PIONEER

Volume 9, No. 4: August 2022

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

099 – The Spiritualists' National Union Annual General Meeting July 16th – 17th 2022
The Presidential Address – Given at the Annual Conference of the SNU by Jessy Greenwood, J.P.
The Problem of the Restricted Platform
Full updated list of all the Chairmen – Presidents: –
National Conference of British Spiritualists – July 1890 – Spiritualists' National Federation (SNF) July 1891 – July 1902 – Spiritualists' National Union (SNU) July 1902 – present
109 – One-stop Website – Research – Study Weeks at the Arthur Findlay College 2022
110 – Lord Dunraven's Final Words on the Levitation of D.D. Home—50 Years Later!
113 – Automatic Writing
Editor's Note
120 – Transfiguration Séance
The Lady with Many Faces - Extraordinary Transfigurations
The Dramas of The Seance Room
Editor's Note
128 – Spirit Healing and the Vagrancy Act – Richard A. Bush
131 – New SNU Pioneer Page

"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/

—~—☼—~—

The Spiritualists' National Union Annual General Meeting July 16th – 17th 2022

—~—☼—~—



For the third year running the AGM was presented on Zoom. Minister Jacqueline Elizabeth Wright—known as "Jackie"—became the third woman President in the history of the Spiritualists' National Union; the outgoing President, David Bruton, became the second longest-serving SNU President, 2010 – 2022.

I will not comment on the AGM, as this will be covered by the Union in various avenues, except to wish our new President our very best wishes. Those who watched the AGM may be interested, *in comparison*, to read our *first lady* President Mrs Jessy Greenwood's Presidential address after her first year in office 98 years ago. Greenwood was elected in 1923, which was the Union's 21st birthday; she held office for three years. Jessy and her husband William held numerous positions within the Union and the British Spiritualists' Lyceum Union (BSLU).

The 1923 AGM was held at Rectory Hall, Gateshead on Saturday, July 7th. Ernest Oaten had stepped up to the position of President owing to the fact that on October 2nd, 1922 George Berry was appointed General Secretary, resigning his office as President. Ernest Oaten moved from Vice-President to fill the Presidential chair and Jessy (also spelled Jessie) Greenwood was elected to be the first lady Vice-President. Oaten's name had been put forward to the 1923 AGM to stand for President or Vice-President; however, just prior to the election,

> "Mr. E. W. Oaten asked permission to withdraw his nomination as President and Vice-President, he having been nominated without his consent."

Greenwood made a pointed but a brief address at the AGM on July 27th, 1923; the Two Worlds shortly afterwards published this short statement:

Spiritualists' National Union.

A Word from Our New President.

TO FRIENDS AND SUPPORTERS OF THE SPIRITUALISTS' NATIONAL UNION.—The Conference has passed and another year entered upon, the work of which, we trust, will reveal steady progress in all departments of the Union's activities. The SNU attained its 21st birthday and is at age—a fact we all need to remember. It signalled this fact by appointing me to the highest post of honour it can confer, the Presidential chair.

I want to express my appreciation to all delegates and associates who considered me worthy of this exalted position, and who honoured the principle of the Vice-chair preceding the Presidency.

In acknowledging my gratitude to you, to Mr Oaten for the splendid way in which he performed the installation, and to those of the higher life, who, perhaps, are really responsible for the whole proceedings, let me say I am conscious of the great

responsibilities involved in this position, which for the first time are placed in the hands of a woman, and I KNOW I shall be rightly guided in their fulfilment.

I rely on the goodwill and commonsense of Spiritualists everywhere to help the President to maintain that high standard of efficiency the Union has attained under the wise direction of the past-President, Mr. E. W. Oaten (whose services are retained on the Council), and the men and women who constitute the Council—the representatives of District Councils. Visitations to every Society affiliated to the SN.U. may not be possible, but it shall be my endeavour to fulfil all duties conscientiously which tend to further our cause.

Let us hearten each other in the good work, forget self and remember our Lyceum principle, "In honour preferring one another," and the influence thus created will make possible the reign of love amongst peoples and nations, and our beloved Spiritualism become an universal religion

(Mrs.) Jessy Greenwood.

—~—☼—~—

For decades one never needed to make a note of the dates of the SNU AGMs in one's diary, only its venue, as it was always (except on occasion in the war years) the first weekend of July. The twenty-second Annual General Meeting was held at Birmingham Spiritualist Church, Loveday Street, over July 5th and 6th, 1924. On the first day over two hundred delegates and members were assembled, representing some 370 churches;[1] England, Scotland, Ireland and Wales sent delegates, and there were also visitors from South Africa, Canada and America; it took eight hours to complete the agenda on the first day.

Below is the President's address after completing her first year in office: [2]

The Presidential Address.

GIVEN AT THE ANNUAL CONFERENCE OF THE SNU.
BY JESSY GREENWOOD, J.P.

—~—☼—~—

OBJECT.



EVERY democratic organisation has a two-fold task: (a) that of building up and maintaining its own machinery, and (b) that of sustaining publicly its ideals. Your Council has continually to try to keep the balance between the two.

The S.N.U. is a progressive and virile body, and its machinery needs careful adjustment at times to keep pace with its ever-growing need of means to carry forward the work entailed. A glance at the various committees is sufficient sign of the nature of its ramifications: Organisation, Publication, Exponents, Parliamentary, Trust Property, F.O.B., etc., all of which receive whole-hearted service from the members composing each committee, and the welfare of the S.N.U. is the determining factor of all deliberations. To meet the financial demands of such

[1] "The interim report of the Council for the six months ending July 30th showed 371 churches in affiliation and paid up, an increase of two on the half year" – Two Worlds, July 18th, 1924.

[2] The Two Worlds, Friday, July 25th, 1924.

work the vexed question of affiliation fees being raised to an adequate figure has again appeared on our agenda, and will become, *again*, a test question as to ways and means to enable the Union to carry out the plans the various committees have evolved at their meeting. I trust the matter may receive full consideration and the motto, "The greatest good for the greatest number," be in the minds of the Conference during the consideration of this great problem.

GROWTH OF THE MOVEMENT.

We are told in the Council's Report that affiliation fees have been paid on 16,438 church members, an increase of 434; that 369 churches were on the roll at the end of 1923, a gain of 23. These figures do not represent the thousands of Spiritualists who regularly attend our meetings, nor the number of men and women who find comfort from our teachings – there are many who do not identify themselves with our Societies for various reasons – nor the list of Societies who are not affiliated with us, so that a great amount of propaganda needs to be inaugurated to help to tap this reservoir of unused talent. We see from the above statement the results of at least 22 years organised labour for Spiritualism, whilst ante-dating that time the old Federation laid a fine foundation for the present union.

The Union is cognisant of the very fine efforts of the Manchester Propaganda Committee in this direction, and of Sir A. Conan Doyle's London meetings, of the Rev. Vale Owen's toils, and the big meetings held in Bradford and Huddersfield, all of which stand out from and apart from ordinary propaganda meetings associated with the Societies; I am satisfied that Spiritualism is better known and understood today. If Hanson G Hey, whose never-to-be-forgotten labours for the Union and Spiritualism are ever present, was writing this report instead of myself he would, no doubt, compare its present status with that of the old Federation, and glory in its splendid growth and organisation.

To us, then, is entrusted a heritage worthy of our highest endeavours, for the field is white unto harvest, but labourers are few. Growth is everywhere seen, especially in the list of Societies whose buildings, goods and chattels and monies have been placed under the Union's Trust Property Committee, which fact in itself is evidence of a blossoming of that little flower called confidence. A pooling scheme is before this Conference, which shows the Union is going on the high road to efficiency in brain power by materialising such a scheme. The working of it will entail more labour in the office, and if the Britten Memorial becomes something more than a dream, and is ever vested in our Union, still more work will make demands on the office staff. The penalty of organisation is always added expense. Supposing, too, the College for Psychics we deemed an expediency. More expense ? Why, yes !

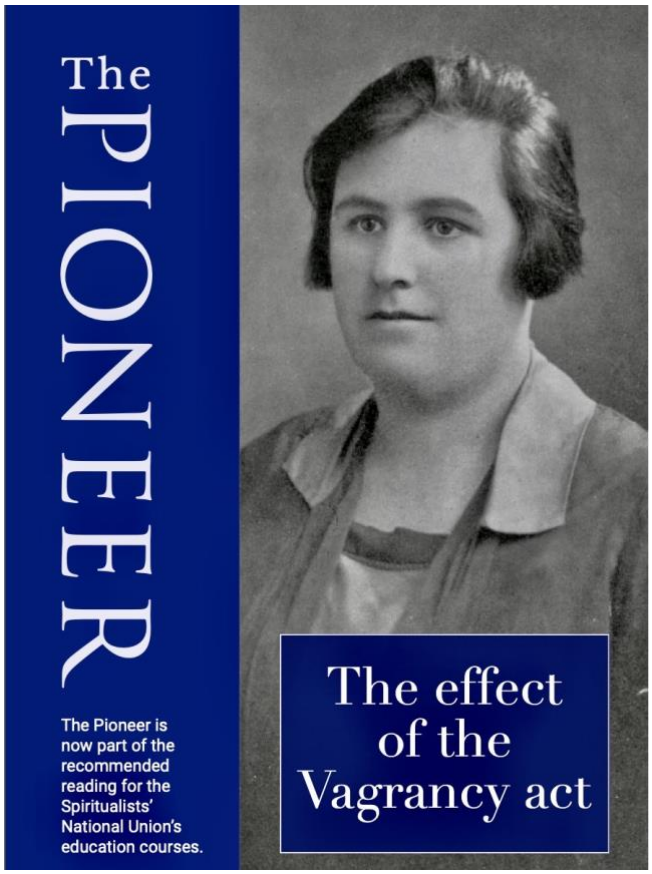
Mrs. E. H. Britten initiated the idea, which still hangs fire. Perhaps some future Conference will be dealing with this vital matter—vital to its own interests—and the need of doing something for young and rising mediums, who show outstanding psychic ability, will receive the consideration it deserves, and the need of training speakers and demonstrators for our platforms will be urged by the clamant voice of an intelligent Spiritualistic body. There is one objection I have heard a few times, "that we do not want a new priesthood, that a danger of new shackles lurks in the practice of training people for our platforms." Be that as it may, no such objection should be urged against a good general education, e.g., one which would fit persons for platform presentation either of the philosophic or the phenomena, and which certainly would be the main essential in the curriculum of any place of training. Anyhow, we want the best, at its best, for the best of all Movements.

COUNCIL MEETINGS.

Your Council have sought to minimise expenses as far as possible during the year by taking advantage of cheap bookings, whilst Societies visited by them have generously donated the collections to the Union, excepting in the case of Glasgow, when another method was introduced of charging a common fee to all Societies served by the members of the E.C. This was to the advantage of the Union. Service by these ladies and gentlemen has been rendered free and given satisfaction to all concerned. I may mention here the fact that each one gives help willingly to the Union without fee or reward at all meetings arranged under the auspices of the Union.

My thanks are due to the Councillors each one, and the officers, especially do I wish to name the Secretary, who has proved to be an excellent officer. He is qualified by experience in trades union work to lead us carefully in matters needing tact and judgment, and on these lines I have found him ever ready to assist the President and incidentally the Union's interests.

DIFFICULTIES.



We have had our difficulties, the greatest at the moment being our action—or apparent lack of action—in regard to the Repeal of the Vagrancy and Witchcraft Acts. The history of the agitation as given by Mr. John Lewis, editor of the "International Psychic Gazette," in the April number of that paper, is a just account of the proceedings carried through so finely by that indefatigable secretary, Mr. Robert H. Yates.

We have found out that a Petition only would not give the status asked for; it must be followed by a Bill. A Bill must be introduced by a Member of Parliament. Thus far the Council has gone, and a promise has been given by one to bring in a short Bill which an eminent K.C. has drafted. A good deal of criticism has been levelled at the Council because of the delay in getting this matter through Parliament. The Secretary has power to be in attendance at short notice whenever a chance arises for our short Bill to be presented. Mr. R. Boddington, too, who is on the spot, has agreed to assist.

I am persuaded these reminders from outside our Union are good for us, and help us to realise the truth of Emerson's words: "What is man born for but to be a reformer, a re-maker of what man has made, a renouncer of lies, a restorer of truth and good, imitating that great Nature which embosoms us all, and which sleeps no moment on an old past, but every hour repairs herself, yielding us every morning a new day, and with every pulsation new life ?"

SPIRIT ASSISTANCE.

We are heartened in our work by the knowledge that through all our difficulties the help of our "arisen ones" is guaranteed. The future of our Cause is assured, as is evidenced by the number of eminent people who have joined the ranks or shown deep interest in Spiritualism. To us who read the signs of the times is revealed a power at work more wonderful than the old materialistic philosophy. To mention just a few, there is Blatchford, Sir E. Marshall Hall, K.C., Duchess of Hamilton, Rev. C. Drayton Thomas and many others of note; also the missionary labours of Sir A. Conan Doyle and Lady Doyle both at home and abroad. The forward movement of the Church gave us Rev. Vale Owen, whose services have been enjoyed by his crowds of people. The secular Press has ceased its futile jibes, and is more respectful in its attitude towards a steadily growing revelation of spirit power. These matters are all recognised by us and acknowledged as the governing factor of all our works. Our gratitude is due to those of the higher household, under whose guidance we are led.

Several new churches and Lyceums have been erected, which gives us joy, and we feel our labours are yielding a rich harvest, that the lives of our pioneers were as good seeds sown by iconoclastic methods in the Garden of God, which no human hand could repress, and lo ! we find them strong and stalwart in our friends, neighbours and associations, carrying forward to other days such results as make for the general uplifting of mankind. The poet says:—

"For countless hearts on countless years
Had wasted thoughts and hopes and fears,
Rude laughter and unmeaning tears,
Ere England Shakespeare saw, or Rome
The pure perfection of her Dome.
Others, I doubt not, if not we
The issue of our toils shall see;
Young children gather as their own
The harvest that the dead have sown—
The dead, forgotten and unknown."

INTERNATIONAL.

Spiritualism is growing in other lands, as is shown in our Report on International Spiritualism and Relationships. The Conference held in Liege in 1923 made history in linking up the various national bodies of the world into an International Federation of Spiritualists, with its headquarters in Paris. Our Mr. Berry is its President, and Mr. Oaten a member of the first Council. It was a privilege I appreciated greatly to be the delegate to that Conference.

The principles agreed upon as the basis of the religion of Spiritualism are practically our own, so here again we notice the influence of organisation as established in our country affecting the status of Spiritualism in other countries, binding in bonds fraternal, Who shall say whether this Union of interests may not prove to be the very means of preventing future wars. If Spiritualism were the universal religion of the world war would be impossible. I think the Union is wise in endorsing the resolution asking for membership in the League of Nations and Peace Society.

"And though age wearies by the way
And hearts break in the furrow,
We walk the wilderness to-day,
The promised land to-morrow."

—GERALD MASSEY.

India, too, has inaugurated a new movement with V. D. Rishi, B.A., LL.B., Bombay, as its pioneer. Our Union, through its then President, Mr. Oaten, rendered assistance and advice.

The National Associations and our Oversea Societies join issues with us in this great missionary purpose which is being gradually unfolded, whilst behind and above all the benediction of those of the higher household is bequeathed, and we go forward to victory

OUR NEW JOURNAL.

One word respecting our new journal, which makes its first appearance this month. It is considered by the Council to be a much-needed mouth-piece for Union purposes and relationships. It is expected that the District Councils will make good use of it to ventilate the difficulties they encounter in administering the constitution of the Union and incidentally their own.

THE B.S.L.U.

I have had the whole-hearted support of the B.S.L.U. Its Secretary, Mr. Knott, has lost no opportunity in presenting his committee's point of view on all matters affecting his own Union. The bond of Union is further cemented by a joint body of trustees, six members from each Union, also a joint Education Committee, whose aim is to further the scheme so splendidly outlined by Miss Kitson, B.A. *Vision is needed* here, which in time will be of greater use to the Cause than it is at the present time.

In closing I desire to thank all those who have, by voice and pen, helped to make this a record year. Increased membership, churches, general propaganda, better constitutional methods in Society government, new entrants to the ranks of Spiritualists, International activities, press sympathy and the many loving expressions of goodwill on all sides have made it a pleasure and a privilege to occupy the highest position yet granted to a woman in our S.N.U.

The Union sustained a severe and unexpected loss in the passing of Mrs. Stair, the respected Secretary of the Fund of Benevolence, whose services on the platform covered many years—in fact, from girlhood onward. Her place is yet to fill, for the work of the Fund must go on. She, too, was a member of the old Federation. Then Mr. Knight slipped away in the gloaming of his long years of interest in our Movement. He was formerly on our Council, and did splendid work on the Trust Property Committee. These and many others have left us and joined the ever-growing band of pioneers "over there." We must follow in their footsteps, we must build forward where they were forced to leave off, and bring to perfection the great edifice they began.



Mrs. Mary A. Stair (Keighley)

—~—☼—~—

It was further noted:

> "Whilst the delegates to the Conference were transacting the business arising from the growing organisation at the rooms of the Birmingham Spiritualist Church in Love day-street, public meetings were held at the Town Hall, Birmingham, morning, afternoon and evening. In the morning the chief speaker was Mr. Frank T. Blake, …"

In the afternoon Ernest Hunt presented a Conference essay for questions and discussion.

> "In the evening, despite the summer weather, the Town Hall was nearly full when Mrs. Jessy Greenwood, J.P., took the chair."

Greenwood was followed by Ernest Oaten and meetings were continued in the town hall into the second day. Various speeches during the weekend are published in the Two Worlds over several issues.

I have given little in the way of references to the above AGM covered by Jessy Greenwood in her Presidential address, as much information is contained within the searchable Pioneer booklets as shown at the end of this issue – for example: Fund of Benevolence – Britten Memorial – Hanson G Hey – College for Psychics initiated Mrs. E.H. Britten – Our New Journal – Mrs. Stair – Frank T. Blake – Ernest Oaten – B.S.L.U., etc.

To conclude the 1924 AGM, I wonder how this would be discussed today within the membership of the Union! Taken from "The National Spiritualist" May 1st, 1925:

The Problem of the Restricted Platform.

> The 1924 Annual General Meeting passed the following resolution:—"That the question of confining the platforms of affiliated Churches to workers within the Union be considered and, if necessary, that legislative measures be promulgated for confirmation." In the ensuing discussion the term "worker" was defined to mean "all who accept the Diploma of the S.N.U. and come under the control of the Churches, and who serve Churches who accept the Seven Principles."
>
> The definition seems either awkwardly framed or it accepts a situation very strenuously opposed in some quarters. The qualification "and serve Churches who accept the Seven Principles" seems to suggest the legitimacy of serving unaffiliated Churches providing they conform to the required qualification, because no Church would be accepted into affiliation who refused to accept these principles. As a matter of fact the logic of facts which cannot be set aside compels the most inveterate exponent of the restricted platform to regard certain outside Churches during some portion of their existence as fit and proper subjects for service by the credentialed platform workers.
>
> With these preliminary observations it is interesting to follow the efforts which the above resolution appear to have given birth, and some inevitable reactions thereto. Efforts have been put forward to accomplish a dual effect; first to prevent the platform of any affiliated Church from being served by workers not pledged to work only for such Churches, and secondly to exclude from the platforms all workers not members of some affiliated Church, even to the surrender by both Churches and platform workers in such area, to a Committee of a D.C. the right to cancel dates at the discretion of such Committee. Other efforts confined themselves to curtailing the services of workers to outside Churches, and in particular the so-called One Man Church; or aimed at preventing the exposition of semi-Christian Theology under the guise of Spiritualism. Better still, other efforts were directed towards preparing local workers for the platform, and producing lists of such available workers for the use of Churches in the area.

The inevitable reactions have shown themselves in the secession from the S.N.U. of at least one Church as a protest against the policy of the restricted platform. Another Church has appealed to the Council of the S.N.U. on the ground that the policy of its D.C. is an infringement on the rights of the Church to manage its own internal affairs as secured to the Church in the Articles of Association. The Spiritualist Press bears witness to the protest of the individual workers whose ground of complaint is generally that "The Spirit goeth whither-so-ever it listeth," and asserts that the attempt to dictate where and to whom the worker shall serve is a betrayal of Spirit World.

The problem has many aspects, and a little reflection shows that something can be said for and against each position outlined above. The difficulties arise mainly from the really extraordinary growth in the number of Churches and members during, say, the last ten years. This rapid growth has given us three outstanding difficulties: (a) an acute scarcity of fully qualified platform workers, (both of exponents and demonstrators), (b) the gradual inflow of a membership desirous of hearing a more intellectual and cultured type of exponent, and (c) the inflow of exponents recruited from the surrounding religious bodies who cannot completely shed their old orthodoxy, and who find some welcome from class (b) in consequence of their own spiritual affinities in the same direction.

In addition to these problems there is one other not so clearly recognised, but upon which much depends. The spread of Psychic knowledge and the investigations and declarations of faith in the facts of Spirit Return by prominent persons of Scientific, Literary, and other Professional attainments creates an interest in our Movement among classes whom ordinarily our speakers and demonstrators would not touch. This results in an influx of membership, intellectually and often socially, higher than has been the case in former periods in our history. The demands and criticism of this new membership produces an undercurrent of opposition between the older and newer elements.

The position is not unlike that created in the Labour Party when it opened its ranks to the professional and middle classes. For them and for us the question confronting us is, whether to put obstacles in the way and so prevent the entrance of this newer type of member, with the almost inevitable result that the Movement would decline in power through the inefficiency of its workers, while its place and prestige would pass to some more progressive body built up from the units driven out of our ranks, or whether it is wiser to absorb this new potential membership, and accept the necessary alterations required by such adhesions; and profiting by the infusion of new energy see the Movement go on to greater heights of accomplishment, and to a greater destiny.

If it be decided that the larger membership and the increasing numbers of Churches must be maintained then it must be fairly obvious that this moment is not the right one to adopt a rigorous policy of restricting the platforms of affiliated Churches to the present inadequate numbers of efficient workers. To do so would necessarily starve the Churches. The disastrous results of such a policy will be best understood by those Churches who have provided good Halls in creditable situations, and have incurred heavy financial obligations in order to realise their ideals. Their demand is for more and better exponents.

Again, the demand for pure Spiritualist philosophy on our platforms cannot be assured at this present juncture by the policy of a restricted platform, for it is admitted that some of those now serving, and who in many cases are keen advocates of the policy of restriction, are guilty of the faults due to prior orthodox training. Mere restriction to workers within the Movement is therefore no remedy against this particular difficulty at this stage of our evolution.

Something more is needed. We shall never be free of this problem until the Movement is prepared to support something in the nature of a Training College where the Exponents and Demonstrators can receive adequate training in all branches of knowledge pertaining

to the art of exposition, etc. Then it will be possible to put on our platforms thoroughly equipped workers, and the rule would be to find the few holding no Diploma, and the many proud of their distinctive badge of proficiency. The foundation of a College may be a big thing, and may be long in realising itself. But there is no obstacle to beginning on a more modest scale. With this end in view the attention of the reader is directed to another page of this issue wherein is outlined a scheme of Education for Spiritualism.[3]

The scheme is the work of a Joint Education Committee of the S.N.U. and B.S.L.U. It is offered as a practical working proposal, and is to be considered by both National Unions, and in all probability it will come before both Annual Conferences. Study therefore the proposals in all their details in this final thought, the responsibility of fastening upon the Movement a policy of a Restricted Platform carries with it the onus of providing adequately and without stint for all the service and needs of the Churches.

GEO. F. BERRY. Dipl. S.N.U

—~—☼—~—

Below is a full updated list of all the Chairmen – Presidents:

National Conference of British Spiritualists – July 1890

Spiritualists' National Federation (SNF) Chairman July 1891 – July 1902

1890 John Lamont (-1900), Liverpool
1891 Samuel Southern Chiswell (1852-1910), born Barleston, Leicestershire
1892 Samuel Southern Chiswell (1852-1910), born Barleston, Leicestershire
1893 James (Jas) Robertson (1844-1913), Glasgow
1894 Peter Lee (1841-1908), born Bolton
1895 Samuel Southern Chiswell (1852-1910), born Barleston, Leicestershire
1896 A.J. Smyth (-1913), Birkenhead, died aged 60
1897 Joseph Armitage (1843-1924), born Dewsbury Moor, Yorkshire
1898 Edward Walter Wallis (1855-1914), born Teddington
1899 James Johnson Morse (1848-1919), born Strand, central London
1900 James Johnson Morse (1848-1919), born Strand, central London
1901 John Venables (c1853-1931), Walsall (incorporation into the SNU) [4]
1902 William Johnson (1838-1914), born York – last elected SNF – First SNU President

Spiritualists' National Union (SNU) Presidents July 1902 – present

1902 William Johnson (1838-1914), born York
1903 John James Parr (1860s-1946), born St. Helens, Lancashire – First elected President
1904 John Adams (1841-1922), born Devon
1907 George P. Young (-c1928)
1909 Frank Thomas Hepworth (1859-), Clayton West, Huddersfield, Leeds
1910 Albert W. Wilkinson

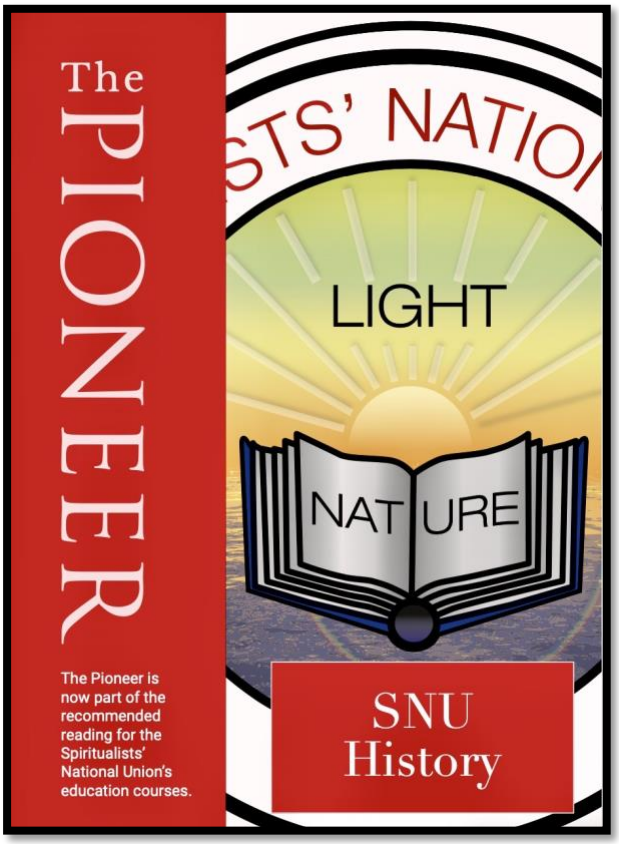
[3] See Pioneer, Vol. 2, No. 4: Early S.N.U Education History - S.N.U. Committees - The Exponents Committee.

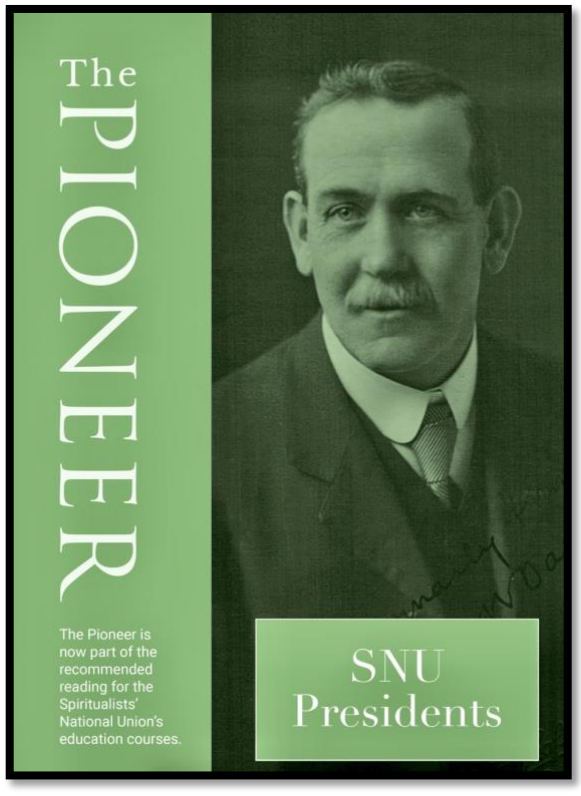
[4] Mr. James J. Morse, on behalf of the Executive, proposed: 'That this Conference* adopt the advice of Mr. Bateman that the Federation be incorporated under the Joint Stock Companies' Act, with liability limited under guarantee, under the style of 'The Spiritualists' National Union Limited'. Mr William Johnson seconded. In the afternoon session, after it was debated and amendments made, James Morse moved the adoption of the Memorandum and Articles of Association. Mr. J. Burchell seconded, and the motion was carried unanimously. When the registration was affected the body would be known as 'The Spiritualists' National Union Limited'.

(Information taken from the Conference report published in the *Two Worlds*, Friday, July 12th, 1901.)

*Held on Saturday 6th and Sunday 7th July, 1901 at the Music Hall, Surrey Street, Sheffield.

1911 George P. Young (-c1928) (term not completed, moved), British Columbia, Canada
1912 George Tayler Gwinn (sometimes spelt Taylor)
1915 Ernest Walter Oaten (1875-1952), born Bristol
1920 George F. Berry (1873-1947), Birmingham
1922 Ernest Walter Oaten (1875-1952), born Bristol
1923 Jessy Greenwood (1860-1958), Cawkwell, Lincolnshire – First woman President
1925 Robert Anderson Owen (1881-), Bootle, Lancashire
1928 Ernest Allan Keeling (1877-1958), Anfield, Liverpool
1930 John Brown (Mac) McIndoe (1875-1958), born Paisley, Scotland
1938 Frank Thomas Blake (1875-1941), born Bristol – First President to die in office
1941 John Macintosh Stewart (1883-), Glasgow
1943 A.H.L. (Harold) Vigurs (-1970)
1948 W. Lorraine Haig (1891-1953), Glasgow
1950 Percy Wilson (1893-1977), Halifax area, West Yorkshire
1953 Harry Dawson (1886-), born Bolton
1958 Charles Ivan Quastel – First Jewish President
1965 Dr John Winning (c1886-1975), Scotland
1968 Charles Ivan Quastel – First Jewish President
1970 Gordon Mons Higginson (1918-1993), Longton – Second President to die in office
1993 Eric Leslie Hatton (1926-2015), born Brierley Hill, West Midlands
1996 Judith Jane Seaman (1946-), Methley, near Leeds –Second woman President
2000 Duncan P. Gascoyne
2010 David Robert Bruton (1960-), born Sutton Coldfield
2022 Jacqueline (“Jackie”) Elizabeth Wright (1962-) born Middlesbrough



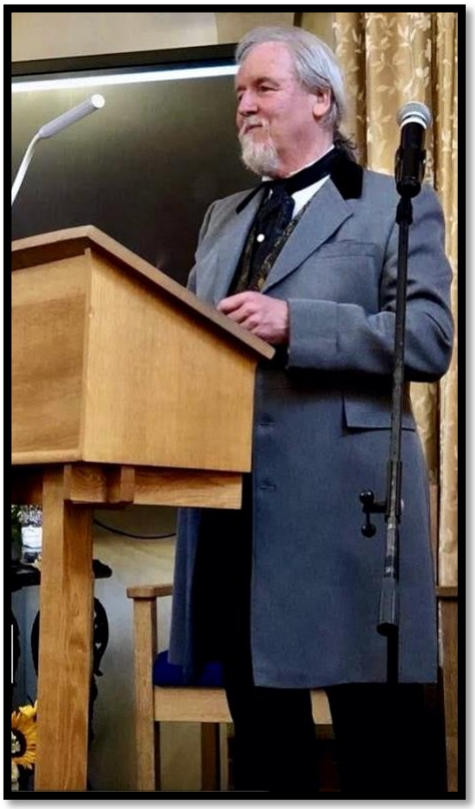


One-stop Website

www.pauljgaunt.com

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

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





A Unique Opportunity Exploring Spiritualist History

Research - Study Weeks at the Arthur Findlay College 2023

February 4th – 11th 2023
July 1st – 8th 2023
September 2nd – 9th 2023



This page also has a selection of downloadable important subjects from the history of the Spiritualists’ National Union, designed to cover key topics for anyone studying one of our courses or for anyone looking to further their knowledge on the history of our movement.

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

LORD DUNRAVEN'S FINAL WORDS ON THE LEVITATION OF D.D. HOME—50 YEARS LATER!

The last issue of Pioneer published "The Levitation of Daniel Dunglas Home", which resulted in some interesting feedback and no doubt has caused much discussion. One important piece of feedback was received from the Italian psychical researcher, Massimo Biondi, who noted in his email to me:

> On page 92 of your overview on the levitation, you refer to a (presumed) "third account" that in 1920 Dunraven published on "Weekly Dispatch" (on March 21st); account about which A. Conan Doyle and J. M. McCabe would debate (on March 11th). Well, I really think that the Dunraven's account was not an account: it was a letter, simply reporting a few paragraphs of the ancient letter published in "Experiences in Spiritualism…" (see later); Doyle and McCabe debated about Home's levitation on March 11th, and *after their public dispute* Dunraven sent his letter to the "Weekly Debate" to reiterate his version of what was happened.
>
> An exact transcription of Dunraven's text published in "Weekly Dispatch" is contained in Houdini's book "A magician among spirits", pages 273-275, where all this is explained. I am attaching at the present email only the pages of the Houdini's volume that interest us here; but the entire book can be downloaded.[5]

As quoted below:

Lord Adare's Story.

That is the way Spiritualistic chroniclers tell this story, but Lord Dunraven, in a letter to the Editor of *The Weekly Dispatch,* London, Eng., March 21, 1920, gives quite a different version of the occurrence, and because of its intrinsic worth as refutation of the loud claim made by Spiritualists I am reproducing the entire article including headlines:

"MEDIUM'S ENTRY BY WINDOW

"WHAT I SAW AT ASHLEY HOUSE

"By Lord Dunraven.



"My attention has been drawn to accounts of a debate on 'Spiritualism' on March 11 between Sir Arthur Conan Doyle and Mr. Joseph McCabe, in which the latter is reported to have described the alleged wafting of Mr. D. D. Home from window to window as one of the greatest pieces of trickery to be found in the whole Spiritualistic movement.

"Assuming the substantial accuracy of the report, I, as the sole survivor of those present on the occasion, think it my duty, in justice to the dead, to mention the facts as recorded by me at the time.

"They are extracted from a long letter descriptive of the evening to my father, who was much interested in the subject. Whether my letter was submitted to the others present I cannot now say for certain. I have no

[5] Thanks are due to Massimo Biondi for bringing to attention Lord Dunraven's third account; Massimo for the last year or so has been the main contributor of an Italian newsletter on parapsychology, psychical research, Spirit(ual)ism etc., which is freely distributed through email: Notiziario Italiano di Parapsicologia.

doubt that it was, for my custom was always to ask others present to test the accuracy of any record that I kept.

"The date was December 16, 1868.[6] Those present were myself (then Lord Adare), the late Lord Crawford, (then Master of Lindsay), a cousin of mine, Mr. Wynne (Charlie) and Mr. D. D. Home.

"ON THE THIRD FLOOR

"The scene was Ashley House (in Ashley-place). Speaking from memory, it consisted of two rooms facing the front—that is, looking on Ashley-place—a passage at the back running the length of the two rooms, a door in each room connecting it with the passage. The locality is thus described in the letter to my father:

"Outside each window is a small balcony or ledge, 19 in. deep, bounded by stone balustrade, 18 in. high. The balustrades of the two windows are 7 ft. 4 in. apart, measuring from the nearest points. A string-course, 4 in. wide, runs between the windows at the level of the bottom of the balustrade, and another, 3 in. wide, at the level of the top. Between the window at which Home went out and that at which he came in the wall recedes 6 in. The rooms are on the third floor.

"The following account of the incident is extracted from the letter to my father:

"He (Home) then said to us, 'Do not be afraid, and on no account leave your places;' and he went out into the passage.

"FROM ROOM TO ROOM

"Lindsay suddenly said, 'Oh, good heavens! I know what he is going to do; it is too fearful.' Adare: 'What is it?' Lindsay: 'I cannot tell you; it is too horrible! Adah says that I must tell you; he is going out of the window in the other room, and coming in at this window.'

"We heard Home go into the next room, heard the window thrown up, and presently Home appeared standing upright outside our window. He opened the window and walked in quite cooly. 'Ah,' he said, 'you were good this time,' referring to our having sat still and not wished to prevent him. He sat down and laughed.

"Charlie: 'What are you laughing at?' Home: 'We are thinking that if a policeman had been passing and had looked up and seen a man turning round and round along the wall in the air he would have been much astonished. Adare, shut the window in the next room.'

"I got up, shut the window, and in coming back remarked that the window was not raised a foot, and that I could not think how he had managed to squeeze through.

"OUT, HEAD FIRST

"He arose and said 'Come and see.' I went with him; he told me to open the window as it was before, I did so; he told me to stand a little distance off; he then went through the

[6] Pioneer, Vol. 9, No. 3: "The Levitation of Daniel Dunglas Home" looked at the confusing, contradictory reports and the inaccuracies surrounding the alleged aerial flight of D.D. Home in December 1868, where it is *generally* claimed that Home levitated out of one window and came in through another, witnessed by his three friends. The article puts forward the correct facts as far as possible, as given at the time by the *only* witnesses. The numerous contradictions, for example "It was so dark I could not see clearly …", "The moon was shining full into the room …", opened the door to many questions by some critical psychical researchers suggesting ways in which the alleged levitation could have been done by normal means. The article shows that the date of the séance where the levitation is recorded was Sunday, December 13th; the date of December 16, 1868 was the date of the letter by Adare to his father, not the séance date referred to.

open space, head first, quite rapidly, his body being nearly horizontal and apparently rigid. He came in again, feet foremost, and we returned to the other room.

"It was so dark I could not see clearly how he was supported outside. He did not appear to grasp, or rest upon, the balustrade, but rather to be swung out and in."

"Such are the facts as narrated at the time. I make no comment except this. Rigorously speaking, it is incorrect to say, as I think has been said, that we *saw* Mr. Home wafted from one window to the other.

"As to whether he was or was not, I am concerned only to state the facts as observed at the time, not to make deductions from them."

In view of this publication, it is quite natural to infer that Sir Arthur Conan Doyle was cognizant of it at the time of its appearance, because of his controversy with Mr. Joseph McCabe, on that subject; therefore, it is difficult to reconcile that thought with the fact of Sir Arthur's unmitigated praise and endorsement of a man such as all adduced evidence has branded a charlatan.

—~—☼—~—

This I believe brings us clearly to the end result without further speculation as to what the three witnesses actually *saw* (or did not see) on that dark December night in 1868; the Pioneer article concluded that it was doubtful that any of the witnesses could have witnessed the alleged levitation outside the building, as they had followed Home's instruction to them: "on no account leave your places." Home then went through the passage into the other room alone; next, he was seen outside their window. "Home appeared standing upright outside our window. He opened the window and walked in quite cooly. 'Ah,' he said, 'you were good this time,' referring to our having sat still …".[7]

Fifty years on, Viscount Adare, as he was then known, wrote to his father, the Earl of Dunraven, detailing what he and his two friends had witnessed with their friend, D.D. Home. Lord Dunraven is quite clear in his conclusion:

"Rigorously speaking, it is incorrect to say, as I think has been said, that we *saw* Mr. Home wafted from one window to the other."

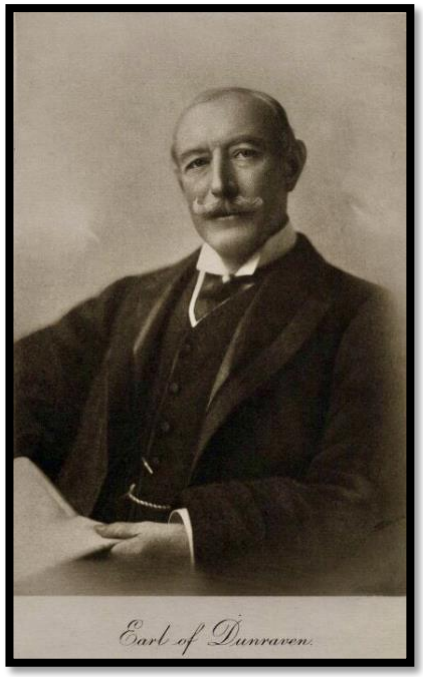


Image of Windham Thomas Wyndham-Quin, 4th Earl of Dunraven and Mount-Earl (12 February, 1841-14 June, 1926), styled Viscount Adare between 1850 and 1871.

—~—☼—~—

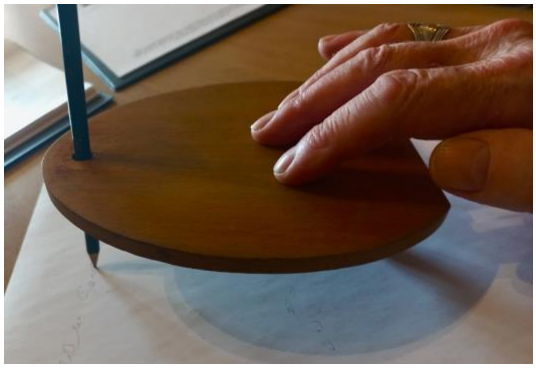
[7] It should be noted that the Master of Lindsay's reports are confusing and conflict with Lord Dunraven's; please consult the article in the last issue of Pioneer.

Automatic Writing

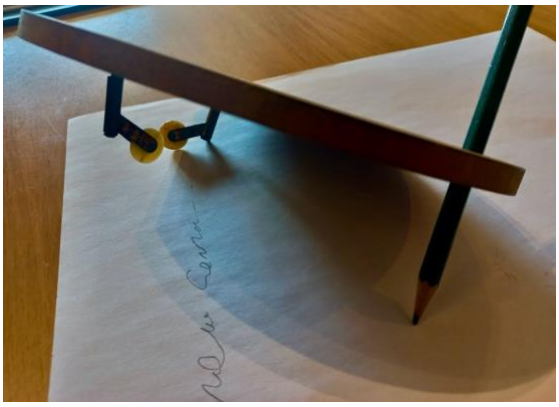
Pioneer's numerous articles on automatic writing over the years have generally generated great interest in its readers and in the last issue we featured the Victorian writing medium, Sara Underwood.[8] The subject has sometimes raised questions as to how this form of mediumship is achieved and whether or not it falls under the category of mental or physical mediumship. In the next issue Pioneer will look at direct writing, or psychography as it was more commonly known, which falls under the general heading of physical mediumship. Automatic writing falls under mental—*passive*—mediumship; below are some quotes describing various cases of this form of mediumship. Is it one's subconscious mind? The methods and descriptions given give a good overview of this method of communication, including examples of some well-known mediums who used this form of communication.

Below is taken from "The Facts of Psychic Science" by A. Campbell Holms, first published in 1925: [9]

> Automatic writing is one of the principal means of spirit communication. Many people can write more or less automatically, for it requires comparatively little psychic power. The gift is often discovered accidentally. While writing, the medium usually remains in the normal state, the spirit controlling through the subconscious mind only that part of the brain which moves the hand. Often the communications seem merely to emanate from the medium's own spirit or subconscious personality; usually, however, this is impressed or influenced more or less by foreign spirits, discarnate or incarnate. The only guide to their real authorship is the style, calligraphy and evidential value of the written words, which vary with different controls.



The automatic writer may use a pencil or pen in the ordinary way, or a planchette.[10] In the first case the pencil is held over a sheet of paper, as in the act of writing, the mind is made passive, and after a time, or immediately, it will begin to write sentences or replies to questions audibly put by anyone present. The practised medium is often impressed to get a pencil and paper, and then intelligent writing begins at once. Some writing mediums are also controlled to draw and paint.



A planchette is a simple little apparatus, which affords a good test of mediumship. It is an ancient contrivance, which most people have amused themselves with some time or another. If it writes without conscious effort, the operator is a medium. In effect, it is merely a pencil holder in the form of a thin triangular or heart-shaped piece of wood; it has a leg at each corner, one is a pencil, and the others have smooth ends or castors, so that they may run easily over the paper. It is

[8] Pioneer, Vol. 9, No. 3: "Automatic or Spirit Writing – Sara A. Underwood".

[9] A. Campbell Holms, "The Facts of Psychic Science", published in 1925; it was later reprinted in 1969 with a new foreword from Leslie Shepard.

[10] Britten Museum BMT 54: Planchette on wheels, said to have been used by Emma Hardinge Britten.

easy to use, for the fingers need only be placed upon it, when it will begin to run about, write sentences or draw things, that is, if the operator is sufficiently psychic, and there are spirits present who desire to communicate—the latter, however, when a medium is present, are rarely lacking.

A planchette is advantageous in that two people can touch it simultaneously, and thus combine their psychic forces. The same concentration of force, however, can be affected when using an ordinary pencil, by a second person touching the wrist of the writer, such additional influence with some mediums being essential to secure results. The Spirit messages recorded in the book entitled *The Result of an Experiment* (Lond., 1909), were all received in this way by a married couple, one of whom placed a hand on the wrist of the other. Their attempts to write individually were always failures. For many years they devoted a short time every evening to the writing. At first they got nothing but scribble and disconnected phrases. After many months the writing became stronger and clearer, and the names of deceased relatives appeared, with interesting personal communications and advice.

When a medium first attempts to write automatically, the writing is usually illegible, and drawings or curious designs may be attempted. When the medium or spirit is without experience, the arm may be moved in the most erratic way, making wild circular movements with great force and rapidity, so as to pain it and create dismay. Sometimes the unpractised writer feels a tingling sensation as of an electric current running down the arm.

The mental condition of the automatic writer varies. Some must exert themselves to write, though they feel an impulse given to the hand, which is not their own; and though they do not know the sense of what they are going to write, they know each word as they are about to write it. Such writing is more or less *impressional*; it is not truly automatic, for the writer's conscious mind controls his hand to some extent. With others the writing is almost automatic, but requires to be looked at or it will stop or become illegible, or the lines will run across each other. In truly automatic writing it is the pencil that seems to move the hand; and it writes regardless of the thoughts of the writer, which may be on different matters; he may chat with a friend, read a book, or work out problems requiring concentration of thought.

Some mediums cannot write if they look at the words as they are written. Stainton Moses studied and wrote with his right hand while his left continued to write automatically, but this perfection only came after considerable practice. He was controlled by a group of spirits (the "Imperator" group), who were both wise and good, and who through him indited the well-known book, *Spirit Teaching*[11] Some mediums can write automatically with both hands simultaneously, on different subjects, each hand being controlled apparently by a different spirit; some only write when entranced. Mrs. Piper was one of these.



Automatic writing by a practised medium varies in character with the control quite as much as with different individuals. It may be illiterate and scrawly; or perfect in calligraphy, composition, grammar, spelling and punctuation, and pages may be written without a single error or correction. That of Stainton Moses was of this

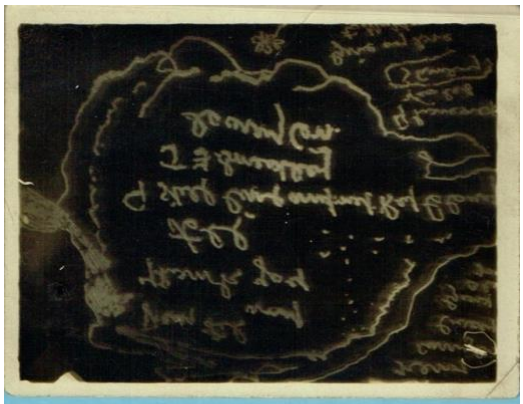
[11] The first edition was published in 1883, and the eighth in 1918, by the London Spiritual Alliance, Ltd. Please see Pioneer, Vol.3, No. 3: "Visit to the College of Psychic Studies – Paul J. Gaunt".

perfect type. Illiterate mediums do not often write automatically, unless they are entranced. The writing may be in a language quite unknown to the medium, Greek and Eastern languages being written, each with its peculiar characters. Dr. Richet records a case of this kind.[12] It was that of a medium Mme. X., who, though knowing nothing of Greek, wrote pages of it in perfect characters and with scarcely a wrong letter or accent. Most of the writings were transcriptions from classical authors; appropriate quotations were also given in reply to questions or apropos of things said. When controlled to write, she was usually in semi-trance and wrote while standing up, in a small note book, awkwardly held in her hand.

Mr. Hugh Junor Browne, of Melbourne, in his book, *The Holy Truth* (pp. 69, 70), relates how his elder daughter, age eleven years, wrote automatically some pages of Chinese; the characters were imperfectibly formed because, it was stated, it was the Chinese spirit's first attempt to write, but they were recognised by a Chinaman. She also wrote in the Kaffir language, of which she was ignorant. Her father once brought a Kaffir into the séance room, and a message came for him written in his language. It was read out by Mr. Browne, and every word was understood but one; this was pronounced in various ways, but without success. Just then his daughter's hand wrote the words "Click with the mouth." This reminded Mr. Browne of a peculiar click which accompanies the sounding of the letter "T" in the Kaffir language, and on the word being pronounced in this way the Kaffir understood. The names of several of the Kaffir's spirit friends were written, and he was astonished and scared when they were read out to him. Kaffirs cannot usually write, but in answer to enquiries, Mr. Browne was informed that the spirit who controlled his daughter to write on behalf of the Kaffir's spirit friends, was an educated man named "Monquambeen."

Communications by automatic writing are not always so reliable as those made by raps or table tilts, for the mentality of the medium is more apt to intrude and affect the sense of the writing. Spirits find it easier to give their own shade of meaning to communications when the writing is purely automatic. When the medium pays attention to it, words or thoughts in his mind are apt to be included in the writing. The need for detachment on the part of the medium was frequently urged by W. T. Stead's spirit scribe, "Julia," who told him not to criticise or intrude his thoughts during the writing; and so it was with Stainton Moses and his spirit scribes. When the writing medium is fully entranced there is no chance of sophistication of the messages through suggestion from his conscious personality."

[…]



Photograph of Mirror Writing (approx. c1910)

Donated to Museum by Belper SNU Church, June 1999

Item 940 - Britten Memorial Museum

Automatic writing often presents curious characteristics. Sometimes it is so minute as only to be readable under a magnifying glass. Sometimes each line is written backwards, as we see ordinary writing in a mirror; being readable in a mirror it is called *mirror writing*. Sometimes each, or every alternate, word is written backwards. Or the whole page may be written backwards, beginning at the bottom right-hand corner. The spirit's object in writing backwards is to preclude the medium from guessing the context, and by mental activity, sophisticating the message. Sometimes the writing is done with tremendous speed. When quite automatic, the writer may be blindfolded. Sometimes it is written upside down, so that a questioner sitting opposite the writer, may conveniently read the spirit's replies.

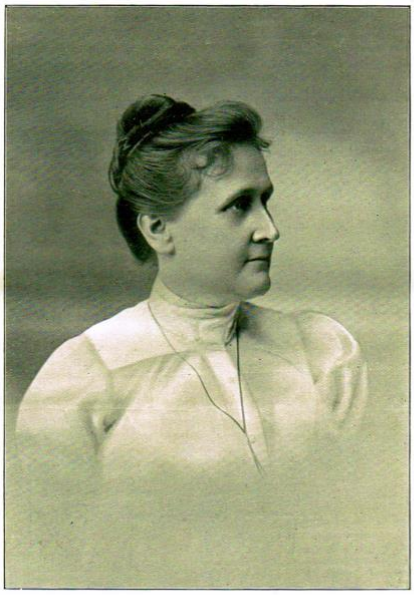
[12] *The Annals of Psychical Science*, June, 1905 and Jan., 1908.

Not all spirits can control a medium's hand to write, and when one wishes to write and cannot, another writes for him. When receiving messages from deceased friends, the friend himself does not usually write, and so the handwriting is not always recognisable; the signature, however, often is. As with nearly all psychic phenomena, automatic writing taxes the strength of the medium, and more particularly when the spirit who writes is inexperienced. The hand itself, however, never gets tired of writing.

The experienced automatic writer has usually several spirit guides or friends who constantly make use of his hand; and each one can always be identified by the handwriting and peculiarities of method, which never vary, however long an interval may elapse between the writings. There sometimes appears to be a curious sort of rivalry between these familiar spirits, for the writing of one will occasionally cease abruptly and give place to that of another, and this without apparent reason. Sometimes the writing purports to be a transcript from an old classical work, and it may continue during numerous séances, always beginning where it left off. When the writer is not entranced an effort of will is sufficient to stop the writing. Sometimes unknown spirits give, as their names, those of the great in history, but these may be mere pseudonyms.

When we write in the ordinary way the hand is controlled to move by the conscious mind, but how precisely the control is effected is a mystery. The hand of the automatic writer is controlled by his subconscious mind, and so he is not conscious of any mental impulse. His subconscious mind may act independently, but usually it does so under the suggestion, dictation or guidance of an external spirit. In hypnotism the subconscious mind is entirely governed by suggestion from the hypnotiser, and in its absence will remain inactive. A medium's subconscious mind is readily accessible to suggestion from any external spirit, incarnate or discarnate.

If the medium is imperfectly developed the control established by an external spirit is imperfect, and the sense of the message may be sophisticated by the obtrusion of the medium's own thoughts, conscious or subconscious, or the thoughts of the sitters or of the other spirits who always crowd round a medium. With a good medium there is more complete surrender of his subconscious mind, and consequently, more complete control and less sophistication. In the case of an entranced medium it is probable that his spirit or subconscious personality may temporarily quit his corporeal organism, and in such cases the controlling spirit acts directly on the brain, which is composed of substance specially adapted for the purpose of being acted upon by mind or spirit—it may be the medium's own spirit or, in its absence, another spirit.



Leonora E. Piper

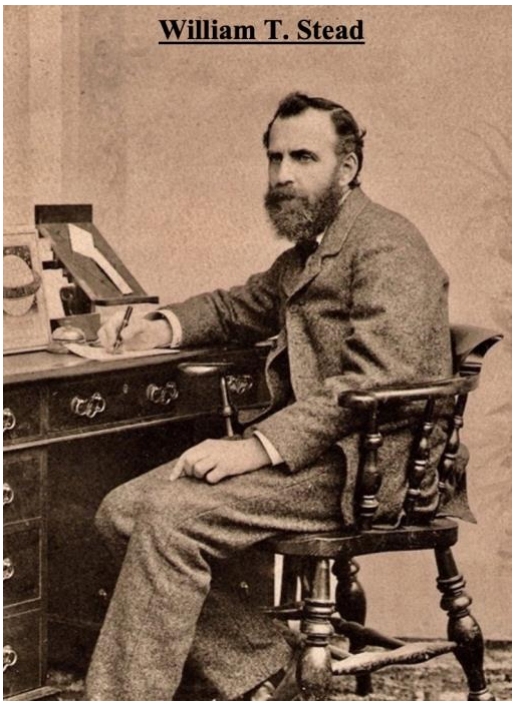
Spirits controlling a medium to write cannot explain satisfactorily how it is done. Those communicating through Mrs. Piper did not seem to know rightly whether their messages were written or spoken by the entranced medium; they themselves were not conscious of the act of writing, and were apparently under the impression that their messages were delivered by speech. It seems that in their case, therefore, they simply projected their thoughts into the medium's brain, and were not concerned as to whether she translated them by writing or speech. Although this probably represented the facts in this particular case, in others (as when the medium speaks or writes in an unknown language) different conditions must evidently prevail.

Hypnotic subjects can write automatically and unconsciously in obedience to a post-hypnotic suggestion. This phenomenon is often erroneously urged by sceptics as an explanation applicable to automatic writing. They say that it is not an extraneous spirit who controls the hand to write, but the subconscious self of the writer, who, by telepathy, has searched the memories and thoughts of the sitter, and made use of the knowledge so acquired to play the part of a deceased spirit friend. This is equivalent to saying that the subconscious self is ever ready to play the part of a communicating spirit, and thus cleverly deceive whoever it can, including its own primary, conscious self. Deliberate lying and deception on the part of the subconscious personality seems unlikely, for we know from experiments in hypnotism that one of its most noticeable characteristics is a meticulous truthfulness; if questioned on any subject the hypnotised subject will never say "yes" for "no," and if knowledge is lacking will at once admit ignorance.

In further disproof of the sceptic's subconscious-self hypothesis, mention need only be made of the numerous spirit messages which state facts unknown to anyone present, the wide variation in the styles and calligraphy of the writings, and the well-observed phenomenon of a medium writing in a language quite unknown to him, which alone proves clearly that a spirit other than his own controls his hand.

Communicating spirits have often been asked their opinion of the sceptic's allegation that they are not discarnate spirits but the medium's subconscious self, and they invariably ridicule the notion, pronouncing it to be a "foolish vagary." When Mrs. Piper's control "Phinuit" was speaking, it was put to him that scientific men did not regard the controls of a trance medium as separate entities. To this he replied, "I know that, but what do they think I am?" He was told "They think you are just one of the medium's dreams; she goes to sleep and dreams she is a French doctor." His answer to this, spoken with infinite disgust was, "Oh my ! people had better say it again. I'm individually, distinctly, absolutely my own self, I have nothing to do with that woman." [13]

Automatically written messages usually emanate from a discarnate spirit, but in many cases they may come from the spirit of someone still in the body. W. T. Stead's hand frequently wrote messages or statements from friends hundreds and even thousands of miles away the accuracy of which he afterwards verified by referring them to the transmitters. He records a remarkable case of the kind in his book *After Death*, p. 15. Quoting from this, he says :—


William T. Stead

"A lady friend of mine, who can write with my hand at any distance, with even more freedom than she can write with her own, had been spending the week-end at Haslemere, a village about thirty miles from London. She had promised to lunch with me on Wednesday if she returned to town. Late on Monday I wished to know if she had left the country, and placing my pen on the paper I mentally asked if she had returned to London. My hand wrote as follows :—

'I am very sorry to tell you I have had a very painful experience, of which I am almost ashamed to speak. I left Haslemere at 2.27 p.m. in a second-class carriage, in which there were two ladies and one gentleman. When the train stopped at Godalming, the ladies got

[13] Mrs. Sidgwick, *Proc*. S.P.R., Vol. XXIII, p. 177.

out, and I was left alone with the man. After the train started he left his seat and came close to me. I was alarmed, and repelled him. He refused to go away, and tried to kiss me. I was furious. We had a struggle. I seized his umbrella and struck him, but it broke, and I was beginning to fear that he would master me, when the train began to slow up before arriving at Guildford Station. He got frightened, let go of me, and before the train reached the platform he jumped out and ran away. I was very much upset. But I have the umbrella.'

"I sent my secretary up with a note, saying merely I was very sorry to hear what had happened, and added, 'Be sure and bring the man's umbrella on Wednesday.' She wrote in reply, 'I am very sorry you know anything about it. I had made up my mind to tell nobody. I will bring the broken umbrella, but it was my umbrella, not his.'

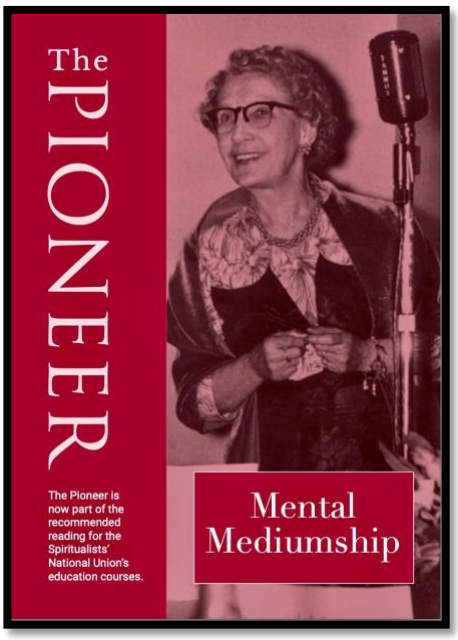
"When she came to lunch on Wednesday, she confirmed the story in every particular, and produced the broken umbrella, which was hers, and not his. How that mistake occurred in the transmission of the message I do not know. . . . I may say that I had no idea as to the train she was travelling by, and had not the slightest suspicion that she had experienced so awkward an adventure.

"I may say that since then, for a period of fifteen years, I have been, and am still, in the habit of receiving similar automatic messages from many of my friends. In some the percentage of error is larger, but as a rule, the messages are astonishingly correct. This system of automatic telepathy from friends who are still in their bodies and who are in sympathy with me is for me as well established as the existence of electric telegraphy, or any other fact capable of verification every day."

Stead says in *Borderland* (Vol. I, p. 50), that he knew at least ten other automatic writers who received, as he did, messages from living friends, and describes (pp. 101 and 507) some more of his experiences.

—~—☼—~—

Editor's Note:



As noted, the above quotes are taken from Archibald Campbell Holms's (1861-1954) "The Facts of Psychic Science." In my opinion it is a most valuable and comprehensive encyclopaedia of Spiritualist phenomena and much of the contents of its 512 pages are well referenced for research purposes. Much of the above-quoted material has numerous references, quotes, etc., but far too much to publish here. However, some of the views expressed in the above are more fully explored in some of Pioneer's previous articles.

All Pioneer's articles and references to automatic writing can be found in the pdf booklet, "Mental Mediumship", which can be searched on-line or freely downloaded.

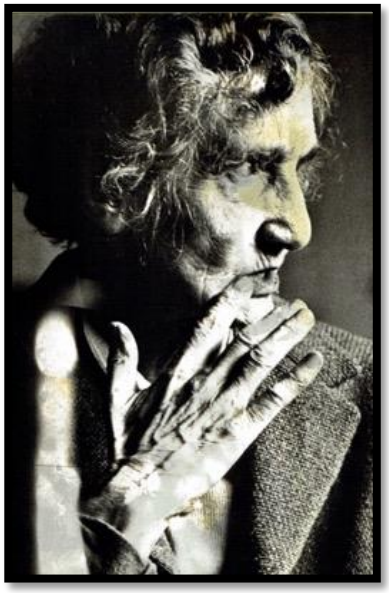
For example, it was strongly noted in the last issue of Pioneer's article, "Automatic or Spirit Writing", by Sara A. Underwood:

… that the medium *sometimes* needed a partner—for a better word—to *boost* their required psychic force to produce the phenomena required by the spirits. Mrs Underwood soon discovered that she was not successful as a medium unless Mr Underwood (B.F.U.) was also present—a blending of powers.

It can be noted that a similar account to the above quotes:

> … The Spirit messages recorded in the book entitled *The Result of an Experiment* (Lond., 1909), were all received in this way by a married couple, one of whom placed a hand on the wrist of the other. Their attempts to write individually were always failures.

Other examples are also outlined in the above article, e.g. about the speed of the writing, whether or not the automatist hears the words or whether it is simply the action of the hand. We can note in Pioneer, Vol. 4, No. 2: "Automatic Writing", regarding the medium Geraldine Cummins (1890-1969):



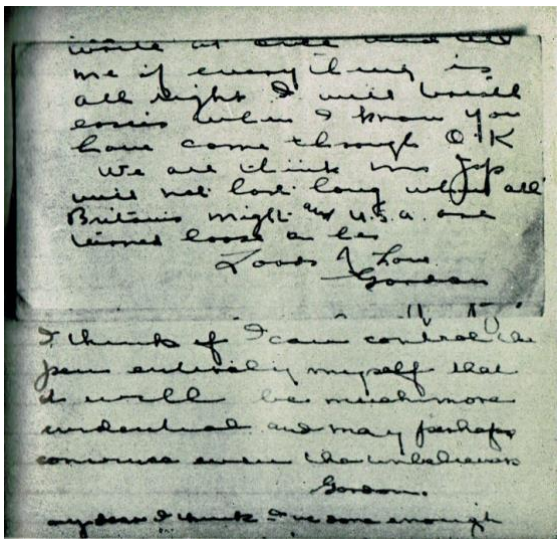
In 1923, she met Edith Beatrice Gibbes, an enthusiastic researcher who guided and watched over her work until her death in 1951. The two spent many hours together during Geraldine's writings. Miss Gibbes placing fresh foolscap sheets beneath the moving hand as the close-packed, linked words covered the pages. Normally a slow writer, Geraldine has, in her automatism, produced as many as 1,750 words in an hour – and not a word needed correction.

Conscious, but –

Her technique does not conform to the normal rules of automatic writing. The scripts are not, as is usual, produced by involuntary movement of the writing hand. Geraldine hears each word clairaudiently and puts it on to paper through the normal processes of penmanship.[14] She is fully conscious during her seances, but nonetheless "never quite knows" what is going on.

Another point noted: Were the automatic scripts of the dead persons in their own handwriting? One example can be found in Pioneer, Vol. 6, No. 6: "Automatic Writing – Grace Rosher"; the end of the article concludes:

The top part is Gordon Burdick's handwriting during his lifetime—below received after his death by the mediumship of Grace Rosher



Grace Rosher sought guidance from the Reverend G. Maurice Elliot, the first honorary secretary of "The Churches' Fellowship for Psychical Study" (CFPS).[15] Rev. Elliot enlisted the aid of handwriting expert F.T. Hilliger, who studied the automatic scripts and compared them to the handwriting of Burdick when alive.

Although initially skeptical, F.T. Hilliger published his detailed report in "Beyond the Horizon", concluding "... the writing reproduced by Grace Rosher was, if it were humanly possible, genuinely inspired by the personality of Gordon E. Burdick" (signed by Hilliger on 28th January 1957).

[14] This does not always appear to be the case in other articles.

[15] For further information on the Reverend G. Maurice Elliot and the CFPS please see Psypioneer; a contents sheet is available on request. The CFPS is still going today:
The Churches' Fellowship for Psychical and Spiritual Studies exists to promote the study and the integration of psychical and spiritual experience within a Christian context. Founded in 1953, it continues to serve churches and individuals with many and varied backgrounds, experiences and needs.

Transfiguration Séance

—~—☼—~—



Below is an interesting account of a transfiguration séance published in the Two Worlds, March 13th, 1936, by Mr Herbert Everett, who was the President of the Brighton National Spiritualist Church for forty years, 1911-1951. Herbert, at the time this article was written, had over thirty-five years' experience as an investigator into the phenomena of Spiritualism. It can be noted that it was a National church, i.e. affiliated to the Spiritualists' National Union. The church was founded in 1902, holding its meetings for some decades at various premises; in 2019 it was amalgamated with Hove Central Spiritualist Church, then becoming Brighton and Hove National Spiritualist Church.[16]



Herbert Everett would later become a Minister of the Spiritualists' National Union. He wrote various articles in the Two Worlds weekly journal; the week before he published "Spirits Speak Foreign Tongues - Still-Born Child Returns to her Mother". It is from this article that I have taken the images shown here. Everett in his articles refers only to the "medium"; the only information given as to who the medium was is in the caption under the medium's photograph, "Miss Scoggins The Medium".

Miss Scoggins was Annie L. Scoggins, a member of the Brighton church and a circle member. Annie held an SNU Intermediate Certificate (as did Herbert Everett), both under category "B" as a Normal speaker. Annie would later become Mrs. Everett. Her mediumship included the development of transfiguration, which resulted in holding weekly transfiguration demonstrations in her church, naturally attracting many people to attend and raise much-needed funds.

Mrs Annie Everett would become the church President from 1951 to 1960.



In the article below Everett ably gives an excellent overview of a Scoggins transfiguration séance at Brighton church. Everett in my opinion hits on one important problem in transfiguration mediumship which can bring the sitters to perceive the developing *ectoplasmic* mask as having, for example, a moustache. This can be due to the moving of the head back and forwards, etc.; the defused light source is directly shone into the medium's face, sometimes casting shadows, often under the nose—which can sometimes be mistaken as a moustache.

Everett is critical of such problems of séance lighting, eliminating such problems so that *no shadows appear on the medium's face, …*

—~—☼—~—

[16] See: https://www.snu.org.uk/brighton-spiritualist-church

Due thanks is extended to the President of Brighton and Hove National Spiritualist Church, Michelle Lieberman, for her kind permission to publish the wedding photograph of Herbert and Annie, who were married on July 24th, 1937, as shown above. Further, Michelle adds that Herbert Everett was born in Hackney in 1873 and passed on November 12th, 1965, while Annie Laura Scroggins was born in Brighton on October 15th, 1892 and passed on January 21st, 1966, both within a few months of each other.

Michelle Lieberman became the seventh church President in 2020, having been involved within the church for the last twenty-five years, 17 years as Secretary and a healer since 1998. The church holds an impressive history over its 120 years of service to Spiritualism, which is reflected in its website: www.brightonandhovenationalspiritualistchurch.com

THE LADY WITH MANY FACES

Extraordinary Transfigurations

—~—☼—~—

I have witnessed with this medium, who is known as a transfiguration medium, the building-up of many distinct types of faces of men and women of various nationalities, some of which I can enumerate as Chinese, Japanese, French, Danish, Nubian, English, etc. Some of which have been unable to speak a word of English until, by the fact of continual co-operation, they have learned to say a few words, and, in some cases, have progressed to giving lengthy discourses.

In my opinion, transfiguration holds the key to a door through which a flood of light may penetrate to those who are searching for proof of survival. The process can be shown to a body of sympathetic sitters in dull red light, shining direct on the face of the medium. It has been my practice to have the illumination so arranged that no shadows appear on the medium's face, even when moved whilst under the influence of the various spirits operating. In the early days of experimenting with the lighting, I found that shadows spoiled the results, and I have learned how to obviate them.

I here want to say that mediums, generally speaking, desire that their work shall be proved to their own satisfaction, and the medium of whom I am speaking is no exception. In order to bring this satisfaction it was necessary to photograph the various faces. I was beset by a problem, as, in the ordinary way, you cannot photograph in red light. After a deal of experiment I found that it was possible to use a blue light, which made very little difference to photography, although it makes observation from the sitter's point of view rather difficult. Up to this point you will observe I claim that the faces are a reality, but as I am a Spiritualist, and disposed to accept it, I had to put myself in the place of the ordinary observer. I was fortunate in having been an amateur photographer from an early age, developing my own plates and doing my own printing, and priding myself in knowing something of how photographs may be faked.

One of the early controls was a Chinaman, and he is still very much in evidence. He is a very powerful fellow, who exercises a great deal of paternal affection and love for his medium. He was an excellent subject for my photographic experiments. With a little perseverance I was able to photograph him. His name had been given to me as "Whang Foi" and we addressed him as such whenever he came. A lady—a Spanish artist,—of whom we had no knowledge, came to one of our seances in June, 1934. It transpired eventually that she was a student of occult matters, and had lived in the East. She was so enthralled by the presentation of this Chinaman that she sketched his portrait, and took the trouble to go to the Brighton Public Library for the purpose of verifying his identity and origin.

She discovered that such a man had existed in the early dawn of China's civilisation, that his various names were Hwang Ti, Fu Hi, Hwang Fohy. He was the first monarch of China, son of "Moye," his mother. He took the Yellow Robe at the age of seventy-seven, and died when one hundred years old. Long before I had any idea of photographing faces, this Chinaman had prophesied that his picture should go all over the world. This prophecy will be fulfilled, for we have been approached by the lady artist to allow it to appear in a book that is shortly to be published by her, with a "Foreword" by her friend, Mr. Paul Brunton, a traveller and student of the East, and author of *Secret Egypt*, etc.



Mongolian "Celest" The Medium Zara

To come nearer home, we have had the sweet companionship of a little spirit, who was a French dancing girl when in earth-life. There is a striking contrast between the stern dignity of the Chinaman and the vivacity of this little girl. Her photograph is reproduced here, showing her winning expression and the telling language of her eyes as she always manifests her presence. She is known as "Celeste," and when she appears brightens up the whole assembly, for she comes with all gaiety. To photograph her was a difficult matter for she never keeps still.

When one is following work of this kind, and especially in the private developing circle, one takes all that comes as part of the development of the medium, proving identity when possible, and rejecting or reserving judgment on that which cannot be proven. Amongst the many peculiar expressions we had the manifestation of a Nubian, who gave his name as "Zara." He, too, was never still, and it was difficult to obtain a photograph of him. He is, however, very important in collecting psychic power.

I was also successful at this time in obtaining a photograph of an elderly English lady, who had been fully recognised as a very dear friend of a lady sitter, to whom she manifested. It must be remembered that all these manifestations have taken place at public seances, and been visible to many different people. It is not to the exclusive few that these demonstrations are given. Incidentally, we had over 750 people at these seances during last year, and, whatever can be said regarding the mental evidence I have mentioned in viewing them from the aspects of telepathy, subconscious mind activity, etc., the camera, which has no consciousness and cannot imagine, or be fooled into picturing something which does not exist, has recorded undeniable proof of facial representations of those spirits purporting to communicate. No photograph I have here reproduced has been retouched or altered in any way.

I now submit that the evidence I have given of survival through mediumship can only point to one thing, that manifestation of discarnate intelligences knows no barrier of race or cast.

We have Chinese, Nubian, French, English, a still-born babe (one might naturally include children), all manifesting their presence. They also show that they bring back their own individual characteristics, which, speaking from a Spiritualist standpoint, shows that

there is no barrier to spirit-life, and, speaking of character and memory, that men and women are the same five minutes after death as they were five minutes before.

Throughout the work there has been borne upon me continuously the fact that discarnate beings of all nationalities, with their varying religious creeds and traditions, some in the light of the Western world classed as heathens, some who, on earth, were materialists, with no belief in a hereafter, mingle and co-mingle in common brotherhood of service. The unbaptised baby, the sweet spirit of a nun, who, whilst working with us, still claims that she is a good Catholic, the spirit of a German chemist, who, on earth, had no thought beyond that which the physical world could teach him, all returning, proclaiming that they continue to live as their common birthright through the operation of natural law.

The gentleman who had been indicated as possessing the power of spirit-photography was a young chemist of thirty-five years of age. He had brought his own photographic apparatus and material. After the seance two cameras were placed in different positions in the same room, and simultaneously exposed. On the development of the film next day, to their great surprise the films contained excellent extras of Beethoven, the musician.

It would be thought that the young chemist would be overjoyed at such a remarkable result. On the contrary he took the view that he was quite satisfied it was not spirits who had produced the results, and refused to assist in any further seances.

Mr. Charles Wagner next made inquiries from a well-known musician as to the number of Beethoven's compositions, and was told by a musical authority that they numbered one hundred and thirty-five. It is interesting to note, however, that according to the *Musical Journal*, of Geneva, Dr. Ernest Ferand, Director of the Institute of Music, at Hellerau, recently discovered two compositions composed by Beethoven, under the title, "Marches of Luxemburg," which brings the total number of Beethoven's compositions to one hundred and thirty-seven, and thereby verifies our communications.

Beethoven has figured frequently in spirit communications. Mrs. Emma Hardinge Britten, who was herself no mean musician, since at the early age of sixteen she composed music, particularly masses, which were used at the services of St. Mary's, at Bristol, always claimed Beethoven as one of her band of spirit-guides. As long ago as 1871 she obtained a spirit-photograph of him through the mediumship of Mr. Mumler, the first medium to obtain spirit-photography. It portrays him very faintly holding a musical instrument in his hand. We have had to prepare our reproduction from a very faded photograph, but it shows the outline of the form.[17]



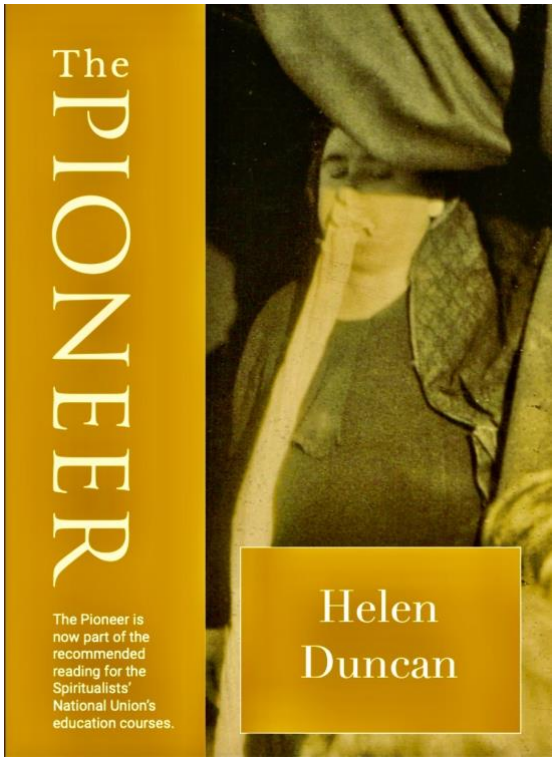
—~—☼—~—

[17] The image shown here is of much better quality than originally published in the Two Worlds article. Please see Pioneer, Vol. 4, No. 2: "Spirit Photograph of the Great Composer".

A few years prior to the above report the Brighton church had a series of sittings with the Scottish materialisation medium, Helen Duncan, commencing on October 3rd, 1932. The report for the Two Worlds published on October 21st was written by Annie L. Scoggins; below is the report as published:[18]

THE DRAMAS OF THE SEANCE ROOM

On Monday, October 3rd, the first of a series of seances was held with Mrs. Duncan at the National Spiritualist Church, Mighell Street, Brighton. The usual conditions for such seances were observed, and resulted in a very wonderful and instructive experience for the majority of the sitters.



After a general introduction Mrs. Duncan retired into the cabinet, and it was not long before Albert made his presence known. In a beautifully modulated voice he briefly introduced himself, and gave instructions regarding the light. He then announced his intention of showing himself alone, and also with his medium. From my seat immediately in front of the cabinet it was possible to hear and see the majority of what took place, and the light was sufficiently good to show the medium standing side by side with Albert, whose features, however, could not be clearly discerned.

In all, including Albert and little Peggy, ten materialised forms were seen, five of whom gave evidence of identity as relatives and friends of the sitters, the others as guides.

To Dr. James Coates, who was present, a form appeared who claimed to be his wife, but, unfortunately, owing to failing sight and deafness, he missed much of the beauty of the manifestation.

The most evidential, although very pathetic, incident of the evening was the appearance of a girl who had been attached to the Church, and passed away with consumption about two years ago. Albert announced that a girl was present who was a relative of "the young man with his hands in his pockets, whose name began with W." Immediately we heard sounds of coughing and painful breathing, and the tall form of "Edie" slipped from between the curtains and called to her brother.

She disappeared again into the cabinet crying, and Albert was heard reassuring her and telling her that she was quite well, and that her cough had left her with the death of the physical body. He urged her again to come out of the cabinet and talk to her brother Will.

Then ensued a very painful scene, for "Edie" could not understand why she could not stay. "Look," she said, "I am real,'' and she smacked her leg with her hand to emphasise her words. "I have a real body and hands and feet; why can't I stay ?" Her brother explained that the body, in which she appeared so physical, was really built of material borrowed from someone else, who had been kind enough to lend it for a time. Gradually she

[18] For further reading on Helen Duncan please see the Pioneer pdf booklet as referenced on the last page of this issue.

understood, and asked "Who is the lady asleep in here ?" and the answer was given that the lady was the medium who was giving "Edie" physical expression for the time being. "I understand, and must go now. Good-bye," and she disappeared into the cabinet, kissing her hand of her brother.

Another striking incident was the appearance of "Reg.," a Lyceumist, whose body was blown to pieces in the war.

Albert announced that a boy was present who had passed over under tragic circumstances, and, after a few seconds, a form appeared at the opening of the curtains, saluting in military style, and whistling a gay signal. He disappeared again into the cabinet, and there was a great deal of billowing of the curtains, and an icy breeze, and then he suddenly appeared again by the side of the cabinet. He seemed in gay humour, and, taking the loud speaker of the wireless set from its place, beat a lively tattoo upon it, and then threw it on the ground. Then he vanished through the side of the curtain, and reappeared at the opening again.

I called him by name, and he asked for pencil and paper. When I handed these to him, his old-time characteristic "Ta" left no room for doubt as to his identity. I peered closely into his face whilst standing by him waiting for the written message, and there was no doubt at all but that he was "Reg." Then kissing his hand in sign of farewell, he said "Cheerio," and passed into the cabinet whistling and keeping time with his feet. When the light was turned on at the close of the seance it revealed three words upon the paper in my hand: "Ever yours.—REG."

Everyone was interested in little Peggy, who sang her song, "Daisy, Daisy." She called out to ''Daddy Coates," and prattled to Mr. Everett, the President of the Church, about his pretty hair. She told him that she was the little girl who had played the trumpet in our circle the previous Tuesday, because she had paid us a visit to see what sort of place her medium was visiting next.

A very striking figure was that of a nun, who approached Mr. Everett, announcing herself as his guide, known as "The Peaceful Dove." She talked very earnestly to him about future spiritual work to be accomplished, and then told us that although she had passed over, she was still a good Catholic. At the second seance she came again, made a short appealing speech, and sang Albert's favourite hymn at his request in a clear sweet voice.

The second and third seances were remarkable for the amount of evidence given, and the beauty of the spirit lights which the forms carried in their hands. Albert called Mr. Everett's attention to one light, which seemed to be made up of hundreds of little lights, giving the impression of a light shining through gauze.

One would like to dwell long on the various points of interest, evidence, beauty, and education, which such experience affords, for every form had a special peculiarity of its own.

We watched the form of a baby elongate until it became that of a tall and graceful girl, and we listened to the voice of a Polish Jew, who had materialised, talking to his son in their native tongue. Such were the varied experiences of the week.

Through it all Albert's beautiful voice, gentle encouragements to those manifesting, and kindly advice to the sitters, made the seances something to be remembered by all who participated in them.

—~—☼—~—

Editor's Note:



Transfiguration mediums in our history have not been plentiful. Probably the most well-known and tested was Mrs Elizabeth Frances Bullock; although not confirmed, I have noted that Annie Scoggins sat with Bullock in her development. Psypioneer, Vol. 8, No. 6, June 2012, reported on Elizabeth Bullock, a pioneer of public transfiguration séances, who cooperated with researchers in infra-red photography.

The International Institute for Psychical Research referred to in the article was formed in 1934 for the purpose of investigating psychic phenomena on strictly scientific lines; it enrolled a number of distinguished scientists both in an active and in a consultative capacity. J. Arthur Findlay was its Chairman and an Honorary Vice-President.[19]

Below is quoted from the Psypioneer issue from the year 1935:

INFRA-RED CINEMA FILM OF MRS. BULLOCK'S TRANSFIGURATIONS

PSYCHICAL Research history was made last Friday (February 22nd), at the International Institute for Psychical Research, London, by the taking of an infra-red cinema film of the transfigurations of Mrs. Bullock, the Manchester Medium.

In the presence of a small group (a doctor, a physicist, a chemist, the Research Officer and two ladies), the Medium passed into trance. Her face was illuminated by four powerful reflectors enclosed in light-tight metal boxes behind infra-red filters. The visible light, however, was so dim that Mr. Leon Isaacs, the honorary photographer of the Institute, standing two yards away behind the cine-camera, could only see a red blur and had to be given, for start and stop, signals by the Research Officer, who was peering into the Medium's face. At the rate of 24 exposures per second, the camera recorded the changing of Mrs. Bullock's face into that of a Chinaman.

The Chinaman, apparently, was disconcerted by something. He disappeared soon and "Mooney," an African control, came and asked that the Medium's earrings should be removed, as the Chinaman dislikes wearing them. The request was complied with and the Chinaman came back.

There were other unidentified facial representations which are available for study. Two infra-red and two ultra-violet "stills" were also taken.

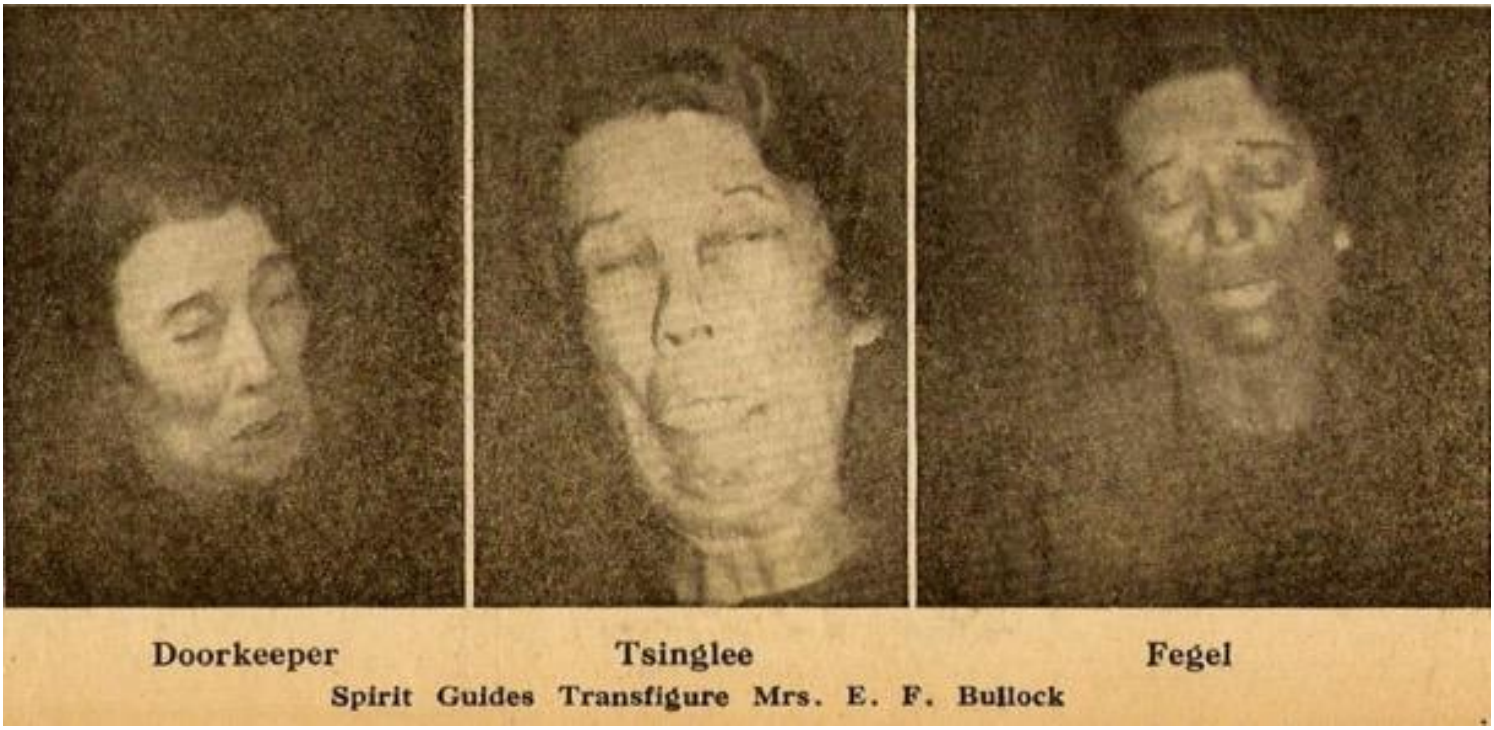
The only complaint made by "Mooney" was about the whirring of the cine-camera, which caused the Medium discomfort, but she stood the trying moments with admirable courage.

The end piece of the film was immediately cut off for a trial development. The pictures came up sharp and distinct. Mr. Isaacs had no hesitation in declaring that the cinema record was quite successful. It will stand more than life-size projection, promising thereby an excellent chance for a searching study.

—~—☼—~—

[19] See Pioneer, Vol. 6, No. 5: "International Institute for Psychical Research – The Case for Real Psychical Research – by Arthur Findlay".

The images below are not credited, so it is uncertain whether these were taken by Leon Isaacs. They were published in the "*Two Worlds"*, April 15th, 1950; Elizabeth Bullock died in 1965, aged 79.



Doorkeeper **Tsinglee** **Fegel**

Spirit Guides Transfigure Mrs. E. F. Bullock

Frederick Joseph Jones

—~—☼—~—

In May 1924, psychic healer Fred Jones was charged under the Vagrancy Act as a self-styled "faith healer". Jones' patients testified that they had improved in their health under his treatment and Jones took no fee for his services – the charge was dismissed. There are numerous articles to be found in the Pioneer pdf booklet, "Healing and Healers", detailing his healing ministry, including Jones treating J. Arthur Findlay at Stansted. Psychic healers operated on the etheric bodies of sick patients:

> "Psychic healing is the healing of the body through the etheric body. We have an etheric duplicate, every cell in our body is duplicated, and bodily disease is due to these cells being unhealthy and not functioning properly. Earth doctors try to cure the physical body only. Etheric doctors cure the physical through the etheric by stimulating the etheric cells in such a way that the physical cells become again healthy."
>
> J. Arthur Findlay.

It was also noted:

> "Frederick Joseph Jones was claimed in the Spiritualist press in 1933 as "the most remarkable psychic healer known to Spiritualism in recent years". Jones died on October 13th 1933. He was still young, around 48 years old."

Further, the articles were noted by Jones' daughter, Sheila Jones, from whom I received some correspondence via her friend, John Mainwood, resulting in valuable donations to the Britten Museum and Library—handwritten notes left by her father—followed by the donation of two paintings of Fred Jones' healing guides/controls, Medicine Man, and one of Quiverfoot. Sheila, who was a trance medium, at this time resided in a care home in North Devon. John Mainwood emailed me on May 24th, 2022: "Sheila passed over this morning at the age of 90 years old".



Fred Jones, entranced by his healing guide, "Medicine Man", treats a patient

We can note in Mrs Greenwood's 1924 Presidential address that she refers to difficulties regarding "Repeal of the Vagrancy and Witchcraft Acts"; the article below outlines the case surrounding Frederick Jones as published in the Two Worlds. June 6th, 1924:

Spirit Healing and the Vagrancy Act.

Richard A. Bush.

—~—☼—~—

THE prosecution of Mr. Frederick Jones, of Wimbledon, as "a rogue and vagabond" under Section IV. of the above Act, has been reported and commented upon in so many newspapers in the various manners typical of the British Press that the case is no doubt known to all your readers and still fresh in their memory. The indictment was that "by palmistry and otherwise he did deceive and impose upon certain of His Majesty's subjects," etc. This time the prosecution of a medium was not for giving clairvoyance, messages, etc. (which comes under the category of fortune-telling), but the "roguery and vagabondage" consisted of healing the sick without fee !

Apart from the few cases where "unqualified" healers have been charged with manslaughter because a patient has died without calling in a regular practitioner, this is, I believe, the first prosecution of a Spiritualist medium for healing. The case is of the utmost importance to the Spiritualist movement, notwithstanding its satisfactory ending, because it indicates where another line of attack can and will be delivered.

The opposition to Spiritualism by organised religion and science in the past will seem trifling compared with the opposition that the healing side of our movement may have to encounter, directly and indirectly, from the medical profession, because that is much more strongly entrenched legally. Spirit and other forms of unorthodox healing touch the financial interests of the profession very closely, and in these mercenary days that is often considered a greater crime than merely combating religious or scientific opinion. The case against Mr. Jones was dismissed, but that must not lull us into a sense of false security. Nor cause us to delay organising our forces to resist the coming onslaught.

One feature of the Jones case deserves prominence. Not one of the police witnesses supported the charge of deceit or imposition. No complaint by the general public had been laid against Mr. Jones, nor by any one of his patients. Therefore somebody of influence must have stirred up the police to take action. As none of the police witnesses (subpoenaed) supported the prosecution, the charge was dismissed without the necessity of calling upon any of the score of witnesses present eager to testify favourably to the defendant's healing powers.

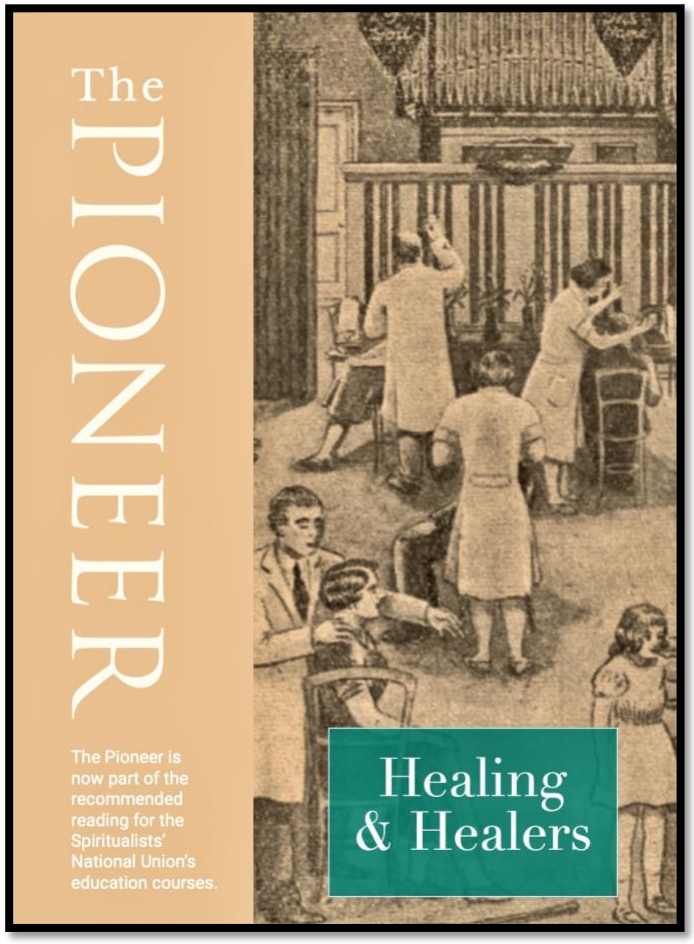
In nearly all cases of "fortune-telling" prosecutions, the witnesses for the police have been professional police spies who have given uncorroborated evidence against the medium. The police, knowing that the public have no real grievance against the mediums, dare not usually rely upon witnesses drawn from the public. The first time they do so they fail. Obviously, therefore, they are moved to act by some unseen foe in power whose vested interests seem to be touched, or whose bigotry, alas, induces a spirit of persecution. Really aggrieved persons can find plenty of legal remedy under ordinary law without invoking the "Witchcraft" or Vagrancy Acts.[20] The fact that these ancient statutes are invoked should be proof to most reasonable folk that the prosecutions are in reality persecutions.

[20] This is a little misleading, as up to the time of this article the Witchcraft Act had *not been used* against any Spiritualist medium; Helen Duncan in 1944 was the *only* medium to be sent to prison under this Act – the big problem for the Spiritualist movement was the Vagrancy Act. Please see the Pioneer booklet, "The Effect of the Vagrancy Act", details on the last page of this issue.

Under present conditions I think that the best protection for healers would be for them to work as nearly as possible to the plan adopted in Mr. Jones' work. No charge is ever made. When the healing is given at an open meeting a plate or box is provided, into which freewill offerings may be placed. Those who are treated privately in their own homes or at Mr. Jones' residence are invited to contribute to a fund—organised and managed not by the healer, but by a friend who is intensely interested in the work. This friend is known as the Quiverfoot friend, that being the name of Mr. Jones' first healing control. All monies taken are placed into that fund.

The out-of-pocket expenses connected with the healing have the first call upon the fund. In this case they are heavy, because this friend, out of his own pocket, has provided a motor car in order to extend the sphere of the work, and the running expenses are considerable. Any balance would then be applied towards Mr. Jones' support. Unfortunately, there is often no balance, so he has to support himself in other ways ! Most of Mr. Jones' patients are too poor to contribute substantially towards the fund, so others who value the good work being done subscribe thereto. In this way—though it is not very formally organised—Mr. Jones becomes the accredited healer of a Healing Mission or Society.

There ought to be no serious objection to a Spiritualist healer working independently and charging definite fees, but I personally think that better results would come if a healer, who is willing to devote all his time and energy to healing, were supported by a Society. I fear, however, that we have not yet learned to value sufficiently in £ s. d. the benefit and efficacy of psychic and spiritual healing, nor indeed any of the psychic gifts which are the foundation and purpose of the movement.



NEW SNU PIONEER PAGE

Looking for a specific subject?



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

A selection of important subjects from the history of the Spiritualists' National Union.

Designed to cover key topics for anyone studying one of our courses or for anyone looking to further their knowledge on the history of our movement.

https://www.snu.org.uk/the-pioneer-journal

The Pioneer journal is a unique insight into the history of the Spiritualists' National Union and its pioneers.



