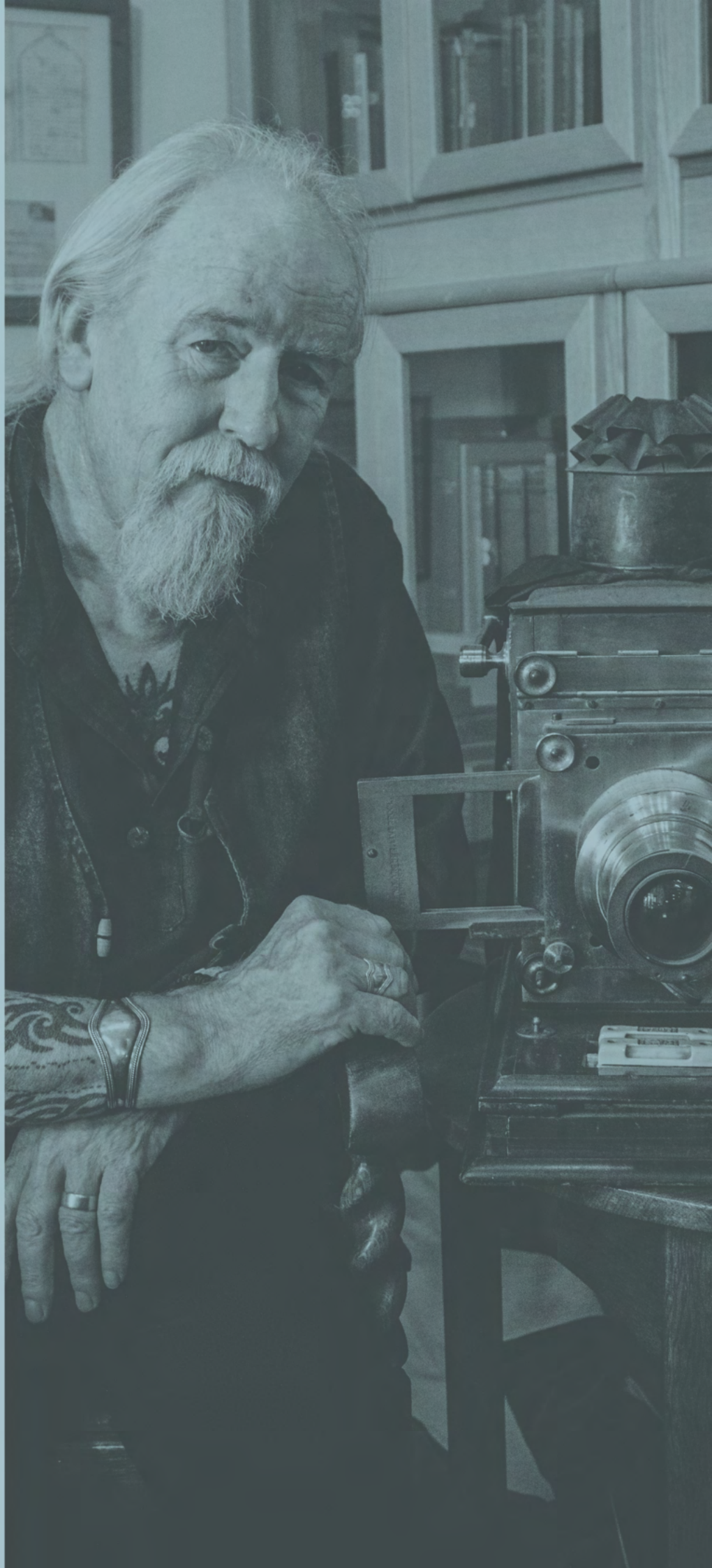
The PIONEER

The Pioneer is now part of the recommended reading for the Spiritualists' National Union's education courses.



the PIONEER

Volume 8, No. 2: April 2021

Contents list:

—~—☼—~—

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.

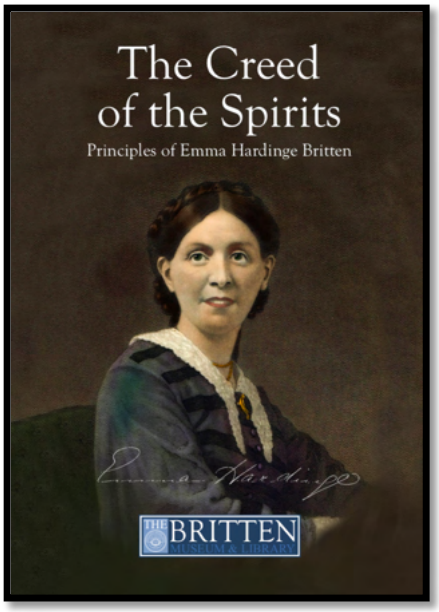
Special thanks to Charles Coulston for his work in sub-editing this issue

—~—☼—~—

053 – The Teachings of Spiritualism – Emma Hardinge Britten
055 – Estelle Roberts and the Greek Royal Family
Britten Museum & Library
Passing of Medium who started Estelle Roberts on her Psychic Career
060 – The Spiritualists' National Union & World War II – Concluded …
Keep It Dark! Is Policy of the S.N.U.
The Protection of Mediumship – A Declaration by the Spiritualists' National Union
Spiritualists' National Union Conference – 1943
Spiritualists' National Conference Presidential Address by Harrold Vigurs – 1944
The National Conference at Paignton – 1945
Resignation of the Union's Honorary President, Hannen Swaffer
080 – New One-stop Website – Paul J. Gaunt
082 – Continued from the last issue: A War-Time Remarkable Healer – W. H. Lilley
"Dead" Doctor Heals Reporter – Triumph for Medium in New Nursing Home
Spirit Doctor Gives "Unseen Medicine" To 1,000 Patients – Revolutionary New Treatment by Entranced Medium
Doctors and Clergy Consult Medium – Some of Lilley's Spirit Guides "Died" Nearly 300 Years Ago
093 – Britten Museum & Library Research – Study Weeks at the Arthur Findlay College 2021!

"Subscribe" free to Pioneer or contact the editor – pioneer@snu.org.uk

All references to Psypioneer in this issue are archived at http://psypioneer.iapsop.com



Pioneer over the years has shown the progress of Emma Hardinge Britten's principles from the initial four in 1871 at Cleveland Hall, London.[1]

—~—☼—~—

In 1901 the Spiritualists' National Federation was re-constituted into the Spiritualists' National Union. Emma's *Creed of the Spirits* became the basis of the religion of the Spiritualists' National Union formulated into the Seven Principles of today.[2]

Below was published in the Two Worlds, July 1st, 1950; this is taken from an issue of the 'Lyceum Manual' under the section, "Golden Chain Recitations", no. 136. These consist of questions and answers, or short sentences, on some spiritual, moral or instructive subject read alternately by the Conductor (italics) and the whole Lyceum.

Like Emma's principles it states,

"Given by the Spirits through Mrs. EMMA H. BRITTEN"

THE TEACHINGS OF SPIRITUALISM

By EMMA HARDINGE BRITTEN

What does Spiritualism prove ?

It proves man's immortality, and the existence of a spiritual universe.

What effect has such proof upon humanity ?

It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

What else does it do ?

It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.

What does Spiritualism teach ?

It denies the immoral and mind-corrupting doctrine of any vicarious atonement for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own saviour.

What does it teach regarding the Creator ?

It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite Eternal and all perfect Spirit, an Alpha and Omega, all Love, Wisdom, and Law.

[1] Booklet is available at: https://www.snu.org.uk/shop/the-creed-of-the-spirits

[2] Pioneer, Vol. 3, No. 1: National Federation to National Union.

What does it teach respecting Heaven and Hell ?

It demolishes the absurd and materialistic conception of the theological heaven and hell making each a state of happiness or misery dependent on the good or evil within the soul itself.

What is it hostile to, and what does it promote ?

It is the death blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.

What standard of Truth does it adopt and how is it enforced ?

Whilst Spiritualism proclaims that there is a standard of Truth in everything, it acknowledges man's incapacity to discover all Truth, and therefore it fetters no one's opinions, and teaches, but never enforces its beliefs on anyone.

What theories does it advocate regarding spiritual life ?

Concerning all spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

What effect has Spiritualism upon Science and Religion ?

Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its consensus of revelations, being founded upon facts, tends to place true religion on the basis of science, and vitalise science with all that is true and practical in religion.

What good has it done for humanity ?

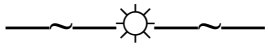
Spiritualism is a ceaseless incentive to practise good; it reunites the friends separated by death; strengthens the weak and desolate by the presence of Angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted.

Is there anything Spiritualism to fear ?

It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation, before any guilty soul can attain happiness hereafter.

What is the creed of Spiritualism ?

Spiritualists have no creed, but mostly unite in affirming the following simple summary of principles:—
The Fatherhood of God.
The Brotherhood of Man.
The immortality of the Soul, and its personal characteristics.
The Proven Facts of Communion between departed Human Spirits and Mortals. Personal Responsibility, with Compensation and Retribution hereafter for all the good and evil deeds done here.
And a path of Eternal Progress open to every human soul that wills to tread it by the path of eternal good. [3]



[3] For further information on the various early wording of Emma's principles please see: Pioneer, Vol. 4, No. 1: "Education News – Lyceum Banner edited by George A. Mack".



ESTELLE ROBERTS AND THE GREEK ROYAL FAMILY

Estelle was born May Estelle Wills on May 10th, 1889 at May Cottage, Kensington, the daughter of Isobel and Edwin Blackstone Wills, one of eight children, having four sisters and three brothers.

At fifteen she worked as a nursemaid to a family in Turnham Green. Later she met and married Hugh Warren Miles, according to her daughter Ivy;[4] she married at age 17. Estelle and Hugh had three children, Ivy, Eveline and Iris. Eight years after they were married Hugh fell ill and was diagnosed with Bright's disease and died in May 1919.

In 1920 Estelle married Arthur Roberts. It was from this period in the early 1920s that she started to become involved with Spiritualism, initially at Hampton Hill Spiritualist Church. At the third meeting she attended, the medium, Mrs Elizabeth Cannock, singled Estelle out, saying in unequivocal terms:

"*You are a medium and have much work to do. Chosen by the Spirit World, you must not ignore the call. Please come and see me after the meeting.*"

In 1922 Estelle's son, Terry, was born. She had become aware of Red Cloud and it would be at Richmond Spiritualist Church in 1925 that Red Cloud would first control her. A headquarters for Estelle's work as a medium and healer was established in October 1934, called the 'House of Red Cloud', in Wimbledon.

In 1938 her marriage to Arthur Roberts ended in the divorce court. She was granted a decree on the grounds of cruelty after successfully defending an action alleging misconduct. In 1941 she was bombed out of her home at Esher, moving away to the West Country to live. The doors of the House of Red Cloud also closed. In the same year she married Charles Tilson-Chowne, previously a healer at the House of Red Cloud.



Charles died in 1959 and Estelle followed on May 30th, 1970, aged 81. Charles and Estelle as shown in the photographs

[4] Ivy Estelle Boutcher: "Why I Believe in Red Cloud: The Control of Mrs. Estelle Roberts", published by Elite Bureau, 1934.

Britten Museum & Library

—~—☼—~—

In the Estelle Roberts archives (ER. 18-19), kindly donated by Minister Steven Upton, there are two Christmas cards from "Roy" (Athens); these are undated.

The identification of the name "Roy" is to be found in "Fifty Years a Medium" in Chapter 2, "The Coming of Red Cloud", but not included in the earlier 1959 first edition, "Forty Years a Medium":

> Perhaps the most remarkable example of the truth of Red Cloud's words is to be found in a most unexpected occurrence in India.
>
> The late King George of Greece often came to talk to Red Cloud, to receive his teachings and guidance. This fact has since become generally known, but at the time his visits were never mentioned outside the small circle in which we sat and were unknown to the world at large. He had gone to India, and stayed with the then Viceroy, Lord Willingdon. Being deeply interested in psychic matters, he inquired of Lord Willingdon if he knew of a mystic with whom he could discuss them. The Viceroy told him of a holy man who lived like a hermit. King George set off to find him, taking care to preserve the secret of his identity. *En route* he had to cross a wide plateau. After he had gone some distance, he was met by a holy man, dressed in a loin-cloth and wearing a turban. The hermit held up his hand, bidding the king to stop.



Lord Willingdon

> "Come no further, my son," he said. "You have no need of me, for you are under the protection of the great Red Cloud." He turned back, refusing further conversation, and made his way out to his hut.



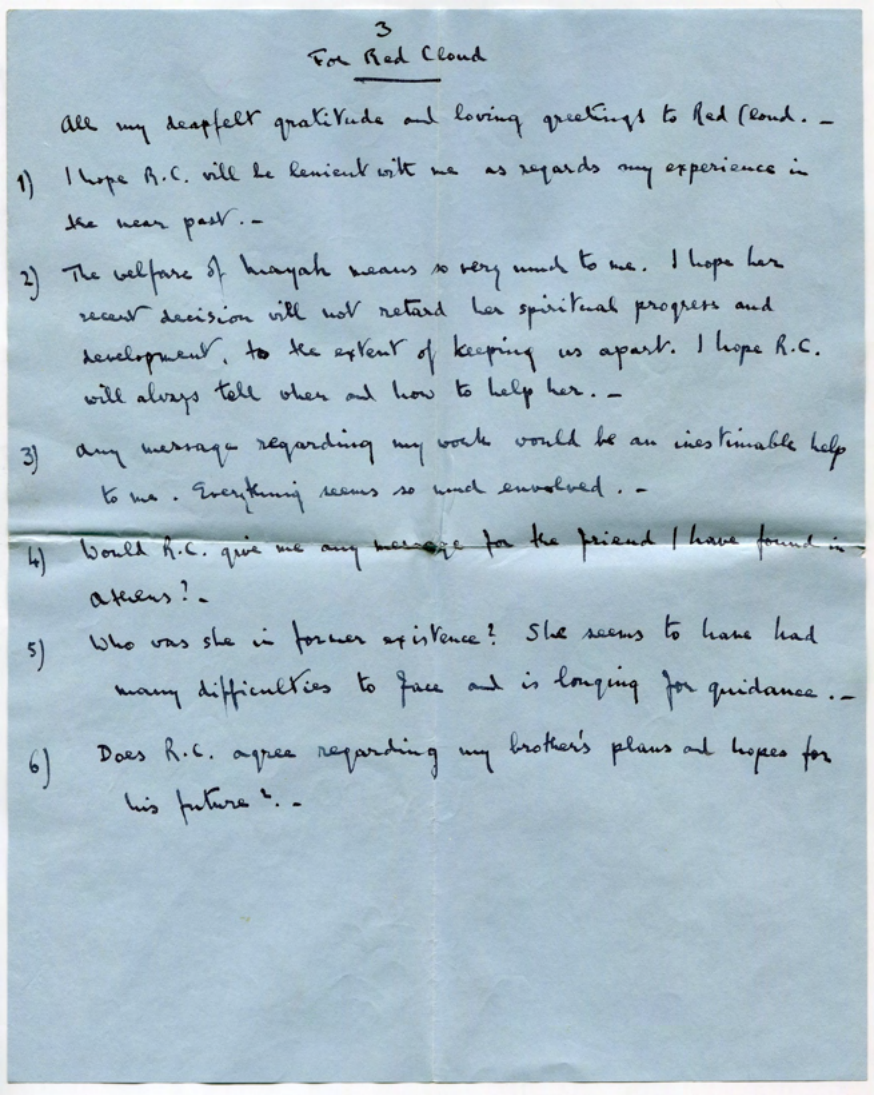
When King George (photograph) returned to England, he came immediately to tell me the story. He was greatly impressed by what had happened, particularly because the holy man could have had no knowledge from earthly sources of the visitor's association with Red Cloud. Nor could the holy man could have known who the monarch was.

Other members of the Greek Royal Family have visited my house; the late Paul, who was Crown Prince at the time, often came to seek guidance. Neither King George nor Prince Paul made any secret of their great interest in Spiritualism and Red Cloud, but I and my family always referred to them as "Mr. Roy" and "Mr. Constantine," the names they chose when traveling incognito. My daughter Iris has acted as my personal secretary throughout her adult life, and she considers herself shock-proof. However, even her natural aplomb was shaken when answering the telephone one day was met with, "Buckingham Palace calling." Mr. Roy was an official guest at the Palace. Another member to come to Red Cloud was their sister, the late ex-Queen Helen of Rumania. King George was the most frequent visitor. He loved Red Cloud, and liked to discuss all manner of subjects

with him. Greece was in a troubled ferment at this time. The King, exiled in England, came many times to discuss his country's affairs with Red Cloud. When eventually he was invited to return to the throne of Greece, as the guide had foretold, he wrote often, sending questions for Red Cloud to answer. I still have his letters covering the years from 1933 to 1940. They are, of course, entirely private, and will never be allowed to pass out of my hands.

—~—☼—~—

The Museum archive holds two telegrams and a letter from "Roy" addressed to Estelle's husband, Charles Tilson-Chowne, at Wimbledon. Noted from the above quote "... he wrote often, sending questions for Red Cloud to answer." Shown is an additional page from "Roy's" letter to Charles dated (Athens) July 31st, 1936 with some questions for Red Cloud!"



3

For Red Cloud

All my deepfelt gratitude and loving greetings to Red Cloud. –

1) I hope R.C. will be lenient with me as regards my experience in the near past. –

2) The welfare of Maryah means so very much to me. I hope her recent decision will not retard her spiritual progress and development, to the extent of keeping us apart. I hope R.C. will always tell Ober and how to help her. –

3) any message regarding my work would be an inestimable help to me. Everything seems so much involved. –

4) Would R.C. give me any message for the friend I have found in Athens? –

5) Who was she in former existence? She seems to have had many difficulties to face and is longing for guidance. –

6) Does R.C. agree regarding my brother's plans and hopes for his future?. –

King George attended a demonstration of mediumship by Estelle at the Aeolian Hall; he was present at the opening of the House of Red Cloud in October 1934. According to Britannica, King George II was born July 20th, 1890 at Tatoi, near Athens, and died on April 1st, 1947 at Athens. He was King of Greece from September 1922 to March 1924 and later from October 1935 until his death.[5]

[5] Britannica: "The king was forced into exile after the German invasion of Greece in April 1941, going first to Crete (Modern Greek: Kríti), then to Alexandria, and finally to London. After the war republican sentiments again threatened his throne, but he was restored by a plebiscite supervised by the Allies and returned to Greece in September 1946. Upon his death, he was succeeded by his brother Paul.

PASSING OF MEDIUM WHO STARTED ESTELLE ROBERTS ON HER PSYCHIC CAREER



Mrs. E. A. Cannock, the veteran medium

THE medium who started Estelle Roberts on her psychic career, Mrs Elizabeth Cannock, passed on last Sunday.[6]

It was many years ago, when Mrs. Cannock was demonstrating clairvoyance at a Spiritualist church at Hampton Hill, that she met Estelle Roberts, who had been taken by a neighbour to her first Spiritualist meeting.

"You are a born medium," she told Estelle. "You have a great work to do in the world."

Estelle had seen spirit forms and heard their voices for a long time. When working as a waitress in a London cafe she used to see "dead" people standing behind the customers. But it was not until Mrs. Cannock told her that she realised she was a medium.

The following Sunday Estelle Roberts gave her first public demonstration in the same Spiritualist church.

Opponents used to say that Spiritualism drove people to an early grave ! Mrs. Cannock was over 80 when she passed on. Until five years ago she was still demonstrating her gift of clairvoyance from public platforms. Only this year she performed the naming ceremony for the child of an absent serviceman.

HELPED TO WIN WAR

Mrs. Cannock claimed that, through her mediumistic powers, she helped to win the first world war. At her sittings during those years were a number of War Office officials, with whom her guide discussed the war. This spirit told them much that affected their deliberations. He forecast where the Germans would be halted in their march on Paris,

Even before the war this control mentioned the "big gun" the Germans were preparing and said the range was not sufficient for the shells to reach England, as was originally planned. Before Kitchener passed on this guide foretold that his work was done, and his forecast of the end of the war was correct to within a fortnight.

Five months before war was declared this medium had a vision just before she addressed a meeting of the North London Spiritualist Society. She told her congregation that before September they would be in the midst of a European war and advised them to stock their larders in preparation.

When friends and former patients—for she did much healing work and at the age of 70 was largely instrumental in opening a new psychic healing centre at Croydon—wanted to commemorate her 50 years' work as a medium, she urged that they should apply their generosity to opening a home for old workers in the movement.

It was Elizabeth Cannock who was responsible for the Rev. George Ward, a former Baptist minister, becoming a Spiritualist. At the first meeting he attended, "more for a lark than anything else," Mrs. Cannock described his "dead" mother in greater detail even than he could have done himself !

---

[6] Psychic News, November 17th, 1945.

With his niece, Ward joined Mrs. Cannock's home' circle. Within six months the niece developed clairvoyance and he himself had powers of transfiguration.

SAW "DEAD" WHEN YOUNG

Like Estelle Roberts, Mrs. Cannock used to see and hear the "dead" long before she realised that it had anything to do with mediumship or Spiritualism.

When she was a child her "dead" grandfather told her that her sister would pass on at midnight on a certain day and that he would be waiting to greet her on the Other Side.

Elizabeth Cannock told her mother about this, and as a result she was beaten for not telling the truth !

But her sister did pass on at midnight on the day the "dead" man had said, and just before she "died" she said she could see her grandfather, who had come to meet her.

Her first contact with Spiritualism was the result of a shower of rain. On her way to her usual place of worship she was caught in the rain when just outside the Leicester Liberal Club, where she could see a meeting was in progress. It was not until she was inside the hall that she realised it was a Spiritualist service she was attending.

Then, meeting some Spiritualists in Birmingham, she sat with them round the dining-room table. Raps came on a chair and Mrs. Cannock went into a trance.

Even then she did not accept Spiritualism. When a medium told her of her powers she replied, "You have never made a bigger mistake in your life; I shall never be a Spiritualist and shall never be a medium."

"A medium you are and a Spiritualist you will be," retorted the other.

Mrs. Cannock gradually become more interested in the subject and began to attend services regularly. One evening the advertised speaker did not arrive, and, to help the society out of a difficulty, Mrs. Cannock agreed to speak from the platform for a short while.

HOW SHE BEGAN

When she rose to speak, however, she went into a trance and a "dead" speaker gave the address. When that was finished she felt impelled to give clairvoyance, and all her 12 descriptions were recognised. So she started her public work for Spiritualism.

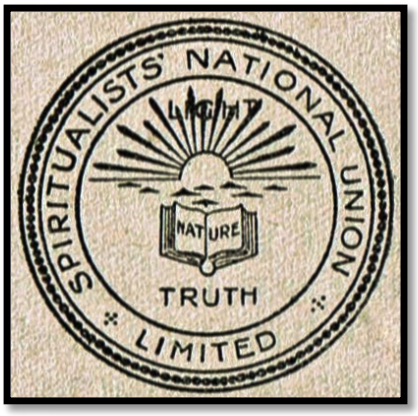
During her long service to the movement this medium has travelled all over the British Isles; she was in Sweden for two months and while there founded the Swedish Spiritualist Society; and for 15 months she toured Canada for the Canadian Spiritualists' National Union.

While in Sweden she was told by a professor that she ought to be deported as the whole thing was a fraud. But before she left this man was a Spiritualist and even helped her in her services

Mrs. Cannock slipped quietly away into the spirit world. One of her great joys, during her recent illness, was to listen to the radio organ recitals by Reginald Foort, who is a convinced Spiritualist.

The funeral service will be taken by C. Glover Botham, an old friend and medium, at the Golders Green Crematorium, on Saturday, November 17, at noon.

THE SPIRITUALISTS' NATIONAL UNION & WORLD WAR II Concluded …



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.!

The first part was published in Pioneer, Vol. 6, No. 2, concluding with the SNU's Manifesto, "Spiritualists and the War", October 21st, 1939, under the presidency of Frank Blake. The second part was published in Vol. 8, No. 1, concluding with the conflict between the Union and the editor of Psychic News, Maurice Barbanell, over the SNU Honorary President Hannen Swaffer's letter of resignation.

1942:

Maurice Barbanell had long argued over the importance of propaganda meets, often at loggerheads with the Union which regarded its churches as the best way to secure a more long-term avenue for new people coming into Spiritualism becoming members of a national organisation. For much of this year the editor had kept the Union under pressure; the following article was no exception, published in Psychic News, November 14th:

KEEP IT DARK!
IS POLICY OF THE S.N.U.

Though it does not mention "Psychic News" by name, the Spiritualists' National Union is obviously referring to us in the following comment that it makes on propaganda in wartime.

FROM time to time we hear of people who are so full of the idea of publicity that they give the impression that the only means of bringing comfort and consolation to the bereaved is by means of huge propaganda meetings, and they appear to delight in adverse criticism of the S.N.U. because it does not display greater activity in that particular direction.

There is no doubt that large propaganda meetings serve a useful purpose in calling public attention to the claims of Spiritualism and, in some instances, they may induce a few individuals to look further into those claims, but beyond that their value is problematical.

Generally speaking these meetings will comprise from 1,000 to 2,000 people and in, say, half an hour's clairvoyance, not more than 20 will receive any personal evidence of life after death. This fades into relative insignificance when it is remembered that every week the Spiritualist churches throughout Great Britain are attended by some 25,000 to 50,000 people. In addition many churches provide facilities for private sittings and group seances, each of which offers an opportunity for personal evidence of survival.

It may be quite true that the work of the churches is neither sensational nor spectacular and for this we should be thankful. On the other hand we think it is equally true that the really solid lasting work on behalf of Spiritualism is not done by the holding of propaganda meetings, but by the faithful activities, year in and year out, of those responsible for the maintenance of the churches.

OUR ANSWER

WE are amazed that the S.N.U. disparages wartime propaganda. Surely it realises that its churches are very largely preaching to the converted.

We regard Spiritualism as pre-eminently a propaganda movement. Its purpose is to spread the knowledge of Proved Survival and all its implications. Every means of propaganda should be utilised especially in wartime. There may have been an excuse during the blitz for not holding large meetings, but that excuse no longer obtains.

Though it is true that probably not more than 20 people receive evidence for Survival at a meeting where 2,000 are present, the fact remains that 2,000 people witness the evidence being given and, as a result many will start their own inquiry. Indeed, that is how a large number of Spiritualist churches came into their existence.

If the Union fails to conduct largescale propaganda, it is not fulfilling its mission today. Does it intend to ignore the thousands who now yearn for information on Spiritualism ? The ranks of the bereaved have been swollen by wartime casualties. Thousands of the Servicemen want information about our truths. There have been eager discussions on our subject in hundreds of camps, Air Force stations and on board ships. More psychic books are being bought than ever before.

Thousands who have met with sudden “death” are eager to return to their loved ones to prove their survival. That is our task—to reunite the “dead” with the ones they have left behind.

If the S.N.U. will not help in that great task, then it must be done by other Spiritualist bodies who are concerned with proving Survival at a time when this country needs it most.

The S.N.U. is “thankful” because the work of its churches is “neither sensational nor spectacular.” What a Victorian attitude ! Too many of them languish in the rut of self-satisfied complacent obscurity. The least they can do, if they fear sensation, is to make their existence known. We often have to tell inquirers that we do not know if there is a Spiritualist church in their locality, because the Spiritualists take no steps to publicise their meetings.

1943:

No doubt the Union was pleased to move forward into a new year, as so much of 1942 was taken up with the controversy which was sparked off with Hannan Swaffer's speech at the 41st annual convention of the Spiritualists' National Union's London District Council. In the Two Worlds, June 25th, the Spiritualists' National Union made this announcement:

THE PROTECTION OF MEDIUMSHIP

A DECLARATION BY THE SPIRITUALISTS' NATIONAL UNION.

SPIRITUALISM is based on fact, not on tradition. It has challenged the old beliefs. It must inspire and vitalise the new.

Recently there have been renewed efforts to restrict the exercise of the gifts of the spirit, in denial of those very ideals for which the United Nations are now contending at such great sacrifice and suffering.

We Demand Freedom.

Spiritualists demand freedom to worship, and freedom to seek for truth, by the exercise of their own spiritual, mental and psychic powers, and through mediumship. At the same time, they recognise that this freedom involves a duty to see that mediumship is used in the service of humanity and not merely for personal gain. Unfortunately improper practices are occasionally resorted to. Spiritualists condemn such practices and expose them whenever they can. They are concerned both to protect the public from heartless deception, and to provide facilities, under proper conditions, whereby all who will may prove survival, and come to realise the power of the spirit. But they are hampered in their efforts, both by the ignorance of the public and by the application of archaic laws which do not distinguish between the genuine and the spurious.

The Spiritualists' National Union, the largest organised body of Spiritualists in this country, has long endeavoured, by a system of education, examination and certification, to establish a standard of mediumship, and to ensure its functioning under the most suitable conditions. There has recently been a welcome increase in applications for certification,—welcome, because the Union is assured that a comprehensive national Register of trained and trustworthy mediums would do much to enlist public support for amendment of the laws now used to penalise mediumship.

Meanwhile we must re-double our efforts to foster true mediumship, to improve its presentation and to free it from undesirable associations. Generally, our mediums are inspired by a sense of trust to the Spirit World, and a desire to give comfort and enlightenment to mankind. Their service is mainly voluntary, but even where a fee is charged, it usually represents but a stall recompense for the sacrifice involved.

Abuse of Mediumship.

There are cases, however, though fortunately few, where individuals, whether for the sake of notoriety or even for personal profit, are making extravagant claims for their psychic powers and are not too scrupulous in their presentation. Sometimes exaggerated reports of phenomena are sent to the press, giving the public an impression of the present possibilities of mediumship which can only excite vain hopes.

In connection with physical phenomena deliberate fraud has undoubtedly occurred, though as Baron von Schrenck-Notzing once said, "Most so-called exposures have exposed nothing but the ignorance of the would-be exposer." The experienced Spiritualist has always been the most effective in dealing with charlatans.

In demonstrations of "mental" mediumship, it has been alleged, with some show of reason, that messages have occasionally been given in public by pre-arrangement with the recipients, and that information gleaned from normal sources has been presented as though of psychic origin. It has even been stated that in some private sittings requests have been made, in seeming trance, for expensive presents to be given to the medium.

Besides such flagrant abuses, which all condemn, there are a number of unwise practices tending to discredit mediumship. Thus, excessive gesture, or anything which, in the words of Emma Hardinge Britten, tends to "turn the public platform into a show, or religious services into an exhibition," is to be deprecated.

Overwork.

Many of the troubles of mediumship, and some of the abuses already mentioned, are largely due to over-working the psychic gift. This, in time, may lead to psychic deterioration, and possibly to physical as well. For this reason, developing mediums should not take part in public demonstrations, for the strain is considerable and overwork may cause a complete breakdown of the psychic faculty. Even amongst those mediums whose development is more advanced, the temptation to overwork is strong: they may be reluctant to disappoint members of an audience who are in seeming distress, or they may have some other equally admirable motive. However that may be, the temptation should be resisted.

The Council is aware that some Churches and other bodies sponsoring psychic demonstrations provide, and even advertise, conditions which cannot but lead to over-work; to a wrong conception of the functions of mediumship and to graver abuses. Definite promises to "give everyone a message" and the giving of twenty or more psychometry readings at one meeting are examples of practices which no sincere and reputable body of Spiritualists could endorse. From some of these activities the step to the prostitution of psychic gifts is but a small one.

Our Responsibilities.

The Council recognises that in this matter it has a responsibility to the large body of honest mediums, to Churches and to the public alike; and it will do all it can to deal with any abuses that are brought to its notice. Its object must be to protect mediumship from persecution, from abuse, and from exploitation.

The Council urges all Churches to co-operate in this important task. Our joint responsibilities will only be fully discharged if we make sure that demonstrations of mediumship, even if they do not convince, at least command respect.

On behalf of the Council of the
SPIRITUALISTS' NATIONAL UNION,

ERNEST A. KEELING,
General Secretary.

64a, Bridge Street,
Manchester, 3.

SPIRITUALISTS' NATIONAL UNION CONFERENCE

The forty-first AGM of the SNU was held in London on the weekend of July 3rd and 4th 1943, at Brixton Spiritualist Church, St. Michael's Road, at 11 a.m.

The outgoing president was Mr. John Stewart, who

> *"then installed Mr. H. A. L. Vigurs in the Chair and pinned on his breast the badge of office,*[7] *offering him every good wish for a successful year. Mr. Vigurs thanked the Conference for the honour, and though he disliked public life, pledged himself to use his best endeavours to aid the Union in its forward march."*



Below are some quotes of the proceedings as recorded in the Two Worlds, July 9th, 1943:

> RESOLUTIONS of protest against the unfair laws under which Spiritualists suffer and against the introduction of sectarian religious teaching in our elementary schools were the high lights of the 41st Annual Conference of the Spiritualists National Union held in London: on July 3rd and 4th.
>
> The feature of the Consultative Conference on Sunday afternoon at Conway Hall, Holborn was a summary of the repressive state of the law as it affects spiritual mediumship, presented by Mr. C. E. Loseby, barrister-at-law and reported on another page. At its conclusion Dr. Sidney Peters, M.P. in a vigorous speech told of the efforts which he and other members of Parliament were making to put the grievances of spiritualists before their fellow members and the responsible ministers. He proposed the following resolution:
>
> "That this meeting of Spiritualists gathered on the occasion of the 41st Annual General Meeting of the Spiritualists National Union places on record its deep concern and abhorrence of the continued persecution by the state against its bona-fide and experienced mediums and followers, and calls upon the Government to give directions which shall put an end to such proceedings: and further demands and claims their freedom to worship and conduct their services in churches and other places in accordance with their well-known principles: and demands also the right to the same religious tolerance as is shown to all other religious bodies with all that such tolerance implies."
>
> The resolution was unanimously carried with acclamation.
>
> Mr. Peters affirmed that he himself had for many years practised spiritual healing with beneficial results. He was conscious of assistance from the spiritual world, and he intended to carry on that practice as far as his time and ability allowed. Another important resolution passed at the Annual Meeting at Brixton on Saturday afternoon concerned religious training in the schools. It was as follows:
>
> "Whilst recognising the importance of a spiritual outlook on life which is recognised in all the great religious systems of the world, this assembly of representative Spiritualists assembled in Annual Conference expresses its emphatic dissent against the proposed intention to introduce denominational and dogmatic religious instruction in the state-aided elementary schools. This Conference is of opinion that specifically denominational

[7] Pioneer, Vol. 4, No. 4: The President's Badge – Robert Owen 1925-1928 – David Bruton 2010.

training of children is a matter for the home and the church, and views with great alarm the fostering of religious systems which may well promote discord not only in our social but our international relationships."

Mr. Oaten introducing the resolution pointed out that followers of all the world's great religious systems were embraced within the British Empire. The moral and ethical standards of all of them were virtually the same, and to foster the purely Christian point of view—with all its narrow dogmatism in a world which was gradually becoming one huge parish was to set up elements which would make for discord, rivalry and misunderstanding. The resolution was carried unanimously."

Mr. Harold Vigurs occupied the chair during the presidential address by Mr. Stewart:

It is my privilege for the third time to welcome you all to the A.G.M. of the Spiritualists' National Union. Conference assembles again in war conditions and we miss the presence of many valued members who are serving with the forces or engaged in other forms of National Service. Our warmest greetings go out to them all and our prayers for their safe return. Other members have "fallen," and we think of them now and of those they have left behind, and we strengthen our resolve to work all the harder for a world of brotherhood and cooperation. May this be no mere thought or phrase but be in each one of us an irresistible feeling. May it breed in us the conviction that we are, in part at least, responsible for the conditions which makes the practice of brotherhood in the widest sense impossible.

The A.G.M. is the Governing Body of the Union and our constant endeavour is to make it a satisfactory and efficient instrument, to correctly shape policy for the progressive elements in the movement. We have much to learn from each other and it is only by pooling our knowledge and experience and by the open-minded consideration of each other's views, that another step forward may be taken in the well-being of the Union. Most of you are out in the field, doing the spade work, unobtrusively and often in the face of many rebuffs, carrying on the day-to-day work of your Churches. We owe you much and I hope this Conference, though governed of necessity by standing orders, may be conducted in such a way that you may gather fresh inspiration and courage to go forward with renewed enthusiasm in the cause we all have at heart. If we are to see the scope of the problems before us, we must get closer together in our Churches and District Councils, for it is only by maintaining a strong united organisation that we shall be able to fulfil the tasks before us.

The Union has passed safely through many severe tests in its long history, but none more severe than the doubling of the capitation fee which took place at last A.G.M. The fact that our Churches have responded, almost without demur, is a fine tribute to the solidarity of the Union and is a matter we can all be proud of. There will be other tests to surmount as we go on, some perhaps to-day, for you may be faced with a conflict of loyalty as between your Church or District Council and the Union. This is inevitable in any democratic organisation. In fact, life itself is a progression from lesser to greater loyalties, and the greatest of all loyalties, is loyalty to truth as each of us sees it. In approaching our business, let us try to hold the balance, and endeavour to do the best we can for the movement as a whole. If the Union is not right, then we must put it right, for we are the Union. It has no soul but yours and mine. This is the key to the varying views, often uninformed, which are held about the Union.

While the major considerations of the war inevitably overshadow our lives, I am pleased to say that the work of the Union has gone on steadily during the past year. The demands upon the Officers have increased in volume and responsibility and I feel I am doing the right thing in making way for a younger and abler man as head of the Union, in Harold Vigurs, whom you have so wisely chosen to succeed me. In retiring, I wish to

express my sincere thanks to all my colleagues on the Executive and especially to the officers and the General Secretary for their comradeship and loyal support since I took office on the transition of Frank Blake.

If the Union has stood for anything during the past 41 years of its incorporation, it has been for higher standards. It has long endeavoured, by a system of examination and certification to improve the standard of mediumship and platform supply. It is recognised, however, that teachers are far more scarce than lecturers, and our Education Scheme is designed to enable Spiritualists to extend their knowledge of Spiritualism in its various aspects and its relation to other branches of knowledge, whether or not they wish to qualify for the Union's diploma.

We have also been gradually building up a panel of Spiritualist Ministers, who have the right type of personality to act with full sympathy towards those to whom they may be called upon to minister, and who are fitted to carry out with dignity and a due sense of proportion the responsibility the various services and civil acts required of them. A handbook for their guidance is in course of preparation, and almost ready for publication. We are now instituting a more comprehensive scheme of registration, recognising that such a register is fundamental to the securing of legal recognition for the practice of mediumship.

The Spiritualist movement has been badly handicapped in the past for lack of suitable buildings in which to meet and by means of the Pooling Fund and Trust Property Scheme we have made it possible to improve not only the "building" standard of many of our Churches and have made such buildings secure for Spiritualism for all time.

The Union's Fund of Benevolence has also done something to raise the standard of living for many of our aged workers,[8] and at the other end the interests of Youth are now being served by an organisation within the Union. I am sure it is a matter of regret to us all that the B.S.L.U.[9] at its recent Conference confirmed the previous decision of its Management Committee not to come in with us as a Department of the Union. We haven't gone very far yet with our scheme, but a beginning has been made and I hope it will be taken up widely so that we can provide a distinctive place for children and young people in our churches. One of our Youth Clubs has already received official recognition as an "approved" club in the Government Youth Scheme. The grey hairs and white locks I see around me, may mean an accumulation of wisdom and experience from the past, but they give no hope of providing our leaders for the future. We have to look to our youth, and I am looking hopefully to the Planning Committee, which was set up two years ago to carry us a stage further. The future of the movement depends upon what we can do for it to-day, for it is out of the present that the future grows.

I would like to say a word or two about the informal "unity" talks which have taken place during the past few months between members of the various sections of the movement, and in which I have been privileged to participate. An excellent summary of these meetings has been placed at the disposal of the Executive and I hope something good may come from it. I was very pleased to note the exchange of greetings between the London District Council of the Union, and the Greater World Christian Spiritualist League at the May Meetings. I am sure Conference will welcome this reconciliation, for it will pave the way for more cordial and friendly relations in the future. There is no doubt that the League is doing good work in its own way and is meeting the needs of those who find it difficult to leave the old landmarks and accept all at once the full implifications of Spiritualism. Even so, the Union has many Christian Spiritualist

[8] Volume 1, No. 3, April 2014: "Badges, Symbols, and Emblems of the Spiritualists' National Union".

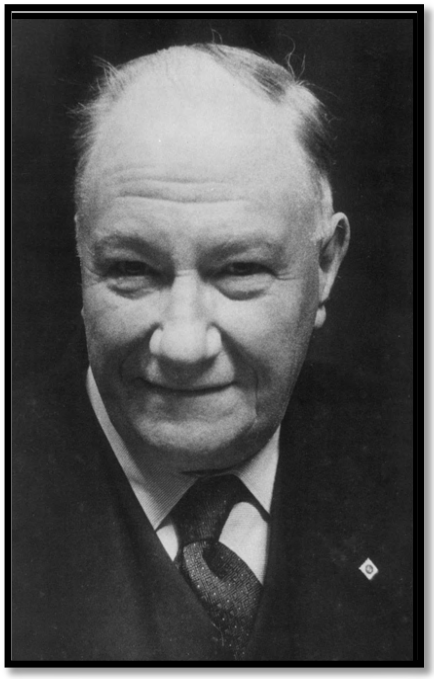
[9] British Spiritualist Lyceum Union (BSLU)

churches in full affiliation and they are happy with us for we have always tried to be tolerant in outlook and to preserve for them the widest liberty and greatest freedom.

I find that there is still a good deal of misunderstanding about the Union's attitude on the question of Jesus, and I am sure that I interpret the position correctly when I say that we all have a profound respect for life and His teachings, the essence of which was the "divinity of humanity." His was surely intended to be a representative life, and not an isolated experience, and our aim should be to say as He did "I and my Father are one," and not rest satisfied until we arrive at the consciousness of God as an Indwelling Spirit. One of the finest things ever said about Jesus was that "He went about doing good," and whatever view of Him we hold, I think the Union is taking the wisest course in leaving it a free matter for the individual. After all, the best exposition of a man's religion is his life.

Finally, and perhaps transcending all else in importance at the present time, is our campaign for religious liberty. So acute has the situation become since our last A.G.M. that the Executive decided to open a "Freedom Fund." It is almost unbelievable that it should be necessary to do so in the midst of a war that is being fought for freedom. You would think that the British Public is already sufficiently united in defence of freedom of thought, especially in view of the Atlantic Charter and President Roosevelt's "Four Freedoms." The fight is on, and sooner or later the Government will have to face up to the steadily progressive trend of public opinion in our favour. We are indebted to all who by public effort, by subscription or in any way have supported us in our endeavour to rouse public opinion on this issue, and later when you hear the report of what has been done to-date, I am sure that you will not only endorse the Executive's action, but give it a clear and unqualified direction to do everything in its power to ensure that these iniquitous restrictions are removed. Charlotte Perkins in one of her poems has an inspiring verse for the occasion: "Then rise as ye ne'er rose before, nor hoped before, nor dared before, and show as ne'er was shown before, the power that lies in you. Stand all as one, till right be done, believe, and dare, and do."

—~—☼—~—



Mr. A. H. L. [Harold] Vigurs

Spiritualists' National Union President 1943-1948 [10]

[10] Pioneer Volume 4, No. 2, April 2017: Harold Vigurs – Spiritualists' National Union President 1943-1948, Harold Vigurs – "Fourteen Group" & The Principles of Spiritualism, SNU AGM 70 Years Ago - Vigurs' Presidential Address.

1944:

The President's address reflects the mood of these days with the debates and fallouts of 1942 over the question, Is Spiritualism a Religion? The President emphasises the point …..

Taken from the Two Worlds, July 7th, 1944:

SPIRITUALISTS' NATIONAL CONFERENCE
Presidential Address

Addressing. the Annual Conference at Leicester on July 1st the President; Mr. A. H. L. Vigurs, said :—

The interest in our Conferences is an indication of a growing recognition of the part that Spiritualism and Spiritualists are playing in our national life. He would have been a bold man, however, who, at our last Conference, would have suggested that to-day we should be on the eve of our case being considered by the House of Lords. The Duncan trial has been the outstanding feature since we last met in conference, and, though we have been assured by the learned Recorder that courts were not trying Spiritualism and the beliefs of Spiritualists, I am sure that you will agree that we do not share his view. I cannot but regard that case as a direct attack upon Spiritualism, and I suppose that it is a tribute to our growing influence that our adversaries, though sheltering under the cloak of anonymity, have been forced to open this attack. I say forced to open this attack, as I feel confident that when this matter has been dealt with in the House of Lords we shall be subject to similar prosecutions in connection with other phases of our work.



Helen Duncan circa 1942

Spiritualism is Religion.

First and foremost, as a Union, we claim that Spiritualism is a religion, and, in the spirit of the Atlantic Charter, we demand the right to full and unfettered expression of that religion. Mediumship is the very foundation upon which it is based and it is in this direction that I see we need further and further publicity to educate public opinion. In the Duncan case the jury found that 'the performance at the seance was an elaborate pretence and constituted an imposture on human credulity.' As one not unfamiliar with our legal machine, I have a great respect for British justice, but one conclusion is forced: that however the House of Lords decides in this matter we must launch a nation-wide publicity campaign, so that people of this country can reasonably understand and assess for themselves the claims we make as Spiritualists, which are all based fundamentally on mediumship. I stress this feature, as I have been surprised at the bewildered amazement we have met when we have claimed Spiritualism as a religion, and I have found this state

of mind not only among prominent civil servants but among the professional classes generally, including Ministers of the Orthodox Churches.

They often sympathetically admit psychic science, but their traditional views as to what constitutes religion make them shy at any suggestion that Spiritualism is a religion. To those who look back into history to tradition and events as a source of their religion and revelation, it is not always easy to appreciate that others do not need this type of authority, but prefer to rest their convictions upon the experience of current happenings, systematically studied and followed to their honest conclusions.

We are asked what facts must Spiritualists believe. What is your creed and on what is it based? How do you select your Ministers and how ordain them, etc. ? These people do not understand that Spiritualism is based solely upon personal and individual experience of spirit communication. We can partly sympathise with some of their bewilderment, as such individuals are not always totally uninformed. Some have attended our Churches and found, in the main, that they use the normal orthodox form of service, with the addition of some clairvoyant descriptions. Naturally, in such circumstances, we can appreciate how they attach the same old scale of values to prayers, Bible readings, hymns, &c., and how often they think that we have adopted the form of service of orthodoxy without accepting the religious fundamentals upon which such Orthodoxy is based. This all arises from a misconception of our claims, and it might well be that our Churches made a big mistake when they chose the present type of Sunday Service, rather than something more simple and direct, such as the Quakers use, to emphasise our fundamental of Spirit communion. We are not tied to the conception that man is a fallen animal, and that our prayers, &c., should emphasise his unworthiness and need for forgiveness and grace. We accept the scientific fact that man is an evolving creation, or, as poetically expressed, that he is God in the making; that as in the process of time, under natural law, his five senses have been evolved, so he is evolving other faculties to-day, and that the discovery and use of these faculties is part of the larger life which is the essence of all religion.

Mediumship is Fundamental.

Through the use-of these faculties we obtain evidence of another type of world and find by experiment that that world is inhabited, in part at least, by people who formerly lived on this earth, and that under suitable conditions a bridge of communication can be established between the inhabitants of that world and this. This is fact, demonstrably established by individual experience. That many people are ignorant of these facts, or, having heard of them, dismiss them as pretence because they do not fall within the ambit of their own school of thought, does not affect the reality of these experiments. There may be differences of opinion as to the precise significance to be attached to these facts, but the facts themselves cannot be called into question by any fair-minded man. We are the first to appreciate that this bridge of communication is established through the instrumentality of a suitable human being, and that in consequence allowance must always be made for the colouration of the communication due to the use of a human channel. However, after making every generous allowance under this heading, there remains a residuum of fact that, we claim, cannot be explained by any other hypothesis than that the communicator once lived on this earth. On this fundamental fact we found our spirit hypothesis. The facts to establish this we derive through mediumship, and any attack on mediumship must necessarily be an attack upon the fundamental of our religion of Spiritualism.

It may have been just a coincidence that when we were fighting our case at the Old Bailey, the Archbishop of York, at the Convocation, slightingly referred to the revival of public interest in “crude and materialistic forms of Spiritualism.” I am not at all sure what Dr. Garbett intended when he used these words, but I was reminded of the closed upper

room, where a spirit form materialised and gave physical proofs to establish His identity to one whom He loved. I wonder if Dr. Garbett would care for this manifestation to be called "crude and materialistic" because it is typical of some of the phenomena that we seek to give to our own sceptical generation, and I wonder if he would be mortified if, in 1944, that experience was dismissed as but an elaborate pretence which imposed upon human credulity.

It is true that we do not possess valuable Churches and Cathedrals, or derive substantial income from a large national trust, but we do enjoy a direct contact with our friends in spirit, and that is priceless beyond treasure. We seek, Dr. Garbett, to bind up broken hearts by giving people tangible tokens that their so-called dead are not lost, but still live and welcome the opportunities we Spiritualists afford to assure those they have left behind of their continued love and affection. When you appreciate the real beauty of our Cause, Dr. Garbett, we are confident that you will regret your ill-advised criticism.

Let us stand together !

It seems to me that the time has come when we should shew more definitely that we have a distinctive contribution to make to religious life. We do not indulge in theological speculations about life and the hereafter, but seek along scientific lines to give material and psychic proofs shewing that man, irrespective of his beliefs and character survives physical death, and that the type of life in that after-death state depends entirely upon the individual effort made in this life. That as a result of our communication with those in the after-death state, all things that separate men, such as colour, creeds and social conditions founded on wealth or rank, are artificial and temporary, and that man is only worthy as he is generous in thought, and noble in character.

Our spirit friends have told us that they know little more of God than we do, and that the best advice they can give us is to forget self in serving our brother man. That is the law; that is the test of spiritual development. We are sufficiently separated from our brother man when we are clear of his weaknesses. Through the insight given to us by spirit communication we can perceive that the message that we receive to-day from the spirit world was the origin of all forms of religion, and that gradually that channel of communication has been closed as the prophet has been replaced by the priest. As Spiritualists, we are grateful to all those prophets, of all times and places, for the heroic struggle they endured to give light and truth to this world. To all of them we give honour, and we seek, in our own way, to share that vital link with a spirit world which was their common experience.

In our public appeal let us, therefore, concentrate our energies to educate man's mind to the proofs of spirit communication, content that, with this fundamental established, his life will be the sweeter for this knowledge and experience. We can shew in our Church Services that prayers, readings and singing of hymns are not essentials in themselves, but merely aids to prepare that frame of mind that will facilitate Spirit Communication.

Man needs evidence, not sermons.

War and suffering make men think. Thought leads to thought, and answers but open fresh questions. Our appeal will be effective only as we supply convincing argument and satisfactory phenomena to meet the demands of the sincere enquirer.

I believe the outlook is definitely encouraging. What though the Church condemn, and the legal machine is set in motion against us, our claims are founded on truth, and truth needs no protection.

If for a time we are persecuted, I am confident that any sacrifice we are called upon to make will only call forth a greater loyalty to our spirit friends, and in return we shall

receive from them the necessary inspiration and encouragement to so present our case that its own sweet reasonableness will win for us the freedom and recognition for which we are fighting.

S.N.U. ANNUAL CONFERENCE:

The Annual Meeting of the Spiritualist National Union met at the Causeway Lane Church, Leicester, on Saturday, July 1st. War conditions and restricted facilities limited the attendance to about 70. All districts, however, were represented. Mr. A. L. Vigurs, from the chair, welcomed the delegates and Mr. Wm. Henson (President of the Church) extended a welcome on behalf of the local friends. Messrs. Botham (Nottingham) and Ridgway (Southport) were appointed tellers and Mr. Luke (Seaham) messenger.

The minutes having been adopted, Mr. Harold Vigurs delivered his presidential address. This was accepted with thanks after a lengthy discussion. The Annual Report and Interim Report for the last six months showed a gratifying growth in numbers, both of Churches and associated members.

The Council has been largely engaged in litigation for the protection of mediumship. The Exponents Committee has been busy with the preparation of a National Register of mediums comprising (a) Diploma Holders and certified workers. This, despite the attempt of the authorities to suppress mediumship, shows the right spirit. The interests of Youth, Education, the Fund of Benevolence, Education and Healing have all shown progressive activities on the part of their respective committees. The Financial Statement showed a welcome increase in the stability of the Union while the Trust Properties and Building Fund Pool clearly showed the demand for better meeting places. Two small amendments to the constitution of the Building Fund Pool were adopted unanimously.

The Report of the Parliamentary and Freedom Fund Committee occupied considerable time and Mr. McIndoe gave a lengthy review of the efforts made to defend mediumship. In some cases these had been successful. The case which had attracted most attention however, was the prosecution of Mrs. Duncan, very full particulars of which were given. It was clear that we are suffering not only from archaic laws but also from decisions of the courts which were made when Spiritualism was far more misunderstood than at present. Many legal technicalities were involved but the courts had apparently decided that communion with spirits was a form of conjuration and was thus a pretence and illegal. The Committee had decided to seek permission to appeal to the House of Lords. It must not be forgotten that the decision of the courts in the Duncan case would guide decisions in any subsequent cases.

A lengthy discussion centred round this question. It was suggested that the law apparently held that prayer might well be conjuration. The churches certainly attempt to conjure the Holy Spirit but no action is taken.

A proposal to protest publicly against a case which was a careful “frame-up” and in which Spiritualists were convinced that they had not been fairly treated, but had been the victims of vindictiveness and sectarian persecution was withdrawn in view of pending proceedings.

Mr. Raffill stated that the Freedom Fund had now received over £3,000. They had paid out over £2,500 and there was more expense to come. He wanted to see at least £10,000 raised as it was fairly certain that other proceedings would be taken against honest mediums and they must be prepared.

It was proposed to hold a large Mass Meeting in London when the Duncan case was concluded.

Mr. Stewart then paid the Annual Tribute to those members and friends who had been promoted to spirit life during the year. “They have joined the vast company of the invisibles. All is well with them. They will be with us to-day. Their work had been transferred to us, and we must carry on and implement their efforts.” The Conference stood in silence.

A resolution was passed expressing dislike of certain astrological and other advertisements appearing in the Psychic Press, and calling upon the Council to use their influence to secure their discontinuance.

An invitation to hold the next Conference at Paignton, provided the war had ended, was well received. The final decision was left to the Council. Thanks for past services were expressed to Mr. W. Rawlinson who is retiring from the Council. Votes of thanks to Mr. Henson and the local friends for their excellent arrangements and welcome and thanks to spirit friends for their assistance and inspiration during the year concluded the Conference.

On Sunday morning a Primary Youth Conference was held Mr. E. A. Keeling in the chair. There was a good attendance.

After opening remarks by the chairman of the Youth Council, David. Dutton spoke on Youth Clubs, and emphasised the indirect benefits accruing to Spiritualist Churches through having a live Youth Club attached to them. He stressed the importance of the Church finding a Youth Club Leader who would enjoy the enthusiastic support of Club members. It was important to allow the Youth to choose their own Youth Committee and plan their own programmes. That being so it implied that Spiritualist teaching should not be thrust upon the Youth Club, but the initiative for talks on the subject should come from the Club members themselves.

Questions and discussion followed.

In answer to a question as to what a Church should do if it wanted to form a Youth Club, Mr. Dutton pointed out that members of the S.N.U. Youth Committee (who came from various parts of the country) would gladly help in the initial stages with advice either by post or in a personal visit.

Due to the illness of Mr. N. Ainley, who was to have spoken on Lyceums and amplify the leaflet on National Union of Lyceums he had drafted, Mrs. R. Johnson deputised at short notice.

She feared that the Lyceum Movement was in danger of dying out through failing to move with the times and adopt modern methods. The Youth Committee hoped to initiate in National Union Lyceums a more modern approach. She stressed that Churches had a responsibility towards their children and it was essential that the Lyceums should be a definite part of the Church and should receive every encouragement from the Church Committee.

The children in Lyceums should not be handicapped in their spiritual training by the presence of adults who monopolised the discussions. Those adults who attend should be more in the capacity of leaders, and children be divided up into appropriate age-groups.

This question of adults in Lyceums led to considerable questions and discussions.

In the evening a Mass Meeting was held, addressed by Air Chief Marshal Lord Dowding who was followed by Sgt. C. R. Dell, R.A.F. The Church was crowded. Owing to pressure on our space particulars are carried over to next week’s issue.

1945:

Taken from the Two Worlds, July 13th, 1945:

THE NATIONAL CONFERENCE AT PAIGNTON
PRESIDENT'S ADDRESS

TWICE within living memory, Europe has been deluged in blood. Many living to-day have sacrificed ten years of life to war. Not only have they endured enormous sacrifices and hardships, but they have seen their sons and daughters taken from civil life to resume a fight which they thought had been won and which they once thought was to end war for all time.

To-day, with the collapse of Germany, we have gained a partial peace; but we are still living in stressful times, with a new world in the making. These new days demand new and courageous thoughts. We dare not contemplate the possibility of a third world war. The comity of Nations *must* be so adjusted that the issue is peace. Following the last war, with its terrifying loss of life, we were content to leave the management of our national affairs to the politician, whose job it was.

As a people, we were happy to have exchanged khaki for civilian dress, and our first thought was to make up, by hectic living, for the pleasures we had been robbed of by the locust years of war. Later, when disillusionment followed, we had lost the will to intervene effectively in the atmosphere of world depression that had engulfed us. To-day, we have another opportunity to try and regulate our affairs; not only within the State but between States. This will involve many sacrifices of thought and tradition, as well as of property and power. We must think out again our basis of relationship one to another, so that the causes of distrust and enmity are minimised, and-our principle of the Brotherhood of Man governs the practical application of our lives. In this we may fail (God forbid), but we dare not neglect the great experiment lest future generations curse us for our stupidity and selfishness.

Surveying the realm of human affairs, we have all been shocked by the revelations of sadistic cruelty at Belsen, Buchenwald, and other concentration camps under that self-styled superior race, which silenced the voice of a declining Church in Germany, and substituted a worship of race and might that has given the world a flood of unspeakable horrors. To-day, the panacea for our troubles is found in the key-word "Security." Security amongst the Nations, so that the voice of the small nation shall be heard in the councils of the Great Nations, and legitimate aspirations shall be accommodated by mutual consent rather than by resort to suicidal war. Security in the economic world, so that the man who fights or works for his country should not be haunted later in life by the spectre of want, but should be guaranteed a certain minimum standard of life which, if need be, shall be a charge upon the general effort of the community; security to think and express his thoughts without being compelled to submit to the patronising influences of State or Church; Freedom of conscious expression, to the limit in which it does not restrict the similar right of one's neighbour. Spiritualists are denied that liberty, in the same way that the Nazi Powers denied that liberty to the people of Germany. It is our profound conviction that no civilization can be sound and happy, no matter what measure of social security governs its civic and economic life, unless the right of the individual conscience to think and worship God without restraint is fully guaranteed to all its citizens.

In the eyes of British law, all Spiritualists are rogues and vagabonds, and now are stigmatised as conjurators, or should it be conjurors? Is it not strange that Spiritualism, which alone gives convincing evidences of that other world, characteristic of all religions,

should be spurned by an orthodoxy which itself is steadily declining because of the lack of this specific evidence?

It is both true and sad that Jesus Christ, the fountain head of Christianity, who offended the orthodoxy of his day, would, if living to-day and producing his so-called miracles, be guilty under British law, of being a rogue and a vagabond, and also of conjuration.

In spite of Mr. Morrison's statements, in reply to questions raised in the House of Commons, the position of Spiritualists under the law, has considerably worsened as the result of the Duncan case.

Before that case, it was a criminal offence to tell fortunes, or even to offer to tell a fortune. It did not matter that you believed you possessed the powers to tell fortunes; such an effort was an offence in itself, whatever the state of the mind of the person concerned.

The tender concern of the law is to protect His Majesty's subjects from "persons pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry *or otherwise* to impose on any of His Majesty's subjects." The words "or otherwise" have been so interpreted, in the case of Monck *v*. Hilton, that any Spiritualistic sitting or seance can be brought within the ambit of this offence. The sitting concerned was an ordinary one, where, in subdued light, objects were moved without contact, and messages given. The magistrates, in their limited knowledge, found that the phenomena amounted to "subtle craft, means and device to deceive and defraud."

In the high court of appeal, the findings of fact by the magistrate were accepted. In the words of Baron Pollock, "He" (i.e., the medium), "so conducted himself as to assume the power of communicating with, and calling in the aid of unseen spirits, who could do certain acts, such as the winding and playing of a musical box, and the communication of messages from persons who had died. We have therefore a craft, means and device which is beyond that of physical dexterity and a professed dealing with some spiritual agency, which is enacted, not for the purpose of individual experiment, or so-called scientific pursuit, but to deceive and impose upon others." That was the position prior to the Duncan case, and, as our counsel Mr. Loseby has pointed out, any medium similarly charged with demonstrating what we call our phenomena, and who says "I am an honest medium," has no defence whatever.

At Portsmouth, Mrs. Duncan was charged, with others, "that they did unlawfully conspire and cheat, to defraud of their money, certain peoples by falsely pretending that at so-called Spiritualist seances, that the said Helen Duncan was capable of holding communication with dead persons, and causing the spirits thereof to materialize, etc." At the Old Bailey, this was changed to the charge that the same defendants "conspired together, with other persons unknown, to pretend to exercise or use a kind of conjuration, to wit; that through the agency of Mrs. Duncan, spirits of dead should appear to be present, in fact in such place as Helen Duncan was then in, and that the spirits were communicating with living persons then and there present."

The emphasis of the charge is just common fraud. When passing sentence on the Duncan case, the Recorder stated that the defendants were guilty of conspiring together to commit an unlawful act, namely, to pretend to recall spirits of dead persons in a visible and tangible form. The emphasis is on the word "pretend." "The jury have found." said the Recorder, "that the methods adopted by you in the exhibitions covered by the charge, amounted to a fraud on those who witnessed them." He added, "In this case the jury appear to have little hesitation in finding that all of you participated in a common fraud, and I must deal with the case on that footing. The Recorder added this proviso, "Whether genuine manifestations of the kind are possible, the verdict of the jury does not decide."

Similarly, in the Monck *v*. Hilton case, it was stated, "We are not called upon to express any opinion upon the subject of Spiritualism generally; whether there does exist any real power in a medium of the nature set out, or whether its existence is a mere delusion. Such a subject would be a very improper one for argument or decision in a court of law."

This possibly means something to somebody, but it certainly means nothing to Spiritualists. Because of their unfamiliarity with these phenomena we challenge the competency of a jury to decide what is fraud.

Spiritualists are the first to condemn fraud. They are also the first to appreciate that much that is accepted as evidence of fraud by the general public is not fraud to the experienced investigator.[11]

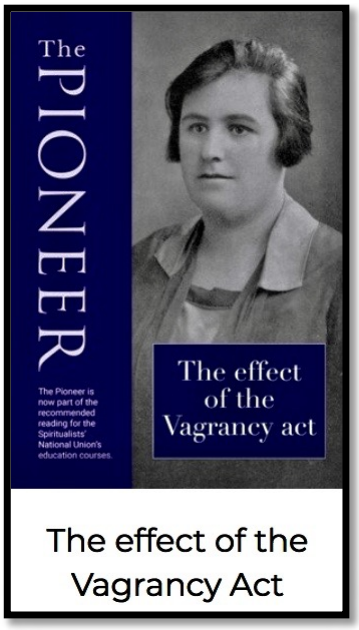
Dr. Schrenck-Notzing, in the work "The Phenomena of Materialization," says, "Many so-called exposures have exposed nothing but the ignorance of the exposers."

That is probably also true of the general public in their attitude to Spiritualism. Our main difficulty is to provide evidence that can overcome this great prejudice.

When the Duncan Case was taken to appeal, the Lord Chief Justice said, "What was aimed at, as shown by the language of the Statute itself, was that ignorant persons should not be deluded or defrauded, by the pretence to exercise any kind of conjuration," and later, "it was repeatedly emphasised by the Recorder, and must be emphasised here again, that the only matter to be decided by the jury was whether there was pretence or not. That is the law as it stands at present. *It is not free from doubt*, but, inasmuch as *pretence* is the crime, the 'conjuring up' of real spirits is not, apparently, a criminal offence."

As Spiritualists we can hardly be expected to be grateful. In the Duncan case, Mr. Loseby sought to establish, by evidence, and in fact did so, to knowledgeable minds, that Mrs. Duncan was a genuine materializing medium, both prior to and after the Portsmouth incident. He offered a séance to the jury, so that they could become better informed of the nature of the phenomena, and be better able to appraise the evidence. This was declined. Following the *dicta* of the Lord Chief Justice, such a course will be impossible in future, and we shall have to rely on the evidence relating to any particular seance.

I have mentioned this matter to bring home to you how much our legal position has worsened as a result of the Duncan Case. We can now be charged under the Witchcraft as well as the Vagrancy Act, and the restrictions imposed as to what evidence is admissible makes the possibility of a successful appeal to the courts more and more remote. In general we disapprove of fortune-telling, but we cannot admit that all statements concerning the future fall into that category. There is fortune-telling, but there is also prophecy, and we are fighting for the unhampered expression of the gifts of the Spirit. As to our future line of action, it is probable that our main policy will be to secure the redress of our disabilities through Parliamentary action. For this purpose we shall have to educate not only our M.P's, but the general public.[12]



[11] See Pioneer over three issues, "A Question of Fraud!", starting in Vol. 7, No. 3, June 2020.

[12] See Pioneer's six-part series, "The Effect of The Vagrancy Act – The Work of The Spiritualists' National Union", started in issue Vol. 2, No. 1, January 2014. All six parts on one PDF is available on the Pioneer page of the SNU website: https://www.snu.org.uk/the-pioneer-journal

Our object must be more and better Spiritualists; more and better propaganda. One of the steps in this direction is the work being done by our diploma and registration of workers scheme. We are anxious that our members should be better informed about Spiritualism and more capable of demonstrating its truths. Our greatest dangers are uniformed emotional enthusiasm and premature mediumship.

Development means effort, both mental and spiritual. Mediumship does not mean that your guide does *your* thinking by *your* proxy. Our Education scheme aims at removing the ignorance which retards your mental make-up, so that you can become a better and more worthy instrument for spirit use. There is nothing of less use to the Spirit World, than a mind that has become fossilised. Our educational scheme can make you, as a medium, a more capable exponent. The mere fact that a name is included on our register should be a guarantee to the general public that the person concerned has genuine powers. It is a guarantee to the sincere, enquiring public that if they come to us, they will not be exposed to fraud or incompetence. I know that some, whilst appreciating the need for the scheme, have reservations. They fear lest the organisation, with its rules and regulations, might strangle the spirit it is designed to foster, and they point to the history of the Church as an example. I want to assure you that every member of your National Council is fully alive to the danger, but in view of the National and democratic character of our organisation, they will always be zealous to see that the spirit is not hampered by technical regulations.

We face the future undaunted. Our difficulties are great, but our fighting qualities greater. What though Parliament treats us with contumely, we have the blessing of the spirit world on our mission. We have fought, we are fighting, we shall continue to fight, to bring the light and understanding of Spirit into all questions of security; to bring our principles of brotherhood to bear on all questions, both Social and economic, and not only in the structure of our Nation, but in its relations to all the Sister Nations of the world; to bring that knowledge to mankind that shall reconcile his deepest fears with an illumined understanding; to reveal that all worlds are one, both seen and unseen; that man may use the stepping stones of his worn-out ideas as a means to prepare himself for that greater vision; that wider inspiration, which leads to the wider God-given Freedom, which is the inheritance of those who truly seek.

* * *

The Spiritualist Conference held at Paignton on July 7th, was one of the happiest I have attended for some years. Doubtless the cessation of warfare on the Continent was largely responsible for the improved fraternal and friendly atmosphere everywhere prevalent, and for the improved attendance of about 116 delegates and members.

At 10 am. Mr. Harold Vigurs called the delegates to order in the well-appointed Church at Manor Corner, Paignton, and Mr. Joe Rossiter the local President welcomed the delegates.

Mr. Geo. Stabb, J.P., in his chain of office, then extended the greetings of the civic authorities to the assembled company. He hoped that they would enjoy the amenities of the township, and that their Conference would strengthen the spiritual life of the people and add to the well-being of the movement of Spiritualism. He hoped too that they would have pleasant memories and someday return.

Messrs. Ridgway (Southport), and J. Rossiter (Paignton), were appointed tellers, and Mr. Tom Ellis, messenger. Miss May Price the new secretary of the Union was introduced to and welcomed by the delegates and in a neat speech stressed her desire to

win the friendship of all. She would put her best into the work and asked their confidence.[13]

Mr. Vigurs then delivered his Presidential address. It was comprehensive, analytical and stimulating, and won high compliments.

A lengthy discussion ensued in which the relationships between churches and mediums figured prominently and many useful suggestions were offered. Mr. Vigurs was heartily applauded for his fine address.

Mr. Harry Dawson (Newcastle), moved the congratulations of the Conference to "arisen Friends." Year by year the rank thinned only to be filled again, but they could not forget the faithful service of those who had been called, during the year, to a fuller life. We welcomed them in our midst to-day, for they were still ours. We thanked them for their service and fellowship. The audience stood in silence as a tribute of respect.

The minutes of the previous conference were adopted, as was the Annual Report and Balance Sheet. Interim Reports for the past six months were next considered. Mr. Wilson, for the Exponents Committee, reported that 154 Diplomas (including 81 ministers), had been issued, and 83certificates to workers. A supplementary list would be issued shortly. Three new ministers and 18 diplomees were approved and two Diplomas had been withdrawn under clause 5. (Mr. J Benjamin and Mrs. Helen Duncan[14]). The Education Committee reported that examinations had been recently held and there was a large increase in the number of students applying for examination. Discussion took place on Mr. Dutton's suggestions for publicity and on the restrictions regarding the admission of strangers to seances.

A very interesting debate centred round Mr. Davison' report on the Healing Committee's work which raised general interest.

Mr. Haig reported on the work of the planning committee. In three years time (March, 1948), they would celebrate the Centenary of Modern Spiritualism. They planned to raise a Centenary Fund for the further propagation of the "Cause."

They were preparing a series of volumes under the title "Spiritualists Centenary Library." These would comprise books newly written as well as re-issues: a Hymn and Tune Book and a Ministers Handbook. They further proposed to consider the possibility of Homes for the Aged, under the Fund of Benevolence. An International Congress: Propaganda Meetings throughout the country which would conclude with a united meeting at the Royal Albert Hall on March 25th, 1948.

Mr. McIndoe reported that the Council were making an effort to re-establish the International Federation which had been broken up by the war. They were inviting delegates from Continental Countries to meet them in London next spring, with a view to an International Congress in 1948. In view of the terrible state of Europe the S.N.U. were prepared to meet the travelling and hotel expenses of the delegates to next year's meeting. It was hoped to establish International Headquarters in London. The scheme was generally approved. Mr. Stewart recounted the work of the Freedom and Parliamentary Committees and especially emphasised the efforts of Messrs. Hannen Swaffer and Clement Davies, K.C., M.P. They had decided to affiliate with the "Committee of Civil Liberties" and had established a Council of Action on which Mr. Loseby had been appointed.

[13] Pioneer, Volume 1, No. 5: "General Secretaries of the SNU".

[14] Pioneer, Volume 2, No. 5: "Why did the S.N.U. remove Helen Duncan's diploma in 1945?"

Mr. Raffill reported that he had received in all £5,040, for the Freedom Fund, but money was still needed. The receipts for the F.O.B. had been a record, and he thanked the delegates for their efforts. There were now 44 pensioners on the list, one of them 94 years of age. There had been seven transitions since January. The work of the F.O.B. was steadily increasing and he had received and replied to over 7,500 letters in the year. The fund gave advice as well as money, and had endeavoured in every way to help the old people.

There were three notices of Motion on The Agenda. No. I was withdrawn. No. 2, advising all churches to adopt the words "Spiritualist National Church'' in its title was unanimously adopted. No. 3, *re* appointment of a sub-committee obtained no proposal and therefore dropped.

The only change on the Council is the election of Mr. Bleasdale for the Lancashire Area.

The Conference ended with hearty votes of thanks to all the local friends for the excellence of their organization.

—~—☼—~—

The reader no doubt will have noted the absence of Swaffer's resignation in the Union's reports; it appears to have been somewhat cloaked in mystery for whatever reason by the Union. Below are some remarks by Maurice Barbanell on the resignation of the Union's Honorary President, Hannen Swaffer:

Psychic News, July 18th, 1942 – **S.N.U. President John M. Stewart remarked:**

"… the resignation was withheld from the annual general meeting, it will not be dealt with now until the next meeting of the national' executive in October. In the meantime I hope that wiser counsels will prevail and that Hannen Swaffer can be induced to reconsider his decision. Apart from its effect on the Union and in other directions, I should take his withdrawal as a personal loss, for I hold him in the highest esteem and am honoured to have him as a friend."

Psychic News, July 25th, 1942 – What Happened After Hannen Swaffer Threw His Bomb:

WHAT has happened since Hannen Swaffer threw his second bomb, his resignation from the Spiritualists' National Union as its honorary president ?

One extraordinary thing is that the "Two Worlds," more or less the Union's official organ, did not refer to his resignation last week !

This week, however, it will publish a copy of the letter—we printed it last week—that John Stewart, the Union's president, sent to *Psychic News* expressing his regrets at Swaffer's resignation. John's letter is being reprinted in the "Two Worlds," says the Union, ''so as to ensure its widest possible publicity."

This is curiously one-sided. Why isn't Hannen Swaffer's letter of resignation reprinted so that the "widest possible publicity" should be given to both sides ?

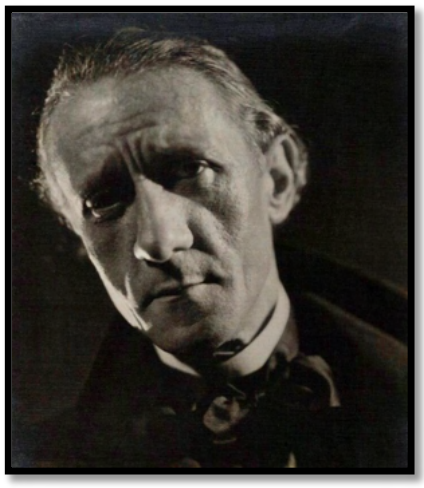
Psychic News, July 10th, 1943 – S.N.U. Leaves It Out:

"No mention of Hannen Swaffer's resignation of his honorary presidency appears in the annual report of the Spiritualists' National Union. Officially members have not yet been told about his resignation. And the line, "Honorary President: Mr. Hannen Swaffer," which has regularly appeared on the front page of the report is this year deleted. In the S.N.U. Diary for 1943 under the words, "Hon. President," there is a blank."

"When I (Barbanell) raised this question at the annual conference, the reply was that Swaffer had never "officially" resigned. Nevertheless the council had asked him to reconsider his resignation, but as he did not reply they had declared the office vacant. I insisted that in view of his long service to the Union some mention should have been made in the annual report."

Psychic News, April 15th, 1944:

One old controversy has been settled. Shrewd observers may have noticed that in an advertisement in last week's *Psychic News* Swaff is referred to as the honorary president of the S.N.U.



Today Hannen Swaffer still remains as ***Hon. President-in-Spirit.***

This series shows the Union sustained no substantial long-term losses during the war years

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

The full three-part series of "The Spiritualists' National Union & World War II" is available on one PDF from the SNU website:

https://www.snu.org.uk/important-subjects-pioneer-journals

New One-stop Website:



www.pauljgaunt.com

The home page gives a direct link to all the back copies of "Pioneer"; subscribe free, etc.

The home page links to:

Lectures on the History of the Spiritualist Movement with some specialist subjects.

Study Weeks at the Arthur Findlay College as advertised elsewhere in this journal, with a link to book and further information



This page also has some free downloads of the factual information on

"Hydesville"

"SNU Seven Principles"

Primarily advisable for the SNU educational courses

Also, a link to all "Psypioneer" issues often referenced in Pioneer

Feedback facility is available on all pages

SEARCHING PIONEER MADE EASY

Looking for a specific subject?

All the articles published in Pioneer over the last seven years have been grouped together within their category as much as possible.



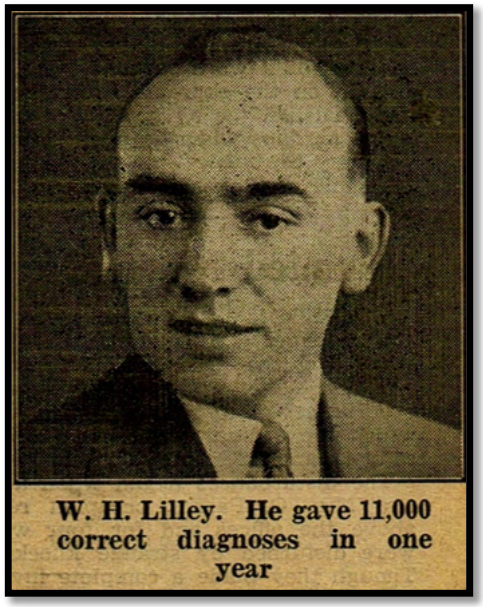
Go to the study page:

https://www.pauljgaunt.com/study-weeks

Continued from the last issue:

A War-Time Remarkable Healer

W. H. Lilley



W. H. Lilley. He gave 11,000 correct diagnoses in one year

The last issue covered the 26-year-old Leeds healer's new psychic healing centre in 1940; also, how Lilly achieved his early healing ministry at such an early age. It was noted that the healer was given *unconditional* exemption from Army service because he was a psychic healer!

Psychic News, March 14th, 1942:



Lilley Tackles The Avalanche

THESE are your letters—your requests for diagnoses and healing being dealt with by W. H. Lilley at his Leeds Sanctuary. He is surrounded by letters on the desk, in the trays, on the two safes. Note the time. It is 4.50 p.m., when many people have finished their day's work. After a busy day, Lilley, with the aid of two secretaries, is beginning to tackle the avalanche of correspondence that followed our recent articles on his healing powers. As he picks up each letter, Lilley clairaudiently gets the diagnosis from his spirit doctor. At the time this photograph was taken there were 600 letters awaiting his attention, despite the healer devoting 18 hours a day to his job! That explains the delay in answering his many correspondents. But Lilley is determined to catch up with the arrears.

Psychic News, January 10th, 1942:

"DEAD" DOCTOR HEALS REPORTER

Triumph For Medium In New Nursing Home

BY A SPECIAL CORRESPONDENT:

WHEN *Psychic News* sent me to investigate and report upon spiritual healing, I was unaware that I was taking on the most memorable assignment of my journalistic career—and, in and out of the country, I have had many memorable ones. What began as a newspaper story—the assembling of a simple factual narrative—soon became a patient's report!

The healing centre chosen for my visit was the nursing home opened in Cheltenham this winter by Arthur Richards and W. H. Lilley, who, under the title of The House of Divinity, already operate busy healing sanctuaries in Leeds and Hull. I became its third patient.

I went for a week: I stayed for a fortnight. I arrived at Tudor Lodge, Cheltenham, as the inquisitive journalist (and a thorough-going Spiritualist, too, I may add). Before 24 hours had passed, they had landed me in the treatment room—on my back! There, stripped and recumbent, I lay day after day, growing stronger and stronger, fitter and more fit, as offensive sweeps were carried out over various portions of my anatomy.

But let me "begin at the beginning," and that is a long, long while before I made this treasured and momentous pilgrimage to the Cotswolds.

For 20 years patient No. 3 was a very sick man. Ever since a rare disability first manifested itself in him in 1914. Ever since, as a veteran of the B.E.F., he got in the way of a couple of German machine guns at Chipillysur-Somme on August 9, 1918, when rallying his battalion for a counterattack. For the whole of that time he was scarcely ever without a pain of some sort or other. He spent a fortune, saw his career (as he thought at the time) collapsing about him. He was in and out of hospitals as frequently almost as a man in search of the today elusive "packet of 20."

He was pushed about from medical pillar to osteopathic post, from the expensive doorways of Harley Street to the masseur and the manipulator, from the dentist and the radiologist to the chiropractor's couch. He might just as well have gone to Colney Hatch. He probably would have dong if he hadn't gone to Cheltenham. His drug bill was prodigious. His X-ray plates would paper a room.

The doctors—the so-called "specialists," the surgeons, the psychoanalysts, the naturopaths, and the quacks and the near-quacks and the rest—were flummoxed. They took No. 3's cash, but shook their bewildered heads. They had tried nearly everything once . . .

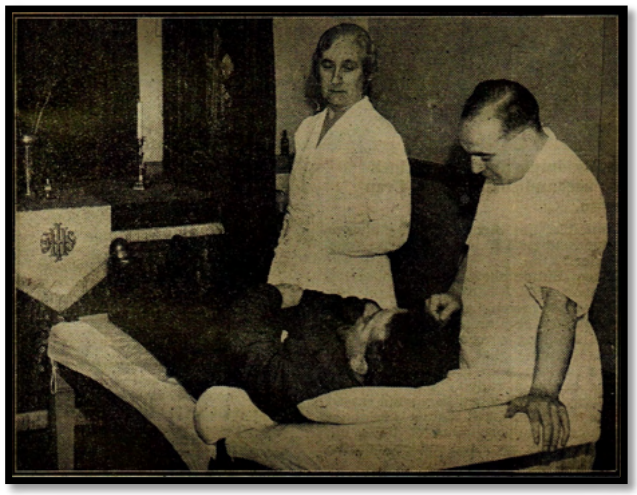
"Come here!" they had said. "Go there! Have this operation! Have that. Have all your teeth out. Have another operation . . . and another and another. Eat! Don't eat! Drink! Don't drink! Rest! Exercise!" That kind of nonsense. Many a night our patient went to bed hoping not to wake again on this side. Right up to the eve of being whisked away on this "job of reporting" he was thinking that way, hoping that way.

You see, down at Tudor Lodge, Lilley found 94 symptoms in his reporter-patient, admitting that of all the thousands of cases to have passed through his hands, there had been none with the same debilities as No. 3's. They were both plentiful and peculiar. Handicapped, disfigured, nervously deranged, life for this fellow had been hardly worth

living, as we say. But it was goodbye to all that as soon as Dr. Lejah Tari—Letari they call him for short—got to work on the patient.

Letari the well-beloved is the spirit guide of W. H. Lilley. He is a Hindu doctor who "died" in Peshawar in 1914, at the age of 25, within a month or two of Lilley's birth. He first controlled Lilley at ten, and has been controlling him daily ever since. He speaks fluent English and Hindustani, and has spoken, so I am told, through his medium in German and Chinese, too. Lilley knows none of the three last-mentioned languages.

He has taught Lilley medicine, anatomy, osteopathy, chiropractic, homoeopathy, manipulative massage, electrotherapy, chromotherapy, biochemistry and other healing arts. And yet, after all this tutelage, and for all Lilley's brilliant healing record and cures almost without end, the doctor won't finally "pass him out" as a spiritual healer before 1943! Lilley will then be 29.



GUIDE'S NINE LANGUAGES

What sort of a man is this, who was granted unconditional military exemption to carry on with his healing mission ?

He is dark, of medium height, but fine physique. Prematurely bald in places, he looks older than his years. Some there are who say he bears an oriental look, the result of constant control over the past 17 years.

When he and Arthur Richards attended before the committee to obtain a licence for the nursing home, they inquired Lilley's nationality. When he told them he was British he might have added that he could "speak" nine other tongues as well! I am told that the Ramesoye, an Egyptian spirit guide who occasionally controls him, has used, in addition to English, that number of languages, including Latin, Greek, German and Russian.

COMEDY OF A BOTTLE

Outside the long hours he devotes to healing—many a night he does not see his home until long after midnight—Lilley leads the life of a normal person. He smokes, but rarely touches alcohol. For relaxation he plays an occasional game of cards, is fond of the cinema.

He has a strongly developed sense of humour, and smiles easily. Once, when the doctor had been treating patient No. 3, he replaced on the mantelpiece a bottle he had taken from one of the surgical cabinets.

Soon after, Lilley came out of trance, to ask what the bottle was doing in the wrong place ?

"Oh, the doctor was using it," replied the patient.

Lilley chuckled. "Why doesn't he put things back where he finds them ?" he asked.

Almost the whole range of spiritual gifts belongs to William Lilley. Alone, his gift of diagnosis by clairaudience is remarkable enough to place him in an earthly plane apart. All he needs is an article in use by the patient—a handkerchief they mostly send—but I have seen him dispense even with that!

A Church of England parson who was attending Tudor Lodge as an out-patient (his bishop knew nothing about that!), wishing to test Lilley, concentrated on a number of absent friends, and Lilley at once gave verbal diagnoses that completely satisfied, and finally quietened, this inquisitive representative of Orthodoxy !

With diagnosis, Lilley's work is merely beginning. I have already told you of his multitudinous qualifications, as a result of spirit training, in material healing practices. A remarkable instance of this is his mastery of homoeopathy. So much study does this branch of medicine demand that few ordinary doctors bother with it, Yet Lilley knows it all.

To find the right homoeopathic medicines, for patient No. 3's ninety and four symptoms, he spent four hours, until two if the morning, checking and re-checking the symptoms against the various remedies available in his well-stocked dispensary. And sure enough the desired reactions were obtained.

This remarkable man's average working day is at least as long as, if not often longer than, that of the munition worker. Yet he is always able to call upon a reserve of strength for the next task. His zest and application are amazing.

REFUSED A FORTUNE

He told the reporter of an offer made to him, which, if accepted, would have brought him riches to last him the rest of his life. Then a famous London hospital held out an inducement only slightly less princely. But Lilley steadfastly refuses to capitalise his gifts. He lives, and keeps a wife and child, on a wage far, far smaller than that of many war workers.

Both the reporter, as a reporter, and patient No. 3, as a patient, had ample opportunity of seeing Lilley pass into the trance state.

As he stands, hands folded in front, the only sound is that of quiet, rhythmic, at times almost imperceptible, breathing. It will continue thus for about two minutes before taking on a louder note—only occasionally is it stertorous. The eyebrows are raised, the expression takes on a slightly oriental note—the doctor is in control.

Only when Lilley goes into trance seated is there any variation in this process. Then he will cross his feet at the ankles, yoga fashion.

These, then, are the two personalities, strong, finely-cut, lovable, yet sharply-contrasting, who worked so hard and so long repairing the divers ravages to No. 3's body. At times Lilley, at others the doctor, pummelled and pounded it back to normal. They broke down lesions. They put new life into dead, disused muscles. **They corrected spinal displacements that had existed for 20 years in half that number of minutes.**

How was it done? I will tell you next week.

—~—☼—~—

Psychic News, January 17th, 1942:

Spirit Doctor Gives "Unseen Medicine" To 1,000 Patients

Revolutionary New Treatment By Entranced Medium

FROM A SPECIAL CORRESPONDENT:

Continuing the story of his visit to the nursing home opened in Cheltenham this winter by W. H. Lilley, the famous Leeds healer, our special correspondent describes a remarkable treatment given to him by the medium's guide, and draws a vivid picture of this spirit doctor at work. Last week he explained how, sent to the West in the capacity of a news-paperman, he stayed on as a patient. Now read on.

"EACH patient has two bottles of medicine, one seen and one unseen. That is the secret of the cure."

As we sat chatting away, Lilley, whose fame and cures have spread far beyond these Isles, made that remark as it was the most natural thing in the world. So it is, for every one of the thousand—yes a thousand !—personal patients treated weekly by The House of Divinity in its three sanctuaries, at Leeds, at Hull, and now at Cheltenham, is given healing through spiritual and physical channels alike.

ALL those many, too, among the thousands of absent healing patients who take herbal, homoeopathic or other remedies dispensed by the sanctuaries, receive their unseen bottles of "medicine." Nothing in all my many talks with Lilley and his spirit guide, Dr. Lejan Tari—"Letari," as they call him—impressed me quite so much as that simple statement.

A SPINE FOR REPAIR

Last week we left patient No. 3, as I was to become from the moment they offered to run the spiritual healing rule over your special correspondent's ailing frame, lying on the treatment table in the osteopathic room at Tudor Lodge, Cheltenham, first of a chain of nursing homes to be equipped and opened by The House of Divinity in Great Britain.

Our patient's spine resembles a row of roofing tiles after a five-nine or Molotov cocktail has disintegrated in their midst: it stands in urgent need of repair. Our patient, in fact, as Lilley had jokingly threatened, is, "for it."

He is placed face down on the couch, in the position, he recalls, which he had often assumed in the past—except that then he was clothed and accoutred and hedged round with divers bellicose trappings—that he might the better dodge red-hot steel propelled through the air by the noisy neighbours across the way. But now it is another and pleasanter kind of offensive.

Patient No. 3 has a vague sort of idea that he is going to be hurt rather badly, yet really doesn't in the least care if his worst forebodings are realised: after 20 years of pain, he is in the mood to "take" anything now that he knows he is in the right hands.

Other occupants of the room are Lilley and an assistant, Quickly Lilley "goes," and Dr, Letari takes over. After a preliminary reconnaissance of the patient's defects, the doctor gets down to the serious business of the morning.

Tap-tap-rat-a-tat-tat, go the medium's knuckles on the portion of the spine singled out. for attention. *Rat-a-tat tat-tap-tap*—faster than I can write, faster than you can speak the words.

Imagine an Army bandsman striking his drum 600 times minute, 300 beats with each drumstick, and you have some idea of the incredible speed at which the doctor is working. Six hundred taps a minute, 60 for every second, 9,000 every quarter of an hour.

The doctor can maintain this rate of striking indefinitely: Lilley's own speed, out of trance, is the comparatively "slow" one of 400, which he can keep up for three minutes—I almost said "only" three minutes. Still, if you think Lilley's slow, just go and watch him !

It is known as percussion treatment, and resembles nothing the patient has ever experienced before. It is a method of creating vibrations either to the entire spine or to a specific point in the vertebrae where displacements are found.

Five hundred vibrations a minute, they say, create 20 million vibrations to the spine. This affects the general condition to the extent that all the bodily organisms are vibrating, and an organism in disease will be either sub-normally lower or abnormally higher than the true vibration. It is necessary, therefore, to set up in the body a phenomenal vibration which will reproduce a state of energy in any organ sufficient to create a normal physiological action. The functions of the organisms, in fact, are corrected.

In the beginning, the cause of all physiological debilities is incorrect chemical action, producing toxic properties, and in turn congesting the general system. A vicious circle, in other words.

In every organism of the body—the kidney, the liver, the spleen, and the rest—the vibrations created by percussion healing produce a colour. An abnormal condition of the liver, for example, will give off a dark red, while a sub-normal vibration will produce a brighter tint, maybe a pink.

These colours gradually merge together, resulting in what is known as the physical aura, which in turn gives the diagnostic properties.

VERTEBRAE REPLACED

I have endeavoured to present, in fairly simple terms, first a description of percussion treatment, and then its objects and effects on the patient.

Tap-tap-rat-a-tat-tat ! Despite the speed attained, patient No, 3 has suffered no real pain. His spine is bruised; that is all. What really matters is that, in less time than it takes you to read this article, three displaced vertebrae have been "put in their place." And to do so, beyond the rhythmic drum-like beat of percussion, no other means were employed.

The patient turns over. Since the early nineteen twenties, without cure or hope of cure, he has endured the severe handicap of facial paralysis. Stretch out an elastic band, substitute your own face for the taut rubber, and you will have gained some idea of a luckily rare debility. Two major operations undertaken on the hub of the nervous system in the neck made no more inroads into the trouble than to leave a continuous legacy of after-effects. Lesions had formed on every facial muscle.

The doctor stands behind the patient and with the medium's fingers sets about the task of breaking them down. No one in the past—none of the patient's long string of consultants—had so much as attempted to do so.

FRONT LINE FALLS

It is the initial frontal attack on a veritable fortress of diseased organisms. The front line succumbs: the supports—the remaining lesions, together with muscles which have long been dormant with desuetude—these will be assaulted another day. As, too, will the

root cause of the paralysis itself—more displaced vertebrae, this time at the base of the spine, and pulling on the muscles in the "top storey." For today they think the patient has had enough.

Though he hasn't timed it—he has been too engrossed in the marvel unfolding behind and before him—the whole treatment has lasted, he supposes, half an hour.

In that time, the doctor has scarcely spoken two dozen words. Such remarks as he has made have been mainly laconic observations to do with the conditions he has found. Or with his concern not to hurt. Or crisp but courteous directions to his assistant.

"Tell me if I hurt you."

"The spine will be very good" (That is heartening).

"The neck, it is better." This, after correcting a mass of thick and painful lesions gathered on both sides.

Now he is asking for a bottle of liniment to rub in . . . a towel to be placed on the patient's back—"just here." Quietly—yes, and reverently—the young nurse sets about obeying the spirit guide. She has worked with the doctor for the past year, this Miss M. Dry, at the now "blitzed" Hull sanctuary. She loves him like we all do.

A CURE PROMISED

So far it has been all action and little speech. The doctor reserves his main comments for afterwards: as the treatment concludes he passes his patient's condition in succinct review. He tells of those faults he has put right, and of those which remain to be cured. He is at pains to employ terms sufficiently simple for the average layman to understand. He may end, as he did in the case of this particular patient, with the promise of a complete cure.

It is now that, perhaps for, the first time, he addresses you by name—"Sahib So-and-So." It is always "Sahib," his own way on earth in the East of saying your "Mister." His women patients as invariably are "Memsahib."

The patient—or is it the reporter ?—likewise remarks that the doctor "muffs" his r's, enunciating "spirit" as "spwit." Thus, "Spwitualism." His medium, on the other hand, has perfect control over the same consonant.

"MY MEDIATOR"

Letari's concluding words never vary. Accompanying them are a friendly smile and a brief nod of the head.

"Now I will bring my mediator back."

He always calls Lilley his "mediator." He accentuates the first syllable—"*mee*diator."

The doctor goes, and Lilley returns.

I shall bring them both back to you next week. I shall describe healing by colour and tell you how Tudor Lodge became the first nursing home of The House of Divinity. I shall tell you, too, how Dr. Letari himself "equipped" it.

—~—☼—~—

Continued in Psychic News, January 24th, 1942:

Doctors And Clergy Consult Medium

SOME OF LILLEY'S SPIRIT GUIDES "DIED" NEARLY 300 YEARS AGO

In his third instalment describing the healing given at Tudor Lodge Nursing Home, Cheltenham, by W. H. Lilley, already renowned for his cures in Leeds and Hull, our special correspondent deals with chromotherapy, or healing by colour. He writes: "The spirit guide responsible for this branch of the healing 'died' 250 years ago." Our contributor visits the nursing home in the role of journalist, but finds himself staying as a patient.

"UNDOUBTEDLY a far greater future lies ahead for Tudor Lodge than any of us can imagine. I believe it will be the birthplace of spiritual healing for the future, where every material facility will be available by way of supplementing the greater benefits to be derived through faith in the power from that infinite source."

That is Arthur Richards, chairman of The House of Divinity, talking.

At Tudor Lodge, Cheltenham; spiritual healing—the "unseen bottle of medicine" which I mentioned last week—is constantly being given: it can be given during a manipulation, during osteopathy, during homeopathic treatment. A spiritual atmosphere, indeed, pervades the whole establishment. It is in the "material facilities," as Arthur Richards calls them, that this new Sanctuary nursing home breaks entirely new ground, for none of its methods is used in any other school of healing.

MODEL FOR FUTURE

For that reason, if for no other, it is "the birthplace of spiritual healing for the future," prototype for all other nursing homes which The House of Divinity plans to open—in East Anglia, on the south coast, in Scotland, and many other parts.

I have already told you something of these material healing methods available to in- and out patients visiting Tudor Lodge. I will now take you further behind the scenes. First, let Richard's colleague, W. H. Lilley, the famous Yorkshire healer, take up the tale.

"Let us assume," he explains, "that a patient has come to us with a displacement of the metatarsal bones, or of the back or a shoulder. Possibly, after one month or two months under spiritual healing, the organ will be replaced.

CREATOR'S LAWS

"But why not put it back in two or three minutes, and then apply the spiritual power to those organs where neither medicine nor physical treatment can produce a cure ?

"Most material methods, we find, can take us a certain distance in the cure of a patient: spiritual healing does the rest.

"We acknowledge the fact, therefore, that material treatments, such as osteopathy, homoeopathy, biochemistry, and chromotherapy, are necessary to alleviate and cure.

"These methods of healing are definite laws, given to us by the Creator: Just as He made the laws of heaven and earth, so did He give all the necessary requirements for man to live in peace. It has been the wilful abuse of many of these healing gifts that has caused much of the mental and physical suffering seen today.

"We believe that all methods of healing are spiritual, as they must be if they take away from man disease and suffering and despair, and place him on the earth whole."

The methods Lilley uses are based upon yoga, as laid down in many books, and as practised and taught by Dr. Letari, Lilley's spirit guide, who was in his earth life a yogi.

Osteopathic and chiropractic treatments, as given in Cheltenham, for example, are very different to those given by the outside practitioner. Not only different, but better.

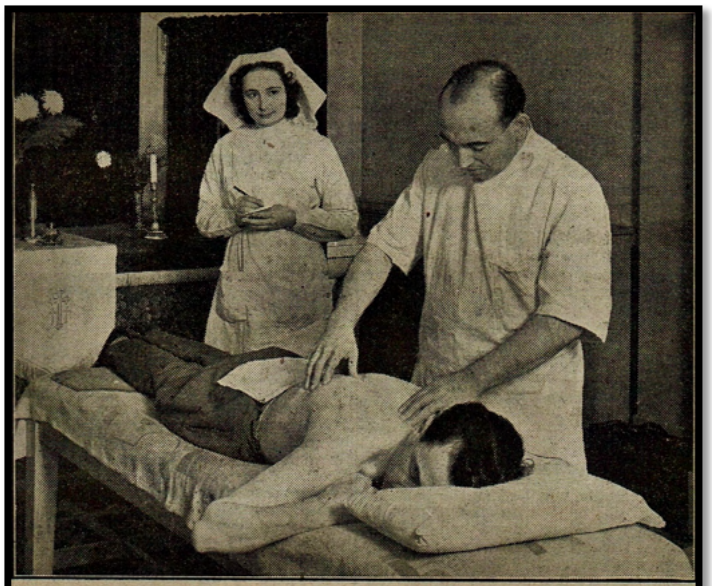
As reporter-into-patient, I can bring abundant evidence in support of that assertion. I have consulted, I suppose, some 20 or 30 different osteopaths. I have had many hundreds of treatments. They alleviated, but they didn't cure. Often they did not so much as alleviate. Yet in one treatment at Tudor Lodge—a surer, swifter and altogether different form of treatment, but still osteopathy—by percussion they replaced three vertebrae which all the others had missed, or, trying to put back, had failed to put back.

PUPIL AND MASTER

It was the same with everything—the pupil compared with the master. To correct a neck lesion, the ordinary practising osteopath—the man who by virtue of five years' study is entitled to place the letters "D.O." after his name—will pivot, or twist, the neck to the left or right, or both, and then not always eliminate the trouble. For the execution of this movement I have always understood it to be necessary that the patient should lie flat on his back. "Relax," says the osteopath. "Relax ! RELAX !".

Compare this with the Sanctuary technique. The patient is sitting up. The head is turned gently from full front until the chin is on a level with the shoulder; it has described an angle of 45 degrees. Now the other way. All the lesions are gone. I didn't hear them go, but I know they've gone. And I wasn't told to relax …

Like the doctor, many osteopaths won't treat or prescribe for their patients without an X-ray. Lilley dispenses with X-rays—his diagnostic gifts are better than any X-ray—and still cures his patient.



Lilley gives trance treatment. An assistant records in shorthand the spirit doctor's comments.

So, you see, he is speaking only the bare truth when he says that these treatments are "very different" to those regarded as standard by others. It is to learn them that north country osteopaths attend lectures and demonstrations in the Leeds Sanctuary ! A case of the master and pupil over again . . .

Outstanding among many healing methods witnessed by Lilley's students—they include doctors who have gone back to "school"—and which will be used in the Sanctuary nursing homes, is chromotherapy, or healing the body by colour.

It is applied to physical and mental debilities alike. A room flooded with blue will immediately induce a passive condition in the patient; psychological treatment may follow.

"DEAD" BUT VERY BUSY

Certain spinal diseases react successfully to orange; for tubercular conditions the colours are mixed. There is no specific colour applicable to any one disease: the colours used, indeed, are often determined by the temperament of the patient.

In charge of chromotherapy, and teaching the students in it, is Dr. Cerise, who "died" 250 years ago. He was a psychologist as well as a doctor.

He is one of a number of specialists who return regularly to impart their knowledge and methods through Lilley.

Dr. Moy, responsible for pathology, is a doctor of the early 18th century. Dr. Turner, specialising in obstetrics and gynaecology, practised in London in 1870, and belongs to the old homoeopathic school of teaching.

All these "dead" and clever men come back to teach the doctors and the osteopaths and other students attending The House of Divinity, and to give healing to its myriads of patients. The sick are made whole and the medical man of the "enlightened" 20th century is "crammed" by physicians and surgeons who have been "dead" for centuries!

Hospitals and institutions regularly call Lilley in. Let us take a typical case. Actually, it is one that Lilley described to me.

An institution telephones. It is the matron speaking. Could Mr. Lilley possibly come along . . . a difficult case, you know . . . two-thirty, very well . . .

When Lilley arrives, the consultants and the doctors and the sisters are all waiting. He is introduced to the patient as "Mr. Lilley, the specialist." (And what a specialist . . .)

He listens to what they have got to say. Then, only in the way that Lilley can, he rattles off an uncanny diagnosis—medical jargon for medical men, for Lilley can meet them on their own professional level, bandy technique for technique, phrase with phrase. In many cases, moreover, his own diagnosis carries on where theirs leaves off.

DR. LETARI TELLS THEM

Then possibly the doctor may take control. He tells them where to operate, what to operate for. He gives them surgical chapter and verse.

"But," adds Dr. Letari, "if you will leave the patient to my care, no operation will be necessary !"

The medical men stand amazed. When they know Lilley and his spirit guide, as many of them do, they cease to wonder and take it all for granted. Among their number is one whose name is a "household word."

Nor are they alone of those callings which, though professing to scorn Spiritualism and spiritual healing, are nevertheless in the van to seek its aid the moment they realise their own impotence to heal.

INQUIRING PARSON

Here is a Church of England incumbent—the same as I mentioned two weeks ago as seeking and obtaining striking evidence of Lilley's diagnostic gifts—attending as an out-

patient in search of a particular treatment. He comes and he comes again. He partakes of Lilley's best. He knocks and he enters. He seeks and he finds. But the reverend gentleman will not have told his bishop. He will certainly not have told his flock. No more than I propose to tell you his parish. No names, no pack-drill.

He is a Spiritualist. He has read *Psychic News* for several years. He has recently sought spiritual healing for a member of his congregation. Which, for Orthodoxy, is a decided step in the right direction. But again he does not tell his bishop. All things in season. Though, judged on the bishop's own recent investigations into Spiritualism, he would not be unsympathetic.

My promise made a week ago to tell you in the present instalment how the opening of Tudor Lodge, Cheltenham, as a spiritual healing nursing home was made possible, and of the labours of Dr. Letari in its organisation and equipment, must await my fourth article next week.

In the next issue Pioneer will continue with the work of the *psychic* healer, W. H. Lilley

Britten Museum & Library

—~—☼—~—

Research - Study Weeks at the Arthur Findlay College

2021 Dates

July 3rd — 9th

September 4th — 10th

A Unique Opportunity Exploring Spiritualist History

Studying for an SNU Course, a degree, writing a paper or furthering your general knowledge of Spiritualism and our history, etc.?

Your Research study visit will be supported under the guidance of the Museum Curator and Librarian, Paul Gaunt.

Students will have access to the important major Spiritualistic journals of the day, books and the Museum, where you can study and research the many aspects of our history.

£30.00 per day
09.00 - 17.30

All those intending to book should contact Paul first to make sure any specialised subject material is available: curator@snu.org.uk

Meals and accommodation depending on availability



Lunch £15, Dinner £15.00

The following prices include all meals and accommodation.

1 or 2 nights £90.00 bed and breakfast

3 nights £235.00
4 nights £285.00
5 nights £300.00
6 nights £335.00
7 nights £360.00

Alternatively, accommodation is available in the village; a list is available on request.