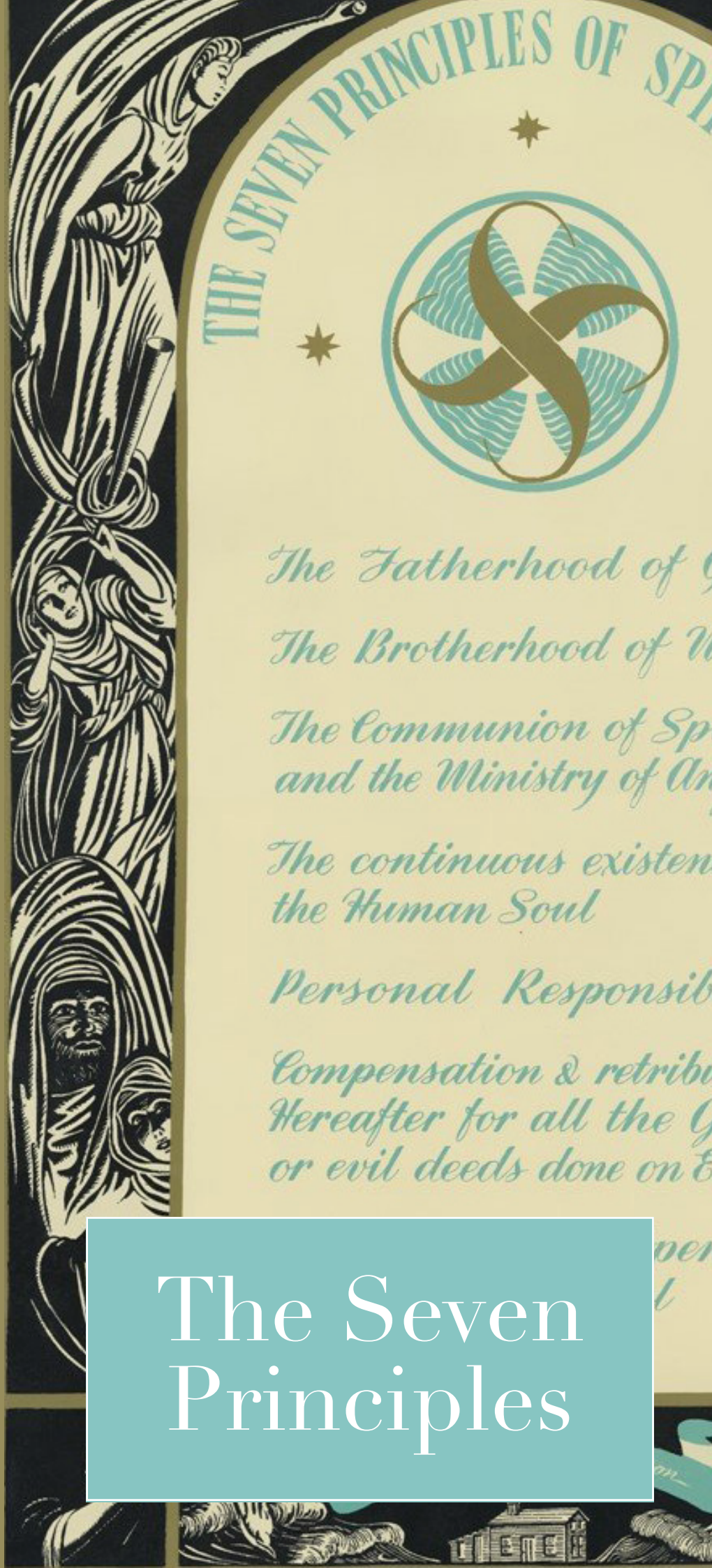
The PIONEER



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

The Seven Principles

the PIONEER

The Pioneer is now part of the recommended reading for the Spiritualists' National Union's education courses. Please reference: "Pioneer, volume, issue and page numbers"

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PowerPoint in PDF:

Presentation given to SNU Education and Tutors: Please note this does not include my lecture notes, for further information please contact me

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

All references to Psypioneer in these issues are archived at http://psypioneer.iapsop.com/

Special thanks to Charles Coulston for his work in sub-editing these issues – also acknowledged to Minister David Hopkins and Leslie Price for their past work in sub-editing the issues

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The Laying of the Oldham Spiritual Temple Corner Stones

This heading is well known to Spiritualists, especially those who have completed the educational courses. It was here, at the laying of the first foundation stone, that Emma Hardinge Britten read a paper titled, "What has Spiritualism taught, and what good has it done for Humanity?" It contained twelve short statements, the last one being a summary of her creeds/principles:

> I believe in the Fatherhood of God,
> The Brotherhood of Man,
> The immortality of the Soul,
> Personal Responsibility,
> Compensation and Retribution hereafter for all the good or evil deeds done here,
> And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

Over the many years of Emma's work as one of the finest pioneers in the Spiritualist movement she had developed a set of principles which she stated were given her through her mediumship by the spirits. Up until this time they had varied in their numbers and wording. A copy of the paper was laid within the foundation. At this time the long struggle for a national organisation to unite Spiritualism across the country was picking up momentum.[21]

Emma freely offered the summary of her principles to the various conferences, for example The Conference of Spiritualists of Northumberland and Durham held on Tuesday, July 31st, 1888 at 20, Nelson Street, Newcastle-on-Tyne. Again, she offered her principles to the meeting of a Provisional Spiritual Conference to consider the future formation of a Lancashire District Confederation of Spiritualists; this was on Sunday, August 19th, 1888 at a very large gathering of Lancashire Spiritualists in the Assembly Room of the Co-operative Hall, Downing Street, Manchester. Later at the same venue on July 6th, 1890, the Spiritualists' National Federation would be established at the National Conference of British Spiritualists, leading to the Spiritualists' National Union twelve years later in 1902. The summary of Emma's principles given at Oldham would, with some changes and an additional principle, form the basis of the Seven Principles.[22] Today they are unchangeable and form the basis of the religion and religious philosophy of the Spiritualists' National Union.

Little has been told or is known about this historic event, for example who was in attendance at the laying of the corner stones, and when was the official opening of the Oldham Spiritual Temple or its location, or what happened to the Spiritual Temple in the following years, as it disappears from history a few years later.

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[21].—The long arduous history is being told in Psypioneer, starting in Volume 8, No. 8: August 2012: The Building of the Spiritualists' National Union: Pt. 1 – Paul J. Gaunt, page 264. This same issue also includes an article on The Nationalisation of Spiritualism – James J. Morse.

[22].—It appears that one of the principles Emma gave in 1871 at her Cleveland Hall lecture, "I believe in the communion of spirits as ministering angels…" (one of her four principles she gave at this time), would not surface again until around 1902 as the possible basis of our third Principle, "The Communion of Spirits and the Ministry of Angels", although we cannot be completely sure the Union took this from the Cleveland Hall lecture.

Oldham Society of Spiritualists

By 1877 Oldham was reported to be one of Spiritualism's strongholds:[23]

> "Oldham is one of the strongholds of Spiritualism. Mr. T. Kershaw and Mr. Samuel H. Quarmby have both publicly stated that there are two thousand persons in the town who believe in spirit communion. The latter gentleman, who is secretary to the Oldham Society of Spiritualists has repeated that estimate to me, and furnished me with the following particulars of the society. It has no system of membership and no rules. The committee for the time being institute a course of action which is liable to be altered or confirmed by the next. The fact of attending the meetings and contributing in any way to the expenses, constitutes membership. A committee with chairman, treasurer, and secretary are elected, usually half-yearly. Trance and normal speakers are engaged weekly, physical mediums occasionally, and literature is distributed. The meetings are usually attended by about a hundred persons, but this number is increased to three or four hundred when the meetings are of a special kind.
>
> "Mr. Quarmby speaks strongly in favour of propagandism, if carried on judiciously. He says much injury has been done by foolish undeveloped mediums. A wise intermixture of normal speakers with the best trance mediums, and the distribution of literature, has worked well in Oldham."

Ten years later, on the weekend of July 2nd and 3rd, 1887, the doors to the new Spiritual Temple, situated at the junction of Joseph Street and Roscoe Street, just off Union Street (near the old Society room), under the presidency of Mr H. Eaton were opened. The event was reported in the Spiritualist press[24] by James Burns on the front page of his weekly journal, *The Medium and Daybreak*, July 8, 1887.

A short quote is given below:

> ## OPENING OF THE NEW SPIRITUAL TEMPLE, OLDHAM.
>
> The handsome, new, and commodious premises—the corner-stones of which were laid amid general rejoicings on April 9th, and which are situate in Joseph Street (just off Union Sheet, and near to the old room)—were opened on Saturday and Sunday last.
>
> On the former, day, between 150 and 200 persons partook of tea in the new building, the subsequent proceedings being presided over by the genial President of the Society; Mr. H. Eaton. The proceedings were of the most agreeable character being enlivened at intervals by songs, &c, which were rendered by friends; and-appropriate addresses were delivered by Mrs. Wallis and Mr. R. Fitton.

[23].—Taken from a paper given by Mr Richard Pearce at the National Conference of Spiritualists for 1877, published in the *Spiritualist* newspaper, February 16th, 1877.

[24].—A similar report was also published in the *Oldham Evening Chronicle*, Monday, July 4th, 1887.

With regard to the new premises, nothing more suitable could have been devised. The vestibule stands off a little from the main building, with its folding doors in the centre, and a window on each side. The large hall is reached by two steps, has swing doors, and measures 22 feet 6 in. in height, is 19 yards in length by 12 yards in width, and will accommodate 500 people comfortably. The platform measures 20 feet by 12 feet, is three feet in height, and the room is well lighted by five windows on each side, which are of large dimensions. On Saturday and Sunday the acoustic properties were fully tested, and found to be all we could expect. Under the platform a large kitchen is provided, containing boiler and other appliances, so that ample provision can easily be made for coping with tea meetings, social gatherings, &c.

The hall is lofty. The roof is of pitch pine, open to the collar beams, and the iron work in general, having been "done up" in a nice coating of blue paint, the appearance presented is very striking and effective. The contractors are Messrs. Jackson and Randal, and the architect Mr. Spencer Ashton, all of Oldham. The contract for the work was £539 10s., and it is expected that, including furnishing, &c., £600 will not be exceeded. It is pleasing to note that so far the trustees have not been called upon to make appeals for funds outside our own body.

Under the large hall is a room, which when completed will do admirably for Lyceum purposes, when the Society sees its way to form a Lyceum. It is said there is nothing like success, and in the ease of our Oldham friends, it may certainly be recorded that they have made rapid progress during the last few years, and from what we have gleaned, the Spiritualists of this enterprising Lancashire town are making themselves felt amongst a large, wealthy, and industrial community.

Reports of the earlier laying of the new Oldham Spiritual Temple corner stones also appeared in the local press; one was the *Oldham Standard*, on Tuesday, April 12th, 1887, and again in *The Medium and Daybreak* on April 15, 1887. I have published both below respectively, as the *Oldham Standard* fills in the early history of Spiritualism in Oldham:

OLDHAM SPIRITUALISTS.

FOUNDATION STONE LAYING.

"The Spiritualists of Oldham, who first became organised in 1871, have for some time held their meetings in a room in Union-street, but as the organisation has grown stronger they have decided to erect a building for themselves, and on Saturday the corner-stones of the new building which is situated in Union-street, were laid.

"Mr. J. Lamont, president of the Liverpool Society, presided at the ceremony, and stated that that building was for the purpose of propagating the religion of humanity. They did not wish to come into antagonism with any of the sects, and they did not want to force anyone to believe their religion. He then read an account of the rise and progress of modern Spiritualism in Oldham, stating that the first circle was formed through the instrumentality of Mr. Thos. Kershaw, in November, 1871. The committee of management, with Mr. Kershaw as their president, met with much opposition from individuals connected with the various sects and religious bodies, but in spite of all opposition their cause had progressed, and they saw the result in

that day's proceedings.—Mr. Richard Fitton presented a silver trowel, suitably inscribed, to Mrs. Emma Hardinge-Britten, of Manchester, who laid the first stone.[25] She said Spiritualism had been tabooed by the very persons who would have greatly benefited by it. She contended that their religion did away with superstition and bigotry, and taught the fatherhood of God and the brotherhood of man.—Mr. Walter Glendinning, of Liverpool, who was presented with a trowel by Mr. Henry Taft, laid the second stone, and afterwards briefly addressed the meeting, wishing success to the new venture. Other addresses were delivered, and a vote of thanks was accorded Mrs. Britten and Mr. Glendinning.—Several hymns having been sung, the meeting adjourned to the Regent Street School, where a tea party was held.



Songs were afterwards given by the choir and others, and several addresses were delivered. Mr. Johnson, of Hyde, presided.—On Sunday Mrs. E. H. Britten delivered an address in the Greenacres Co-operative Hall.

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SPIRITUAL TEMPLE, UNION STREET, OLDHAM

"The Corner Stones of the above place of worship were laid on Saturday, April 9. A procession was formed at our present meeting room, in which about 400 took part, including a very large number of visitors from various parts of the country. Upon reaching the site, Mr. John Lamont was called upon to take the chair. Having sung a hymn, and the invocation offered by Mr. Wallis, the chairman made a few very appropriate remarks, after which a short account of the rise and progress of Modern Spiritualism in Oldham was read. Mr. Richard Fitton was next called upon to present Mrs. Britten with a silver trowel, suitable inscribed, to lay the First Stone, which she did in a graceful manner. Besides giving a sturdy, thoughtful address, she read a paper entitled "What has Spiritualism taught; and what good has it done for Humanity?" a copy of which was placed, together with the MEDIUM, *Light,* local papers, &c, under the Stones.

[25].—This actual commemorative trowel is displayed in the Britten Memorial Museum, exhibit BMT: 0011, as shown in the photograph.

"Mr. H. Taft presented the second trowel to Mr. Glendinning, who congratulated us on the step we were taking, remarking that what Lancashire thought to-day, England would think to-morrow.

"Addresses were delivered by Mr. Johnson and others, concluding with votes of thanks to the visitors, proposed by Mr. Savage, seconded by Mr. T. Kershaw; and an invocation by Mr. Howell.

"The procession was afterwards reformed, and walked to the Congregational School, where tea was provided; and it was remarked by many that it was surely a sign of the times when we could have such a place lent us. About 400 or 450 were present to tea. Afterwards Mr. Johnson presided. Songs were given by Mrs. Green, Miss Bentley, Mr. Wallis, Mr. Boys, &c. Recitations by Mr. Cronshaw, Mr. J. C. Johnson, Mr. Lawton, Miss Horsman, &c. Instrumental pieces by a Quartette Party: interapered by addresses from Mr. Hopcroft, Mr. J. B. Tetlow, Mr. Howell and others."

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Five years later at the Oldham Spiritual Temple one special event had taken place, which gives us a valuable insight into a Spiritualist wedding over a hundred years ago.

Oldham Evening Chronicle, December 12th, 1892:

THE FIRST MARRIAGE AT THE SPIRITUAL TEMPLE

"On Saturday afternoon an event of much interest to the community which assembles to worship at the Spiritual Temple, Union-street, occurred, being the solemnisation of the first marriage which has been performed at that place. The contracting parties were a widow named Frances Howarth and Mr. Chas. Edward Brooks, both of whom are workers in connection with the Temple. Mr. E. W. Wallis editor of the *Two Worlds*, a journal devoted to the tenets of spiritualism, officiated. The form of service read by Mr. Wallis contained the following clause:—"Man is by nature superior to woman in physical force, and in the past he has robbed woman of her rights, and made her subject to his will. He has retarded her intellectual development and spiritual growth by persistently withholding educational advantages, and barring the road to independence by making it difficult for her to earn her livelihood. Man should redeem the past by undoing these wrongs. He should insist that woman should have every right given to her by law which is enjoyed by man, that she may stand by his side his equal in every respect. Both should be bound by love and honour. In the married state there should be perfect liberty controlled by honour. Through educated and enlightened and emancipated womanhood, wifehood, and motherhood the regeneration of the race will be secured. Woman is by nature superior to man in love, grace, beauty, delicacy, intuition, and spirituality, and should, therefore, receive sympathy and tender, appreciative care and protection. Neither man nor woman should rule the other; one should not become master or mistress over the other, but each should bear and forbear, and with mutual confidence and affection patiently and lovingly strive to make each other happy." "The empire of the mother" should be recognised. Love, not passion, should bless their union, remembering that the coming generation will be what the mothers and fathers, by purity, righteousness, and true

love, make possible, for "hand that rocks the cradle rules the world. Through and by the mother in the true marriage of love and honour there will soon arise a nation of healthier, stronger, sounder, and more spiritual men and women—a nation where justice, morality. beauty, and goodness shall be the prevailing religion of life" The remainder of the service and ceremony was brief, and after the placing of the ring on the bride's finger by the bridegroom the parties pledged themselves each to the other to live together in this holy bond, &c., "in anticipation of reunion in the spirit world." Mr. Wallis shortly addressed the congregation, and a collection was taken to defray the expenses of getting the Temple registered as a place of worship and obtaining a license for the solemnisation of marriages. Later on in the afternoon a tea party was held in celebration of the event, and the presentation of an illuminated address was made to Mrs. Brooks."

However, there were problems at the Oldham Spiritual Temple, resulting in its closure. Below is the report from the *Oldham Standard*, June 3rd, 1895:

DISCORDANT OLDHAM SPIRITUALISTS

A SPIRITUAL LOCK-OUT.
FURNITURE THAT CAN'T MOVE.

" "Spiritual Temple: Erected 1887." The foregoing is the inscription above the entrance to an unpretentious edifice in Bridge - street, off Union-street, Oldham. As the name indicates, the structure is a sort of tabernacle, built by common hands and of common clay, as an abode of local Spiritualists. The building, like others, was erected and furnished in the orthodox manner. A committee was formed, the required sums lent on promissory notes, and the raising of the temple entrusted to the ordinary bricklayers, just as if it was a common factory unconnected with the spiritual world, whose avowed object was "divi." The completed edifice was vested in trustees, who in due course expected to receive the rent. Somehow things did not run smoothly, and a split took place amongst the congregation which the mediumistic power was unable to knit or patch. There appears to have been insufficient space beneath the root for two leaders, and one perforce had to hire a habitation hard by, which his followers loyally attended. The other section continued their seances in the old temple, and their diminished numbers experienced difficulty, it is said, on quarter day. At last their differences got into the Chancery Court, out of which things somehow don't come in any great hurry. The remaining leader and his corporeal subjects next quitted the temple, and settled down in a hired room at Mumps. Latterly the ground rent of the ancient edifice became due, and after the bill had travelled from hand to hand the money was eventually raised and the account liquidated.

"Besides leaving the temple behind, the migratory Spiritualists also left in arrear £40 on account of unpaid interest. The trustees, members of the same confraternity, treated the exodus with the utmost serenity of spirit and the greatest latitude of, leniency, but drew a line beyond which the furniture was not to be removed. They even consented to permit the services to proceed so long as they continued to be the custodians of the keys, but their generosity was cast like seed on barren soil. There were a few interchanges of locks and unspiritual controversies, until on Saturday afternoon the trustees held the keys which opened the lately affixed locks. These were in turn wrenched from the temple about 11 30 on Saturday night, and the door

barricaded with a portion of the furniture. The trustees broke into these premises, replaced the locks, and on Sunday had a representative on sentry duty in front of the building, evidently to debar intrusion or the removal of the furniture. Members of the committee continued to perambulate about the neighbourhood in preparation for emergencies, but none of the materialised forms were apparent to either believers or unbelievers; at all events, it can with ordinary certitude be asserted that the substantial padlock was visible on the outer door, and that no mortal agency had disturbed the furniture. As we have already stated, the little dispute is engaging the attention of the Chancery Court, and, from what we have stated, it may be reasonably surmised that there will be further legal developments if mediumistic power fails to intervene."

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After the building had ceased to be used as a Spiritual Temple, it was used as a Socialist hall, cinema, Central Labour Club and the publishing and printing offices of "The World's Fair", the showmen's newspaper. The building today appears to be unused; much of my research was greatly aided with the excellent co-operation and help of Susan Smith of the Oldham Local Studies and Archives and Mal Edward, Vice-President of Oldham Spiritualist Church. Both Susan Smith and Mal Edward have tried to establish whether or not the foundation stone still survives. It appears to be no longer visible; most of the building is covered in cement render. Mal informs me:

"So far, we have determined that the present church has been in here since at least 1958 but as the building is owned by the SNU you may already have a more accurate date.[26] The present building was previously a Co Operative store. Interestingly, one of the sites used prior to locating here was also part of or in close proximity to another Cooperative building located on King St near the Starr Inn Public House."



The photograph is of the Spiritual Temple as it stands today; somewhere within its foundations is a copy of Emma Hardinge Britten's "What has Spiritualism taught; and what good has it done for Humanity?", placed, together with the *Medium*, *Light,* local papers, etc., on April 9th, 1887.

[26].—1958 is a significant date. The Britten Memorial Museum holds a programme, exhibit BMT: 1101, which states: Oldham Spiritualist National Church – Founded October 16th 1913 – Affiliated to S.N.U. 157-159 Ashton Road, Oldham. – Opening and Dedication of New Church Building on Saturday, August 30th, 1958 at 3-0 pm (prompt). The opening ceremony will be performed by Leslie Hale, M.P. of London. To be followed by the Dedication Service conducted by Mrs. Edith Guy (President of the Manchester District Council). The Church President was Mrs S. A. Whittaker (Hon. Life President and Trustee).

Oldham Spiritualist Church[27] and Shaw Spiritualist Church[28] are both affiliated to the Spiritualists' National Union.



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[27].—Oldham Spiritualist Church:—http://www.oldhamspiritualistchurch.org/

[28].—Shaw Spiritualist Church:—http://www.snu.org.uk/community/churches/shaw.html

HOW MANY PRINCIPLES MADE UP EMMA'S "CREED OF THE SPIRITS"?

In recent years the origins of Emma's most well-known principles have been identified, but more continue to surface supporting her claim that her creed, which was evolved from Spiritualism, was given to her by the spirits.



Engraved by John Sartain circa 1869

One of Emma Hardinge Britten's great contributions to British Spiritualism is little known. Emma herself does not record it in her books or even in her Autobiography, posthumously published in 1900. Our history books also do not generally record the visit of Emma Hardinge Britten to England in 1870-1871. Shortly before her visit Emma had married an Englishman William G. P. Britten on October 11th 1870 at Grace Church Rectory, Jersey City by the Rev. J. Rice.

Emma records:[1]

"On the 3rd of November next, we shall embark for our native land, in the Cunard steamship "Abyssinia," and on the first Sunday of December I hope to resume my public ministry as a Spiritual lecturer on a London rostrum; but whether in the Old or New World, I shall ever be found at the post of duty where my beloved spirit-masters placed me fourteen years ago; and in earnest of my undiminished devotion to this holy service, I desire hereby to add my intention of never publicly renouncing the name by which my spiritual experiences have rendered me known, and in some instances, at least, I hope, endeared to the kind and loving friends amongst whom my long pilgrimage has been conducted; hence, although in such scenes of private life as my busy ministry may permit me to enjoy, I shall require to be recognised by my husband's name, wherever I may now or henceforth be publicly identified with Spiritualism I shall still be the servant of the spirits and the friend of humanity,

EMMA HARDINGE

229, East 60th Street, New York City, October 12."

[1].−Quote is from the *Banner of Light* October 22nd 1870, republished in the *Medium and Daybreak* October 28th 1870 page 235.

A public reception by the Spiritualists of London on the arrival of Mr. and Mrs. Britten was given at the Cambridge Hall, Newman Street, near Oxford Street, London on Tuesday November 22nd 1870. The committee which had managed Emma's previous visit had been reformed to make all the necessary arrangements. Mr. Coleman chaired the meeting;[2] James Burns proposed the first resolution. In the course of his remarks Burns,

> "referred to the great progress that Spiritualism had made in London during their distinguished guest's absence, which fact was mainly attributed to her labours when she was with them before."

The second resolution was proposed by Mr. C. W. Pearce:

> "That this meeting pledge itself to do all that lies in its power to promote the mission of Emma Hardinge in the metropolis; and that a subscription list be immediately opened to defray expenses incident on organising public meetings to be addressed by her. Also, that the committee which with such signal success arranged the conferences and lectures for Emma Hardinge on her last visit be again empowered by this meeting to receive subscriptions and expend them in accordance with these resolutions."

Emma then addressed the meeting. Below is the full quote as published in the *Medium and Daybreak*, November 25th 1870 pages 265-266:

> Dear and most kind Friends.—You almost paralyse me by the kindness of your reception. It is not unexpected, for I have already tested the kindness of the hearts of my own true countrymen—dearer to me because I have the privilege of standing before you as a missionary of one of the most glorious beliefs that has ever visited humanity. I come with a firm strength of purpose, and I hope, inspiration, and with a knowledge enlarged by my late visit to America. Your Emma Hardinge, your faithful missionary, returns to you with the same determination to proclaim the blessed gospel of Spiritualism as when she left. Only a few nights ago, I was called upon to present myself once more to that public which I had just left on the other side of the Atlantic—that public to which for 300 times I had spoken, since I left you, in the course of the last twelve months. The same inspiration which has conducted me in many various directions brings me here to-night.
>
> To the second resolution you have been pleased to pass, I desire not only to say a few words, but I am prepared to do. I have frequently heard that the great difference between the movement we call Spiritualism in this country and America lies in this: In England, Spiritualism has been mainly confined to families—to individuals—to those who, in the seclusion of their own homes, have received spirit-communion, but consider that with the communications all the work is ended. It is different in America, where a most stringent and earnest spirit of inquiry is abroad. We first seek, for the identity of the communicating spirit; this we determine by signs and tokens which we cannot mistake. We next push our inquiries into the mighty problem of the future life. We question the spirit invisible—the viewless presence—the being we deemed laid away in the grave, but who now returns to us a ministering angel;—we

[2].–The committee included Thomas Slater as secretary, Thomas Everitt as treasurer.

question the spirit under what conditions the solemn mystery of life is continued, and, in fact, of all the deeply momentous questions that are involved in Spiritualism. We push our way in every direction, making use of all the hosts of telegraphs which mediumship affords, till we arrive at some definite idea concerning the hereafter. This result involves another set of teachings, determining that the solemn problems of the future can be communicated by spirit-friends.

We next inquire what are the best conditions of preparation for the world to which we are bound; and thus it is that Spiritualism becomes to the American all that we have called a *religion*. It unfolds to us not only ideas of a spiritual existence and the conditions of the hereafter, which compels an analysis of our own acts and deeds, but imposes upon us restraints and searching inquiry as to the best methods of learning how to prepare for the land to which our angel-teachers have preceded us. Under these circumstances, every American Spiritualist feels himself under a responsibility to present to the world that which he knows. To this purpose they have associated themselves into societies for the establishment of great public meetings; holding that the greater the advantages we have reaped, the greater the light we can give, and the more power we have to breathe again the breath of life which has sustained us. To this end they have established regular Sunday services in all the large cities, towns, and hamlets of thirty-two States of the Union, together with schools, lyceums, and such other methods of blessing and benefiting those whom they can. And thus Spiritualists have attained a position of respect. The public regard us no longer as dreamers and idealists, but as earnest workers for eternity.

When I returned to America, one of my chief motives was to find out how my cause had got on—whether it had progressed or retrogressed; but I found that the gospel of Spiritualism, by a strange, silent influx that can never be accounted for on simply mundane knowledge, had been placed before those who had not hitherto heard its glad tidings. When I left the Eastern States to proceed to the far West, I was struck with the truth of the poetical expression, “Westward the course of empire wings her way.” Westward the waves of progress have beaten on the shores of time; and I have crossed mountains, traversed valleys and plains, into the remotest districts of the far, far West, where scarcely footsteps have penetrated, in the cause of Spiritualism. The integrity of this great movement seems to me to be destined to stand, by the powers that be, as a truly spiritual movement, in which no human idea shall be suffered to prevail. It is, indeed, founded on demonstration. The creed of Spiritualism is not, “I believe;” it is, “I know,” and to determine the points of this knowledge when dealing with an invisible world, we must proceed by definite methods. It is something more than mere phenomena; it takes a higher and nobler stand. What delight it has afforded me, when passing from point to point, to receive each time the gratulations of those to whom I have spoken! In 365 days I have been privileged to offer 300 lectures, and on each occasion I may fairly say I have scarcely spoken to less than 2,000 or 3,000 persons. But though we have not equal numbers here, we have that head and heart which will compensate for that deficiency.

I ask you to bring your best purposes for the dissemination of this spiritual knowledge. Give me opportunities to bring these blessed tidings to my people and I am certain the people of England will bring the same large heart—the same intellectual force that has for seven hundred years kept a girdle of power around

> the world, and which can still be sent forth to put a girdle of spiritual light round the moral world. There are many, many new phases of mediumship in describing which I could tax my powers to the utmost. But I must not to-night tax the powers I have dedicated to Spiritualism. I must thank you for the kindness you have shown to me and to my partner, whom I must ask you to excuse speaking the thanks he feels. It is enough for me to say, on his behalf, that he is the husband of Emma Hardinge, and, like her is the servant of the spirits; it is enough for me to acknowledge most gratefully the terms of your reception. In moments when I have contemplated the trials to which every reformer is put by unthinking antagonism, in such moments I have received from him the highest lesson of spiritual life—to return good for evil. I have heard from the lips of my dear companion the highest and holiest aspirations. I owe him many lessons; I have learned from him exalted ideas of Spiritualism. It seems to me that the spiritual world greets us and approaches to us nearer and yet more near; and when the falling foot of humanity grows slow, and is sometimes ready to faint by the wayside, then it is that the kind angels vouchsafe us, as in my case, a strong human arm to help us on the way. Such a one has been granted to me, and, taking it as a boon from the spirit-world, you have my assurance that he will be as devoted to Spiritualism as she who addresses you. I thank you from my heart, and assure you that all the inspiration of my mind is devoted to the cause of Spiritualism."

The meeting was picked up by many of the leading papers. For example the *Daily Telegraph* gave a fair and comprehensive account, as good as if a Spiritualist had written it. The *Standard* was offensive, as was the *Daily News*, though the leading facts were given. The *Scotsman* had it fully reported next morning in Edinburgh as the "latest from London" from "our private correspondent" and by "special wire." The *Luton Times and Advertiser* for Friday November 25th 1870 stated:

> "*The object of that mission as described by Mrs. Hardinge-Britten herself, is to preach spiritualism as something more than a philosophy, as a religion founded upon the doctrine of compensations and retributions*."

The subscription fund as proposed by Pearce was soon active and subscriptions were collected at the office of the *Medium and Daybreak*. On Sunday December 4th a large congregation assembled at the Cavendish Rooms, where Emma announced her intention to hold successive Sunday evening Services.

Within a month it was reported in *Human Nature* January 2nd 1871:

> "The hall is already too small to hold those who desire to hear her, and the funds are well sustained. Mrs Hardinge never had such a large audience consecutively in London, and efforts are being made to find a larger hall for her."

Emma Hardinge was quite clear that charges for her services needed to be met; in later years she supported other mediums who charged for their services. In the *Medium and Daybreak* for December 9th 1870 she directly addresses this matter:

MRS. HARDINGE TO THE SPIRITUALISTS.

In answer to a number of indefinitely termed invitations to lecture in various parts of the country, Mrs. Hardinge has written the following letter:

DEAR MR BURNS,—The good folks in England seem to be unaware of the fact that we Spiritualists of America are as much compelled to live by our time and labour as other people. If I give up my time to travel around lecturing, I cannot be profitably employed in any other way; hence I must at least be compensated to the extent of my earnings at home. Neither do we entertain the Pharisaical notion that the gift of improvisation for spirits is any more sacred than such other gifts as God bestows on other mortals. *All gifts are God's gifts*, and I believe that none are "profane," but all "sacred." I presume if the English people wanted the Archbishop of Canterbury to come and speak a few solemn words for them, they would not consider his calling too sacred to exempt him from a two or three hundred *pounds* fee; and if they wanted a singer to sing for them, they would not deem her too profane to be unworthy of the same favour. Now, where do the poor spirit-mediums and lecturers stand, if they cannot be paid because they do not sell the odour of sanctity out at so many pounds an ounce, like your parsons; or may not be ranked in the same category of profane labourers as your artists, mechanics, &c? It seems to me that the noble English Spiritualists are very willing that sacrifices shall be made "for the cause," but unfortunately those sacrifices must be made by the poor labourers, and not by the rich hearers who desire to profit by them. I do not myself feel willing, neither am I able, to repeat the experiences of Dr. Newton and Mr. Peebles, but will simply tell you, now and once for all, what I will do, and all my circumstances will allow me to do. The American committees pay their mediums' and lecturers' expenses, find them a home, and, except to very poor speakers or amongst a very poor community, never invite them to an engagement under five-and-twenty dollars (five pounds English). I will go nowhere (because I cannot afford to do so) unless my expenses are paid, a home found me in any strange place I may visit, and a fee of not less than two guineas ensure me, with a proportionate increase of terms according to the number of lectures given. To ensure fair remuneration for fair labour is simple justice, and justice is a part of the principles of Spiritualism. I will not commence any labours in this country based on the shameful lack of justice which seems to prevail in other departments of labour, reducing the English workers to a condition of degradation which is the universal reproach of England all over the world. On principle, therefore, no less than through necessity, I emphatically refuse to lecture where I see a total disregard of the proverb—"The labourer is worthy of his hire."

Make what use you please of this communication, and believe me very truly yours,

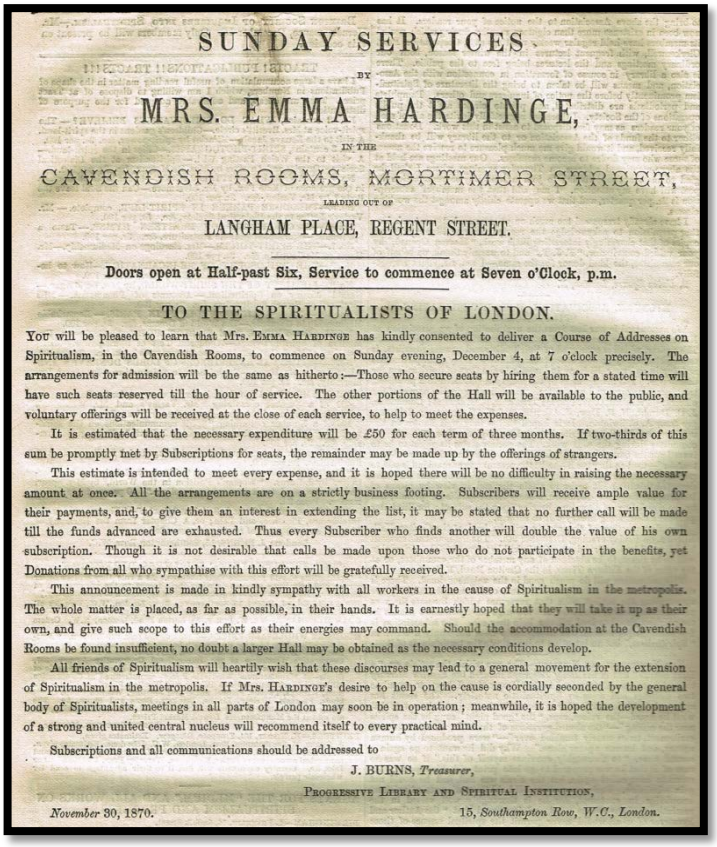
EMMA HARDINGE

6, *Vassall Terrace, Kensington, W.*,[3]

December 4, 1870.

[3].–Various spellings: In Psypioneer it has been called Vassal, elsewhere is also found Vassells Terrace, St Mary Abbots, KENSINGTON and Vassall!

During the remainder of 1870 Emma would lecture at various venues during the week,[4] and the Sunday services continued to be very well attended, as reported in the *Medium and Daybreak*, December 16th 1870 page 293:



SUNDAY SERVICES

BY

MRS. EMMA HARDINGE,

IN THE

CAVENDISH ROOMS, MORTIMER STREET,

LEADING OUT OF

LANGHAM PLACE, REGENT STREET.

Doors open at Half-past Six, Service to commence at Seven o'Clock, p.m.

TO THE SPIRITUALISTS OF LONDON.

You will be pleased to learn that Mrs. Emma Hardinge has kindly consented to deliver a Course of Addresses on Spiritualism, in the Cavendish Rooms, to commence on Sunday evening, December 4, at 7 o'clock precisely. The arrangements for admission will be the same as hitherto:—Those who secure seats by hiring them for a stated time will have such seats reserved till the hour of service. The other portions of the Hall will be available to the public, and voluntary offerings will be received at the close of each service, to help to meet the expenses.

It is estimated that the necessary expenditure will be £50 for each term of three months. If two-thirds of this sum be promptly met by Subscriptions for seats, the remainder may be made up by the offerings of strangers.

This estimate is intended to meet every expense, and it is hoped there will be no difficulty in raising the necessary amount at once. All the arrangements are on a strictly business footing. Subscribers will receive ample value for their payments, and, to give them an interest in extending the list, it may be stated that no further call will be made till the funds advanced are exhausted. Thus every Subscriber who finds another will double the value of his own subscription. Though it is not desirable that calls be made upon those who do not participate in the benefits, yet Donations from all who sympathise with this effort will be gratefully received.

This announcement is made in kindly sympathy with all workers in the cause of Spiritualism in the metropolis. The whole matter is placed, as far as possible, in their hands. It is earnestly hoped that they will take it up as their own, and give such scope to this effort as their energies may command. Should the accommodation at the Cavendish Rooms be found insufficient, no doubt a larger Hall may be obtained as the necessary conditions develop.

All friends of Spiritualism will heartily wish that these discourses may lead to a general movement for the extension of Spiritualism in the metropolis. If Mrs. Hardinge's desire to help on the cause is cordially seconded by the general body of Spiritualists, meetings in all parts of London may soon be in operation; meanwhile, it is hoped the development of a strong and united central nucleus will recommend itself to every practical mind.

Subscriptions and all communications should be addressed to

J. BURNS, *Treasurer*,

Progressive Library and Spiritual Institution,

November 30, 1870. 15, *Southampton Row, W.C., London.*

"Again on Sunday evening the Cavendish Rooms were crowded to excess. Every available inch of standing room was occupied; the passage was full, as far as the sound of the speaker's voice could be heard, and many went away disappointed at not hearing a word that was spoken."

"It is gratifying to observe the increase of subscribers, who, by hiring a seat, may have it reserved for them till the hour of service. Indeed this is the only means of securing the same seat from week to week in an eligible part of the hall. The state of the funds also renders it necessary that those who have the cause of Spiritualism at heart should rally round the subscription list, and strengthen the hands of the financial department. The expedient of securing a seat will be equally necessary even if a larger hall is used, as visitors come early and fill up the parts of the hall nearest to the speaker."

In the same report we can note during her Sunday Service on December 11th Emma's subject was: "Tonight we propose to inquire after what fashion Spiritualism has made its mark upon public opinion."[5] Phenomena accompanied Hardinge's discourse:

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[4].–For example reported in the *Medium and Daybreak*, December 16th 1870 page 293:—"MRS. EMMA HARDINGE AT THE BEETHOVEN ROOMS.—On Monday evening this lady delivered to a highly-gratified audience in these rooms one of the most remarkable addresses that has ever been heard from her lips in this country. The theme was "The Relations of Spiritualism to Science." There were many scientific men present, and though they were repeatedly challenged to ask questions, yet none of them attempted to do so, but tacitly accepted the positions of the eloquent speaker. Such discourses must have immense influence in the circle to which they are directed, and we rejoice that Mrs. Hardinge has opportunities for doing such noble work."

[5].–ON WHAT SUBJECTS DOES MRS. HARDINGE LECTURE?:—"In answer to the frequent inquiries which are being made as to the subjects upon which Mrs. Emma Hardinge is prepared to lecture, we would refer our readers to the periodicals devoted to Spiritualism, which for the last few years have abounded with this lady's spoken addresses. To aid those who desire to invite Mrs. Hardinge, we have gleaned the following subjects, but it is well to observe that Mrs. Hardinge utters that with which her mind is inspired at the moment, and it is always found to be suitable for the occasion. Mrs. Hardinge has frequently spoken to the titles here subjoined, which may prove usefully suggestive to committees who are anxious to make arrangements:—Relations between Ancient and Modern Spiritualism. Philosophy of Miracles. Spirit Mediums. What is Spiritualism? The Gifts of

"The rappings of the spirits were heard all over the hall in accompaniment to a great portion of Mrs. Hardinge's discourse. Those who sat near the lady through whose mediumship these raps were produced, distinctly felt the jar on their chairs at each rap. Mrs. Hardinge alluded to this manifestation at the close of the service."

After four consecutive Sunday Services at the Cavendish Rooms, a new larger venue was found at Cleveland Hall.[6] As a point of history it is interesting to note that during the autumn of 1869 James Burns was strongly impressed for the necessity of a free platform for the advocacy of Spiritualism in London on Sunday evenings. In early January 1870, the American speaker Mr. Peebles was visiting London and according to Burns he was also impressed with the same necessity in the organisation of Sunday meetings in London. Burns and Peebles strolled out together and found the Cavendish Rooms which was considered to be a suitable place for making a commencement. The first meeting was held on January 23rd 1870 with James Martin Peebles, who stayed in London for four months and who included congregational singing in his services. Various other speakers/mediums took to the Sunday evening rostrum; it was at these meetings there commenced the career of James J. Morse as a trance-speaker.

Emma began her addresses at the larger Cleveland Hall, Cleveland Street, London on January 1st 1871 and concluded her run of Sunday Services on April 30th. Apart from March 19th when Emma was ill she conducted twenty one consecutive Sunday Services at the two venues. Her concluding lecture on Sunday April 30th 1871 was titled "The Creed of the Spirits, and the Influence of the Religion of Spiritualism" It was in this lecture that Emma gave four of her principles:

"The spirit lives—our own destiny is unfolded to us; our own hereafter is made clear and plain; the way is marshalled by those we love best and those we can trust. And now we would ask how far these beings, not as authoritative teachers, but as guides in the direction where we are to search out a higher responsibility even than we have hitherto assumed, the responsibility of forming our religious belief—how far can we trust them? I shall here speak briefly of the creed which is evolved from Spiritualism. I may not now pause on the methods of evolution. You have heard some of them in past discourses; you may apply those to the results which I now offer.

I believe in God, for I know that spirit, matter, and motion are external existences, co-equal, co-eternal, co-existent ever. As I believe in matter, then so do I believe in spirit; and the totality of that spirit, that master-mind that was even before form—that moved upon the chaos and void, and evolved therefrom order, harmony, and form—is God. Finite as I am, I can never comprehend his infinity; temporal pilgrim as I am now, passing on and ever passing on in temporality, I cannot master

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the Spirit. The Use and Abuse of Spiritualism. Spiritualism and the Sciences. Spiritualism and Religion. Origin and Progress of Modern Spiritualism. Inspiration. Prophecy. The Gift of Healing. Scientific Methods of Investigating Spiritualism. The Life Hereafter. Spiritualism as a Moral Reformer. &c., &c.

"We might extend this list indefinitely, but it will suffice to show that Mrs. Hardinge is prepared to elucidate Spiritualism in all its aspects, in a very long series of discourses. We only hope our friends throughout the country may be able to secure a visit from her during her short stay with us." Taken from the *Medium and Daybreak*, December 30th 1870 page 309.

[6].–Cleveland Hall, London:—http://en.wikipedia.org/wiki/Cleveland_Hall,_London

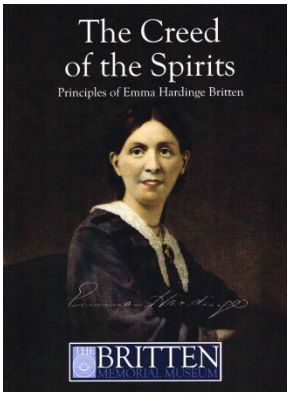
his eternity. It is enough for me to know that He is all-wise, for the majesty, order, and beauty of creation prove it; He is all-good, for the beneficence disclosed in that creation proves it; He is all-powerful, for its stupendous strength, its glorious and majestic permanence proves it.

I believe in the immortality of the human soul, for I have been taught to analyse and search until I discover that that which is must have existed for ever; and, though on this earth I am only possessed of such memory as carries me back to the beginning of my own temporal existence, and such prophecy as proves to me that I shall live beyond the grave, I still recognise that lives infinite one way cannot be finite another, and that if there is infinity around me I am a part of it—I am infinite also. And since I question and since I doubt, even the chemist that scoffs at me proves my position, and shows me that nothing can be annihilated. My soul is something, the functions of my soul are something, my self-consciousness is something, my sense of individuality is something that cannot be annihilated. The strong psychology of another mind mightier than mine would impose upon me the dark fatal belief of annihilation of my soul, and eternal existence of everything else. My spirit-friend comes to my side, grasps my hand, and whispers in my ear, in the voice of the loved and those I have deemed as the lost—"I live for ever, and thou shalt live for ever."

I believe in right and wrong, for I do find the penalties of the wrong and the compensation of the right impressed on all things, on all forms of life. When I doubt this, the sophist would come and preach to me of circumstances, of surroundings, of impulses and forces; and when he would try in the tones of sophistry to mask me from the light which the penalty is perpetually bringing me, my spirit-friend appeals to me, and with the glory of the immortal spheres on his glittering brow, or the darkness of the dweller on the threshold hanging around him, gives me to understand that the second stage of existence is absolute judgement for the deeds done in the body.

I believe in the communion of spirits as ministering angels. I not only realise this from the truths that are demonstrated around me, but from the reason that assures me that the love which animated the form that I loved so well as it still subsists must find an exercise; that to live, to love, and yet to be unable to manifest that love to the objects that need it, must be a condition of existence far worse than that in which we daily live, and love, and minister to each other.

"These are some of the points of my creed, and all of them I have proved. …" The full published lecture and the giving of the ten "Spiritual Commandments," etc, were re- published in "The Creed of the Spirits – Principles of Emma Hardinge Britten," SNU Publications 2013.[7]



All of the Sunday Service addresses were published in the *Medium and Daybreak* the following week. Emma wrote to James Burns (published January 13th 1871) as a situation arose regarding her

[7].–Available at:—http://www.shop.snu.org.uk/new.html

Christmas Day Sunday Service address with a possible error as 'to what Emma actually said, and what was actually reported.' This actual incident does not concern this article. Though the situation should be noted as there is some confusion surrounding the reporting on the principles, which can be noted in the SNU publication alluded to this article. Below is a quote from Emma's letter:

> "In the first place, I beg to absolve the reporter from the erroneous charges of mistake which I and many other extemporaneous speakers have been compelled to bring against many other reporters. The reports of my lectures as delivered in London for the last few weeks are the best I have ever seen, and carry the art of reporting extemporaneous addresses farther than I have before experienced in some fifteen years of public life; but still there are mistakes, and some of a grave character, besides which there are omissions of certain material parts, as may be proved by observing that an address which occupied an hour in delivery is crowded into a space which does not occupy half that time in perusing aloud."

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Prior to James Burns starting the *Medium and Daybreak* in 1870, a few years earlier, in 1867, he founded and published *Human Nature*, a monthly publication which ran into the late 1870's.[8] Below is taken from *Human Nature* Volume X. June 1871 pages 325-326:

MRS. HARDINGE'S CREED.

> MRS. HARDINGE closed her long and eminently successful series of Sunday services at the Cleveland Hall, London, on the 30th April. The attendance increased steadily to the last, and latterly contained more strangers and persons of intellect and culture. In her Lecture on the "Science Life," delivered on March 26, she thus gave expression to a form of belief:—
>
> "I believe in God, the great and all-pervading soul of the universe, the intelligential mind from whom proceeds all life and being, whom we the finite can never comprehend, but whose attributes disclose to us in life and being that he is supremely good, infinitely wise, unlimited in power, ever present; the universal sympathetic mind of whom we are a part, whose life is our life, whose spirit is our inspiration, in whom we live and move and have our being.
>
> "I believe in man the creature, as an immortal being, proceeding from a mystery, the origin of which we cannot measure any more than we can comprehend the immensity of God, but whose destiny is vaguely foreshadowed to us in various forms of revelation—the revelations written in the human heart, the revelations implanted in the longing aspirations for continued existence, and a perpetual succession of revelations through the inspiration of seers, prophets, inspired and exceptional beings, and the direct manifestation of immortal beings themselves.
>
> "I believe in good and evil—good, as the only positive law of life designed by the infinite Mind for us to travel in; good as the supreme conqueror and ultimate end of

[8].–See: *Psypioneer* Volume 6. No 1. January 2010:—"Spiritual origin of The Spiritual Institution & The Medium and Daybreak".

being: evil, as the result of blindness imperfection, and the absolute nature of a rudimental state of existence.

"I believe in progress now and forever, demonstrated by all the works of God, proved in the present, foreshadowed in the future, and therefore confirming my belief in the ultimate supremacy of God and the final conquest of evil. I believe that the object and purpose of mortal life is to teach us, by discipline, suffering, and all the varieties imposed upon us in what we call life, to conquer evil and attain the higher good.

"I believe in communion with the immortal spirits of men passed on before; I believe that this communion under favourable circumstances has ever existed, but, through the discovery of God's laws in scientific principles, is enlarged and extended in this modern age, is continually improving, and designed by God to demonstrate the actual facts of immortality, and the results of good and-evil.

"This is my faith."

This ends with the concluding oration, delivered on April 30th 1871 – The ten "Spiritual Commandments" & includes the ten "Laws of Right," as later published in the Lyceum Manual under "Golden Chain Recitations" No's 109 and 110.

Edward Wallis, (one of the founders of the Spiritualists' National Federation later becoming the Spiritualists' National Union), with his friend Emma Hardinge Britten, co-founded *The Two Worlds* in 1887. Wallis read a paper at Glasgow on March 20th 1885 in celebration of the Thirty-seventh anniversary of Modern Spiritualism and this was published in the *Medium and Daybreak*, pages 196-197 where he quotes from Emma Hardinge Britten:

Mrs. Britten recently said:—

To prove, define and systemize the communion between the natural and spiritual worlds, and collate the teachings of spirits and spiritual beings concerning their own realms of being, constitutes Spiritualism." * * * "In all ages and in all times Spiritualism, *per se*, is the same, and constitutes the only true essence and significance of religion. Religion is: a knowledge of God, the proof of the soul's immortality, the law and guide of human action. It was to teach Religion, and give it system and shape, that theologies were founded, temples and churches built, priests ordained and bibles written.

Religion—which is Spiritualism—was before theologies, churches priests, or bibles, these all were and are but the outward symbols, designed to express and teach Spiritualism. * * * They too often only express man's idea of what he deems of Spiritualism rather than the actual truths of the spiritual universe and its inhabitants.

Again Mrs. Britten says:—

Whether Spiritualism will continue to be a cause; whether it will be the teacher of the ignorant, the consolation of the bereaved, or the promoter of high exalted occult revealments, in this generation, depends, O Spiritualists! upon yourselves. Will you weed out folly, fraud, fanaticism, libertinism and cupidity from your

midst, and cease to call these Spiritualism? Will you make sacrifice of your darling idol Mammon, and place this gospel freely before the world, honestly paying the labourers and giving humanity the chance to realize the pearl of price it truly is? Will you give time, service, means and intellect, to sift, investigate and prove it, and resolve it into the great religious science and scientific religion it is? and above all, will you forget your insane fear, lest someone is going to become a leader, rise in the scale of influence higher than you, and proclaim the grand central ideas, upon which all might unite and form a creed, high as the heavens, deep as the centre, and wide as infinity? Will you do all this, or help or aid others to do it? If you will, Spiritualism will be the church, the religion, the science of your generation; if not, it will wait for a nobler race and for a better understanding of its priceless worth, in the ages to come.

To show you how little you have to fear from asserting the broad and ever-expanding axioms which Spiritualism promulgates, we shall close by reiterating a few definitions of creedal faith which fell from your speaker's lips some twelve years since in a lecture delivered in London, England, and entitled—"The creed of the spirits":—

I believe in the fatherhood and motherhood of God.
In the immortality of the human soul.
In the universal brotherhood and common destiny of man.
In the personal responsibility of the human soul for good or evil deeds done in the body.
In eternal progress; every step of which must be trod by the soul for itself.

The need of the hour in Spiritualism is of men and women who will recognise *principles* and devote themselves to them—bear their cross, no matter what the consequences may be.

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As we can note from the quote given earlier in this article from "The creed of the spirits" delivered at Cleveland Hall on April 30th 1871, Emma's *creedal faith* does not read the same in the Wallis paper; nor are its contents the same as the ten "Spiritual Commandments" given at the same 1871 lecture. Emma's principles/creeds were published in various books and journals and she would also use them in written and public debates – but they were not given in any set format, and they varied in their numbers and wording.

In more recent years it has been propagated that the original principles given by Emma Hardinge Britten were all given by the spirit of Robert Owen through her mediumship. It is clear Hardinge's creedal faith was formulated over time, and evolved – rather than being 'one single outpouring by Robert Owen' as often thought and published. Although there is some justification that Robert Owen may have been one of Emma's inspirers, Emma generally claimed they were "given by the spirits" through her mediumship and also that they evolved from Spiritualism. On April 9th 1887 Emma summarised her faith into six principles and laid these with the foundation stone of the 'Spiritual Temple,' Oldham.[9] This summary would later, with some changes, becoming the "Seven Principles" which form the basis of the religious philosophy of the Spiritualists' National Union.

[9].–See SNU Pioneer: Volume 1. No.1:—http://www.snu.org.uk/documents/pdf/SNU%20PIONEER%2001_01.pdf

Afterword:

After Emma Hardinge's Sunday Services at the Cleveland Hall, she embarked on a tour of the North of England. Below Emma announces in the *Medium and Daybreak*, on April 7th 1871, page 112, her intended tour. It gives an interesting insight as to how the lecture subjects were chosen and the conditions insisted on.

MRS. HARDINGE'S TOUR IN THE PROVINCES.

Mrs. Emma Hardinge begs to announce to her Spiritual friends in the provinces that she will be prepared to commence her lecturing tour North the early part of May next. Mrs. Hardinge will publish the dates of her lectures, and names of places she has already promised to visit, when they are finally concluded upon.

In response to the wish of many correspondents, Mrs. Hardinge herewith appends a list of such subjects as she deems most conducive to her desire of devoting her time and best energies while in England to the advocacy and exposition of Spiritualism.

Committees are at liberty to select from the subjects here given, or announce any other of a kindred nature they may consider more suitable to their locality. Those who wish the audiences to choose subjects for the address are kindly requested to insist that they shall select from the realm of metaphysics, or choose topics of a social, moral, or religious character.

Mrs. Hardinge begs to add that she holds no seances, gives no test sitting. She hopes to be received amongst the Spiritualists as their friend and fellow-labourer, but cannot undertake the duties of phenomenal mediumship, or exceed her function as a public lecturer. Questions strictly relating to the subject of the night's lecture may be asked at its close, but no discussion, remarks, or statements will be sanctioned from the audience unless formal arrangements for discussions are previously agreed upon. To avoid misconception, committees arranging for the forthcoming lectures are requested to make their announcements in accordance with the details of this notice.

6, Vassall Terrace, Kensington, W., London,
April 3, 1871.

PROPOSED LIST OF SUBJECTS FOR MRS. EMMA HARDINGE'S LECTURES IN THE PROVINCES.

1. "Modern Spiritualism; its Origin, Progress, and Significance."
2. "Spiritualism as a Scientific Reform."
3. "Spiritualism as a Social Reform."
4. "Spiritualism as a Religious Reform."
5. "The Occult Powers of the Human Soul."
6. "The Philosophy of Death."
7. "Life in the Immortal Spheres."
8. "The Gifts of the Spirit."
9. "Guardian Angels and Evil Spirits."
10. "The Present and Future of Modern Spiritualism."

It appears her tour started at Northampton, followed by Wolverhampton, and by early May she undertook three lectures for the Liverpool Psychological Society. The first lecture was reported by the *Daily Courier*, and published in the *Medium and Daybreak* for May 12th 1871 page 151, as quoted below:



FOUR ORATIONS
ON
SPIRITUALISM,
By the Celebrated Inspirational Orator,
MRS. EMMA HARDINGE.

"So far as I know anything of modern orators there is not one of them fit to carry Mrs. Hardinge's shoes after her."—WILLIAM HOWITT.

It is respectfully announced that this lady will speak as follows in

PULLAN'S NEW MUSIC HALL,
Brunswick Place, Bradford,
On SUNDAY AFTERNOON, MAY 14, at Two o'clock. Subject:—
Guardian Angels and Evil Spirits.
On SUNDAY EVENING, MAY 14, at Six o'clock. Subject:—
What is a Spirit?

MECHANICS' HALL, BRADFORD,
On MONDAY EVENING, MAY 15, at Eight o'clock. Subject:—
Modern Spiritualism: its Origin, Progress, and Significance.
On TUESDAY EVENING, MAY 16, at Eight o'clock. Subject:—
The Present and Future of Modern Spiritualism.

*** The audiences are respectfully requested to be seated before the commencement of the orations. The doors will be open half an hour before the commencement of each oration, viz., on Sunday at half-past 1, and half-past 5, and on Monday and Tuesday Evenings at half-past 7 o'clock.

Admission to each Oration: Front Seats, 6d.; Back Seats, 3d.

At the close of each oration the audience will be allowed to ask a few questions on the subject of the discourse, but no discussion will be permitted.

Irrespective of the very interesting subjects on which Mrs. Hardinge discourses, her unmatched eloquence and fascinating manner constitute her orations the most attractive intellectual entertainment of the day. She has just concluded a course of twenty-seven orations in London, under the auspices of one committee.

OPINIONS OF THE PRESS.

A confident and practised speaker, with a clear, full voice, reaching to the furthest extremity of the hall, and a delivery free from the hesitation and mannerism of many platform speakers.—*Times.*

An eminently graphic, eloquent, and sympathetic oration. . . . . St. James's Hall was the scene of the speaker's unequivocal triumph, and the orator an English gentlewoman of brilliant ability and marvellous power of extempore elocution.—*Morning Advertiser.*

The address was delivered with consummate elocutionary power.—*Morning Herald.*

It was no small proof of the curiosity that was felt respecting her, that, notwithstanding the extremely inclement weather, there was a very numerous assemblage of people, who listened throughout with the most rapt attention.—*Morning Post.*

On Saturday a numerous audience thronged St. James's Hall to hear an oration by Mrs. Emma Hardinge, a lady who gained considerable reputation as an extemporaneous speaker on political questions in America during the late stirring period in that country.—*Daily Telegraph.*

The lovers of the sensational and novel cannot more profitably spend their time than in listening to one of her spirit-stirring orations.—*Observer.*

To a dignified person, an expressive face, and a singularly deep-toned sonorous voice, she adds a command of words and feeling that we have rarely heard exceeded.—*Weekly Dispatch.*

We wish that every good and righteous cause might find a public advocate in such a graceful and winning pleader as Mrs. Emma Hardinge.—*Courier.*

MRS. HARDINGE AT LIVERPOOL

"SPIRITUALISM.—Last evening Mrs. Emma Hardinge, the well-known lecturer upon subjects relating to 'Spiritualism,' was announced to lecture in Hope Hall. At the hour fixed for the lecture a considerable number of persons had assembled in the hall, and the direction of affairs was taken by Mr. Wason, the respected registar of the Birkenhead County Court. It was stated in the announcement that the lecture would be an extempore one, and ere the lady was introduced to her audience, a committee of three gentlemen was formed to choose the text upon which Mrs. Hardinge should 'orate.' They chose the subject which forms the heading of this article, and Mrs. Hardinge, having taken her place upon the platform, proceeded to dilate upon it in a style which all her hearers must have admitted to be able and fluent, however unbelieving they might have been in relation to the extraordinary and startling statements propounded. Mrs, Hardinge, after defining what Spiritualism meant, traced briefly the origin and progress of 'modern Spiritualism,' and proceeded to treat of its utility. She admitted that it would be too much for her to ask her auditors to apply the term 'utility' to Spiritualism now, as it was only in its germ, but she indicated her belief in a great future for the movement by saying that it would have been equally fair to have asked Franklin to show the utility of electricity when experimenting with his kite, or Watt to show the utility of steam when watching the throbbing lid of his mother's kettle, as to ask her to point out the utility of Spiritualism in its present stage. Mrs. Hardinge, however, pointed out how Spiritualism, like these mighty material powers, had in it the elements of great and broad utility."

Emma's tour of the North lasted for five weeks and in this time she visited nine towns and gave twenty-six orations. She covered: Bradford, Manchester, Ulverstone, Bishop Auckland, Newcastle-on-Tyne, and Halifax. So great was the demand for Emma to return to London that

she was impelled to return and so she concluded her tour at Halifax on June 4th 1871, where it was reported as "the crowning gem in the diadem."[10]

> "The proceedings here terminated in what should be called an ovation. No Sovereign could possibly desire warmer recognition than that which greeted Mrs. Hardinge as she left the platform, and entered her carriage at the door. Hundreds pressed round her, with tears in their eyes, with heart-felt prayers, eager to grasp the hand, or even touch her dress. Surely we culpably undervalue our dear humanity when we fail to appreciate such a scene, where the good, the divine, as manifested through one excellent woman, can alone, as it were, transform multitudes to saints, and create a little heaven amidst the rocky hills of Yorkshire."

On June 11th Emma resumed the Sunday Services at the Cleveland Hall and other weekly engagements; her last Sunday Service was on July 9th. A grand farewell conversazione for Emma took place on Friday July 28th at St George's Hall, London. Chaired by Gerald Massey, Emma received many gifts, and the event was attended by the who's who of Spiritualism, including Emma's mother, Ann Floyd, and her sister Margaret Wilkinson. Her husband William had already returned to America on business. Emma was presented with a purse containing one hundred and thirty guineas; with some additional proceeds of the conversazione the actual amount was £145. 4s. 5d.[11] Emma Hardinge sailed on Thursday morning August 10th 1871 to New York.

In Conclusion:

James Burns stated:

> *"The Religion of Spiritualism" is now an established fact in London, and the light which has been dispersed into many minds is such a comfort and blessing, that we feel confident the Spiritualists of London will not allow the public advocacy of this great truth to go into desuetude.*

It is interesting to note how much the Sunday Services cost; the above quote and the final quote are from the *Medium and Daybreak* July 14th 1871, pages 224-225:

> "Now that another series of these Sunday Evening Services has been completed, it is proper that the whole business connected therewith should be settled up, that all concerned may receive their dues, and that the field may be cleared for future operations. The treasurer has supplied us with an abstract of accounts. The section coming first is that which refers to the sums donated to promote Mrs. Hardinge's mission in London. Through the apathy of our Spiritualistic friends this mission was never prosecuted, and but a few small sums were received, which have been carefully treasured up till now. Mr. Everitt also handed over the balance of the proceeds remaining from the Gower Street conferences, making altogether £12 5s.

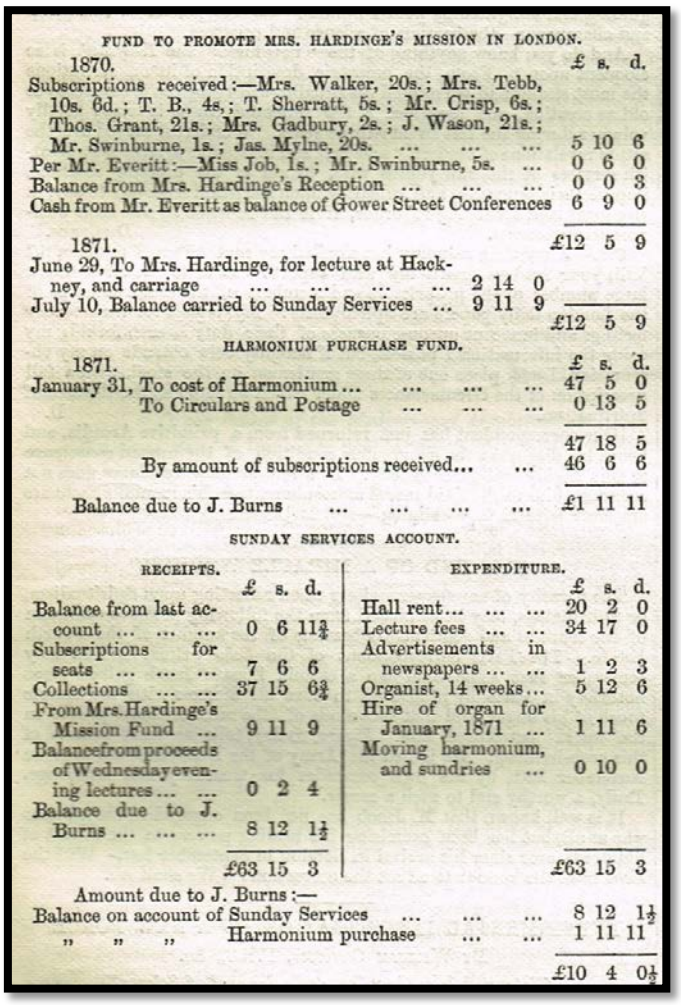
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[10].–Taken from the *Medium and Daybreak* June 9th 1971, page 185. In the same issue Emma's letter to James Burns is published recounting her work – "Spiritualism in the English Provinces," any reader requiring a PDF copy, please contact the editor.

[11].–The farewell conversazione for Emma was well reported in the Medium and Daybreak. Any reader who would like a PDF of the report please contact the editor.

9d. Out of this sum Mrs Hardinge was enabled to speak at Hackney, free of charge to the local committee who made the arrangements, and the balance has been added to the receipts on account of the Sunday Services.

Next come: the Harmonium Purchase Fund, on which there is due only £1 11s. 11., and the cause is in possession of a first-class instrument for the Sunday Services. The subscriptions for seats are exceeding small, though the time has been fully four months, and, after carrying to the credit of the account every available item from all sources, it is found that there is a deficiency of £8 12s. 1½d. In respect to the item for hire of organ it is necessary to explain that at the last statement the account for the hire of the instrument used previous to the present harmonium being bought had not been sent in, and four month's hire was put down as an approximation to the sum. When the dates were examined it was found that five months were due in all, so that another month has to be charged now. After paying all the arrears, it appears that £10 4s. is due to the treasurer, Mr. J. Burns, and the friends of Spiritualism are kindly solicited to see that he is reimbursed."



FUND TO PROMOTE MRS. HARDINGE'S MISSION IN LONDON.

1870.	£	s.	d.
Subscriptions received:—Mrs. Walker, 20s.; Mrs. Tebb, 10s. 6d.; T. B., 4s.; T. Sherratt, 5s.; Mr. Crisp, 6s.; Thos. Grant, 21s.; Mrs. Gadbury, 2s.; J. Wason, 21s.; Mr. Swinburne, 1s.; Jas. Mylne, 20s.	5	10	6
Per Mr. Everitt:—Miss Job, 1s.; Mr. Swinburne, 5s. ...	0	6	0
Balance from Mrs. Hardinge's Reception	0	0	3
Cash from Mr. Everitt as balance of Gower Street Conferences	6	9	0
	£12	5	9

1871.	£	s.	d.
June 29, To Mrs. Hardinge, for lecture at Hackney, and carriage	2	14	0
July 10, Balance carried to Sunday Services ...	9	11	9
	£12	5	9

HARMONIUM PURCHASE FUND.

1871.	£	s.	d.
January 31, To cost of Harmonium	47	5	0
To Circulars and Postage	0	13	5
	47	18	5
By amount of subscriptions received... ...	46	6	6
Balance due to J. Burns	£1	11	11

SUNDAY SERVICES ACCOUNT.

RECEIPTS.	£	s.	d.
Balance from last account	0	6	11¾
Subscriptions for seats	7	6	6
Collections	37	15	6¾
From Mrs. Hardinge's Mission Fund ...	9	11	9
Balance from proceeds of Wednesday evening lectures	0	2	4
Balance due to J. Burns	8	12	1½
	£63	15	3

EXPENDITURE.	£	s.	d.
Hall rent...	20	2	0
Lecture fees	34	17	0
Advertisements in newspapers	1	2	3
Organist, 14 weeks...	5	12	6
Hire of organ for January, 1871 ...	1	11	6
Moving harmonium, and sundries ...	0	10	0
	£63	15	3

Amount due to J. Burns:—

	£	s.	d.
Balance on account of Sunday Services	8	12	1½
" " " Harmonium purchase	1	11	11
	£10	4	0½

Were the S.N.U. Seven Principles changed?

Emma Hardinge Britten gave six Principles to the 'National Conference of British Spiritualists' in July 1890. The following July it was renamed and constituted the 'Spiritualists' National Federation'. During its existence Emma's set of Principles were not actually used; she had also freely given her Principles to other conferences and societies.

At the opening of the fifth National Conference on July 6th 1894 at Darwen, the Lyceum banner of the 'Darwen Psychological Society and Children's Progressive Lyceum' was used for the opening of the Conference. On the reverse side, in ornamental gold letters, was the declaration of the Principles of the Darwen Society:

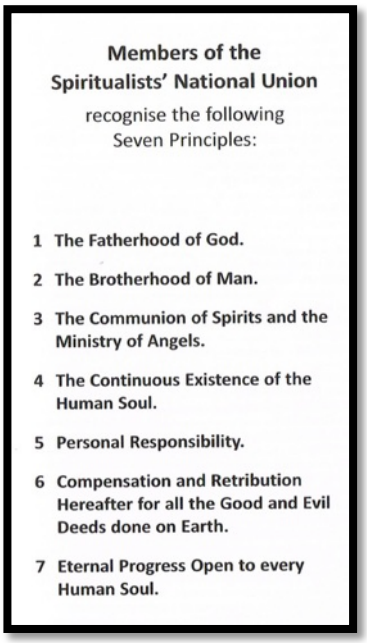
The Fatherhood of God,
The Brotherhood of Man,
The Immortality and Progression of the Soul.

It was this 1894 Conference which started the long legal battle for the right of the Federation to legally own its own property. Below is quoted from the Conference report, published by the 'Two Worlds', Friday July 6th 1894:

> "Mr. Johnson pointed out that we are under legal disabilities—societies cannot hold property. Halls have been lost to societies after they have subscribed to build them, and he proposed as an amendment, "That the Executive be empowered to obtain a copy of the Wesleyan Poll Deed, and to take legal advice thereon, and submit a similar deed to the next Conference." He cited the recent fine of £200 and costs inflicted upon the Leeds Sunday Society as a proof that persecution is not dead yet.
>
> "Mr. Morse contended that the business part of the movement ought to be placed on a legal and satisfactory foundation, and moved a resolution (the exact wording of which we have not received) to the effect that the executive should be empowered to obtain all the required legal information, a copy of the Poll Deed, and that a model draft of such deed or deeds as are necessary should be drawn up by a legal man and submitted to the next Conference.
>
> "Mr, Rayner pointed out that history was repeating itself; that a similar resolution was proposed four years ago and nothing came of it. Lawyers had assured him that we do possess the same rights and privileges as Nonconformists; that halls can be registered as places of worship and for the solemnisation of marriage, and he thought that those who put up a hall should have the control over it. If the resolution was carried he hoped it would not be a dead letter like it was four years ago.
>
> "Mr. Morse's resolution was carried and adopted as a substantive motion."

The end result was on October 18th 1901, when the Spiritualists' National Union Ltd was registered by the Board of Trade. July 5th and 6th 1902 saw the last Spiritualists' National Federation Conference, held at Bootle. On Sunday the 6th the Federation confirmed the committee's resolution for winding up the Federation and transferring the assets to the Union, and the Spiritualists' National Federation ceased to exist.

'Light' published the Conference proceedings on July 12th 1902 and for their readers' information made mention of the 'Memorandum of Association' of the Union, that declared among its 'objects' the recognition of seven Principles.


Members of the
Spiritualists' National Union
recognise the following
Seven Principles:

1 The Fatherhood of God.
2 The Brotherhood of Man.
3 The Communion of Spirits and the Ministry of Angels.
4 The Continuous Existence of the Human Soul.
5 Personal Responsibility.
6 Compensation and Retribution Hereafter for all the Good and Evil Deeds done on Earth.
7 Eternal Progress Open to every Human Soul.

The Principles then read as they do today. ➔

It should be noted that Emma's Principles underwent numerous changes throughout the years and were not given as a single outpouring, as previously thought.[1] At the Oldham Spiritual Temple on April 9th 1887, she summarised some of her Principles into a set of six.[2] These, with some modification, became our Seven Principles. For example, her third Principle,

'The Immortality of the Soul',

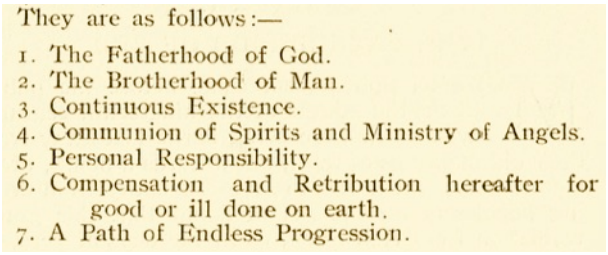
became our fourth Principle,

'The Continuous Existence of the Human Soul'.

But our third Principle, 'The Communion of Spirits and the Ministry of Angels', was not part of Emma's six Principles as she gave them at Oldham in 1887, though she had given a similar Principle in London in 1871: "I believe in the communication of spirits as ministering angels." This was at Cleveland Hall on April 30th 1871. The full recorded lecture and other information are available in an SNU publication.[3] Whether or not our third Principle is taken from this lecture is not presently known.

However, some questions have arisen:

"Were the S.N.U. Seven Principles changed?"


They are as follows:—
1. The Fatherhood of God.
2. The Brotherhood of Man.
3. Continuous Existence.
4. Communion of Spirits and Ministry of Angels.
5. Personal Responsibility.
6. Compensation and Retribution hereafter for good or ill done on earth.
7. A Path of Endless Progression.

In the early years of the SNU a series of booklets were available, called 'Propaganda Publications'. No. 2 was entitled 'The Seven Principles of Spiritualism', by the General Secretary (1904-1920), Hanson Hey.[4] I have been able to locate only the revised and enlarged fifth edition of 1923.

It can be noted in this publication that our third Principle, 'Communion of Spirits and the Ministry of Angels', become No. 4, with the shortened 'Continuous Existence' as Principle 3.

[1] See the SNU Pioneer: July 2014, 'How many Principles made up Emma's 'Creed of the Spirits'?'

[2] See SNU Pioneer: August 2013, 'The Laying of the Oldham Spiritual Temple Corner Stones'.

[3] 'The Creed of the Spirits', Britten Memorial Museum booklet, published 2013.

[4] For the full list of all the General Secretaries see the SNU Pioneer, October 2014: 'General Secretaries of the SNU' and also 'National Secretaries'.

Subtle changes appear in other Principles but the general context of the Principles remains the same. S.N.U. President George Berry, in his 1921 Conference address at Halifax, referred to the third Principle as 'The Continuity of Life'.

DECLARATION.

I ..... do hereby declare that I will at all times comply with the Constitution and Articles of Association of the S.N.U., Ltd.; the Rules of this Church, all resolutions passed by a majority of any Committee, or any General, or Extraordinary General Meeting of the Members of this Church; to promote the advancement and diffusion of a knowledge of Spiritualism as a Religion and Philosophy. Such Religion is generally understood to recognise, and for the purposes of this Memorandum shall be considered as recognising, the following Principles:—

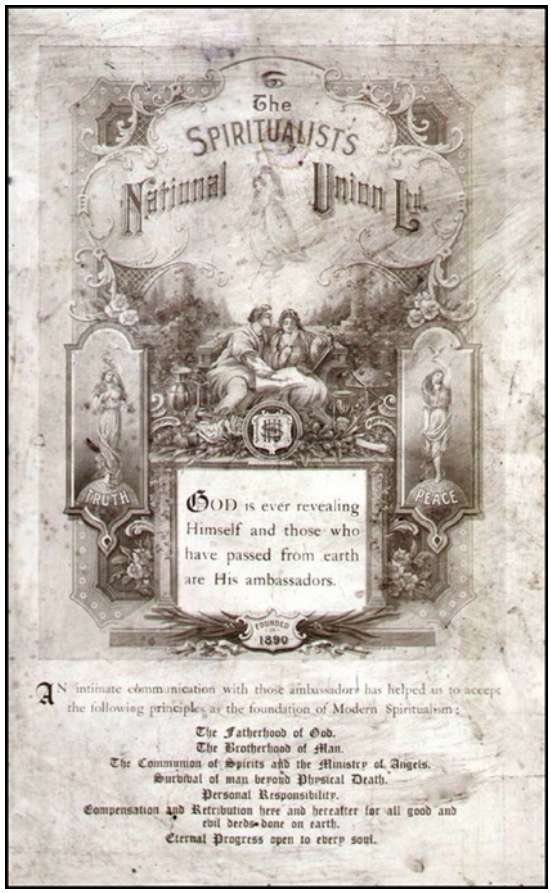
(1) The Fatherhood of God.
(2) The Brotherhood of Man.
(3) The Communion of Spirits and the Ministry of Angels.
(4) The survival of bodily death.
(5) Personal responsibility.
(6) Compensation and retribution here or hereafter for all the good and evil deeds done on earth; and
(7) Eternal progress open to every human soul,

and will at all times endeavour to create and maintain harmony amongst its members.

We can note here from Darwen Spiritualists' (National) Church and Lyceum rules that it is stated: "Amended to come into Harmony with the new constitution and articles of association of the S.N.U. Ltd., 1921"; note the changes primarily in Principles four and seven.

'Eden Progressive National Spiritualist Church', Gateshead, founded in 1897, published the Seven Principles in their 'Principles and Rules' booklet in April 1930. Here the fourth Principle read 'The Survival of Bodily Death', with some changes to the 6th Principle, 'Compensation and Retribution here or hereafter, for all the Good or Evil deeds done in the Body'.

The first official S.N.U. emblem came into existence and was displayed at the thirteenth Annual General Meeting held in Hull on July 3rd and 4th 1915, under the presidency of Ernest Oaten (first term), and its image was published in the 'Two Worlds', July 16th. See the S.N.U. Pioneer article, 'Badges, Symbols and Emblems of the Spiritualists' National Union'.[5] The emblem was practical and adaptable and it was employed for Church affiliation, Exponents' certification, etc. It was also used to show the Union's Principles; the image shown is undated, so post-1915 is all that can be said. It can be seen that even by the Union itself some of the Principles are changed from their original 1902- published Seven Principles.



We can note that the fourth Principle reads:

'Survival of man beyond Physical Death'.

[5] S.N.U. Pioneer, April 2014.

On Friday April 13th 1934, there was a broadcast on the National Transmitter of the B.B.C. by Ernest Oaten, who spoke to the nation on 'What I Believe: (Spiritualism)'. This has been republished in Psypioneer, March 2006. Oaten stated:

> "I personally accept the principles laid down by the Spiritualists'' National Union—the representative body of Spiritualist Churches of which I was honoured to be the President for a number of years."

The first broadcast of the Union's Principles were (quoted as published in the 1934 'Two Worlds' publication):

(1) The Fatherhood of God;
(2) The Brotherhood of man;
(3) Continuous existence of the soul;
(4) The Communion of saints and the ministry of angels;
(5) Personal Responsibility;
(6) Compensation and retribution here or hereafter for all good or evil done on earth; and
(7) A path of endless progress open to every soul.

These seven principles constitute no creed or dogma, since to every individual is granted the right of personal interpretation.

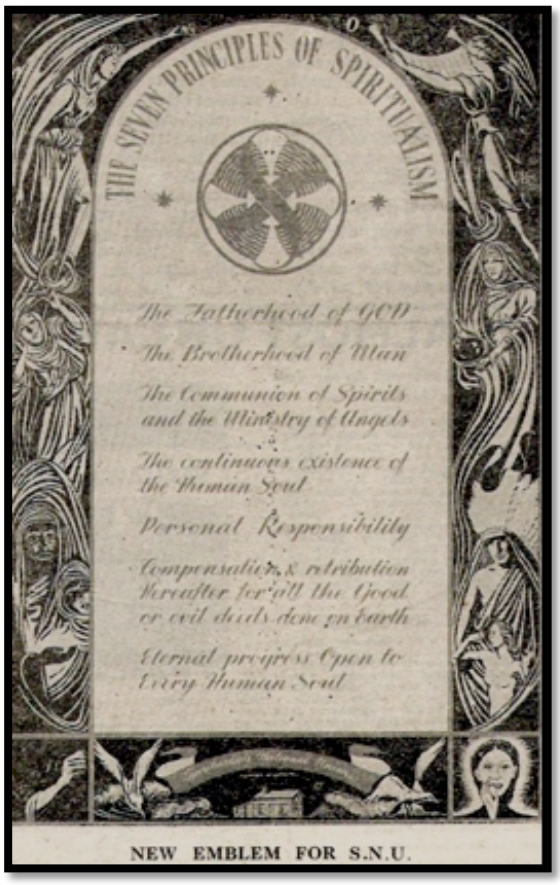
The wide interpretation of the Union's Principles would in time cause it problems

The differences and confusion that existed in the wording and numbering of the Union's Seven Principles continued to around 1950. But "Were the S.N.U. Seven Principles changed?" No!

The Principles were, as we have seen, widely open to interpretation. The variations were moulded to suit churches and societies. The Lyceum, too, in the early days of the Union was very active. The merging of the 'British Spiritualists' Lyceum Union' (B.S.L.U.) into the S.N.U., with the Lyceum Union becoming a branch of the Union in January 1948, would have helped in stabilising the confusing variations of the Principles. The Lyceum did not have, for example, the 'Communion of Spirits and Ministry of Angels'; it had, instead, 'Proven Facts of Communication between departed Human Spirits and Mortals'.[6] So the churches and societies with Lyceum groups would merge their Principles, some more closely to the official Union Principles than others.

I have pointed out only some of the variations of the Principles' wording in this article. The Union's Seven Principles were used and *generally* looked upon as the 'Principles of Modern Spiritualism' but were sometimes adopted by Union-affiliated churches, adding a range of differences in the wording. In 1927 Sir Arthur Conan Doyle tried to introduce an eighth Principle but this was unanimously defeated at the 1928 AGM held at Barry, Glamorgan, on July 7th & 8th. Further information can be found in Psypioneer, November 2004, 'The SNU and the Christ Principle', or contact the editor for the Union's report.

[6] This is shown in 'Introduction to Spiritualism and Lyceumism', published by the BSLU in 1932.



In 1943 Percy Wilson asked the National Council of the Union to arrange a new emblem, and five years later a symbolic representation of the meaning of Spiritualism for the modern age, showing the original Seven Principles adopted at the onset of the Union in 1902,[7] was drawn by an artist-medium, Mr. W. Foster Morgan, largely under the direct influence of Emma Hardinge Britten.

The story of the emblem design was told in the 'Two Worlds', April 30th 1948, by Percy Wilson, M.A. Later, in 1950, he became S.N.U. President. [8] This has been republished in Psypioneer, April 2011, and explains the different symbolic drawings surrounding the Principles.

In October 1946 Ernest Thompson instigated a National Education scheme for the Spiritualists' National Union. By July 1949 Thompson had written and completed 150 Lecturettes (approximately 200,000 words) and had also prepared the comprehensive syllabus, which provided the framework of the S.N.U. education courses.[9] Education was the main theme for the S.N.U. Conference on July 2nd 1949, in Edinburgh, under the presidency of Mr W. Lorraine Haig.

Ernest Thompson was at this time editor of the 'Two Worlds' and in the November 5th 1949 issue he brought attention to 'Certitude Needed in our Religious Principles' and asked, "Do the Seven Principles need revising?"

Below is partly quoted:

Permanent Truths?

> It would be fateful to assume that our S.N.U. 'Seven Principles' will represent our truths for all time, for that would certainly ensure the decline of our Movement.
>
> Unless we are prepared to change our ideas in conformity with evolving thought and philosophy we will ourselves become as outmoded and reactionary as the orthodox Churches.
>
> We must be prepared to examine periodically our principles and move with the times if we intend to aspire to the position of the Spiritual leaders' of the Human Race.

[7] Slight change in Principle six.

[8] See the SNU President's page: Percy Wilson 1950-1952 – http://www.snu.org.uk/spiritualism/presidents

[9] It was Ernest Thompson who officially and incorrectly added Robert Owen as the originator of their Seven Principles.

Greater Certitude of Teaching

The question arises therefore 'Do our present principles convey to the public our ideas of God, human existence and a teaching which does not conflict with modern knowledge?

If not, we should certainly revise them so that they clearly indicate what our philosophy really is.

When we examine those spiritual principles which are accepted and affirmed by our brothers and sisters of the National Spiritualist Association of the United States of America, I think that many of us will admit that they are much more specific, indicate greater certitude of teaching, and are in fuller harmony with the Harmonial Philosophy of Spiritualism as given by the Spirits through Andrew Jackson Davis, the great Spiritualist Seer.

N.S.A. Principles

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of individuals, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.
9. We affirm that the Precepts of Prophecy contained in the Bible are scientifically proven through Mediumship.[10]

Traditional Teachings

In the light of these (in my opinion more evolved and progressive principles) let us review our own and see if any improvements can be suggested.

One aspect which has been mentioned several times is that our principles are too brief, too general, and allow for certain interpretations which are very far removed from the teachings of traditional S.N.U. Spiritualism.

[10] These have been updated from the first set of six at Chicago, Illinois, in 1899 and have increased and revised as the movement has grown. As they read today: – http://www.nsac.org/principles.php

On the other hand, many people who read the Seven Principles in our Churches and hymn books, have not had the spiritual education to understand the deep significance behind each short statement.

We should therefore state more clearly, and with greater certitude, what our teaching really is.

Ernest Thompson's remarks:

" … our principles are too brief, too general, and allow for certain interpretations, which are very far removed from the teachings of traditional S.N.U. Spiritualism. "

prompted an article in the December 10th 1949 issue of the 'Two Worlds' by J. T. Williams: 'Individual Liberty of Interpretation Primary Cause of S.N.U. Decline – The Seven Principles'. Williams noted:

"It has been clear for some time that the S.N.U., is losing ground, and I believe the primary cause is the policy of "Full individual liberty of interpretation" of the Seven Principles, which is causing confusion in the minds of enquirers, and no little confusion in the minds of the speakers too.

"Without adopting the creeds and dogmas of orthodoxy we must have some degree of uniformity in our teachings."

This is exactly what happened. The Union started to lose churches to breakaway independent Spiritualist groups and to Christian Spiritualists, especially the Greater World Christian Spiritualists League (GWCSL), founded on May 30th, 1931, later known as the Greater World Christian Spiritualist Association (GWCSA). By the mid-1930s it was having an impact on Union churches. Some Union churches were starting to run on Christian lines, the Seven Principles being taken over with Christian trappings. Attempts were made to retain the traditional teachings of Union Spiritualism within their churches, including discussions with the Greater World and other groups, but with little success. In 1988 the Union withdrew 'liberty of interpretation'.[11] In '100 Years of National Spiritualism', by Jean Bassett, published 1990, Jean stated that liberty of interpretation was not part of the Memorandum or the Articles of Association; below is quoted from pages 86-87:



Jean Bassett (1940-2011)

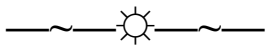
"… At least ten churches were being run by declared Christians on Christian lines. A small minority, but too many for a religion which was open, because of its declared freedom of philosophy, to people of all other religions. The signing of the Seven Principles should have protected the possibility of this

[11] Charles Coulston, SNU Consultant, notes: "Liberty of interpretation issue: the Council of the Union, which was at that time the policy-making body of the Union, agreed to accept this [legal] advice from the Union's solicitors and the Council's acceptance of it was relayed to members at the Union's 1988 Annual General Meeting. The reference to liberty of interpretation was accordingly deleted from the Union's Articles of Association and elsewhere from that point in time."

eventuality, but many of the people concerned used our traditional tolerance against us. They stated that their 'liberty of interpretation' gave them the freedom to include a belief in Christianity while following Spiritualism. Gordon Higginson put the feeling of the majority of members into a few words at Conference: "I have nothing against Christian Spiritualism, but if the church was National Spiritualist then it must remain National Spiritualist. If they did not want this then they should find their own buildings and not pinch ours!"

"The subject of Liberty of Interpretation caused even more dissent. This phrase had been part of our tradition from around 1902. It was not part of the Memorandum or the Articles of Association, but had been viewed with pride by generations. No one had considered that it would be used in such a way as to distort the essence of our Principles. Because of this, a member of Council queried the legal validity of the phrase. Legal advice was sought and the Union was advised that the phrase had no meaning or validity in the context of a legal framework. It was with some regret that it was withdrawn from general usage. But the Union pointed out that 'Personal Responsibility' covered each individual's right to think for his or herself, whereas the Churches did have to stay within the cover of the Memorandum and Articles without personal interpretation."

Over the years some leading Spiritualists have felt, with Gordon Higginson, that the Principles should be looked at from time to time and updated if needed. In later years, however, the Union has stated that the Seven Principles are 'unalterable'.[12]



[12] Charles Coulston, SNU Consultant, notes: "The Seven Principles are unalterable because they are enshrined in the Union's Memorandum of Association as the official definition of the religion and religious philosophy of Spiritualism, the promotion of which is the principal object of the Union. The Charity Commission would not permit an alteration in this most fundamental object for which the Union was established. "

More on our Seven Principles

—~—☼—~—

Hold fast to the grand and glorious ship of immortality, and beware, oh, beware! lest you be led away or turned aside from these divine truths, and the duties you owe to God, the angels, and humanity – Emma Hardinge Britten

The early District Councils may have been considered *the lifeblood of the Union*; equally, the early Lyceum may also be considered as *the lifeblood in the formation of National Spiritualism* as an integral part of its progress, resulting in the formation of the Union in 1890. In the previous issue of Pioneer we published some of James Morse's glass lantern slides, showing the Lyceum marches and how they played an important part in our early yearly 'National Conferences', later called Annual General Meetings (AGMs). We also noted that many of our Federation/Union Presidents were also Lyceum Presidents, sometimes at the same time.

It is often overlooked that our Principles in the original format were in fact being used by the Lyceum Union before the Spiritualists' National Union was founded in July 1890.

Emma Hardinge Britten addressed the 'National Conference of British Spiritualists' held on Sunday July 6th (in three sessions). In the second session at 2 pm Emma offered her resolution to the Conference.[4] To my knowledge, Emma's reported resolution has not been republished since it was *originally* published in the "Two Worlds", July 25th 1890, page 434:

> (3) "That the time has come for a greater unanimity of opinion concerning the fundamental basis of our philosophy, so that the terms "spiritualism" and "spiritualists" may be associated with an accepted and definite significance." Moved by Mrs. Hardinge Britten.
>
> The mover of this resolution said the true significance of what she asked for, consisted in the actual definitions which could be rendered of what modern spiritualism was. As Mrs Britten claimed to have had over 27 years' experience of spiritualism, and that, chiefly in the land where it originated, and in intimate social relations with the first investigators and propagandists of the movement, she ventured to think that such of her own views as a ten minutes' speech would allow, might be taken as representative of tens of thousands who were not there to testify. Impelled by curiosity, the speaker had attended her initial spirit séance 27 years ago. At that time her mind was pervaded by the doctrines of the Church of England, in the tenets of which she had been educated. Her only ideas of Deity were drawn from the "jealous, angry," changeful God of the Bible; her only ideas of religion from the half savage, often impossible, and still oftener horrible narratives of the same book, to doubt, question, or reason upon which, was to incur the doom of eternal perdition. Her only ideas of life beyond the grave were a *physical* resurrection of the disintegrated body at some unknown period, perhaps millions of years hence, with a fiery hell of eternal torture for the unbelieving, and a scarcely less dreadful Heaven of isolated, unloving, and unloved eternal psalm singing; and this for the surrender of all reason, science, morality or justice, in the mere attempt to believe the story of vicarious salvation, equally impossible, repulsive, unjust, and immoral in all its details! . . . In spiritualism we had for the first time in human

[4] The following year the Spiritualists' National Federation was founded – later in 1901 it was reconstituted, becoming the Spiritualists' National Union.

history a religion FOUNDED ON FACT; not given by men or individual reformers however good or holy, but by the beings who were in the actual realization of the life hereafter, living in the country and conditions they described, and whose communications were corroborated by tens of thousands of other spirits in various countries and languages and through tens of thousands of independent sources. In this revelation mere human beliefs, opinions, and sectarian dogmas, were all thrown aside as worthless and unproved. It was shown that death was only of the body and the release of the spirit to the life beyond. That as the all of the intelligence that had ever lived, moved, and laboured was SPIRIT, so the author and finisher of Being, the great, eternal and infinite workman, He, whom men so vaguely called God, and so presumptuously pretended to talk of as if her were their intimate acquaintance, was SPIRIT—"God the Spirit;" the Alpha and Omega of Being. After a rapid and eloquent speech, condensed to suit the exigencies of the time, Mrs. Britten said she could not then transcend the summary of religious faith her spirit friends had given her when she had to lay the foundation stone of the Oldham Spiritual Temple—namely, that religion consisted in the doctrines of: —

"The Fatherhood of God,
"The Brotherhood of Man,
"The Immortality of the Soul,
"Personal Responsibility,
"Compensation and Retribution hereafter for all the good or evil deeds done here,
"And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good."

And as all this had been reiterated by beings in the actual experience of what they taught, through her own mediumship, and that of countless other independent sources, she rejected every human idea, opinion, or dictum that opposed it. Again and again she would insist it was a super-human, not a human, revelation, and there was nothing so well proven or widely corroborated in the world's history. Modern spiritualism, with its religious affirmations and scientific demonstrations, stood alone, and therefore she asked that it should neither be affiliated with man-made creeds, labelled with simply human beliefs, opinions, or *unproved* revelations, nor be confounded with any sect in existence that did not offer similar and equally incontrovertible proofs of a super-mundane origin and revelation.

She concluded an impulsive and most earnest speech with the following *ideas*, though the words might, from the rapidity of their utterance, be misunderstood. "We need no books to learn out facts from; we can gather them ourselves; we want no 'beliefs' but truths; and whilst we may extend the hand of fellowship to every one, our religion must now be recognized as founded on fact, not merely theory or speculation. Hold fast to the grand and glorious ship of immortality, and beware, oh, beware! lest you be led away or turned aside from these divine truths, and the duties you owe to God, the angels, and humanity."

Mr. Newton (Leeds) rejoiced in the honour of being permitted to second this resolution. Mrs. Britten had made him a spiritualist, and he might almost call her his saviour.

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In November 1890, *under spirit impulsion* James J. Morse founded what would become the official organ of the Lyceum Union, "The Lyceum Banner". The article below is taken from the July 8th 1951 (monthly) issue, which gives us a good overview as to how the Principles were used in the Lyceum Union before and after the formation of our Union in 1890. It is interesting to note that the summary of principles started out as Emma gave them at the Oldham Spiritual Temple on April 9th 1887, then underwent various changes/additions, as they would also do later within the SNU.[5] For further information on the above topics please see the first issue of Pioneer, August 2013.

Lyceum Banner, edited by George A. Mack:

"In Things Essential, Unity—In things Doubtful, Liberty—In all Things, Charity"

EDUCATION NEWS

Some Lyceumists have been somewhat perturbed by the fact that the wording of the Seven Principles as printed in the Education Handbook is not the same as that to be found at the end of G.C.R. 136.[6] May I give you some of the known facts of the Seven Principles of Spiritualism and the *Lyceum Manual*?

The first edition of the *Lyceum Manual* was published in 1887; and the Principles are NOT included, as the G.C.R.'s finished at number 133.

In the second edition, published in 1888, G.C.R. 136 appeared, concluding with the simple summary—

"I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here.
And a path of eternal progress open to every human soul that wills to tread it by the Path of eternal good."

The third edition, published in 1889, was similar in text to the second edition; but when the fourth edition was published in 1894 there were additions to the Principles. The conclusion of G.C.R. 136 read:—"Spiritualists have no creed but mostly unite in affirming the following simple summary of principles—

The Fatherhood of God.
The Brotherhood of Man.
The Immortality of the Soul, and its personal characteristics.
The Proven Facts of Communion between Departed Human Spirits and Mortals.
Personal Responsibility, with Compensation and Retribution hereafter for all the good or evil deeds done here.
And a Path of Eternal Progress open to every human soul that wills to tread it by the Path of eternal good."

This wording of the fourth edition was used in the sixth edition, printed in 1898; but when the Harmonised edition was printed in 1917 there was a slight alteration in the

[5] See Vol. 2, No. 2, March 2015: "Were the S.N.U. Seven Principles changed?"

[6] G.C.R. refers to a section of the Lyceum Manual, "Golden Chain Recitations": No. 136 is titled "The Teachings of Spiritualism".

wording. The fourth principle read—"The Proven Facts of Communion between Spirit People and Mortals."

You will find that the ones at present in use in the *Lyceum Manual* are similar to those in the fourth edition.

In the National Spiritualists' Propaganda Penny Hymn Book, published by the Two Worlds Publishing Co. under the editorship of Mr. Will Phillips, you will find on the inside front cover this summary of Principles—

I believe in the Infinite Spirit Intelligence called God.
I believe in the Brotherhood of Man, the immortal and progressive life for all.
Personal Responsibility: compensation and retribution hereafter for good or evil motives and deeds here.
The innate divinity and perfectibility of every spirit, and a path of progress open to every spirit that will to know and do the right.

When the S.N.U. was incorporated in 1901, the Principles read as follows, and are the ones to be found in the S.N.U. Memorandum of Association:—

The Fatherhood of God.
The Brotherhood of Man.
The Communion of Spirits and the Ministry of Angels.
The continuous existence of the Human Soul.
Personal Responsibility.
Compensation and retribution hereafter for all the good and evil deeds done on earth;
And
Eternal progress open to every human soul.

So that when the B.S.L.U. became a Department of the S.N.U. on January 1st, I948, it was felt that there should not be two ways of expressing the Principles. As it would have been a costly business to change the wording in the Memorandum of Association, it was decided to use that wording in the new Education Handbook, and for examination purposes; but it was hoped that Lyceumists would learn the two sets, and become familiar with them, and realise wherein they are different. Children will have no trouble in memorising the two sets, but we older ones, who do not take kindly to changes, will no doubt find difficulties.

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It can be noted in the official Lyceum publications, as far as I know, that there is no mention of Robert Owen. It states clearly (as it did at Oldham) that the summary of principles was "given by the Spirits through Mrs. Emma H. Britten". In October of 1946 Ernest Thompson (c.1905-1968) instigated a National Education scheme for the Spiritualists' National Union. By July 1949 Thompson had written and completed 150 Lecturettes (approximately 200,000 words) and had also prepared the comprehensive syllabus which provided the framework of the SNU education courses. Unfortunately, within this it stated that Robert Owen gave the Seven Principles. We know by looking at the original material at the time that the Principles were not given in a single outpouring, as incorrectly put into our education system. For around six decades the incorrect information remained in our education syllabus, until this was updated and corrected a few years ago.

During the life of the Spiritualists' National Federation Emma's summary of her principles given by the spirits at Oldham was never used, possibly because it was being used by the Lyceum Union, which was interwoven with the Federation, and no doubt these would have been recited by the Lyceum children from their Manual. During the long process of reconstituting the Federation, mainly so that it would be able to legally hold property, the

question of some form of principles was broached and this was met with some opposition. The Principles which were considered at different stages were not those given by Emma.

The Seven Principles were added almost right at the end of the legal process by the Spiritualists' National Federation President, William Johnson, a longstanding Lyceumist, becoming their President 1905-1907. This possibly prompted the choice of Emma's statements, which were adapted for the Spiritualists' National Union. Please see Pioneer, Vol. 3, No. 1, February 2016: "National Federation to National Union".



Emma Hardinge Britten

UNCERTAINTY ON THE FOUNDATION OF OUR SEVEN PRINCIPLES IS FAR FROM RECENT

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Published in the "National Spiritualist", May 1928; for details please see footnote 1:

Question: and Answers

THE EDITOR,
Dear Sir,

I have recently come across an old 1d. Propaganda Hymn Book. It is undated, but was published when "The Two Worlds" was edited by Will Phillips, and the S.N.U. had Mr. W. Harrison as secretary.

The interesting feature is the unusual form of our Principles, which read as follows:—

"I believe in the Infinite Spirit Intelligence called God.

I believe in the Brotherhood of Man, the immortal and progressive life for all.

Personal responsibility; compensation and retribution hereafter for good or evil motives and deeds here.

The innate divinity and perfectibility of every spirit, and a path of progress open to Every spirit that wills to know and do the right."

I am curious to know when and by whom this set of Principles was changed to our present form as included in the Lyceum Manual G.C.R. 136, which claims to have been given by the Spirits through Mrs. E. H. Britten.

The older (?) form certainly omits the factor of spirit communion, but, otherwise, has its good points.

Can you assist me, please?

Yours fraternally,

MARGARET E. LAWTON.

The query raised by Miss Lawton is an interesting one, especially regarding the value to be placed on the assertion that these Principles of our Spiritualism "were given by the Spirits through Mrs. E. H. Britten."

So far I have not been able to trace the occasion or the address when the Principles were first given to Spiritualism. Perhaps readers will help to find this important date.

Some light is, however, thrown on the matter by the following quotation from the introduction to "The Unseen Universe," produced by Mrs. Britten after her severance from "The Two Worlds," in the year 1892:—

"It is by way of making a fitting contribution to this Bible of the Future—in the humble hope of adding a few stones to the Temple of the Divine Humanity in which all the nations of the earth shall yet worship, that I have undertaken, as far as means and

personal effort will allow, to gather up some of the crumbs of truth that have sustained me in my long and toil some earthly pilgrimage, and which I desire to bequeath to posterity in the present work, hoping thereby to strengthen the faith of humanity, now and hereafter, in the following plain and simple, yet well proved,

CREED OF THE SPIRITS:—

I believe in the Fatherhood of God.

The Brotherhood of Man.

The immortality of the soul.

Personal Responsibility.

Compensation and retribution hereafter for all the good and evil deeds done here.

And a path of eternal progress open to every human soul that wills to tread it by the path of Eternal Good.

Unless it can be shown that Mrs. Britten gave a Statement of the Principles she had received from the Spirit people, earlier than this, and more authoritative, we shall have to revise our ideas regarding the expression "Given through the Spirits." If the above "Creed of the Spirits" is the earliest form, it is surprising to find omitted the one outstanding feature of modern Spiritualism, viz., "the proven facts of spirit communion between departed human spirits and mortals."

Mr. W. Phillips became Editor of "The Two Worlds" about 1899,[9] and Mr. Will Harrison was Secretary of the old Federation in 1894-5, and again from 1898 until succeeded by Mr. Hanson G. Hey in 1903.[10] From the version quoted by Miss Lawton from the Small Hymn Book, it would appear that the change from "The Fatherhood of God" to "The Infinite Spirit Intelligence called God," expressed the personal view of Mr. Phillips, and was intended to mark his dissent from belief in a Personal God.

In a version appearing in the "Lyceum Manual," 5th Edition, 1897, S.C.R.[11] No. 136, we have the following addition to the phrase, "the immortality of the soul," "and its personal characteristics," and also the addition retained more or less in identical terms since then:—"The proven facts of communion between departed human spirits and mortals." The Words "I believe" are also dropped, no doubt out of regard for the known dislike of anything which suggested a creed. The S.N.U. have abbreviated the wording still further, and one can only conclude that no more can be imported into the declaration—"given through the Spirits"—than that the Principles accepted by Modern Spiritualism represent the oft-repeated teachings given by the Spirit people, not alone through Mrs. Britten, but through all mediums before and since her day.

G. F. BERRY,
Editor, NATIONAL SPIRITUALIST.

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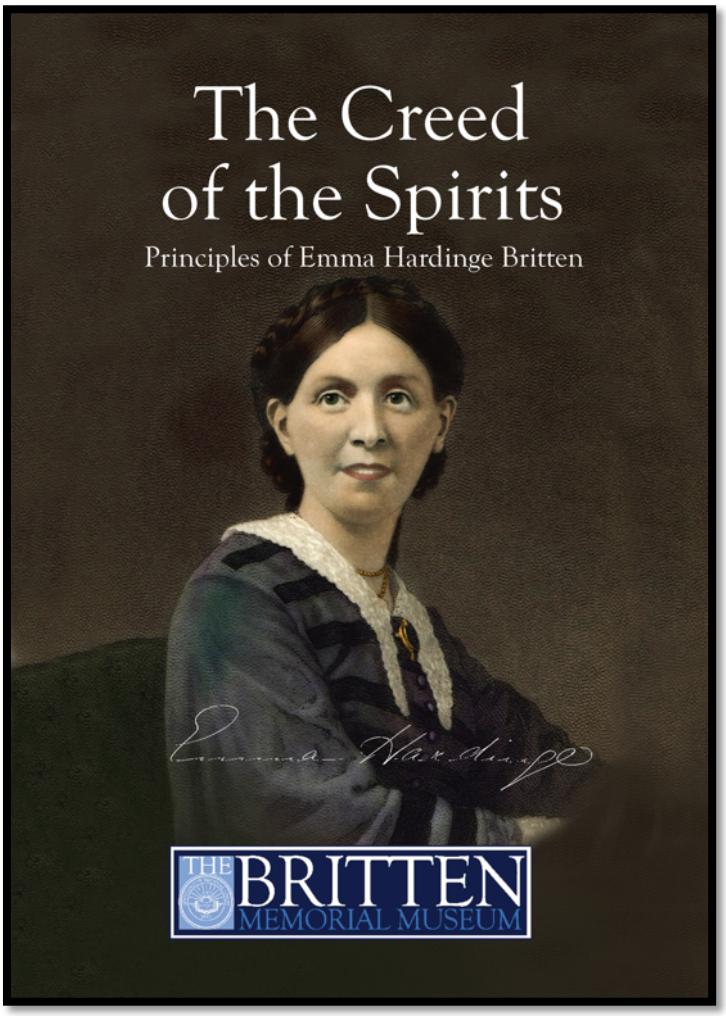
[9] Will Phillips, editor of the "Two Worlds", 1899-1906.

[10] See "Pioneer", Vol.1, No.5: "General Secretaries of the SNU".

[11] S.C.R. I believe this should be G.C.R. ("Golden Chain Recitations").

Many of these questions posed above over recent years have now been addressed; however, there would be more questions some twenty years later in the 1940s, when the SNU education courses inadvertently introduced Robert Owen as the sole author of the Seven Principles. Although there is still some confusion as to the formation of the history of the Principles, Emma's claim that they were given by the spirits over two decades is now generally clear. This is now reflected in the SNU education course notes, which have been updated and corrected to a large extent. Further reading can be found in Pioneer, "How many Principles made up Emma's "Creed of the Spirits"?"[12] and "Were the S.N.U. Seven Principles changed?"[13] Another useful reference is "National Federation to National Union", when the Seven Principles were adopted in 1901.

Further reading, including the full address given by Emma Hardinge Britten in Cleveland Hall, London on April 30th 1871, when Emma gave her four Principles, is available in the online shop.[14]



Any reader requiring more detailed information, please contact the editor:

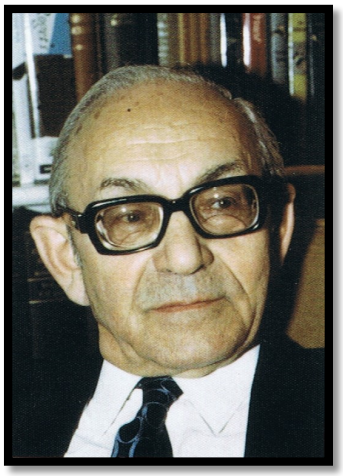
pioneer@snu.org.uk

[12] Volume1, No.4, July 2014.

[13] Volume2, No.2, March 2015.

[14] https://www.snu.org.uk/shop/the-creed-of-the-spirits

Is Spiritualism Indebted to Christianity?



This article was published in "Psychic News", December 12th, 1936, page 9, by W.H. Evans. The paper's editor, Maurice Barbanell, noted:

Here is an article that will provoke controversy. The writer has given forty years of study to our philosophy. What do you think of his views?

A GREAT deal of the misunderstanding about what, I suppose, may be called plain Spiritualism and Christian Spiritualism arises from ignorance. As a matter of fact, what is called Spiritualism, "without affix, prefix, or suffix," as some proclaim it, is nothing more than Unitarian Christianity.

The principles by which plain Spiritualists set such store are all to be found in the New Testament. Emma Hardinge Britten's inspirers only save a summary of what was known and taught amongst first century Christians.

The difficulty with many people is that they are unable to separate Christianity, *per se*, from its clothes. They confuse the teachings of Jesus with the interpretations put upon them by the Churches.

Actually, a great deal of what the Church teaches is not Christianity. The Rev Percy Dearmer recently pointed out that, so different is the teaching of the Church from the religion of Jesus, to the Church the Christianity of Jesus is a "new religion."

Reason v. Prejudice

Unfortunately, people are apt to mistake their prejudices for reasoned opinions, and proclaim the only true view is the one seen between the blinkers of their ideas.

In a recent diatribe against Christian Spiritualists and Christian Spiritualism, one writer indulged in a loud and vociferous criticism of those who differed from what he called the S.N.U. brand of Spiritualism, as if it were not the prerogative of any Spiritualist to reason out for himself his own religion.

So blatant and harsh was the writer that, by the time I had reached the end of his article, I concluded he had written it under the control of the spirit of an old Spanish Inquisitor. It certainly breathed the spirit of those people.

All those who differed from him must be cleared out of the Movement; the Bible must be removed from our rostrums, and only a particular brand of Spiritualism be taught. The logic of all this is that we are to have boards of examiners, heresy hunts and expulsions of the unorthodox Spiritualists.

That spirit is evil. It is separative and destructive. Its inspiration is of the Pit. It is a doctrine of hate masquerading in the cloak of freedom. I do not think those who make such criticisms realise that they are simply following in the footsteps of the ones who have tried to shackle human thought by binding it in creed and dogma.

Are Spiritualists free from dogma? No, they not, neither plain Spiritualists nor Christian Spiritualists. They have their set beliefs, which they hold as dogma. They have their own orthodoxies and they cry aloud against those of other people. It is all so pitiable and so small.

One would think that Christian Spiritualism was a new phenomenon. It isn't. Back in the early 'seventies of last century there was published in this country a paper called "The Christian Spiritualist." It is no new thing. Spiritualism began amongst Christian people.

Our Best Book

The first Spiritualists were Methodists and Quakers. The influence of Christianity runs all through the Spiritualist movement. The best book on the religious side of Spiritualism ever written automatically from the Other Side is "Spirit Teachings" through the hand of the Rev. Stainton Moses, and is definitely Christian.[1] I suppose it would, if certain people had their way, be put upon their *index expurgatorius*, as would be "The Scripts of Cleophas," through the hand of Geraldine Cummins.

Over and over again, from the earliest days of the Movement till now, the messages which have come through have been no more nor less than an amplification of the teachings of Jesus Christ. These are facts which have a meaning and we should face them. We can no more cut ourselves off from the contact of Christian influences than we can do without sunlight.

Our mental environment has been formed by Christian influences. We were taught by the Churches in our youth; our education has fostered the spirit, and though we may differ on points of doctrine, we are generally at one when it comes to the simple religion of love taught by Jesus.

There is another thing missed by the self-styled intellectuals, that is the Spirit of Christ, which is still alive in the world. I declare it is a fact, I know it in my own life and I bear testimony to its power to give peace, comfort and blessing. Those who so glibly denounce Christian Spiritualism should first of all seek to know whether there is any regenerative power in the Spirit of Christ. If they have not experienced it, they are not entitled to pronounce upon it.

Surrender To God

Anyone who has experienced the power of acceptance of and surrender to the Will of God knows how fertilising to his own spiritual life is the Spirit of Christ. In fact, that spirit comes to birth in his soul, giving him a wide-eyed tolerance. The spirit of the inquisitor finds no lodgment in his heart or mind. He realises that "the ways to God are as many as the breaths of men," and will not denounce those who travel another road.

I have a profound interest in and affection for, any who feel so keenly that they fall into the error of supposing theirs is the only way. I have travelled that road myself. Once, in the days of my darkness, I, too, denounced those who called themselves Christian Spiritualists, and like the writer who wishes the Bible removed from our platforms, did myself once make the same plea.

If we are to keep alive the fires of separative sectarianism, then brotherhood will be impossible, the work of the spirit people be hindered and our Movement kept marking time. It is time we sought the points of agreement and realised the larger Spiritualism that

[1] Pioneer, Vol. 3, No. 3, June 2016: "Visit to the College of Psychic Studies – Paul J. Gaunt".

is above orthodoxies, creeds, or dogmas; that can sink personal opinions in the spirit of service, and can realise that within our own hearts is nestling the Christ-child waiting to grow to manhood and direct our steps.

There is one thing about the Spiritualists' National Union which I commend to those who like to speak in its name: it is the spirit of tolerance it shows. It opens its arms to all Spiritualists.

It is wise in that it realises that the sectarian spirit is separative and disruptive. And while it asks those who would join it to accept its principles, it allows each the right to interpret them in his own way.

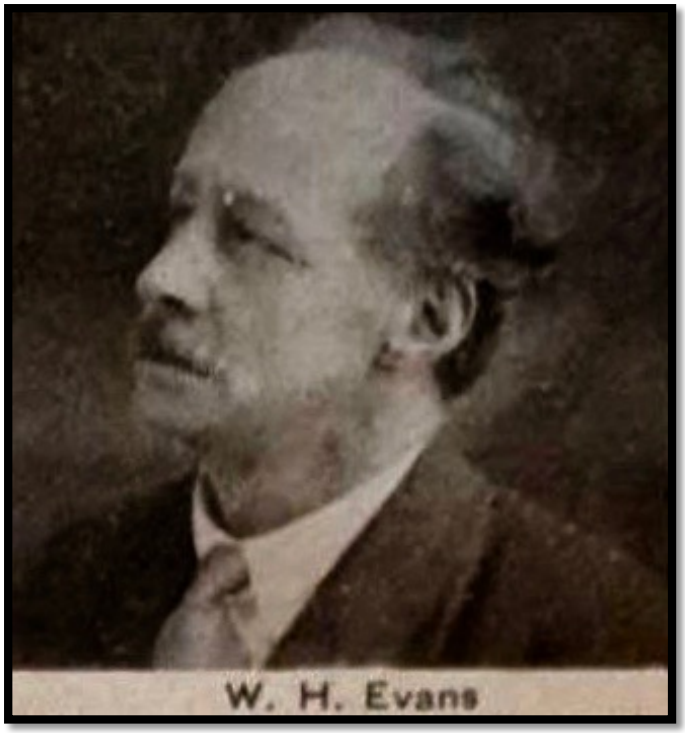
Bar To Progress

So long as that spirit is maintained, it is bound to make progress. But if it ever declares that anyone who wishes to wear the label "Christian" is not to be a member, on that day it will sign its own death warrant. Fortunately, those at the head are broadminded and can see where the evil lies.

By and by, we shall outgrow the need for creeds and dogmas of the more crude type. At present, we must be kind and compassionate to those who are on the road. Every soul will find its way to the Father's heart and reaching it will not be asked. "What did you believe?" but "What did you do, my son? Did you express the spirit of goodwill and love?"

And if we have shamefacedly to admit that we were at times inspired by the spirit of bitterness and hate, His cloak of love will cover us within its influence, all our little shams will shrivel and our bitterness and hate be dissolved.

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W. H. Evans

To play the role of devil's advocate, this is without doubt a thought-provoking article. Historically, in my opinion, little criticism can be given to the article's accuracy as to the history of the formation of the development of the Modern Spiritualist movement. Perhaps it also gives credence to the thinking of one of the SNU Honorary Presidents-in-Spirit, Sir Arthur Conan Doyle's, proposal of adding a Christian-based Eighth Principle to our Seven. Below is quoted from Pioneer, Vol. 2, No. 6, November 2015, "Maurice Barbanell, the S.N.U., and his Propaganda Work":

> At the 1927 SNU Annual Consultative Conference held on Sunday July 3rd at the Art Workers' Guild Rooms, Queen Square, London under the presidency of Robert Owen, Sir Arthur Conan Doyle, Hon. President, moved the following:
>
> > "That a new principle be added to the Seven Principles of Spiritualism, declaring that while admitting that every Creed has its own message from on high, however by human frailty, we in the Western World acknowledge the original teachings and example of Jesus of Nazareth and look upon them as an ideal model for our own conduct."

A special Committee was appointed to deal with the proposed Eighth Principle, which was presented to the 1928 AGM held at Barry, Vale of Glamorgan, Wales on July 7th and 8th July. Needless to say, Doyle's resolution to add an extra Principle as proposed failed.

It should be noted that, strictly speaking, our Third Principle, "The Communion of Spirits and the Ministry of Angels", was not part of Emma's submission of *her* summary of her creeds/principles given at Oldham in 1887, which were later used and adapted by William Johnson (last Federation President, first Union President) when the Spiritualists' National Federation was reconstituted in 1901 as the Union, becoming our Seven Principles.

1887: I believe in the Fatherhood of God,

1901): The Fatherhood of God.

1887: The Brotherhood of Man,

1901: The Brotherhood of Man.

1887: None

1901: The Communion of Spirits and the Ministry of Angels.

1887: The Immortality of the Soul,

1901: The Continuous Existence of the Human Soul.

1887: Personal Responsibility,

1901: Personal Responsibility.

1*887: Compensation and Retribution hereafter for all the good or evil deeds done here,*

1901: Compensation and Retribution Hereafter for all the Good and Evil Deeds done on Earth.

1887: And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

1901: Eternal Progress open to every Human Soul.



Albeit Emma did give a similar principle in 1871 when she submitted four of her creeds/principles, "I believe in the communication of spirits as ministering angels", she appears not to have used this again and it was not included in her submission at Oldham; for more information please see Pioneer, Vol. 3, No. 1, February 2016, "National Federation to National Union".

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What originally caught my eye on the above Evans article was the remark

> "Spiritualism. … is nothing more than Unitarian Christianity."

It had been previously noted in Psypioneer that there was a Unitarianism link with UK Spiritualism; Unitarians believe in the Unity or unipersonality of God, as opposed to the doctrine of the Trinity – hence the name 'Unitarian'. Unitarianism only became legal in 1813 but was particularly influential in the 19th century.

Psypioneer, Vol. 6, No. 5, May 2010:

> How much overlap was there between the early UK Spiritualists and the Unitarians?
>
> An outstanding study by John Buescher, *The Other Side of Death*, left no doubt that there was heavy influence on American Spiritualism from the Unitarians and Universalists.[2]
>
> Has the Unitarian link with UK Spiritualism been not fully appreciated because it was later an embarrassment to both parties?
>
> We have already reprinted some relevant evidence, such as the family background of Percy Wilson,[3] and the role of Margaret Wilkinson, sister of Emma Hardinge Britten, in Manchester Unitarianism.[4] Now we learn that William Johnson, who presided at the first AGM of the SNU, was laid to rest in a Unitarian graveyard.[5]

It can be noted today:

> "Unitarian Society for Psychical Studies"
>
> Founded in 1965, the Unitarian Society for Psychical Studies aims to provide a forum for discussion on issues such as survival of consciousness and continuing spiritual development beyond physical death…

—~—☼—~—

[2] "The Other Side of Salvation", by John B. Buescher, published by Skinner House Books, Boston, 2004.

[3] Percy Wilson, SNU President 1950-1953; see Psypioneer, Vol. 6, No. 1, January 2010: "Our new president, Percy Wilson".

[4] Mrs Margaret Wilkinson; see Psypioneer, Vol. 6, No. 2, February 2010: "In Memoriam—Mrs. Margaret Wilkinson".

[5] Psypioneer, Vol. 6, No. 5, May 2010: "Another pioneer promoted – William Johnson – The Two Worlds, 1914".

The Foundation of our Third Principle

"The Communion of Spirits and the Ministry of Angels"

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On July 6th, 1890 a 'National Conference of British Spiritualists'[22] was held in Manchester. Its aim was another attempt to form a 'National Spiritualist' movement. Emma Hardinge Britten provided the opening invocation and later that day she gave her summary of religious faith; these were given by Emma a few years earlier at Oldham on April 9th, 1887 at the laying of the first foundation-stone of the Oldham Spiritual Temple, where she read her paper titled, "What has Spiritualism taught, and what good has it done for Humanity?" It contained twelve short statements, the last one being a summary of her creeds/principles:



> I believe in the Fatherhood of God,
> The Brotherhood of Man,
> The immortality of the Soul,
> Personal Responsibility,
> Compensation and Retribution hereafter for all the good or evil deeds done here,
> And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

The following year, at a second Conference held at Bradford, the 'Spiritualists' National Federation' [23] was founded and formally constituted on 4th July, 1891; however, Emma's summary of religious faith was never taken up by the National Federation. It would not be until the National Federation was reconstituted from Federation to Union [24] in 1901. The new constitution legally required a set of religious principles; after some consideration it was decided to use Emma Hardinge Britten's *summary of religious faith* adapted by William Johnson (last Federation Chairman, first Union President) from what was given by Emma in Oldham in 1887. In 1901 the Seven Principles, as we know them now, became part of our legal constitution.

But Emma's summary of religious faith contained only six Principles!

The SNU's third Principle, "The Communion of Spirits and the Ministry of Angels", *was not* part of Emma's summary of faith, as is shown above. This additional principle was added to her summary of faith to make in total the Seven Principles.

So what is the possible foundation of our Third Principle?

[22] Sometimes referred to as the "National Conference of Spiritualists".

[23] Some reports called it the "National Federation of Spiritualists".

[24] Please see Pioneer, Vol. 3, No. 1: "National Federation to National Union".

Our history books do not generally record the visit of Emma Hardinge Britten to England in 1870-1871, as is also the case in her own books. The information is to be found in James Burns' weekly journal, "The Medium and Daybreak". Shortly before her visit Emma had married an Englishman, William G.P. Britten, on October 11th, 1870 at Grace Church Rectory, Jersey City. A public reception by the Spiritualists of London on the arrival of Mr and Mrs Britten was given at the Cambridge Hall, Newman Street, near Oxford Street, London on Tuesday, November 22nd, 1870.

The Luton Times and Advertiser for Friday November 25th 1870 stated:

> *"The object of that mission as described by Mrs. Hardinge-Britten herself, is to preach spiritualism as something more than a philosophy, as a religion founded upon the doctrine of compensations and retributions."*

Emma began her public addresses at the larger Cleveland Hall, Cleveland Street, London on January 1st, 1871 and concluded her run of Sunday services on April 30th. Apart from March 19th, when Emma was ill, she conducted twenty-one consecutive Sunday services.

Her concluding lecture on Sunday, April 30th, 1871 was titled "The Creed of the Spirits, and the Influence of the Religion of Spiritualism". It was noted at the time of this lecture: "Mrs. Hardinge does not make it her practice to speak of the spirits who control her, hence it is an open question with many whether any such control is in operation during her orations."

Although she is referred to as Mrs Emma Hardinge, she was by this time Mrs Emma Hardinge Britten following her marriage to Dr William Britten. It was at this lecture that Emma gave four of her creeds, which she said were *evolved from Spiritualism*; her fourth creed was

"I believe in the communion of spirits as ministering angels"

Emma commented:

> I not only realise this from the truths that are demonstrated around me, but from the reason which assures me that the love which animated the form that I loved so well, as it still subsists must still find an exercise; that to live, to love, and yet to be unable to manifest that love to the objects that need it, must be a condition of existence far worse than that in which we daily live, and love, and minister to each other.

Unlike the other three creeds she gave at the time, "*I believe in God"*, "*I believe in the immortality of the human soul"* and "*I believe in right and wrong"*, these were adapted over the years by Emma herself and made up in part her 1887 Oldham submission of her summary of religious faith, which in 1901 formed the foundation of six of our Principles.

However, her fourth creed, "*the communion of spirits as ministering angels*", appears not to have been used again by Emma, as far as presently known. Did William Johnson some thirty years later use "*The communion of spirits as ministering angels*", to form our third Principle, "*The Communion of Spirits and the Ministry of Angels*"? Given that it is a very close comparison it seems possibly the case!

During Emma's visit she also toured the North of England for five weeks. She visited nine towns, giving twenty-six orations. She covered Bradford, Manchester, Ulverstone, Bishop Auckland, Newcastle-on-Tyne and Halifax. For more details, dates, etc., please see Pioneer, Vol. 1, No. 4: "How many Principles made up Emma's "Creed of the Spirits"?"

While Emma was touring the provinces at Manchester, and later at Bishop Auckland, she lectured on (among other subjects) 'Guardian Angels and Evil Spirits', as published below in the "Medium and Daybreak", June 9th, 1871, which gives an overview of her oration a hundred and fifty-three years ago,

The world of human spirits is the nearest in sympathy, the strongest by ties of kindred and love; hence are they our guardian spirits... EHB

—~—☼—~—

MRS. HARDINGE'S TOUR.

GUARDIAN ANGELS AND EVIL SPIRITS.

AN ORATION DELIVERED BY MRS. EMMA HARDINGE AT MANCHESTER, ON THURSDAY EVENING, MAY 25, 1871.

We can only attempt an outline of this eloquent discourse. It was shown in an historical review that all religionists in every age and country believed in the guardianship of angelic beings. The Hindoos, Parsees, Syrians, Assyrians, and above all the Jews, had faith in angelic ministry. Those who quoted the text, "Thou shalt not suffer a witch to live," should explain what was meant by witchcraft. It referred to the ancient practice of magic or necromancy—consultation of those assumed to be dead, for the Jews had little or no knowledge of the soul's immortality.

The Jewish cabala taught that the angels that had charge of the Jews were tutelary deities, supposed to be of a different order to humanity. More light is thrown upon the subject in the New Testament, where constant reference is made to spirits good and bad. Not only in the days of the Apostles, but in those of the early Christian fathers, spirits ministered to men. No one who had read the history of the early martyrs could doubt that they had comforting visions of the bright immortals, such as appeared to Stephen in the hour of his martyrdom. What in the olden time was called magic, became known as the work of angels, the visitation of God, miracles, and the communion of saints, or the spirits of just men made perfect.

We are told from the pulpits that the days of miracle ceased with the Apostles. Learn to think for yourselves. Miracles did not cease with the Apostles, neither was the canon of inspiration closed, nor the divine cord severed which binds man round the heart of his Creator, and on which the angels of heaven, like pearls on the string of divine love, are ministering, ascending and descending as on the patriarch's ladder of old. Throughout the history of the early Christian fathers, miracles were abundant, visions constant, inspiration direct; and the forms of the bright and the beautiful, of the martyrs who had gone before, and those who were canonised as saints, were perpetually engaged in ministering to the suffering ones left behind. St. Augustine even apologises for not recording more miracles, because they were "so common." Up to the time of the Council of Constance, when it was forbidden for laymen to lay their hands on the sick, these angelic ministrations were commonly and openly recognised. But the moment they came from the unpopular side of religious faith, they were called witchcraft and sorcery.

We turn shuddering from the page of history which records the shameful executions of men, women, and children, for giving the signs which the Founder of Christianity required of his disciples as evidence of their belief. The whole of their crime consisted in involuntary mediumship—dreams, visions, healing the sick, and other "gifts of the spirit." Signs and tokens accompanied the inspired religious reformers, Luther, Knox, Calvin, Fox, Wesley. The same voice that called the child Samuel spoke to the virtuous Socrates and the noble George Fox.

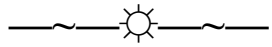
Through all the ages this angelic power has been manifested. God's purpose is not changed to suit Jew or Gentile. History shows that angelic ministry has never ceased: all ages have acknowledged it, and all faiths are founded upon it. Let us now question its reasonableness. Such a doctrine appeals to us in the light of reason. Whence comes the universality of this belief, and the generic character of the phenomena which accompany it? The phenomena of past ages are repeated today—the spasmodic convulsions, fiery ordeal, exaltations, healings, visions, levitations, apparitions, prophecies. These manifestations are testified to beyond all doubt both in the past and in the present. The prophets of the Cevennes and the Maid of Orleans were specially alluded to; the latter, a simple peasant girl, redeemed her country by the guidance of angels.

It is more reasonable to believe these things than to set aside human history, otherwise unaccountable. Mrs. Hardinge proceeded to show the character of the modern movement of Spiritualism—how the spirits claimed for themselves a human origin, and how the evidence of their identity was irresistible. Next came the questions—What relation do these spirits sustain to us? and why do they come? The answer to the first question was—The world of human spirits is the nearest in sympathy, the strongest by ties of kindred and love; hence are they our guardian spirits. The spirits come for two reasons—first, for love of those they have left behind; and next, because it affords to the spirit itself the best means of progress, by doing good to those that most need it. Mrs. Hardinge illustrated in an eloquent manner that death cannot interrupt the ministry of the beloved ones. We say that "heaven is love," and truly it would be torment were the spirits not permitted to minister to those they love.

The simplicity of the means used were on a par with those of the bible, and which were labelled "sacred" and. "holy.". We read "Are they not all ministering spirits?" As to evil spirits, Mrs. Hardinge intimated that we had no reason to fear them; they were once human beings; and the lesson they taught us was to avoid the manufacture of evil spirits by ignorance, priestcraft, and kingcraft. All the darkness we can know hereafter is of our own creation. Jesus preached to the spirits in prison; and we should imitate Him. There is no more harm from evil spirits out of the flesh than in the flesh. The Swedenborgian preacher in Manchester then received his deserts for stating that all the modern manifestations came from evil spirits—none but good spirits came 1800 years ago, but since then the gates have been closed against the good spirits !

Is there any logic or faith in such teachings as this? We feel that crime is perishable; sin is imperfection, and cannot live—it is fading in the glorious reformatories of a better world. By living noble lives we not only help our guardian angels to perform their mission well, but we become guardian angels to the dark spirits.

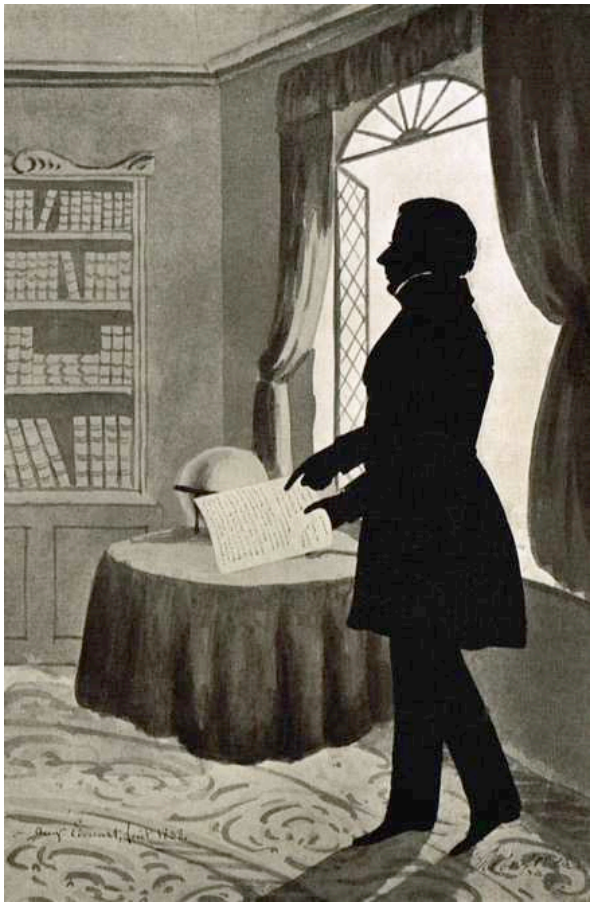
On the morning of August 10th, 1871 Emma sailed back to New York; her husband William had preceded her.



Robert Owen

1771 – Robert Owen was born on May 14th at Newtown, Montgomeryshire Wales

1858 – Robert Owen died on November 17th at Newtown





OWEN WAS WELL KNOWN FOR HIS PRINCIPLES IN HIS LIFE'S WORK AS A SOCIAL REFORMER



DID HE ALSO GIVE ANY PRINCIPLES TO THE EARLY SPIRITUALIST MOVEMENT?

IN THE 1940’S THE S.N.U. CLAIMED:

HE DID; AND THIS CLAIM WAS INTRODUCED INTO THE S.N.U. EDUCATION COURSES

IT WAS CLAIMED OWEN GAVE THE BASIS OF THE S.N.U. SEVEN PRINCIPLES

BUT THERE WERE NO DIRECT REFERENCES OR EVIDENCE GIVEN TO THE STUDENTS FOR THIS IMPORTANT CLAIM: – WHICH UNDERPINS THE UNION'S RELIGIOUS PHILOSOPHY

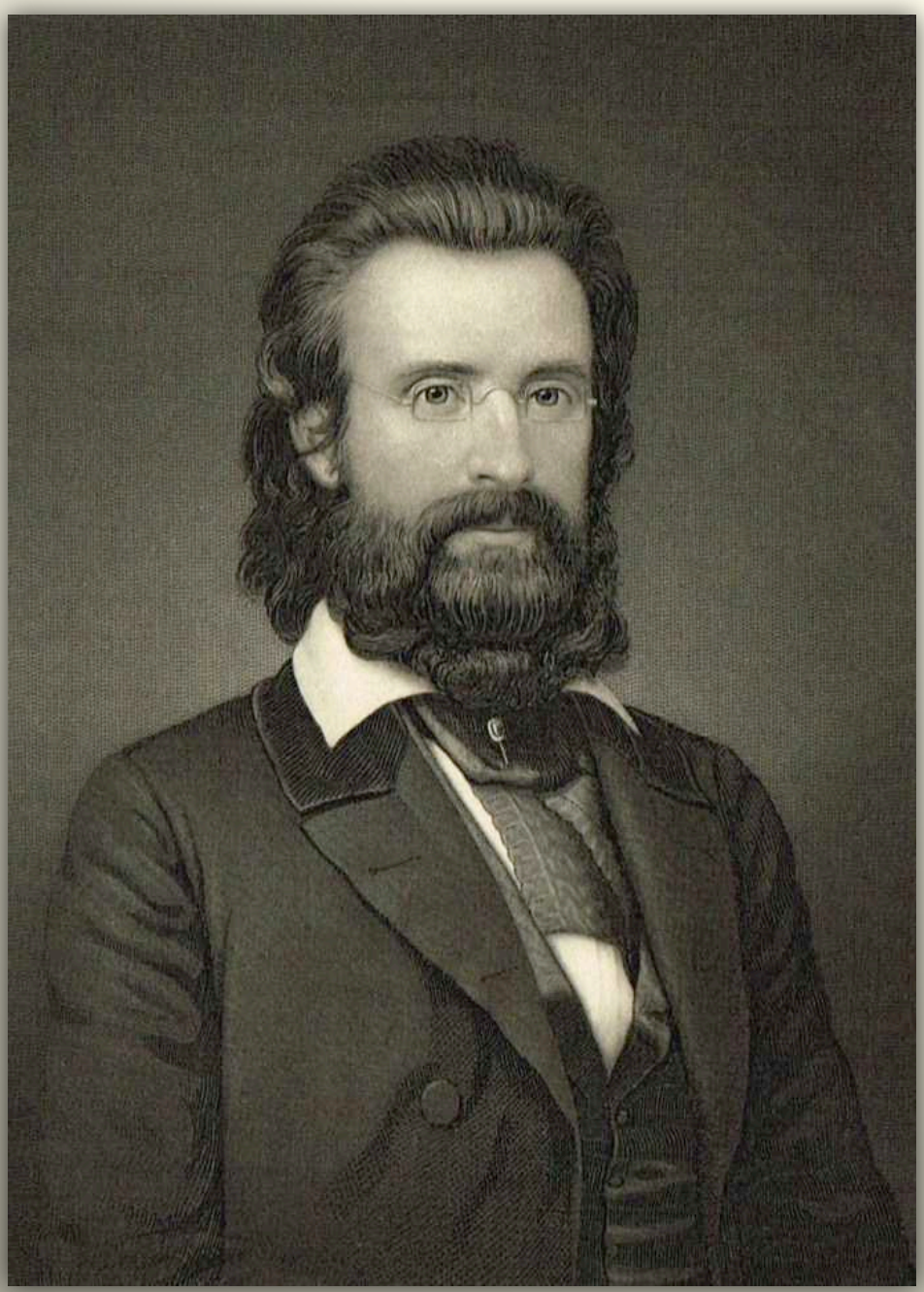
In the early 1940's Percy Wilson was the chairman of the Exponents and Education Committee and later was S.N.U. President 1950-1953. There was a heated debate, published in *The Two Worlds* in December 1953, between the paper's editor Maurice Barbanell and Percy Wilson. A few quotes from Wilson are as below:

"I am grateful for your attempt to help me elucidate the origin of the Seven Principles by your reference to Emma Hardinge Britten's address at Cleveland Hall on April 30, 1871"

"I have long been aware of this address and your reference to it makes me wonder whether you have ever read it. For it contains no mention of Seven (or Six) Principles, no reference to Robert Owen, and no implication that at the time she delivered it she was under special inspiration from the spirit world"

"I myself have searched through periodicals from 1871 onwards, but until the opening of the Oldham Spiritual Temple in 1887 there does not appear to be anything which can reasonably be construed as the basis of the Seven Principles; and nowhere have I seen the name of Robert Owen mentioned in any account of these early days as the inspirer of these principles"

HOW CAN ANYTHING BE TAUGHT WITHOUT THE FACTS?



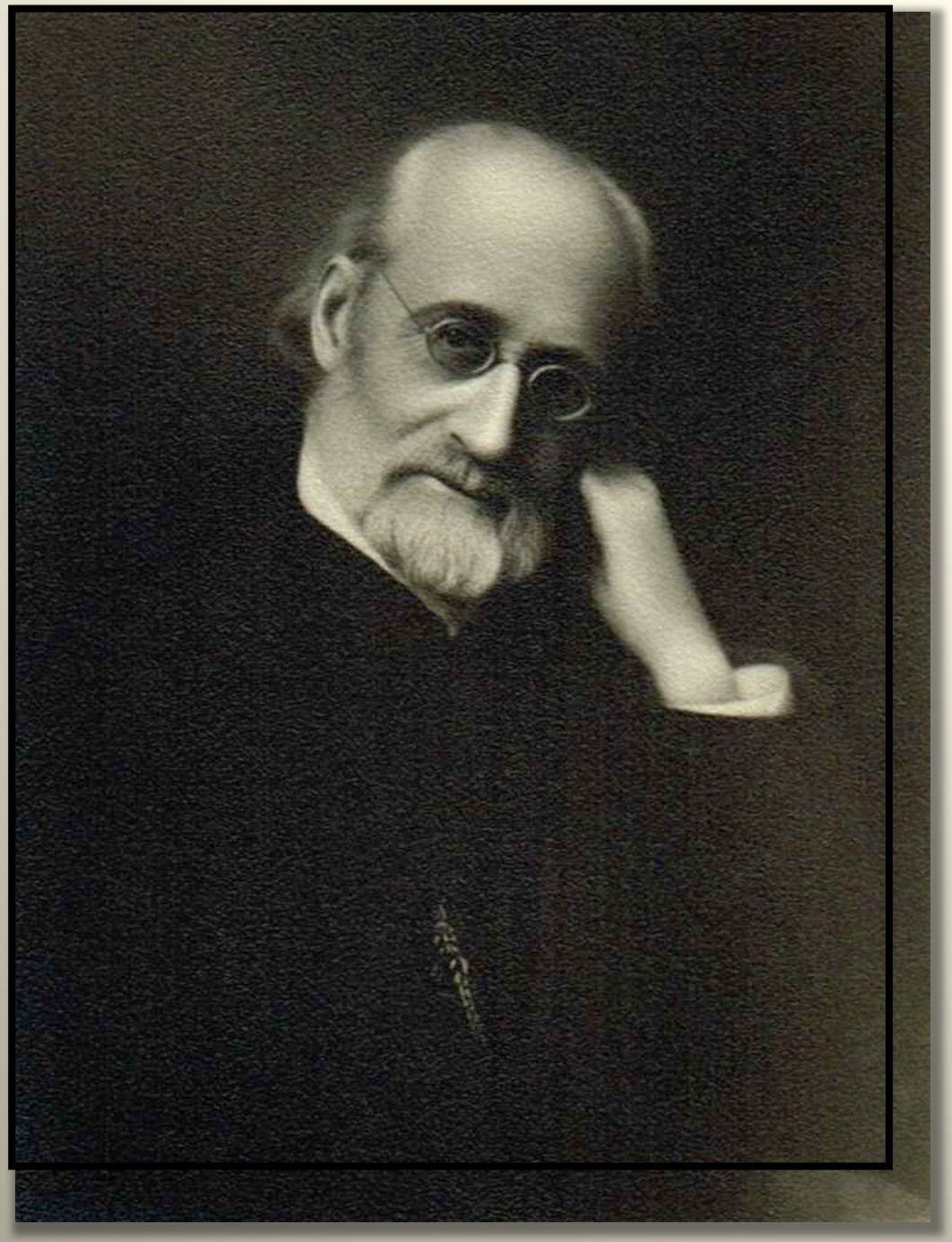
Around 1843 Andrew Jackson Davis had begun his work in preparation for the forthcoming Spiritual Revelations :

On March 31st 1848 at Williamsburgh, Davis stated:

About daylight this morning, a warm breathing passed over my face, suddenly waking me from a profound slumber; and I heard a voice, tender yet peculiarly strong saying: "Brother! The good work has begun—behold, a living demonstration is born!" . . . . The breathing and the voice ceased immediately, and I was left wondering what could be meant by such a message

The above quote is the original; later quotes vary

Prior to this he would meet Robert Owen



ANDREW JACKSON DAVIS RECORDED IN NEW YORK ON NOVEMBER 9TH 1847

"AN impression came through the air this morning from a high-minded philanthropist, long a resident of the Second Sphere, to the effect that Robert Owen is destined to hold "open intercourse" with the benevolent of the higher world. I hope this prophecy will be fulfilled"

Davis continued:

"Last spring I chanced to see Mr. Owen, and was strongly attracted to his spirit. He was in excellent health and spirits, rode all night on the way from Washington to Albany without minding it, and though over seventy years of age, was perfectly, sanguine in his expectation of witnessing a complete social transformation before his lamp of life burns out"

Davis continued:



"Though I can not see through his spectacles yet I deeply respect and honor him, and everyone who devotes his life to the unselfish promotion of what he deems the highest good of mankind.

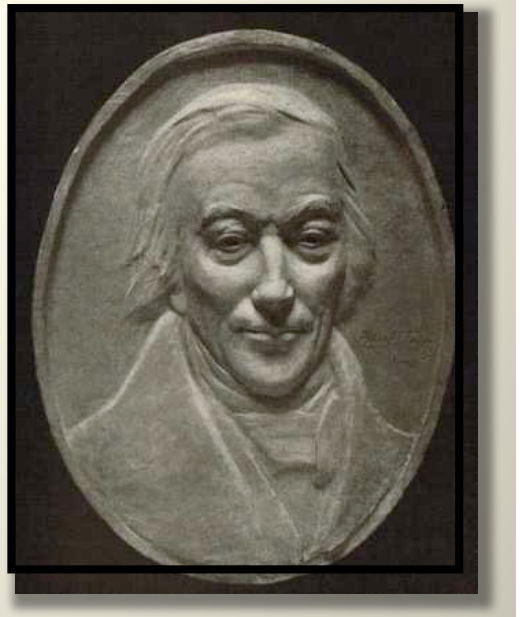
"There was a pure radiance on his face, and a singular glory in the atmosphere over his head when he said:—

"It is now my intention—an intention created for me by the great Creating Power of the Universe—to leave this new true religion as a legacy for the human race, through all succeeding generations.

"Its principles are the unchanging laws of God; easy—when the mind shall be freed from local ignorances—for all to understand.

"Its practices will be highly beneficial for all of the family of man.

"The few and, simple, yet beautiful laws of God, on which this new religion is based, are:



1st. That the moving power of nature, the spirit of the universe, God—or by whatever other name this incomprehensible creative essence maybe called, has created the general qualities of humanity, and made one man to differ from another by giving, to each his own peculiar compound of these human qualities.

2nd. That this ever-acting spirit of the universe so forms all men that they are compelled to believe or disbelieve, not by their own will, but according to the strongest evidence at the time made upon their minds; and to feel, not as they may desire, but in accordance with the instincts also thus forced upon them by this universal creating power.

3rd. That man is thus made to be what he is without his knowledge, or possibility of merit or demerit on his part, and that, as the created; he must have power only to think and act as it has been given to him.

4th. Therefore, whatever may be man's individual qualities; whatever may be his thoughts or his actions; they all, directly or indirectly, emanate from, God; from the unknown creative power of the universe.

5th. That this power, and not that man, the created, is alone the author of whatever, is done upon the earth and throughout the universe. It is, therefore, the essence of ignorant presumption for any man to pretend that he knows any thing of the will or intentions of this power, or to speak and write of it, as do the parrot-taught-unthinking in all countries. The will or intentions of this unknown power may be conjectured by man, from feeling, seeing, and considering the effects of creation as they exist within himself, and the circumstances around him; but, until more facts shall be discovered, these imaginations will be vague and most uncertain.

6th. That these principles, fully comprehended, are abundantly sufficient to direct all men to wisdom, goodness, and happiness. The practices of this new religion will be the reverse of that which has so far prevailed over the world, and made it a chaotic pandemonium.

In October 1852 under the management of an English mesmerist, Mr G.W. Stone brought William and Maria Hayden to England to undertake the management of Mrs. Hayden's séances which were initially held at Stone's house in Cavendish Square, London

Around February 1853, Robert Owen called upon Mrs. Hayden only to purchase a book "Spirit Manifestations" by his American friend Adin Ballou a Universalist minister, an early convert to the propagation of Christian Spiritualism through his Hopedale community, Massachusetts

Hopedale Community was founded in 1842 by Ballou who believed he could create a utopian community blending the features of a factory town with those of a religion-based commune – which stood for temperance, abolitionism, woman's rights, Christian Spiritualism and education

Mr G. W. Stone had edited, republished, and added an introduction to Ballou's book hence the book (1852) being sold at Stone's residence



Adin Ballou
1803-1890

Maria Hayden's séances held at Stone's residence during the hours of 12 - 3 and 4 – 6, would cost you One Guinea, or Five Guineas if you requested the medium at your own home. One hour will be allowed each party consisting of less than five persons, and not exceeding two hours when a larger number is present

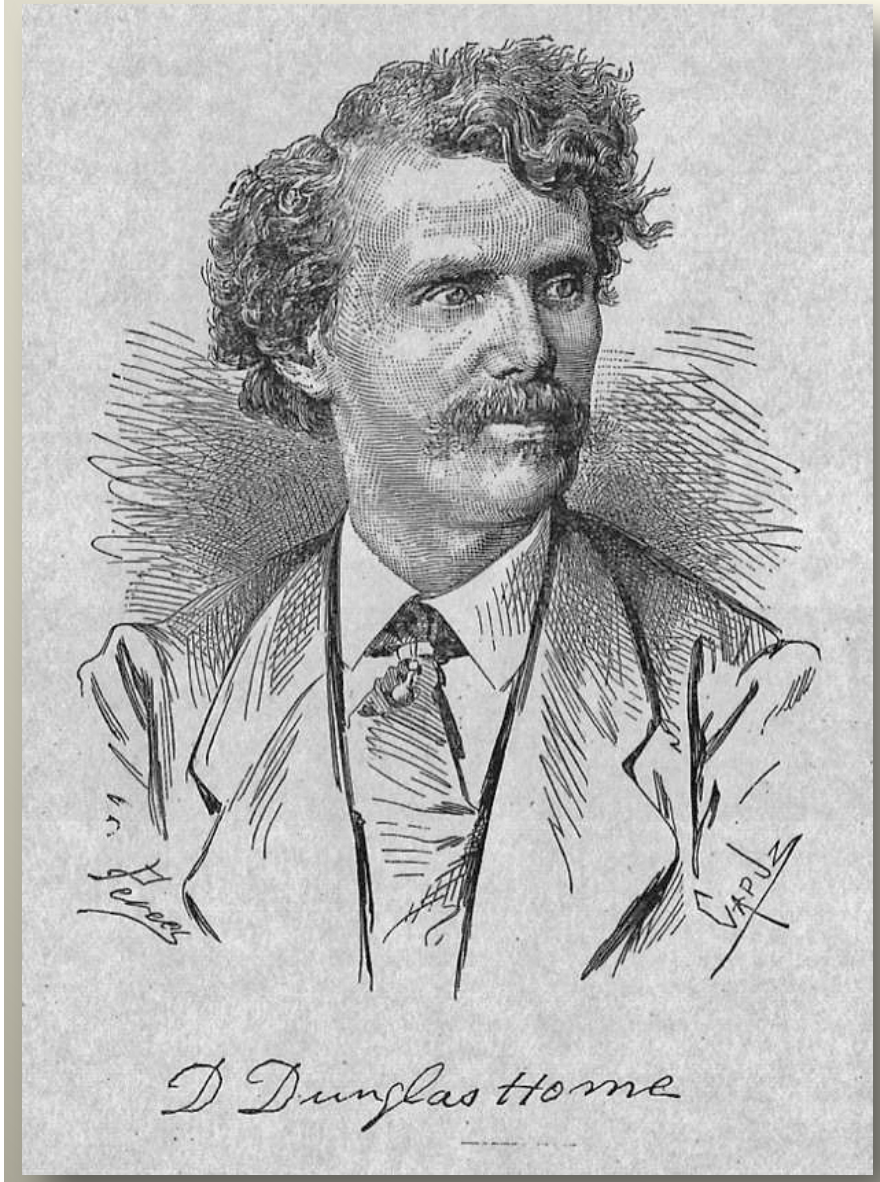
Below is Owen's own words:

"While conversing with Mrs. Hayden, and while we were both standing before the fire, and talking of our mutual friends suddenly raps were heard on a table at some distance from us, no one being near to it. I was surprised; and as the raps continued and appeared to indicate a strong desire to attract attention, I asked what was the meaning of the sounds.

Mrs. Hayden said they were spirits anxious to communicate with some one, and she would inquire who they were. They replied to her, by the alphabet, that they were friends of mine who were desirous to communicate with me. Mrs. Hayden then gave me the alphabet and pencil, and I found, according to their own statements, that the spirits were those of my mother and father.

I tested their truth by various questions, and their answers, all correct, surprised me exceedingly. I have since had twelve seances, some of long continuance, and during which, with one exception, I have had prompt and true answers so far as the past and, present, and very rational replies as to the future, but these last have to be tested by time. The exception was my own afterward—discovered error."

Robert Owen would chance to meet one of the finest mediums of the early nineteen century



Owen in his later years had no residence of his own, but a fund had been set aside by his sons. For some years he resided mainly at Cox's Hotel in Jermyn St, (Mayfair) London

On April 9th 1855, Daniel Home came to stay at Cox's Hotel where he began his British career

The meeting of Owen and Home had mutual advantages:

Owen would benefit from Home's mediumship

Home being new to England benefited from Owen's influential friends and presumably introductions like Owen's old friend, the former Lord chancellor, Lord Henry Brougham

Robert Owen died on November 17th 1858 in a hotel room at Newtown with his son Robert by his side; shortly before his death he said: "Relief has come"

Robert Owen would soon communicate to his old friends

Shortly before Owen's death he gave his wife's writing desk to William Cox, which included a box of paints. After Owen's death William felt a member of the family should own the desk, so he gave it to Robert Dale Owen. Cox remarked: "I felt, however, at the time an almost irresistible impulse to retain the desk, but the feeling of right overcame it"

During a séance with the Cox's and Daniel Home, Owen came and said:

"You must tell Robert to return the desk; and why did you give it to him, for I did all I could to impress you not to part with it"

Cox wrote to Robert Dale Owen, and the desk was returned to him

———

At a later séance with Home, William Cox records:

A little later, Mr. Owen's spirit came and desired his wife's writing desk to be placed on the table; and now the room was darkened to see if we could distinguish spirit lights, which were then seen by three of us. Presently we heard the writing desk opened, and a hand was placed in mine, another in my wife's, and a third in Mr. Home's, each hand differing in size from the others. The alphabet was called for, and 'I fear I may have spoilt your Claude,' was spelt out. We could not understand this; but when the lamp was relighted, we found that some paint had been taken from the box from inside the desk, and had been freely used on one of my paintings which hung several feet from where we were sitting

EMMA HARDINGE BRITTEN'S PRINCIPLES

In July 1857 Emma Hardinge would start to move the early Spiritualist movement away from orthodoxy

Taken from her autobiography:

"Thus, then, when the New York Spiritualists, stimulated by the glowing accounts of my début as given by Troy friends, invited me to occupy their platform on the succeeding Sunday, July 12th, I accepted the offer, confident that I, through my Spirit inspirers, could so severely rebuke the infidel spirit which I felt was existing amongst my New York associates, that in all probability I might convert many of them to the true Christian faith. The Spirits had promised me that on that special occasion I should hear every word I spoke, and so I did, but the result of those same two New York lectures was, that instead of converting any of my audience to orthodoxy, I converted myself entirely away from it, nor has my incessant study of ancient history, science, and God's Bible of Creation ever suffered me to relapse again into the mists of superstition invented by Priestcraft, or shaken my assurance of my own **personal responsibility both here and hereafter; for all the good or evil I have ever done on earth**."

Some suggest ***these principles*** date back to 1857, however, we do not know the actual dates she wrote the text, we do not know how her book was constructed or whether the actual **quotation** is authentic to this date

Robert Owen communicates



Ann (Leah) and Daniel Underhill

Emma tells us in her autobiography of a séance during the Civil War (1861-65) held at the residence of Mr and Mrs D. Underhill of 37th Street, New York

Emma succumbed to the control of Robert Owen, who gave "ten Spiritual Commandments and ten laws of right"

Although it is stated that an account of the séance was subsequently in the New York papers, searches to date have been unsuccessful in finding this report and we cannot therefore be certain of its content

Owen's son Robert Dale Owen transcribed as the entranced medium spoke asking the spirit to give three affirmative knocks at the end of every correct sentence, or interrupt her by two knocks at any words he objected to

Robert Dale Owen would published two major books, "Footfalls on the Boundary of Another World," in 1860 and, "The Debatable Land Between this World and the Next" 1872

Owen recorded other séances in the same household, around the same period and would publish a set of Spiritualist Principles. But why did he not mention his own father's communication and his communication of the "ten Spiritual Commandments and ten laws of right"?

On Sunday evening April 30th 1871, Emma Hardinge delivered a lecture at Cleveland Hall, London

“The Creed of the Spirits, and the Influence of the Religion of Spiritualism”



Emma Hardinge was now officially Emma Hardinge Britten as she had married Dr. William Britten on October 11th 1870

In this lecture Emma would give four of her principles

It was noted in the report: “Mrs. Hardinge does not make it her practice to speak of the spirits who control her, hence it is an open question with many whether any such control is in operation during her orations. Her peculiar private experiences when they have transpired, amply confirm the fact that Mrs. Hardinge’s utterances are entirely inspirational, which the observations of clairvoyants in Cleveland Hall and other places completely confirm.”

It is generally accepted by the SNU the basis of their principles developed from this lecture:

It is however, puzzling as to why Emma's interpretation of the creeds/principles has not been recorded in any of the Union's teaching!

"I shall here speak briefly of the creed which is evolved from Spiritualism. I may not now pause on the methods of evolution. You have heard some of them in past discourses; you may apply those to the results which I now offer."

"I believe in God, for I know that spirit, matter, and motion are external existences, co-equal, co-eternal, co-existent ever. As I believe in matter, then so do I believe in spirit; and the totality of that spirit, that master-mind that was even before form—that moved upon the chaos and void, and evolved therefrom order, harmony, and form—is God. Finite as I am, I can never comprehend his infinity; temporal pilgrim as I am now, passing on and ever passing on in temporality, I cannot master his eternity. It is enough for me to know that He is all-wise, for the majesty, order, and beauty of creation prove it; He is all-good, for the beneficence disclosed in that creation proves it; He is all-powerful, for its stupendous strength, its glorious and majestic permanence proves it."

Continued:

I believe in the immortality of the human soul, for I have been taught to analyse and search until I discover that that which is must have existed for ever; and, though on this earth I am only possessed of such memory as carries me back to the beginning of my own temporal existence, and such prophecy as proves to me that I shall live beyond the grave, I still recognise that lives infinite one way cannot be finite another, and that if there is infinity around me I am a part of it—I am infinite also. And since I question and since I doubt, even the chemist that scoffs at me proves my position, and shows me that nothing can be annihilated. My soul is something, the functions of my soul are something, my self-consciousness is something, my sense of individuality is something that cannot be annihilated. The strong psychology of another mind mightier than mine would impose upon me the dark fatal belief of annihilation of my soul, and eternal existence of everything else. My spirit-friend comes to my side, grasps my hand, and whispers in my ear, in the voice of the loved and those I have deemed as the lost—"I live for ever, and thou shalt live for ever."

I believe in right and wrong, for I do find the penalties of the wrong and the compensation of the right impressed on all things, on all forms of life. When I doubt this, the sophist would come and preach to me of circumstances, of surroundings, of impulses and forces; and when he would try in the tones of sophistry to mask me from the light which the penalty is perpetually bringing me, my spirit-friend appeals to me, and with the glory of the immortal spheres on his glittering brow, or the darkness of the dweller on the threshold hanging around him, gives me to understand that the second stage of existence is absolute judgement for the deeds done in the body.

Final creed/principle:

"I believe in the communion of spirits as ministering angels. I not only realise this from the truths that are demonstrated around me, but from the reason that assures me that the love which animated the form that I loved so well as it still subsists must find an exercise; that to live, to love, and yet to be unable to manifest that love to the objects that need it, must be a condition of existence far worse than that in which we daily live, and love, and minister to each other.

"These are some of the points of my creed, and all of them I have proved. …"

The way Emma presented and offered her creeds/principles in her lecture, and in her comment "You have heard some of them in past discourses; you may apply those to the results which I now offer" does not suggest a singular spirit communicator!

I believe in God
I believe in the immortality of the human soul
I believe in right and wrong
I believe in the communion of spirits as ministering angels

After Emma's lecture it is further reported:

"As a supplement to the oration, Mrs Emma Hardinge electrified the audience by reading Ten "Spiritual Commandments," which she had written in a very rapid manner on the previous morning under the influence of Robert Owen, whose centenary takes place next week. They are wonderfully characteristic of that revered philanthropist, and present perhaps the most comprehensive view of religious ethics which the world has ever seen.

On Monday morning Mrs Hardinge presented the manuscript and copyright to Mr Burns, with the request that he would print them for his own benefit and that of the cause, and have them circulated as opportunity offered. This kind proposal was gladly accepted, and that precious manuscript will no doubt be long cherished as a present of the greatest value in the estimation of its possessor. We understand these commandments will be issued in the form of a cheap tract in a few days, and circulated far and wide."

"The Creed of the Spirits",

James Burns duly accepted and shortly after published the small tract in his Seed Corn series, which were propaganda hand out leaflets in which societies would have their name inserted

JAMES “JAS” BURNS



It was in Burns’ weekly journal the *Medium and Daybreak* that Emma’s lecture was reported, however, the “Spiritual Commandments” were not published at the time

True to Burns’ word he shortly published a small tract in his Seed Corn series No. 5., entitled: “The Creed of the Spirits”*

Added to this was the “Ten Laws of Right,” which was not mentioned at Cleveland Hall. But was mentioned at the Underhill séance during the Civil war (1861-1865)

However, when the “The Creed of the Spirits” were published there is no mention of Robert Owen as their author? The “Spiritual Commandments” were credited as: “Given by the spirits through Emma Hardinge”

The eminent artist Henry Bielfeld was engaged to illustrate the Ten Commandments given by the spirits through Mrs. Hardinge. It was reproduced by lithography with a scroll in the centre of the picture and inscribed the Ten Commandments, Ten Rules of Right, and the Creed of the Spirits. This was exhibited on Emma’s farewell when she returned to America around late July 1871 these were later sold framed**

*, ** see end pages

James Burns we can note, held the copyright to the “Spiritual Commandments” and presumably to the “Ten Laws of Right”



Alfred Kitson
1855-1934

At this time Burns was a strong supporter of the early Lyceum movement and addressed their meetings and gave considerable support in his journal the *Medium and Daybreak*

He was closely associated with Alfred Kitson, Emma Hardinge Britten, James J. Morse etc

Presumably Burns gave the copyright to the Lyceum for in 1887 The “Spiritual Commandments” and “Ten Laws of Right” became part of the Lyceum teachings and appear under the “Golden Chain Recitations 109 and 110” in the Lyceum Manual, which states:
Given by the Spirits through Emma Hardinge Britten

To my knowledge the Lyceum movement has never associated these with Robert Owen

Emma would mostly claim throughout her works that her creeds/principles were “given by the Spirits” rather than by one single communicator.

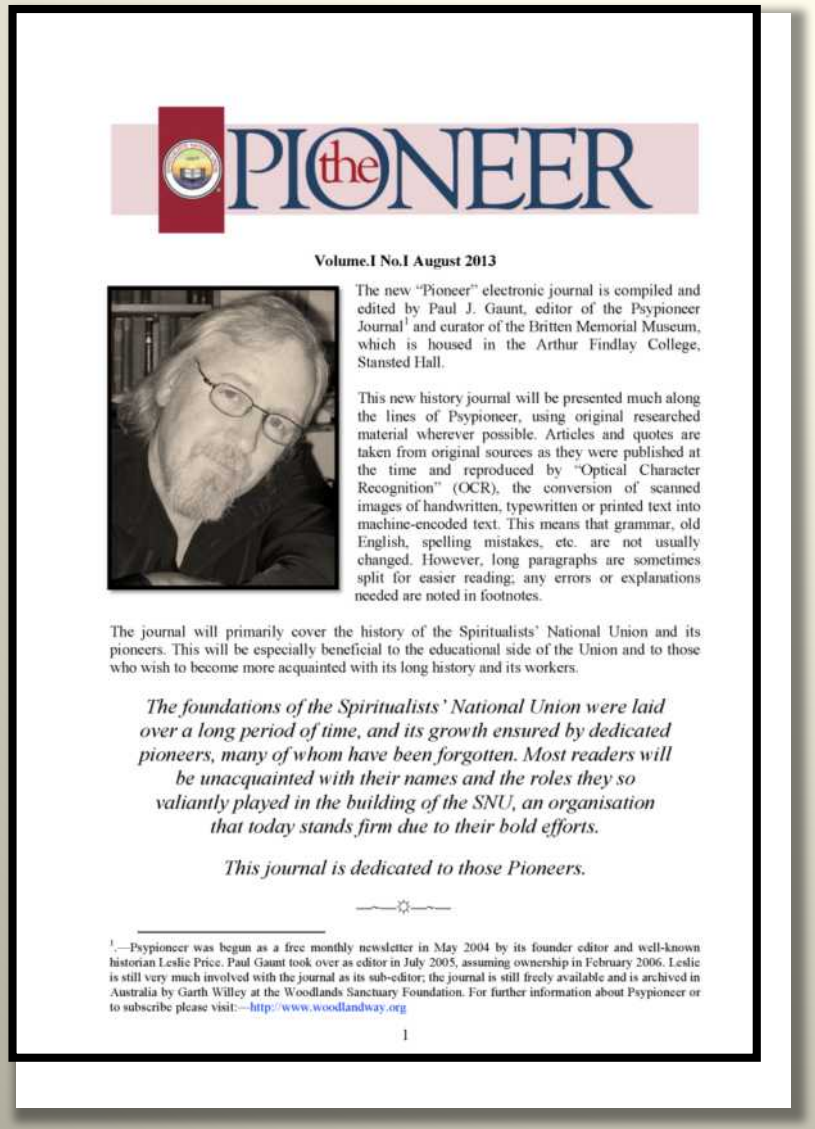
In 1878 she wrote and published a 62 page pamphlet titled, “On the Road; or The Spiritual Investigator: A complete Compendium of the Science, Religion, Ethics, and Various Methods of Investigating Spiritualism,” she noted in this work:

“As a sample of the morality taught by those spirits who have so long and faithfully guided the author’s storm-tossed life barque, we subjoin a reprint of the “Ten Spiritual Commandments” and “Ten Laws of Right,” aphorisms communicated by spirits, through the author’s mediumship, at a lecture given by her in London some years since. As the lecture in question was phonographically reported, it was subsequently printed, distributed in various countries, republished and translated into many languages, and is now offered as a specimen of the ethics and morality enunciated from the spirit spheres.”

Emma’s creeds/principles were republished in various books and journals and used in public debates. However, they had varied in their numbers and wording, for example in 1883 as published in the Medium and Daybreak, April 20th:

I believe in the Fatherhood of God;
The Brotherhood of Man;
The immortality of the Soul;
Personal Responsibility Here and Hereafter; And,
Eternal Progress.

Oldham Spiritual Temple



the PIONEER

Volume.I No.I August 2013

The new "Pioneer" electronic journal is compiled and edited by Paul J. Gaunt, editor of the Psypioneer Journal[1] and curator of the Britten Memorial Museum, which is housed in the Arthur Findlay College, Stansted Hall.

This new history journal will be presented much along the lines of Psypioneer, 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.

The journal will primarily cover the history of the Spiritualists' National Union and its pioneers. This will be especially beneficial to the educational side of the Union and to those who wish to become more acquainted with its long history and its workers.

The foundations of the Spiritualists' National Union were laid over a long period of time, and its growth ensured by dedicated pioneers, many of whom have been forgotten. Most readers will be unacquainted with their names and the roles they so valiantly played in the building of the SNU, an organisation that today stands firm due to their bold efforts.

This journal is dedicated to those Pioneers.

—〜☼〜—

[1].—Psypioneer was begun as a free monthly newsletter in May 2004 by its founder editor and well-known historian Leslie Price. Paul Gaunt took over as editor in July 2005, assuming ownership in February 2006. Leslie is still very much involved with the journal as its sub-editor; the journal is still freely available and is archived in Australia by Garth Willey at the Woodlands Sanctuary Foundation. For further information about Psypioneer or to subscribe please visit:—http://www.woodlandway.org

1

It was at the laying of the first foundation stone of the Oldham Spiritual Temple on April 9th, 1887 that Emma Hardinge Britten read her paper titled "What has Spiritualism taught, and what good has it done for Humanity?" It contained twelve short statements, the last one being a summary of her creeds/principles that now appeared as a full set:

I believe in the Fatherhood of God,
The Brotherhood of Man,
The immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here,
And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

The first issue of the SNU Pioneer gave full coverage of Oldham and its history

ANOTHER MYSTERY ARISES!

Emma's summary of her creeds/principles was placed within the foundation stones at the Oldham Spiritual Temple in 1887, & later accepted at the 1890 Conference, leading to the SNU in 1902

A few months later on September 12th 1890 another previously unknown principle was given in an article in the Two Worlds and placed at the head of the Oldham summary:

"*I believe in the Communion of Spirits and Mortals*"

For the first known time Emma would briefly claim her creeds were "given under the MOST CRUCIAL TEST CONDITIONS by the spirit of Robert Owen, the great Socialist."

This sweeping statement is contained within a single sentence which appears to have no connection to the known facts already given – what is meant by the "Most Crucial Test Conditions?"

So what can we conclude from all the research?

1857 — EHB Autobiography:
"… personal responsibility both here and hereafter; for all the good or evil I have ever done on earth …"

1871 — Cleveland Hall:
I believe in God
I believe in the immortality of the human soul
I believe in right and wrong
I believe in the communion of spirits as ministering angels

1871 — Cleveland Hall Spiritual Commandments:
Fatherhood of God, The Brotherhood of Man, the immortality of the human soul, and compensation and retribution for the good or evil done on earth

1883 — Debate with Rev. Skewes:
I believe in the Fatherhood of God;
The Brotherhood of Man;
The Immortality of the Soul;
Personal Responsibility Here and Hereafter;
And, Eternal Progress

1887 — Oldham Spiritual Temple:

I believe in the Fatherhood of God,
The Brotherhood of Man,
The immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here,
And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

1890 — Article in the Two Worlds:
I believe in the Communion of Spirits and Mortals

Continued:

Throughout the years we can note the wording and the number of the principles would change, they were working principles which Emma would use to suit her purpose, for example in her lectures, writings, debates etc.

If these were given by one "inspired outpouring by one singular spirit" i.e., Robert Owen it would surely have been unacceptable for Emma to change them about?

When she gave her principles in 1871 at Cleveland Hall she stated:

"I shall here speak briefly of the creed which is evolved from Spiritualism. I may not now pause on the methods of evolution. You have heard some of them in past discourses; you may apply those to the results which I now offer."

The involvement of Robert Owen as the sole inspirer of all of Emma's principles has no referenced foundation in history. Mostly speaking Emma is quite clear they evolved from Spiritualism and were given by the spirits

Robert Owen's name arises during the Civil War at a séance and gives "ten Spiritual Commandments and ten laws of right" there is no other information presently known.

His son who was present at the séance and acted as scribe, makes no mention of his father's communication in his books

Continued:

Again it was initially reported at Cleveland Hall, Robert Owen had given ten "Spiritual Commandments" through Emma's mediumship. However, when later published, and in subsequent reports, did not bear Owens name?

Is it possible the initial report at Cleveland Hall was in fact mis-reported? Owen's centenary celebrations may have caused some confusion! The initial Cleveland Hall report only states Owen gave the "Spiritual Commandments." When later published by James Burns in his Seed Corn series it included the "Ten Laws of Right"?

Equally; after Emma's death her sister Margaret edited and published her autobiography. Is it possible the earlier séance during the Civil war become mixed up with Cleveland Hall – they both had the same title! Perhaps the "Spiritual Commandments" and the "Laws of Right" possibly do not date from the same period! This speculation does not explain why Owen is not named, unless either the "Laws of Right" or the "Spiritual Commandments" do not belong to Owen, that is, Owen only dictated one of the statements.

Hence when the two were placed together by James Burns they were in fact "given by the spirits," and with Emma's other principles and all added together we would have the set as placed within the foundation stones at Oldham Spiritual Temple

In 1878 Emma explicitly states that the "Ten Spiritual Commandments" and "Ten Laws of Right" were given to her by spirits, plural!

Continued – Final word:

The later 1890 claim and the additional principle are given in an article where Emma is strongly advocating that Spiritualism and Theosophy have not a “single point of similarity between them,” pointing out the Spiritualist doctrine that our soul at no time loses its conscious identity, or memories of earth life etc – as against the doctrine of re-incarnation.

Emma uses the principles as given at Oldham with the extra principle “I believe in the Communion of Spirits and Mortals,” as an example of our individuality. Though to support her argument, she states they were given by Robert Owen, I believe this claim has no substance that can be checked or referenced; they are just fleeting words to make her point.

There are no records at all of the suggestion that Emma ever sat “under the Most Crucial Test Conditions,” and this whole claim is contained within a single sentence.

It is reasonable to suggest that Robert Owen did have some input into the creeds via Emma Hardinge Britten’s mediumship, but it is equally reasonable to suggest say that this may not be the case. It is, I believe apparent at the present time, that Owen did not give the full set of principles as previously assumed by the SNU, and there is no reason to suggest Emma is incorrect, when she generally states that her creed or principles were given by the spirits.

A SUMMARY OF ROBERT OWEN'S KNOWN INVOLVEMENT TO DATE

1).– Emma Hardinge tells us in her autobiography of a séance during the Civil War (1861-65) held at the residence of Mr and Mrs D. Underhill of 37th Street, New York. Emma succumbed to the control of Robert Owen, who gave "ten Spiritual Commandments and ten laws of right"

There is no further information outside her autobiography which was edited by her sister

2).– "As a supplement to the oration, Mrs Emma Hardinge electrified the audience by reading Ten "Spiritual Commandments," which she had written in a very rapid manner on the previous morning under the influence of Robert Owen,…"

Immediately after this in the press and in the publishing of the Seed Corn tracts, Owen was not named

3).– Emma would briefly claim her creeds were "given under the MOST CRUCIAL TEST CONDITIONS by the spirit of Robert Owen, the great Socialist."

Given in a single unreferenced sentence.

At present: These three occasions are the only known involvement of the name Robert Owen linking him to the principles.

Basically: An Editor, A Reporter, and an article!

SOME DATES OF REFERENCE

1847: Owen gave six principles to Andrew Jackson Davis.

1857: In July, Emma's autobiography records some early Principles at Troy: "personal responsibility both here and hereafter; for all the good or evil I have ever done on earth".

1861-65: Robert Owen communicated through Emma sometime between these dates and gave: "Ten Spiritual Commandments and Ten Laws of Right" via trance speaking and raps.

1871: Owen again was reported to have communicated through Emma and gave ten "Spiritual Commandments" via automatic writing. Published without any reference to Owen.

Also at this time the Robert Owen centenary was celebrated, it was usual at this time for the audience to select the subject for Emma's talks. The subject chosen was Robert Owen – she for some reason refused and another subject chosen.

1887: April 9th, Emma Hardinge Britten read her paper titled "What has Spiritualism taught, and what good has it done for Humanity?" a summary of her creeds/principles which she claims were given by the spirits. This was placed in the foundation stones of the Oldham Spiritual Temple.

1890: Emma would freely offer her 1887 summary of her creeds/principles to the various conferences at the time, trying to secure organisation, as she did at the National Conference of British Spiritualists in this year. The following year the Spiritualists' National Federation was constituted leading to the Spiritualists' National Union in 1902 who took up her principles as given at Oldham in 1887.

Copies of the original Seed Corn

E. Hardinge Britten

SEED CORN.—No. 5.

THE CREED OF THE SPIRITS.*

I believe in God, for I know that spirit, matter, and motion are eternal existences, co-equal, co-eternal, co-existent ever. As I believe in matter, then so do I believe in spirit; and the totality of that spirit, that master-mind that was even before form—that moved upon the chaos and void, and evolved therefrom order, harmony, and form—is God. Finite as I am, I can never comprehend his infinity; temporal pilgrim as I am now, and passing on and ever passing on in temporality, I cannot master his eternity. It is enough for me to know that He is all-wise, for the majesty, order, and beauty of creation prove it; He is all-good, for the beneficence disclosed in that creation proves it; He is all-powerful, for its stupendous strength, its glorious and majestic permanence prove it.

I believe in the immortality of the human soul, for I have been taught to analyse and search until I discover that that which is must have existed for ever; and, though on this earth I am only possessed of such memory as carries me back to the beginning of my own temporal existence, and such prophecy as proves to me that I shall live beyond the grave, I still recognise that lives infinite one way cannot be finite another, and that if there is infinity around me I am a part of it—I am infinite also. And since I question and since I doubt, even the chemist that scoffs at me proves my position, and shows me that nothing can be annihilated. My soul is something, the functions of my soul are something, my self-consciousness is something, my sense of individuality is something that cannot be annihilated. The strong psychology of another mind mightier than mine would impose upon me the dark fatal belief of annihilation for my soul, and eternal existence for everything else. My spirit-friend comes to my side, grasps my hand, and whispers in my ear, in the voice of the loved and those I have deemed the lost—"I live for ever, and thou shalt live for ever."

I believe in right and wrong, for I do find the penalties of the wrong and the compensation of the right impressed on all things, on all forms of life. When I doubt this, the sophist would come and preach to me of circumstances, of surroundings, of impulses and forces; and when he would try in the tones of sophistry to mask me from the light which the penalty is perpetually bringing me, my spirit-friends appeal to me, and with the glory of the immortal spheres on his glittering brow, or the darkness of the dweller on the threshold hanging around him, gives me to understand that the second stage of existence is absolute judgment for the deeds done in the body.

I believe in the communion of spirits as ministering angels. I not only realise this from the truths that are demonstrated around me, but from the reason which assures me that the love which animated the form that I loved so well, as it still subsists must still find an exercise; that to live, to love, and yet to be unable to manifest that love to the objects that need it, must be a condition of existence far worse than that in which we daily live, and love, and minister to each other.

* From an Oration by Emma Hardinge, entitled, "The Creed of the Spirits; or, the Influence of the Religion of Spiritualism." Price 1d.

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GIVEN BY THE SPIRITS THROUGH EMMA HARDINGE.

I.—Thou shalt search for truth in every department of being—test, prove, and try if what thou deemest *is* truth, and then accept it as the Word of God.

II.—Thou shalt continue the search for truth all thy life, and never cease to test, prove, and try all that thou deemest to be truth.

III.—Thou shalt search by every attainable means for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

IV.—Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life that is not in strict accordance with thy highest sense of right.

V.—Thou shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never commit a wrong wilfully and consciously to any of thy fellow-men, nor connive at wrong done by others without striving to prevent or protesting against it.

VI.—Thou shalt acknowledge all men's rights to do, think, or speak, to be exactly equal to thine own; and all rights whatsoever that thou dost demand, thou shalt ever accord to others.

VII.—Thou shalt not hold thyself bound to love, or associate with those that are distasteful or repulsive to thee; but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy, and justice, and never suffer thy antipathies to make thee ungentle or unjust to any living creature.

VIII.—Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few; and in cases where thy welfare or that of thy friend is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

IX.—Thou shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

X.—Thy first and last duty upon earth, and all through thy life, shall be to seek for the principles of right, and to live them out to the utmost of thy power; and whatever creed, precept, or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are—in morals, JUSTICE; in science, HARMONY; in religion, THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN, the immortality of the human soul, and compensation and retribution for the good or evil done on earth.

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THE TEN LAWS OF RIGHT.

I.—TEMPERANCE in all things, whether physical, mental, moral, affectional, or religious.

II.—JUSTICE to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire to receive from others.

III.—GENTLENESS in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purposes of sustenance or self-defence.

IV.—TRUTH in every word or thought spoken or acted; but reservation of harsh or unpleasing truths where they would needlessly wound the feelings of others.

V.—CHARITY—charity in thought, striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deeds, wherever, whenever, and to whomsoever the opportunity offers.

VI.—ALMSGIVING—visiting the sick and comforting the afflicted in every shape that our means admit of and the necessities of our fellow-creatures demand.

VII.—SELF-SACRIFICE, wherever the interests of others are to be benefited by our endurance.

VIII.—TEMPERATE yet firm defence of our views of right, and protest against wrong, whether for ourselves or others.

IX.—INDUSTRY in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

X.—LOVE—above and beyond all, seeking to cultivate in our own families, kindred, friends, and amongst all mankind generally the spirit of that true and tender love which can think, speak, and act no wrong to any creature living; remembering awlays, that where love is, all the other principles of right are fulfilled beneath its influence and embodied in its monitions.

We should ever hold the above-stated principles of right to be obligatory upon all men, as they are the deductions evolved from the laws of being, and therefore in strict harmony with the divine order of creation. All views of science are dependent on human intelligence and the unfoldments of intellectual knowledge. All views of theology are dependent upon intuitive perceptions, faith, or testimony derived from varying sources—hence, man's opinions concerning science and theology are subject to change, and dependent on the circumstances of nationality, intellectual training, or incidents peculiar to personal experiences; but the religion of right, morality, and love, and the commandments of life-duty, originating from the fundamental principles inherent in life and being, can never change until man ceases to be, or the harmonies of the universe are themselves changed or anpihilated.

**—

In August 1871 James Burns announced it was ready: Just Published, price 2s. 6d. A BEAUTIFUL ARTISTIC DESIGN, BY H. BIELFELD, ESQ., ON WHICH ARE PRINTED THE TEN SPIRITUAL COMMANDMENTS, THE TEN RULES OF RIGHT,* AND THE CREED OF THE SPIRITS, AS GIVEN BY THE SPIRITS THROUGH EMMA HARDINGE

Mr. BIELFELD has, in a very beautiful manner, embodied into his design the most appropriate symbols of Spirit-communication. At the top of the picture, amidst the radiant effulgence of spirit-light, stands a powerful winged spirit of the highest order, his face beaming with intelligence and goodness, seemingly directing two spirits of a lower grade, who hold a large scroll, on which are inscribed the three articles named above. At the bottom of the picture is an early landscape of mountain, lake, and plain. The church, the symbol of the religious sentiment and buildings indicative of Home and Industry, are visible. On the right hand corner is a mother directing the attention of her little boy to the scroll above, and on the left side is a father with his daughter in the same attitude. All round the margin, ornamental work is introduced in the vignette style. On the top of the scroll, just under the spirits is a beautiful and truthful miniature portrait of Mrs. Emma Hardinge, with rays of light streaming down upon her head.

*** We can note the title has slightly changed from Ten Laws to Ten Rules**

There is an interesting account of Robert Owen contacting his son. The events themselves would have happened around April '59, according to the February 1860 edition of the Spiritual Magazine. Thomas Welton later reported the meeting with Robert Dale Owen and passing on the planchette message after his father's death:

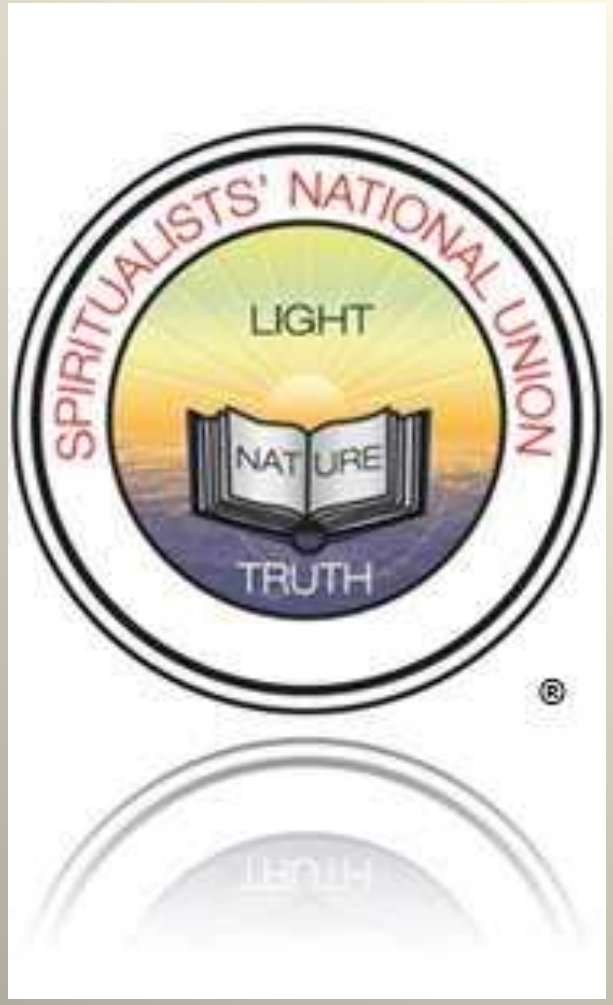
One of the most curious facts in connection with it (planchette) occurred shortly after its introduction to England, about six years ago, and was told to me as follows :—

Mr. Bielfeld, artist, of 208, Euston Road, had heard of the instrument, and made one, and while using it, in company with Mrs. B., a friend entered —a Mr. Gilbert, now in Canada. The three tried it without any result, and "Planchy," as they termed it, was put aside on a large sheet of paper till after dinner. You may judge their surprise when, on proceeding to resume their amusement, they found the following sentence written on the previously blank paper:—

"Go to my son and tell him that I will be with him this day month, to cause him to make such alterations as I wish in the book he is now writing." Then followed the signature, "Rt. Owen."

I took the message to Mr. R. Dale Owen, then residing at Cox's Hotel, Jermyn Street. On reading it, he said that no one knew that he was writing a book, and declared the handwriting to be his father's (then some months deceased). I answered, "Well, sir, it was only written yesterday." He replied, "I should like to see Mr. Bielfeld." Mr. B. and myself together went to Mr. Owen on the following day, when this statement was repeated to him. He subsequently recommended the Planchette to his numerous friends, and took some of them (I believe six) on his return to America, and hence their introduction into that country.

On July 6th, 1890, a National Conference of British Spiritualists was held the following year the Spiritualists' National Federation would be founded. In 1901 it was re-constituted to the Spiritualists' National Union



The summary of Emma's principles given at Oldham would, with some changes and an additional principle, form the basis of the Seven Principles.

It may appear that one of the principles Emma gave in 1871 at her Cleveland Hall lecture,

"**I believe in the communion of spirits as ministering angels**",

would not surface again until around 1901 as the possible basis of our third Principle,

"**The Communion of Spirits and the Ministry of Angels**",

although we cannot be completely sure that the Union took this from the Cleveland Hall lecture.

Pioneer 6.5 October 2019:

It should be noted that, strictly speaking, our Third Principle, "The Communion of Spirits and the Ministry of Angels", was not part of Emma's submission of *her* summary of her creeds/principles given at Oldham in 1887

1887: I believe in the Fatherhood of God, - **1901): The Fatherhood of God.**

1887: The Brotherhood of Man, - **1901: The Brotherhood of Man.**

1887: None. - **1901: The Communion of Spirits and the Ministry of Angels.**

1887: The Immortality of the Soul, - **1901: The Continuous Existence of the Human Soul.**

1887: Personal Responsibility, - **1901: Personal Responsibility.**

1*887: Compensation and Retribution hereafter for all the good or evil deeds done here,* -**1901: Compensation and Retribution Hereafter for all the Good and Evil Deeds done on Earth.**

1887: And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good. - **1901: Eternal Progress open to every Human Soul.**