle sent this verdict to the "Daily Sketch" whose Editor refused to print it.



Sir Arthur Conan Doyle, as he appeared as a spirit extra through Mrs. Deane's mediumship.

It is not surprising that after Doyle's passing he returned on one place with Mrs. Caird-Miller, a medium through whom he communicated to his family, had a sitting with Mrs. Deane. Lady Doyle described this as one of the best photographs of her husband she had ever seen.

One of Mrs. Dean's daughters had the same gift of psychic photography, but never troubled to develop it.

"Grand welcome"

In 1938, F.W. Warwick, a retired chemist, published "Experiments in Psychics," which contained 650 illustrations of psychic photographs he had obtained through Mrs. Dean's mediumship. Some of them were skotographs, that is, plates on which extras appeared thought they were never exposed in a camera.[7]

[7] Warrick (correct spelling) gives a very good overview of Mrs Deane's life and work; see Psypioneer, Vol. 2, No. 2: "Concerning Mrs. Deane As Told Me by Herself, Including Some Remarks Made by Her."

Last year I called to see Mrs. Deane in her Dalston, N. London, home, where she had lived for over 30 years. There, surrounded by the dogs she bred—she took many prizes at Cruft's—I obtained many remarkable psychic photographs.

I found a frail figure, semi-convalescent, but with an active brain, and her memory unimpaired. For over an hour, at tea, we recalled the old days.

She begged me to make no reference to psychic photography, which she had not touched for years. Her family had grown up and she saw no point in reviving old controversies.

Estelle Stead, who saw her a few weeks ago, says she looked and felt tired. "She was a fine little woman," says Estelle, "and a staunch friend. She will have had a grand welcome."

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We can note in the above article in 1922, the year she left the British College of Psychic Science under a cloud of suspicion, that she produced "Spirit "Extras." Appeared in their Natural Colours"; again, this is addressed in Psypioneer:[8]



"DIRECT COLOURS"

Spirit photography in natural colours was produced by the Paget Process "… an early colour photography process patented in Britain in 1912 by G.S. Whitfield and first marketed by the Paget Prize Plate Company in 1913. A paper-based Paget process was also briefly sold. Both were discontinued in the early 1920s. One of the most outstanding exponents of the Paget process was Australian photographer Frank Hurley." In the December 23rd 1922 issue of Light a supplement was issued showing *spirit* extra's through the mediumship of Mrs. Deane using the Paget process as shown.







I have no reference to this image or in fact any details except that I can see it is Ada Emma Deane; I noted the upside- down psychic extra

[8] See Vol. 10, No. 1: "Direct Colours" – Our Coloured Supplement – *Light* & *Psychic* Photography in Direct Colours – Fred Barlow. Direct link via www.pauljgaunt.com

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The Archbishop of Canterbury, Dr. Fisher, rejected an invitation to send representatives of the Church of England to observe the methods of Harry Edwards at a demonstration of spiritual healing held in Canterbury, stating:

"*I cannot feel that the right way to further this work is to hold demonstration meetings.*"

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The story is published below, taken from "Two Worlds", March 15th 1952:

CANTERBURY DEMONSTRATION

Dr. Fisher Objects

The Archbishop of Canterbury has rejected an invitation to send representatives of the Church of England to observe the methods of Harry Edwards at a demonstration of spiritual healing to be held in Canterbury next Sunday afternoon (March 16th) at the Marlowe theatre.

In a letter to the Kent Federation of Spiritualists, which is organising the demonstration and which extended the invitation to the Archbishop, the Archbishop's chaplain states:

"His Grace is unable to commend to his clergy this particular manner of encouraging the ministry of healing."


Mr. Harry Edwards

When the Lower House of the Convocation of Canterbury on January 18 passed a motion recommending to the "sympathetic attention of the Church . . . the modern revival of Spiritual healing," it also asked the Archbishop, Dr. Fisher, to appoint a committee to examine and report on spiritual healing.

Consequently, the Kent Federation of Spiritualists announced that it would welcome the presence of such a committee at Harry Edwards' demonstration and would invite its members to sit on the platform. It was pointed out that the Archbishop could not have a better opportunity to put the convocation's request into effect.

The Archbishop's reply to the Spiritualists' Federation, however, suggest that, whatever the Convocation of Canterbury understood by "the modern revival of spiritual healing," the Archbishop does not regard the phrase as embracing the work of Harry Edwards, the man to whom a large portion of the credit for that very revival is due.

If the Archbishop chooses, he may ignore the Kent Spiritualists and Harry Edwards, and all healing work outside the fold of orthodoxy even though it takes place under his nose in the See of Canterbury.

Whether his action, however, also constitutes a rebuff to those members of the Church of England who constitute the Lower House of Convocation, and who recommended to the "sympathetic attention of the Church . . . the modern revival of spiritual healing" can perhaps be best left to members of that church to decide.

To avoid any misunderstanding, we print the actual letter from the Archbishop's chaplain, explaining the Archbishop's exact objections to the Canterbury healing demonstration.

It is addressed to the Federation's East Kent representative, Mr. H. L. Clayton.

Lambeth Palace S.E.1.
8th February, 1952.

Dear Mr. Clayton.

The Archbishop of Canterbury has bidden me acknowledge your letter of 3rd February in which you tell him of the meeting which the Kent Federation of Spiritualists is arranging for March 16th and in which you ask him to commend this meeting to the clergy of the Church of England.

I am sure you will realise what the Priests of the Church of England have in their ordinary pastoral work ministered to the sick and suffering both in body and mind. And this must always be part of the pastoral ministry. The encouragement of furthering of this ministry has been the special concern of the Churches Council of Healing. The motion in Convocation draws attention to the importance of this ministry and the opportunities for further use of it.

But I cannot feel that the right way to further this work is to hold demonstration meetings. This ministry must always be a personal one between the minister and those who are in need of his help whether that may be to individual or to groups of people. The whole idea of a public demonstration is contrary to that. In view of this, His Grace is unable to commend to his clergy this particular manner of encouraging the ministry of healing.

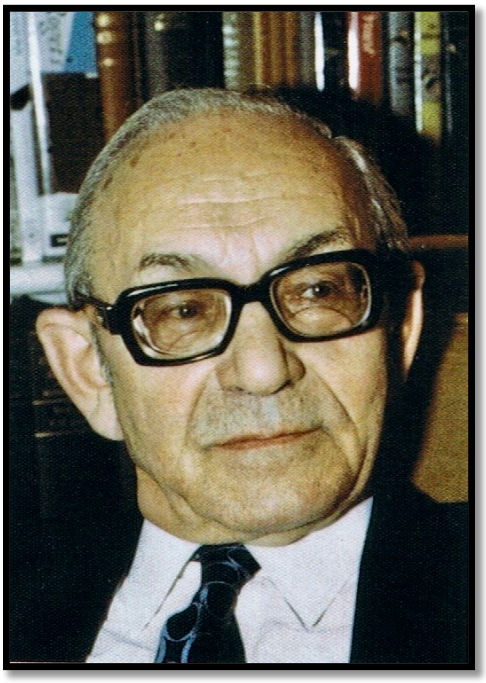
Yours sincerely,
(Signed) John S. Long. Chaplain.

H. L. Clayton Esq,.
"Karingel."
Blean, Nr. Canterbury, Kent.

—~—☼—~—

Maurice Barbanell, two weeks later, responded in "Two Worlds":

THE CANTERBURY DEMONSTRATION



I was asked at very short notice to take the chair for a healing demonstration by Harry Edwards at Canterbury's Marlowe Theatre the other Sunday afternoon. I gladly accepted, because I felt that someone had to reply in that city to the statements made by the Archbishop of Canterbury regarding spiritual healing.

I quoted from the *Two Worlds* the letter from the Primate's Chaplain in which the Archbishop refused to accept the invitation extended by the Kent Federation of Spiritualists who organised the meeting, to send representatives from his committee which is to examine the report on spiritual healing. The demonstration, I said, was being held in the See of Canterbury, but in view of the Archbishop's rebuff, perhaps it ought to be called the Don't See of Canterbury.

I mentioned also the fact that his predecessor had supressed the report of a committee set up to investigate Spiritualism, because that report by a majority verdict, came down on our side.[9]

After quoting from the Chaplain's letter the words: "His Grace is unable to commend to his clergy this particular manner of encouraging the ministry of healing." I added that perhaps the Archbishop felt that if anything were said by him to encourage us, he might be regarded as the Archbishop of Recanterbury. I see the "Daily Telegraph" referred to my comments, which is helpful publicity for our cause.

On the platform there was a very courageous Church of England clergyman, the Rev. Alexander Dawson, vicar of a nearby parish, who pronounced the Benediction.

In a few words beforehand, he stated that he was appearing in his private capacity. He defended the Archbishop's point of view, but added that he was astonished at the healing that he had witnessed. He thought that a divine power had been at work to produce these results.

There was one other clergyman on the platform. The organisers told me that they had invited the local clergy to be present, but these were the only two who came.

A doctor who was present checked many of the results obtained by Edwards, after first examining the patient's infirmities. Several reporters made attempts to obtain his name and address after the meeting, but I told them that medical etiquette would prevent him testifying in print to the work of an "unregistered practitioner."

The demonstration left the audience gasping again and again, as Edwards, assisted by Olive and George Burton proved that spirit power can produce speedy success, even

[9] See Pioneer, Vol. 3, No. 6: Maurice Barbanell – *My greatest journalistic "Scoop".*

in long-standing illnesses. When, in the course of one healing, Edwards stated: "How nice this would have been had it taken place on the chancel steps in your Cathedral," the audience applauded vigorously.

Though I have seen Edwards demonstrate many times, what impressed me was the speed and dexterity with which the healing was done. Usually it was only a matter of seconds for locked joints to be freed, a performance for which manipulation is not the answer.

While they were at work, I noticed that Edwards and the Burtons had their eyes closed and seemed to be overshadowed. Edwards, in particular, waits for "something" to tell him what to do and how to do it.

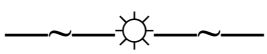
The demonstration lasted an hour and a quarter, but the healers insisted on staying to attend to every person who needed treatment, with the result that they were in the theatre for nearly four hours. Edwards and George Burton emerged looking fresh, though Olive Burton seemed a little tired. As she is a fragile figure, her contribution was a remarkable one. I thought her short address introducing the healing was a model of its kind.

Noticing that Gladys Osborne Leonard was on the platform, I incurred her displeasure by referring to that fact, because she does not love publicity. I felt sure that the audience would like to pay a tribute to "Sir Oliver Lodge's medium" and to a woman who is one of the greatest mediums the world has ever known.

Though she passed the allotted Biblical span, she is a sprightly figure, full of radiant vitality. Her appearance belies her age by at least 20 years. I also drew attention to the face that J. J. Thomas, the Brighton healer, and Ruby, his assistant, were on the platform.[10]

Two hours before the meeting began, people were queueing outside the theatre in the vain hope of getting seats which had all gone days previously.

By bringing the truths of spiritual healing to thousands up and down the country Edwards continues to be an inspiriting figure, a man of whom the movement must be very proud. The power of the spirit has certainly raise him up to perform a wondrous, beneficient service to those who are in despair.



[10] See Pioneer, Vol. 3, No. 4: Spiritualist Healers of the Past: J. J. Thomas passes on – The "Two Worlds" & Mass-selling weekly features spirit healing by J. J. Thomas – The "Two Worlds".

EINER NIELSEN

(1894–1965)

Physical — Materialisation Medium



Like many mediums, his mediumistic abilities started as a very young child, clearly remembering his visions when he was ten years old. Nielsen was sixteen years old when he came into contact with Spiritualism, and it happened in this way:

"Engineer Stochel had heard that Senior Caretaker Nielsen's son could see spirits. As he was very much interested in Spiritualism he called on my parents, and started a small group to which Mr. and Mrs. Stochel, my father and mother and I belonged.

"During the first year we had but table seances, i.e., we sat around a small three-legged table and uttered the letters of the alphabet whilst the table swayed at every letter which we used, stopping at the one desired. In that manner we got messages from the spirit world.

"My guardian spirit, Sister Agnete, manifested herself at these seances. I have seen her clairvoyantly several times. She is of medium height, has black hair, parted in the middle, brown eyes, bent nose, and a charming mouth; always she dressed in white.

"The spirit doctor, Brother Monarc, came also. He announced straightaway that he was connected with the circle as a friend and healer. He remains with me still, and has given to thousands of people instructions regarding their diseases, as a result of which almost all have regained their health.

"Another friend who visited these seances and has followed me all the time is Sister Rose. We asked her once why she came, and had the answer that serving the earth plane provided her the opportunities to progress: she was very happy if she, at the same time, was allowed to communicate God's love to us."

Nielsen's public work began at the end of 1911 at Copenhagen Spiritual Mission. With about seventy people present, he gave a trance address. The Spiritual Mission opened several branches in Hillerod, Helsingor and Frederikssund under the leadership of Alfred Nielsen (no relation). Einer Nielsen worked as a trance medium within the Spiritual Mission and its branches, with a break for military service. On his return his mediumship incorporated materialisation, spending several years at the Mission.

Nielsen notes:

"THE first time Mica demonstrated was probably in 1913 or 1914, and soon afterwards the materialisation seances began. He told me then that this power would last several years, and he has kept his promise.

"Who is Mica? He has told me that his last incarnation happened 400 years B.C., and that he was then a priest in an Indian cult. At that time he was working as a specially-incarnated leader for the benefit of this cause. In the Holy of Holies of a great temple, into which priests only had admission, a woman who was a medium was confined for life. She was not allowed to live with other people for fear that worldly contacts might damage her wonderful powers. Ever since then, Mica has served as a

priest in the spirit world, and the work he now performs through my mediumship is but a small part of the huge mission with which he has been entrusted.

"Since Mica appeared in my life he has had a great influence over me. Many times I have wished to be free from seances, but when he bade me continue I had to obey him as a child. In all my struggles he has stood faithfully by my side, but he never advised me regarding the way I was earning my living or about seance arrangements, leaving me to select sitters, etc. He guided me only in spiritual matters, and usually did so in a positive manner."

In the winter of 1915 Nielsen was arrested under suspicion of fraud after he had given two séances to members of the Society for Psychic Research; the first séance was apparently a success but in the second no materialisations manifested. In both séances, according to Nielsen,

"I was undressed and clad in other cloths. My hands were tied to a cord which was fastened to a hook in the wall: and from there the cord went to a Mr. O. who had to control me"

After the séance he was accused of *intended cheating*, where they produce a piece of white material—he admitted it was his but was an apport from another séance which he claimed he brought to exhibit after the séance. He had left it in his coat pocket in the hall prior to his séance restriction during the séance. Nielsen was arrested a couple of weeks later and spent several days in prison.



All the above information and quotes are from Einer Nielsen's book, "Solid Proofs of Survival", first published in 1950 by the Psychic Book Club; this is available as a free download. I will end with a 1931 report from the "Icelandic Society for Psychic Research", pages 70/71:

"*Einer Nielsen's Seances in Iceland* 1931.

"The account of the President of the Icelandic Society for Psychic Research, Mr. Einer H. Kvaran,

"Reykjavik, February 26th, 1931.

"I am sending you an extract from the records which the late Minister, Kristinn Danielsson kept of the seances Mr. Einer Nielsen held here in Reykjavik at the request of some gentlemen interested in psychic research. The chief purpose was to get materialisations. In all, fifteen seances were held from January 13th to February 10th. The materialised apparitions came out of the cabinet in red light at eleven seances, and some were visible at two other seances. The apparitions appeared at the sitting from eight to forty times. Of those six were at once recognised as friends or relatives of the sitters. Most of them appeared several times, among them Prof. Haraldur Nielsson, who came most often. At eight seances the sitters saw more than one apparition at the same time. At seven seances they saw the medium together with one or two materialised entities. At three sittings they heard more than one voice talk at the same time inside the cabinet. At three seances the sitters saw a materialised entity dematerialise itself outside the cabinet.

"Several times the entities approached the sitters, embraced and kissed them. Sometimes they sang together with the sitters outside the cabinet. Their draperies were different, some of them lying in rich folds. The most splendid draperies were made perhaps of about 20 yards of material. The forms of the entities varied very much, too, some being tall, others slender and short.



"The number of the sitters at the seances was twenty, of whom five composed the permanent group whilst the others varied. At the two first seances, which were test seances, there were only twelve sitters. Besides materialisations, telekinesis phenomena appeared at eight seances. An aluminium trumpet was levitated, sometimes up to the roof, and through the trumpet we heard voices at six sittings. During these manifestations the medium sat outside the cabinet, and the sitters next to him kept hold of his hands. Later on, we saw in full daylight several telekinesis phenomena apart from the regular seances, in the undersigned's home, where Mr. Nielsen stayed, and also in other homes where he was a guest. In addition we sometimes obtained very good tests of identification through Mr. Nielsen's clairvoyance and clairaudience.

"As you may understand, according to our opinion, Mr. Nielsen's visit to Iceland was very wonderful. We are very grateful to him, and we hope sincerely that he will have an opportunity to come again. There are many people here who could not get admittance to the seances, as Mr. Nielsen could not extend his stay in Iceland.

"Einer H. Kvaran."

Editor's note:



The question is: was he genuine? I have never researched Einer Nielsen before but I was familiar with his name; the word 'fraud' is quite highly associated with this name on the various websites. It was only while sitting in the Britten Museum & Library that my eye caught "Solid Proofs of Survival" by Einer Nielsen.

Reading the various reports in the book, it reminded me of the similarities to Helen Duncan regarding his full-form materialisations, i.e. medium and materialisation seen together, forms recognised by family, large, small, men, women, voice, identifying features, etc. The reports are mostly dated and the name/names are given in the book but to get a more balanced view the negative reports need to be seen. It seems that

Nielsen was quite compliant with the needs of researchers, séances were in good light, and he agreed to photographs with both white flash and, I believe, infra-red. It should be noted that photographs taken at séances are generally staged, from the point of view that permission is required by the medium or their control as to when to release the shutter.

It is referenced that the Norwegian investigators suspected Nielsen to be a fraud and investigated him in 1922. The committee from the Kristiania University discovered that his ectoplasm was fake.[11] In addition. in 1932, Johs Carstensen, the leader of Nielsen's Spiritualist circle, wrote a pamphlet which exposed his tricks.[12] Nielsen does not make any reference in his book to his circle leader, Johs Carstensen, but does comment on some alleged exposures against him.

In a paper titled "Danish Spiritualism 1853-2011" by Jesper Vaczy Kragh, PhD, Associate Professor, Medical Museion, University of Copenhagen, Denmark we find a little more information:

> Scientific investigations of spiritualist mediums were conducted by the Danish Society for Psychical Research in the period from 1920 to 1950. The society's inquiries into spiritualist manifestations included the two famous Danish mediums Einer Nielsen (1883-1965) and Anna Melloni Rasmussen (1898-1983), both of whom had received the attention of scientists in other European countries.
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> 
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> On 26 August 1921, the first international conference on psychical research was opened in Denmark. In the course of the conference, international psychical researchers were invited to materialization séances with Einer Nielsen. After these sittings many of the participants told the press that they had been greatly impressed by Nielsen's ectoplasm phenomena. Due to favourable reports and the press attention, the Danish Society for Psychical Research decided to investigate Einer Nielsen's phenomena. The enquiry was carried out by three of the society's members, who subsequently published a positive report recognizing Nielsen's abilities. However, few were convinced by the report and a new investigation was set up in 1922 by a committee from the Kristiania University in Norway. The Norwegian researchers could not confirm the Danish results and accused Nielsen of being a fraud. The Norwegian disclosure, which was widely covered by the Danish press, was a serious setback for the spiritualists as well as the Danish Society for Psychical Research.

[11] Kragh, Jesper Vaczy, *Danish Spiritualism, 1853–2012*. In Christopher M. Moreman's *The Spiritualist Movement: Speaking with the Dead in America and Around the World*. *Volume 1: American Origins and Global Proliferation*. Universitetskomiteen, Mediet Einer Nielsen, kontrolundersøkelser av universitetskomiteen i Kristiania (Kristiania 1922). Anonymous. *Rapport fra den av Norsk Selskab for Psykisk Forskning nedsatte Kontrolkomité*. Norsk Tidsskrift for Psykisk Forskning 1 (1921–1922).

[12] Carstensen, Johs, (1932). *Spiritismens Princip og Fejlgreb. Specielt: Afsløring af Mediet Einer Nielsen*. Brandmose's Forlag.

However, after 1932 there appear to be no more exposures which I have found to date, and in fact not much other information on Einer Nielsen, good or bad, except various photographic images with little information. This may appear a little strange, as he would work for over another two decades, albeit Wikipedia notes:

> Nielsen continued to work as a medium until his death but was never considered credible again by people outside his small circle of influence.

This may well be the case but on balance none of the surface reports give any indication of what was specifically exposed or alleged, under what conditions and so forth—equally, there are some strong positive reports, for example as quoted above from the President of the Icelandic Society for Psychic Research.

The photographs above are random photographs; unfortunately all the images are of poor quality, taken from mostly old journals. The images below are matched, as the article description states, taken from "Two Worlds", April 16th 1955. I have noted "after 1932 there appear no more exposures which I have found to date"; the images below are, I believe, all post 1932:

CAMERA SHOWS STAGES OF MATERIALISATION



The remarkable qualities of ectoplasm, the basis of all materialisations and direct-voice phenomena, is illustrated in these outstanding seance pictures.

They were all taken with Einer Nielson of Copenhagen, whose powers of materialisation have been witnessed by hundreds of people in all walks of life in Scandinavia. He is still giving seances.

Though small quantities of ectoplasm are drawn from the sitters, in the main the operators abstract it from the medium.

Adding unknown factors to make it solid, its culmination is shown in the first photograph where the materialised figure of Knud, one of the medium's child controls, is clearly seen at the opening of the curtains which form the cabinet.

This usually consists of a curtained-off recess used by the spirit operators to condense he power they utilise before the materialisation form.

The medium in trance can be clearly seen above the materialised figure of the child.

The second picture was taken at a well-lighted seance. An arc lamp is suspended at the top of the cabinet with its light shining on the medium. Ectoplasm is seen to pour from his mouth. It is usually withdrawn from all the orifices.

What happens in the cabinet is illustrated by the remaining two pictures (shown below) showing some of the stages of materialisation.

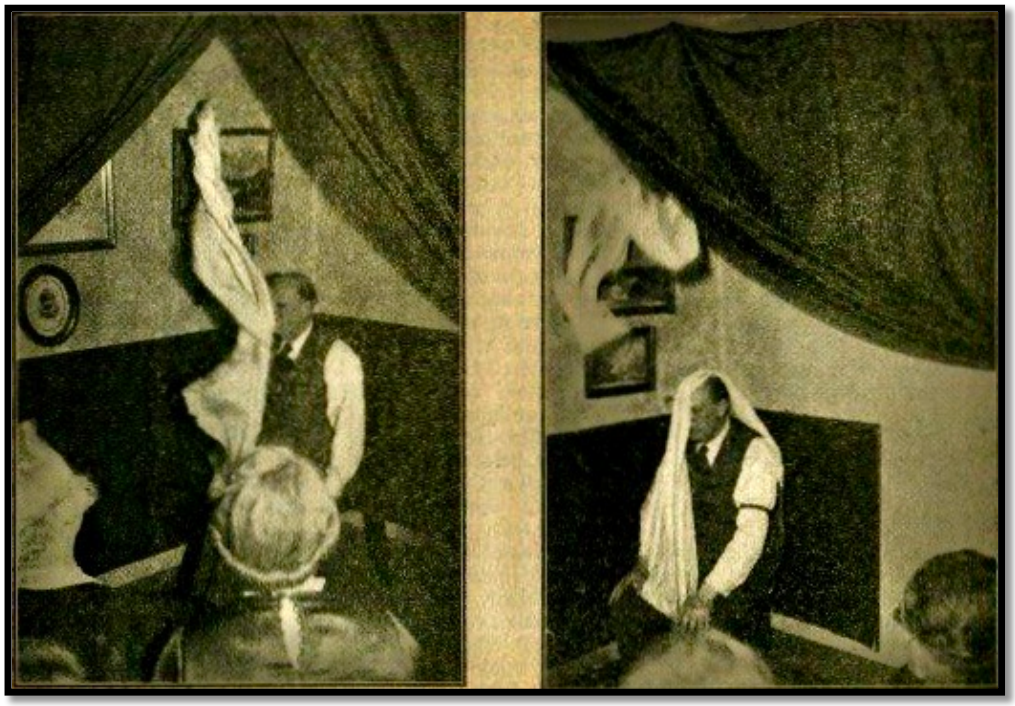


In the first it has been abstracted from the medium, forming itself into a swathe-like appearance, sufficiently rigid to maintain itself as it moves up the wall to beyond a picture.

In the second photograph a different technique has been employed. The ectoplasm is in two distinct and separate forms.

One portion, almost like a curtain, is draped round the medium from his knees, over part of his face, and falls behind his back. The second portion has floated away and partially obscures one of the pictures on the wall.

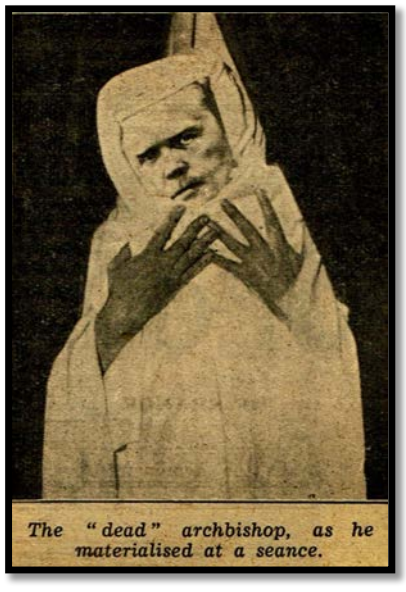
Ectoplasm has been described as a halfway house between matter and spirit. It has been handled and examined by front-rank scientists who have experimented with it for years and chemical analysed it. Its chemical properties are almost identical with the chemical constituents of the human body.



SEANCE PHOTOS SUPPLY PERFECT ANSWER

This section is taken from "Two Worlds", April 9th 1955:

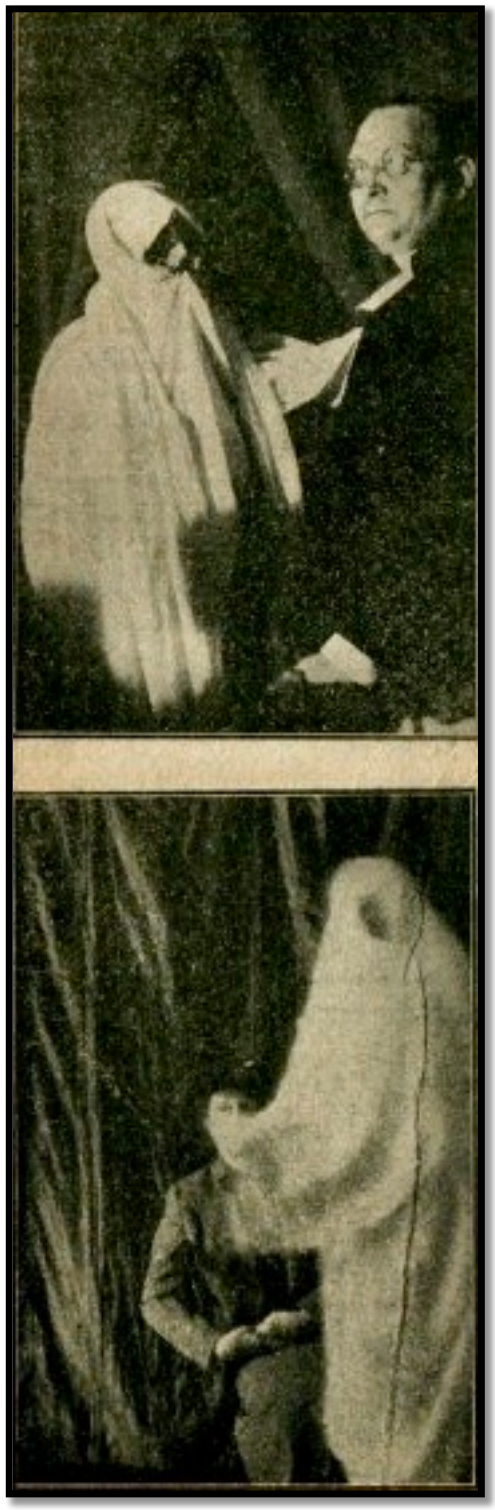
The man who materialised and was easily identified is Archbishop Nathan Soderblom of Sweden. His appearance was a "birthday present" to Pastor Martin Liljeblad, through whose automatic writing gift he communicated a theological treatise. The Archbishop posed for this picture on Liljeblad's birthday.



The "dead" archbishop, as he materialised at a seance.

Not only was his face recognised by the pastor and others, but Liljeblad says that the hands we exactly they were before his death. The Archbishop was well-known, outside Sweden as a leader of an inter-denominational religious organisation. Liljeblad's advocacy of Spiritualism in Sweden — he published ten books many pamphlets on our subject besides speaking all over his country—led to him being forced to ask for "leave of absence" from his church for three years.

Here Liljeblad is greeted by a spirit form whose materialised hand touches the pastor on his shoulder. The spirit face is not completely visible because of the ectoplasmic draping over the head, which shields most of the features.



This is a very rare picture because it was taken in full daylight. The materialised figure has almost concealed the whole of his face. The ectoplasm with which he is garbed is mostly solid, but it becomes transparent in that portion which is close to the sitter's head and chest, which can be seen through It. Out of 225 pictures taken in daylight, only five showed any worthwhile result.



This remarkably photograph, the most famous of all Nielsen's seance pictures, shows Queen Astrid as she materialised at a seance in Denmark. Queen Astrid, wife of King Leopold of Belgians, was killed in a car crash at Lucerne, Switzerland, in 1935. Her subsequent appearances at Neilsen's Copenhagen seances — she was a Swedish princess before her marriage—were often witnessed.

The photograph was taken by Liljeblad, who wrote a book testifying to the authenticity of the Queen's materialisation in defiance of the Church authorities. As a result he was sentenced to two month's suspension from the Church without salary.

A score of sitters were present when this photograph was taken. The seance was held in red light, Liljeblad used three cameras, taking his pictures simultaneously with a white flash.

All the sitters saw Queen Astrid pose for the picture. And they all saw the materialisation and the medium together.

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The séance took place at Copenhagen, Demark, I believe, on May 31st 1938; Queen Astrid was killed in a car crash a few years earlier, on May 29th 1935.

The editor of "Two Worlds" at this period was Crestern Roskelly, who resided in the editor's chair from 1952 to circa 1957, when Maurice Barbanell took over as editor, then also editor of Psychic News, and continued with both publications until his death on July 17th 1981, aged 79.



Little is known about Crestern Roskelly; this statement is printed above:

Ectoplasm has been described as a halfway house between matter and spirit. It has been handled and examined by front-rank scientists who have experimented with it for years and chemical analysed it. Its chemical properties are almost identical with the chemical constituents of the human body.

This is indeed a bold statement, which is completely unreferenced; one may understandably wonder who all these scientists are and their conclusions, *identical with the chemical constituents of the human body*.

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Announcement

Leslie Price, who is a sub-editor of Pioneer, along with Charles Coulston, advised me at the beginning of this year that he is stepping down owing to other commitments.

Without doubt Leslie is one of the foremost historians in this country on psychical research, theosophy and Spiritualism. I first came into contact with Leslie around 1999, when I started to research the SNU Principles; I had no computer at this time. I sent a letter to Leslie, as I saw an advert for his online newsletter, Psychic Pioneer, which ran from 1999 to 2001. All these issues today are available in the Britten Museum & Library at the Arthur Findlay College.

This resulted in my involvement with Leslie in pursuit to make public original researched materials of psychic pioneers; in May 2004 Leslie was founder editor of Psypioneer, covering a wide range of Spiritualistic material. A year later I took ownership of the journal and Leslie continued as contributor and sub-editor; in 2016 I retired as proprietor and editor to concentrate on my work at the Arthur Findlay College and the SNU Pioneer, which began in 2013.[13]

Leslie was once again a great support for me and continued to sub-edit Pioneer from 2013.

Leslie has been inspirational to me over the last two decades for his continued valuable support and his fine knowledge, which has taught me so much about psychic pioneers. Thank you.



Leslie Price & Paul Gaunt

[13] Leslie decided not to continue with Psypioneer but it is used in almost every Pioneer as referenced materials.

ERNEST OATEN

Rights of Spiritualism



Earnest Oaten's contribution to Spiritualism and the Spiritualists' National Union was considerable. Some of his labours have previously been published in Pioneer [14] and Psypioneer. Oaten made history on Friday, April 13th, 1934, by making the first broadcast talk on Spiritualism, which was transmitted from London by the BBC. Oaten was unanimously chosen as the representative of the Spiritualist movement.[15]

Spiritualism from its early beginnings has had to fight not only the persecution of the Christian Church and its many Christian groups but also antiquated Acts within the then laws in England.

It should be noted that Spiritualism has never in itself been illegal, as some reports suggest—but some of its practices had violated certain Acts in English law, such as the Vagrancy Act, etc., which affected the movement widely (for over seven decades) from the mid-1870s.[16]

July 1st 1930 saw the first deputation to the Right Honourable J.R. Clynes, M.P. (Home Secretary) at the Home Office, Whitehall, S.W.1 by the United Spiritualist Organisations for the purpose of parliamentary action for the amendment of the Witchcraft and Vagrancy Acts. Ernest Oaten, with others, represented the SNU and Sir Arthur Conan Doyle represented the International Spiritualist Federation. This was to be Doyle's last of his many services to the movement, as he passed on July 7th.[17]

There were *no official Ministers* in organised Spiritualism until circa 1938, when the SNU announced their first Ministers. Oaten, then president of the Union, however, proclaimed himself a Minister! This would have been through his church work and not the Union.

Ernest Oaten was charged on July 6th 1918 for failing to accept military service on the grounds that he was a Minister of a religious denomination.

The case was heard at Sheffield West Riding Police Court on October 15th 1918. A verbatim report of the full Police Court proceedings was published by the SNU in 1918 – "On the Side of Angels – the Law v. Spiritualism"; a PDF copy is freely available on request.

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[14] Vol. 1, No. 2: Ernest Walter Oaten (1875-1952) – His contribution to Spiritualism was long and notable, giving almost 60 years' service – The History of the Two Worlds – Twenty-One Years – Oaten tells us how through spirit guidance his position as editor was orchestrated by the spirit of Emma Hardinge Britten.
Vol. 5, No. 1: When Spiritualists Refused the B.B.C. – How Conan Doyle Declined to Broadcast – Ernest W. Oaten.
Vol. 6, No. 1: – Ernest Oaten Spirit Photography – M. J. Vearncombe – Corona, Corona! – John Sloan.

[15] Psypioneer, Vol. 8, No. 7: full report on the recording.

[16] See Pioneer for the six-part series: The Effect of the Vagrancy Act – The Work of the Spiritualists' National Union – starting in Vol. 2, No. 1.

[17] Psypioneer, Vol. 8, No. 7: Deputation to the Right Honourable J. R. Clynes MP by the United Spiritualist Organisations, July 1st 1930.

Below gives another example of an Act which hindered the Spiritualist movement, the "Burials Act", which was addressed by Ernest Oaten when he was the editor (1919-1945) of the "Two Worlds"; it was again published on January 5th 1952, a couple of days after Oaten's death on January 3rd 1952, at the request of SNU President Percy Wilson.



Rights of Spiritualism under the Burial Acts

by Ernest Oaten

This article by the late Ernest W. Oaten was written for "Two Worlds" nine years ago when he was Editor.

It is reproduced here at the request of Mr. Percy Wilson, M.A., (Oxon.) President of the Spiritualists' National Union, which regularly receives enquiries for information on this subject.

This is a further example of how Earnest Oaten served a movement which is now asked to express in a practical way—its appreciation of a lifetime devoted to Spiritualism by subscribing to his Memorial Fund.

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A correspondent raises the question of Spiritualist Funerals. A friend of his would like to be buried as a Spiritualist when the time. Comes. How should he proceed?

In the case of a public cemetery there is no difficulty, and I have never heard of an objection at a public or private crematorium.

Relatives of the deceased generally instruct the undertaker who is in charge of the funeral, and he, being accustomed to the work endeavours to carry out the desires of his client.

When making arrangements for the interment he notifies the cemetery authorities that his client will provide his own minister. Relatives of the deceased must then determine who shall conduct the funeral. Any person may conduct the service, either in the chapel or at the graveside, but care should be taken to choose a person who can officiate with dignity and efficiency.

The minister conducting a Spiritualist service has no claim to the use of the Anglican or Roman Catholic Churches (though this is sometimes waived in special circumstances), but in general he uses the nonconformist chapel at the cemetery.

The Spiritualists' National Union has prepared a list of ministers. (See S.N.U. Diary), any of whom will conduct such a service by request.

Opposition is sometimes met when it is proposed to conduct a spiritualist funeral in a parish churchyard.

Now, by the common law of England, every parishioner is entitled to be buried in the churchyard of his parish and for this purpose every person is a parishioner of the

parish in which he dies. Prior to the Burials Act, 1880, the burial service of the Church of England was the only one which might be used in a churchyard or other consecrated ground. By the provisions of the above Act, nonconformists were given certain rights. The Act specifies that notice of an intention to bury, either in churchyards or the consecrated parts of parochial cemeteries should be given with as little delay as possible and must not be later than forty-eight hours before the time proposed for the burial. The notice may be given by any relative, friend or the legal representative responsible for the burial. He may be the minister who will conduct the service, or the undertaker, if duly authorised. The notice must be given in writing, must be endorsed on the outside "Notice of Burial" and be to the following effect:

> I ……. Of ……., being the relative (or friend or legal representative) having charge of or being responsible for the Burial of A.B, ……. of ……. Who died at ……. in the parish of ……. on the ……. day of ……. do hereby give you notice that it is intended by me that the body of the said A.B, ……. shall be buried within the (here describe the churchyard or graveyard) on the ……. day of ……. at the hour of ……. without the performance in the manner prescribed by law of the service for the burial of the dead according to the rites of the Church of England; and I give this notice pursuant of the Burial Laws Amendment Act, 1880.
>
> To the Rector (or Vicar as the case may be) of …….

(N.B. Whilst it is desirable to keep to this form, the person receiving it is not at liberty to object if the exact words are not used. The Act only requires that the notice shall be in the form or to the effect of the above.)

In the case of a churchyard, the notice to be left at the house of the clergyman, or, in his absence, of the clergyman in charge of the parish, or of any person appointed to receive such notices.

In the case of a parochial cemetery, if there is a chaplain for the consecrated ground the notice should be addressed to him, but should be left at the office of the clerk of the Burial Authority.

In the case of a pauper, notice may be given to the incumbent or the chaplain, and to the work-house master or the clerk to the Guardians, by the husband, wife or next of kin of the deceased. The Guardians will be bound to allow the burial to be in accordance with the Act.

It is not necessary that the clergyman to whom notice is given should consent to a burial under the Act. He can only object to the time proposed under certain circumstances. Unless it be mutually arranged, burials must be between 10 and 6 o'clock from April 1st to October 1st and between 10 and 3 o'clock from October 1st to April 1st.

A burial may take place either without "any religious service" or with such "christian and orderly religious service" at the grave as the person responsible for the burial may think fitting, and any person or persons — whether ministers or laymen — who may be invited or authorised may conduct such service, or take part in any religious act thereat. All burials must be decent and orderly, and anyone guilty of riotous, violent or indecent behaviour, or of obstructing any service will be guilty of misdemeanour. So also will "any person who shall deliver any address not being part of, or incidental, to any religious service" permitted by the Act, or who wilfully endeavours "to bring into contempt or obliquy the Christian religion, or the belief or

worship of any church or denomination of Christians, or the minister or members of any such church or denomination or any other person."

The person having charge of a burial under the Act must either on the same day or the day thereafter send to the incumbent or his representative—in the case of a cemetery to the clerk—a certificate of burial in the prescribed form.

> I ……. of ……. the person having charge of or being responsible for the burial of the deceased, do hereby certify that on the ……. day of ……. 19 ……. was buried in the churchyard (or graveyard) or the parish (or district) of …….
>
> To the Rector or other responsible person.

(This requirement is generally covered by the person officiating signing a special register at the office of the clerk—or the vestry of the church as the case may be.)

The certificate of burial must not be confounded with the registrar's certificate of death.

The Act of 1880 does not entitle anyone to be buried in any place in which he would have had no right to be buried if the Act had not been passed.

When permission to bury a non-parishioner is given (as, for instance, in the case of a person dying outside the parish who owns a grave within the churchyard or parochial cemetery) the service may be conducted under the Act. The incumbent has no legal right to make his consent to such a burial dependent of the service being conducted by himself or any other minister or clergyman. The same fees will be payable as though the burial was conducted by a clergyman.

The Act of 1880 applies only to England, Wales and the Channel Isles:

Burial Grounds Act 1900. This Act, which came into force on January 1st, 1901, modifies the Act of 1880 by making the forty-eight hours' notice unnecessary in the case of parochial cemeteries. This Act does not apply to churchyards. In such cemeteries opened after the passing of the Act, Burial authorities are not compelled to erect separate buildings for Anglicans and other denominations. They may erect any chapel they consider necessary and this shall not be consecrated or reserved for the exclusive use of any denomination. The parson conducting such a service is entitled to the fee.

The above information has been compiled for the guidance of church officials and spiritualist ministers, and should be kept for reference.

Extract from "Two Worlds" dated April 9th, 1943.



PATIENCE WORTH

1883-1937

Walter Franklin Prince, who was the Research Officer of the Boston Society for Psychic Research, wrote an extensive critical study in his book, "The Case of Patience Worth", published by the BSPR in 1927; this is available as a free download.

Below features a visit to the medium by Mrs McKenzie, whose husband James founded the British College of Psychic Science, referenced elsewhere in this issue. The article below is taken from the BCPS's Quarterly Transactions of the British College of Psychic Science, Vol. XVII, April 1938, which was then edited by Mrs Hewat McKenzie:

"PATIENCE WORTH" AND HER MEDIUM.

By Mrs. HEWAT MCKENZIE.



MRS. JOHN H. CURRAN, "PATIENCE WORTH'S" MEDIUM

One of the most interesting visits I paid in the States was to St. Louis, to visit Mrs. John H. Curran (now Mrs. H. Rogers), through "whom" Patience Worth" has poured her wit, wisdom, philosophy and poetry since 1913, in an unceasing stream.[18]

Mrs. Curran—see the excellent likeness accompanying this article—is in early middle life, interested in her family and home, and in life in general, but certainly not originally interested in philosophy, in mediæval English nor in poetry, the three outstanding features of her mediumship. Her early and later history is known, friends are alive who knew her as a girl, and as a young married woman, and there is nothing in what would be described as a very normal and uneventful life which could give a clue to what followed. When in 1912, urged by a friend to sit with her at the Ouija Board, some power was manifested, and in about a year's time this seemed to be controlled completely by a unique personality who called herself "Patience Worth.

[18] Readers who have not acquainted themselves with this remarkable mental mediumship may do so by consulting the following books in the College Library: "Patience Worth—A Psychic Mystery," by Casper S. Yost. "The Case of Patience Worth," by Dr. W. F. Prince, of Boston (an exhaustive and valuable study of the whole case). "Hope Trueblood," a novel through the ouija board. "The Sorry Tale—a Story of the Time of Christ."
"The Potter and the Wheel," an Eastern Wisdom Story. See also PSYCHIC SCIENCE, October, 1927, for an article by B. McKenzie, and *Light*, for May 5th, 1928, by same.

I was received most kindly by Mrs. Curran, who, engrossed with the care of a sick husband and two children not at all well, at the moment, said that she had not been sitting recently for "Patience," as her amanuensis also had been ill, but added that if I could stay in St. Louis for a few days, the latter might be better, and that she would be most happy to give me a sitting.

During this time of waiting I saw a good deal of Mrs. Curran and her family in many pleasant ways, and was therefore able to make some comparison between her and her unseen friend "Patience Worth."

Mrs. Curran is not subtle in her thought processes as "Patience" is, nor has she poetic flights, nor is she interested in archaic English nor skilled in Eastern knowledge such as shines through, according to very able experts, in "The Sorry Tale," published 1917, and in "The Potter and the Wheel," published 1927. Such work as she has produced under "Patience Worth's" influence cannot be learned or imitated, it is the real thing, and the psychologists with their pat phrasing about the medium's sub-consciousness—things heard or read or seen by the medium in earlier days—are quite at fault in placing "Patience Worth" in any category at present known to them.

Professor F. S. C. Schiller, reviewing Dr. Prince's "Case of Patience Worth," in the S.P.R. Proceedings for November, 1927, says wisely: "What then, shall we do? I suppose that at present it is still *safer* to credit 'Patience Worth' to the unconscious and to class her, officially, as Mrs. Curran's 'secondary self.' But it is impossible to be comfortable about this theory, and it should certainly not be held fanatically. And, personally, I am quite willing to subscribe to Dr. Prince's conclusion that 'either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through but not originating in the sub-consciousness of Mrs. Curran must be acknowledged.' The general impression of the case on my mind is to deepen the conviction that orthodox psychology and orthodox philosophy are both very far from having plumbed the depths of the soul, and, that it is unreasonable to require an open-minded man to endorse their prejudices."



Mrs. Curren has several volumes waiting to be published not less fine in quality than those produced, and is busy upon others, for "Patience" can take up the thread of a story at any moment or with any set of persons with whom her medium may happen to be sitting, and without reference to what has gone before, continue in an absolutely correct way, even though weeks may have passed by. She is apparently quite independent of her sitters, though occasionally they may colour the work or give it an impetus. "The Potter and the Wheel" was given chiefly in the presence of a lady who is deeply interested in ceramics.

"Patience" in a word which closed my own sitting of February 25th, 1928, says that she will use "her harp," Mrs. Curran, "till she be breaked and mute." Let us hope that Mrs. Curran may be long spared for such valuable use.

"The Sorry Tale," a story of the time of Christ, published in 1917 (English publishers, Kegan Paul) is considered by some theological professors and clergymen as one of the most remarkable books written regarding the life and death of Jesus since the New Testament record. Of it Mr. Reedy, editor of Reedy's Journal, a man of culture and an earnest student of all the writings by "Patience" says: "I have seen the complete manuscript. This is the most remarkable piece of literature I have ever read. I have no hesitation in saying that this production—I ignore any religious claims for it, and I discount the adventitious interest of the manner of its presentation—is a world's literary marvel."

It is written by a Greek slave—a woman of great beauty and noble blood—and is written about her son, whose father is Tiberius Cæsar, and who is born the same night as Jesus. She calls him "Hate," and this rules and shapes his life. He meets Jesus from time to time and then at Calvary. The life of Jesus between his twelfth and thirtieth years is also dealt with in the story.

"Patience" was much stirred before she began this story, says Mr. Casper S. Yost who writes an introduction: "Loth, loth I be," she said, "Yea, thy handmaid's hands do tremble." For three or four minutes there was no sound in the room, and then as if in reality from out the silence of twenty centuries, as if actually from out of the darkness, came the plaintive cry, "Panda, Panda, tellest thou a truth," the opening words of the story.

In the course of giving the story, "Patience" often described her own feelings regarding the sad recital, and once gave a fine poem,

"Jesus by the Sea." A stanza will show its quality:—
"The sands soft clung about the feet a-bared,
That still should trod 'pon stones a-sharped.
Yea, Earth e'en then did hold the greéned tree
That burst the sod for upping of the cross."

There is much in the story to rouse discussion, but "Patience" gave it with the utmost confidence and has no fear. "Hark ye", she says, "there shall be ones who shall tear at this cloth till it shreddeth, yet the shreds shall weave them back into the whole 'pon love strands. For Love be the magic harp, and Love may ne'er die, but be born athin all hearts that sup the words."

A philosopher one day questioned "Patience" thus: "Patience," modern science holds that death destroys man, body and soul, and the psychologists claim that you are only Mrs. Curran's sub-conscious mind. What have you to say on man's final Destiny, and what as to your relation to Mrs. Curran?"

"Patience" answered: to the first part, "Man's words may not destroy—they be but strutting little egots which disport them in obeisance before their lord and creator man, measuring his length and breadth. Man may tear into tatters even the commonest way rose, he may pluck it petal by petal, thorn by thorn, leaf by leaf, and crush its stem. What then will he do with the perfume 'pon his fingertips? In its crushed atoms the way rose is still complete in its being. Man's argument, the cunning of his hand, hath done what? He is confronted with matter haunted with spirit, and hath found himself like unto an ass at the end of his tether. Who be these princlings that play not faith with their King? Who be these lordlings who would espouse wisdom and bring forth the brat o' doubt, egad, no one may learn while his doubt-brat wails!"

Regarding her relation to Mrs. Curran, she answered, “Who be he that said I be but a distorted whit o’ the Follied’s (Mrs. C.’s) imagination? Where be he who can present a greater man as the child of his imagination than he himself is? His be a sma’ sma’ voice who sayeth No nimbly. Let him lay hands on me and tether me and her and days to come shall write his name FOOL, for he is not for the ages. His quill be short, and I sirrah be a long quill dipped in old wisdom. I sing not that I SING, but that the SONG BE——. As well give babes, tomes, skulls, wines, swords, Sacraments, with which to play, as present me as a part of mine harp (Mrs. C.), for behold am I separate . . . strumming, and she, the babe, and wonder eyed, playing with old wisdom.”

This is a good sample of the sharp wit for which “Patience” is famed and of the wisdom with which her needle is threaded, and it is this blend which has made her hosts of devoted admirers throughout the States.

Recently one of the great lecture agencies has made approaches to Mrs. Curran for a series of lectures on the mediumship, which would be accompanied by demonstrations of “Patience’s” handling of subjects given by the audience. She is seldom if ever embarrassed, and her work is as fine in the presence of hundreds as with one sitter. Mrs. Curran, who has always been apparently normal during the sittings, is now the greatest admirer of her “Control,” and has had all aspects of the mediumship so often discussed with her or before her, that she is quite able to take up a lecture tour.

The sitting I was able to have with Mrs. Curran before I left St. Louis, took place on February 25th, and remains in my mind as a very perfect thing. Miss Parrish, a Scotch lady, very kindly acted as amanuensis, for ‘Patience” speaks her messages through her medium at a very rapid rate. Mrs. Curran hears a beautiful voice speaking to her, her face softens, her own voice sweetens, and the stream of words begins, often accompanied by mind pictures which enhance the message.

Five subjects were proposed by me spontaneously, and each was dealt with immediately with great beauty of language. In addition there was a prologue and an epilogue and also three poems given without suggestion to the amanuensis and her sister.

I will close my brief article on Mrs, Curran and her work by quoting a poem on “California,” one of the subjects I gave.

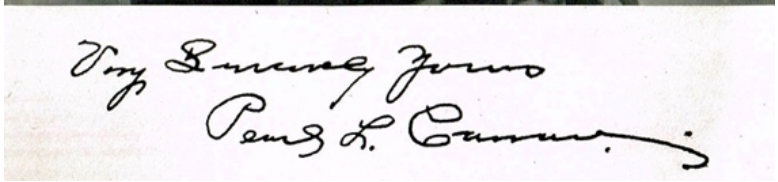
Mrs. Curran said as I spoke the word, she got the picture of a very delicate, slender wine-glass full of a clear golden liquid, and began:—

“A golden wine in a slender stemm-ed chalice,
Distilled by the loving hand of Him
Who hath caused rich fruition ’pon the spot
He loveth. . . .
A golden wine, distilled thro’ many suns
And many silver moonlights,
Fragrant of the honey of a myriad blooms.
Heady stuff ! Rare vintage !
I lift the chalice in a troth to Him
Who with His perfect love
Hath poured the stuff !

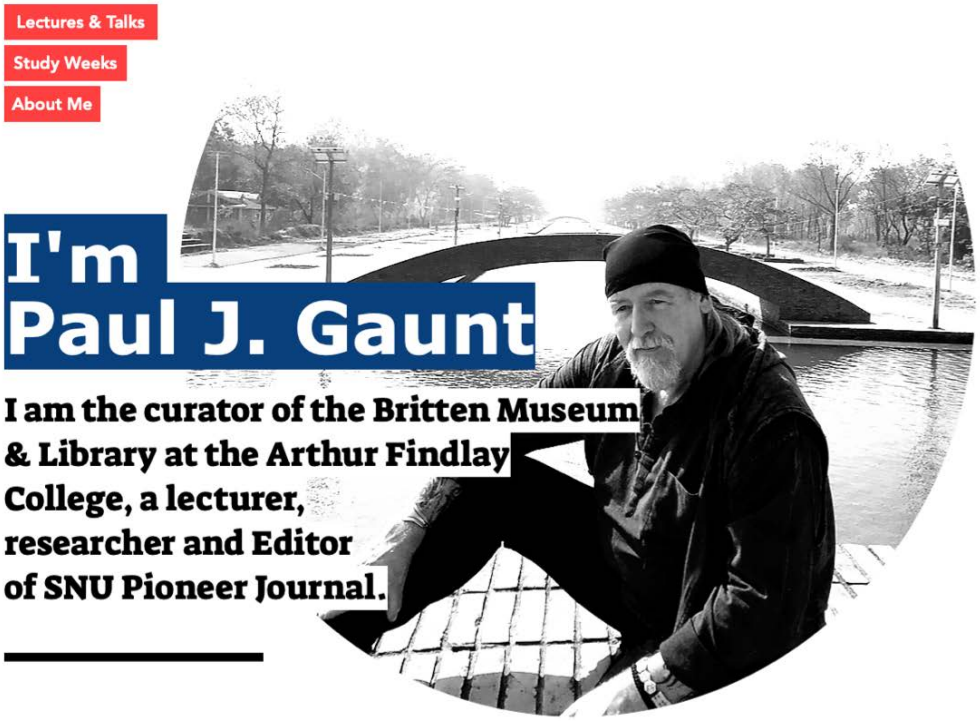
Anyone who has seen and loved California will recognise the appreciation of its natural beauty, the awareness "Patience" shows of the "heady" nature of its exotic character, and the wonder which remains with one at the perfection of the natural "chalice" of mountain, sea and sky, in and under which it has been placed.

The two women who are the "heroines," if one may say so, of this number of PSYCHIC SCIENCE, Mrs. Dr. Crandon of Boston, and Mrs. Curran of St. Louis, should be remembered by all psychic students with continual appreciation and affection, because of their manifold labours on our behalf and the interest and vitality they have poured into our lives by being willing to become the channels of this new, yet old knowledge.





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