

# PSYPIONEER JOURNAL

Edited by  
Paul J. Gaunt

Founded by Leslie Price

Archived by  
Garth Willey



## Volume 9, No. 11: November 2013

—~\$~—

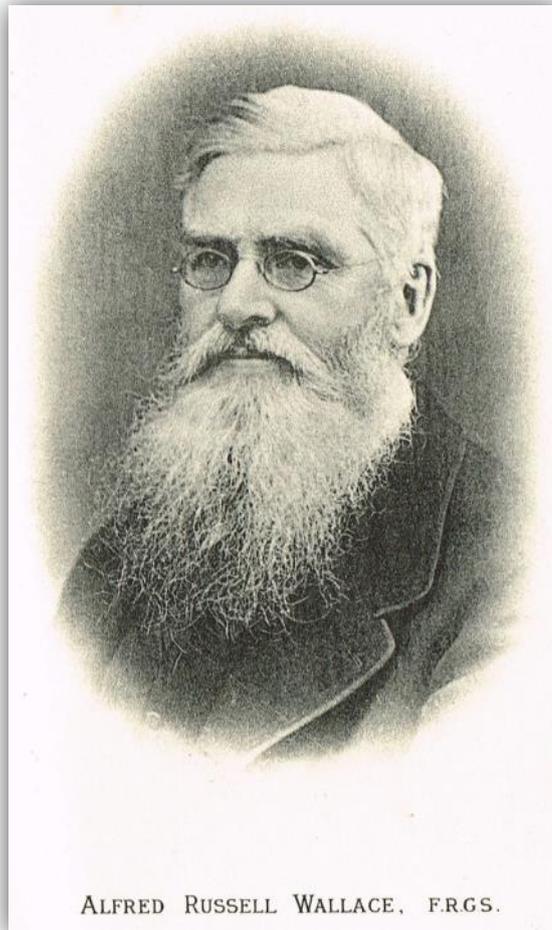
- 315 – Alfred Russel Wallace Unveiled – Leslie Price**
- 316 – Another Pioneer! – Leslie Price**
- 317 – The Sunflower became the official emblem for Spiritualism originating in the late nineteenth century in America – Paul J. Gaunt**
- 327 – Enchanted Modernities, Theosophy and the arts in the modern world – Conference report by Lynda Harris**
- 330 – The Spiritualist Movement: Speaking With the Dead in America and Around the World, Edited by Christopher M. Moreman – Book Review by Walter Meyer zu Erpen**
- 336 – Early Days of The British Society of Dowsers – An address by Colonel A. H. Bell**
- 346 – Forbidden Histories – Leslie Price**
- 347 – A Brief History of Spirit Photography (part four) – James J. Morse**
- 351 – Some books we have reviewed**
- 352 – How to obtain this Journal by email**

=====

# ALFRED RUSSEL WALLACE UNVEILED

8 January 1823 – 7 November 1913

Exactly a century after his death, a statue of Alfred Russel Wallace was unveiled on 7 November 2013 at the Natural History Museum, London. There was a large crowd at the Darwin Centre, and among the guests was Richard Wallace, the grandson of Wallace.<sup>1</sup>



During the speeches, however, there was no mention of Wallace's role as a psychic pioneer. Across the road is the College of Psychic Studies, whose Memorandum of Association (under its old name, the London Spiritualists' Alliance,) included Wallace among its signators.

LP.

---

<sup>1</sup>.—Sir David Attenborough unveils Wallace statue:—<http://www.nhm.ac.uk/about-us/news/2013/november/sir-david-attenborough-unveils-wallace-statue125452.html>

# ANOTHER PIONEER!

For some years The Spiritualists' National Union used the name Pioneer for their house journal, but now in a valuable step forward, the name has been reserved for a quarterly SNU historical publication devoted to National Spiritualism and edited by Paul Gaunt.<sup>2</sup>



Volume.I No.1 August 2013



The new "Pioneer" electronic journal is compiled and edited by Paul J. Gaunt, editor of the Pyspioneer Journal<sup>1</sup> 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 Pyspioneer, 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.*

---

<sup>1</sup>—Pyspioneer 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 Pyspioneer or to subscribe please visit—<http://www.woodlandsway.org>

1

### The Laying of the Oldham Spiritual Temple Corner Stones

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

...ve in the Fatherhood of God,  
...otherhood of Man,  
...mortality of the Soul,  
...al Responsibility,  
...sation and Retribution hereafter for all the good or evil deeds done here,  
...path of eternal progress open to every human soul that wills to tread it by the path of good.

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

...rely offered the summary of her principles to the various conferences, for example ference of Spiritualists of Northumberland and Durham held on Tuesday, July 31st, 20, Nelson Street, Newcastle-on-Tyne. Again, she offered her principles to the of a Provisional Spiritual Conference to consider the future formation of a District Confederation of Spiritualists; this was on Sunday, August 19th, 1888 at rge path:

...owing f  
...ists' Nat  
...ists, lead  
...of Emm  
...form th  
...the relig

...been to  
...ing of th  
...or its loc  
...es from h

...ng arduo  
...the Spirit  
...the Nation

...ears that c  
...of spirit  
...ion until an  
... (Anglo),



There are about 350 SNU churches, and the new journal should do much to foster interest in the history of the Union, and encourage the preservation of old material. The first issue includes articles about early SNU presidents (a feature that will continue) and the historically important Oldham Spiritualist Church, and draws upon The National Spiritualist (1924-1932) perhaps the best produced SNU journal in its history.

LP.

<sup>2</sup>—SNU Pioneer: <http://www.snu.org.uk/spiritualism/pioneer>

## The Sunflower became the official emblem for Spiritualism, originating in the late nineteenth century in America

One of the mysteries of early American Spiritualism is the origin and date the “Sunflower Emblem” was established; this appears to have been unknown for well over a century. Recently, while convalescing at home, I made my second attempt to try to shed some light on this. I decided to leave my avenues of research in this article as it brings in other interesting issues surrounding and relating to the Sunflower Emblem. There is also the well-known motto, which generally accompanies the sunflower emblem – again lacking in its origin. Below is the motto, although the wording changes slightly in various publications and websites:

*“As the Sunflower turns its face to the light of the sun- so let Spiritualism turn the face of humanity to the Light of Truth”*



The initial problem was what the original Sunflower emblem looked like; I was unable to find any images. At the International Federation of Spiritualists (IFS) Congress in 1925, the Council adopted the Sunflower Badge as an “International Spiritualists’ Badge”; the badges could be purchased at the *Two Worlds* office in 1926 for 2/-.<sup>3</sup>

Earlier at the Spiritualists’ National Federation’s Annual Conference held on July 2nd and 3rd 1898 at the Heber Street Spiritual Temple, Keighley, the ‘Sunflower’ badge, was recognised as the American national Spiritualistic symbol as stated by one of America’s leading Spiritualists Mrs. Cadwallader.<sup>4</sup> Incidentally, the Heber Street Spiritual Temple celebrated their 45th Anniversary, in conjunction with the National Conference, under the National Federation President/Chairman Edward Walter Wallis:

---

<sup>3</sup>.—Numerous references and websites state this was introduced in 1928; in fact the correct date it was adopted as the official emblem is 1925. The information is taken from the *Two Worlds* December 3rd 1926. At the 1981 Congress a decision was made to adopt a new symbol see:—[http://www.theisf.com/pdf\\_files/isf%20logo.pdf](http://www.theisf.com/pdf_files/isf%20logo.pdf)

<sup>4</sup>.—Mrs. Mercy E. Cadwallader was a well-known American Spiritualist; she died on December 24th 1935. She was closely involved with the National Spiritualist Association (N.S.A) organised in September 1893. In 1894, she was elected honorary Vice-President, which she accepted and then resigned in favour of being appointed “Missionary.” Cadwallader was a prominent Lyceumist, and it was through her efforts that the Andrew Jackson Davis Lyceum building was built in 1928 at Lily Dale, New York. An acre assigned for the children’s playground is known as Cadwallader Park. Cadwallader was the editor and publisher of *The Progressive Thinker*, Chicago which she took control of in 1910, purchasing the paper at the death of its founder J. R. Francis who started the paper in 1889.

She wrote *Hydesville in History*, (The Progressive Thinker Publishing House, Chicago) in 1917. Now re-published, it should be noted that this book carries some inaccurate information on the Hydesville haunting. For the original Hydesville story see: *A Report of the Mysterious Noises, Heard in The House of Mr. John D. Fox ...*” Britten Memorial Museum, SNU Publications, 2013.

“The Chairman now introduced Mrs. Cadwallader, and said she had an interesting ceremony to perform.”<sup>5</sup>

“Mrs. Cadwallader, who was received vociferously, said there are times when a word of unsought appreciation came like a heavenly messenger to cheer and comfort. She was pleased to present to the veteran Lyceum worker, Mr. A. Kitson, the ‘Sunflower’ badge, the American national Spiritualistic symbol, on which was inscribed ‘A token of love from across the sea to Alfred Kitson, in recognition of his long and unselfish labours for our young people.’ ”

Around five years earlier in 1893, some reports state the “Cassadaga Lake Free Association” adopted the Sunflower as its official emblem.

It should be noted the sunflower symbol was not exclusive to the American Spiritualists, for example it was used by the suffrage movement:—<sup>6</sup>

“The use of gold began with Elizabeth Cady Stanton and Susan B. Anthony’s campaign to help pass a suffrage state referendum in Kansas in 1867. The Kansas state symbol was the sunflower, which was adopted by the pro suffrage forces in the campaign. The sunflower, and the color gold or yellow, was associated with the suffrage cause thereafter. Suffrage supporters used gold pins, ribbons, sashes, and yellow roses to denote their cause.”

“By 1887, at the 37th annual convention of the Indiana American Woman Suffrage Society, “the ladies and gentlemen present all donned the ‘sunflower’ [gold] ribbon of the suffrage cause.”



It can also be noted on websites there are various images, shapes and sizes of the sunflower symbol, shown on the left is the Kansas Sunflower – Yellow and Gold.<sup>7</sup>

Emma Hardinge Britten stated banners and badges “are all symbolical of deep inner and spiritual meanings,”<sup>8</sup> one could wonder if her early images were derived from the sunflower! Firstly shown in her occult work *Art Magic*, published in 1876 which she “translated” and edited, and later her Spiritualist history *Nineteenth Century Miracles* 1883 (England), held the image as shown on the front cover of the two books.



<sup>5</sup>.—Quote is taken from the final part of the Conference at the evening service on Sunday July 3rd from the *Two Worlds* July 15th 1898.

<sup>6</sup>.—An Introduction to the Woman's Suffrage Movement:—  
[http://www.nwhm.org/online-exhibits/votesforwomen/exhibit\\_text.html](http://www.nwhm.org/online-exhibits/votesforwomen/exhibit_text.html)

<sup>7</sup>.—Grandmother’s Choice:  
<http://grandmotherschoice.blogspot.co.uk/2012/09/4-kansas-sunflower-yellow-and-gold.html>

<sup>8</sup>.—On Sunday May 14th 1889 Emma Hardinge Britten addressed the Spiritual Lyceum Conference at Manchester – Taken from *The Two Worlds* May 24th 1889.

## CASSADAGA

*“LILY DALE” is the name of the post-office, and of the particular locality of the grounds of the Cassadaga Lake Free Association, but the name of the Association itself and the connection in the mind of the visitor of the summer meetings with the lake, have caused the place to be broadly and generally known as “Cassadaga.”*<sup>9</sup>

The Cassadaga area is steeped in spiritualistic history. It was first used in the winter of 1844-5 for a course of lectures and study into animal magnetism and mesmerism, a close association in the early Spiritualist movement. Many camp meetings followed, the Cassadaga vicinity becoming a strong hold of Spiritualism, and by the mid 1850's William Denton delivered a course of lectures on geology and the philosophy of Spiritualism. Later other well-known Spiritualists such as Paschal Randolph, Andrew Jackson Davis, Samuel B. Brittan, and John M. Spear would occupy the platform. These also would include Elizabeth Lowe and Cora L. V. Scott (later Richmond), who were at this time scarcely more than children.

In 1879, the grounds were purchased and incorporated under the name “Cassadaga Lake Free Association”<sup>10</sup> and the site named as the “Cassadaga Lake Camp Meeting Grounds.”<sup>11</sup> The formal opening and dedication of the grounds was on Tuesday June 15th 1880 with the address being delivered by Mrs Elizabeth Lowe Watson (noted above)<sup>12</sup> with the first meetings starting in August under its first President Albert Cobb (resigned in 1882); a year later a children's Lyceum was started by Thomas Lees.

In 1891 the “History of Cassadaga” was told by Adrian W. McCoy and the earlier history of the “Spiritualist Camp Meetings” by Harrison D. Barrett published in the *Cassadaga; Its History and Teaching*, edited and compiled by McCoy and Barrett, published by Meadville, PA. There appears however, to be no mention of the Sunflower emblem up to this period in time. In 1903 “Cassadaga Lake Free Association's” name was changed to the “City of Light Assembly” and again in 1906 to “Lily Dale Assembly” as it remains today.<sup>13</sup>

---

<sup>9</sup>.—Taken from the – History of Cassadaga Adrian W. McCoy “Cassadaga; Its History and Teaching,” 1891 page 37.

<sup>10</sup>.—Mrs Amelia H. Colby was requested to name the new association – she named it “The Cassadaga Lake Free Association.” – Taken from “Cassadaga; Its History and Teaching,” 1891 page 47. Incidentally, Amelia Colby was the wife of Luther Colby the well-known editor of the *Banner of Light* – first issued on April 11th 1857. See *Psypioneer* Volume 5. No 4 April 2009:—*Luther Colby and The Banner – Paul J. Gaunt:—*<http://www.woodlandway.org/PDF/PP5.4April09.pdf>

<sup>11</sup>.—Taken from “Cassadaga; Its History and Teaching,” 1891 page 48.

<sup>12</sup>.—She became Mrs. Watson in 1861 when she married Johnathan Watson, her story is told in *Workers in the Vineyard –A Review of the Progress of Spiritualism, Biographical Sketches, Lectures, Essays and Poems*, by Julia Schlesinger, San Francisco, California, 1896, pages 121-132. “... her (Watson) last address at the Cassadaga camp meeting was characterized as one of the grandest orations that the people had ever been privileged to listen to.” See full quote in *Psypioneer* Vol.8. No. October 2012:— J. J. Morse – Julia Schlesinger:—<http://www.woodlandway.org/PDF/PP8.10October2012.pdf>

<sup>13</sup>.—Taken from the National Spiritualist Association of Churches (NSAC):—“A “Dale” By Any Other Name” by the Rev. Sandra Pfortmiller:—<http://www.nsac.org/LilyDale.php>

In August 1898, William P. Bach began a newspaper called *The Sunflower*. In the July of the following year its readers were presented, as a premium to the issue a *History of Cassadaga Camp* compiled by Bach – this gives a good general history and is available online.<sup>14</sup> It can also be noted in 1898, Bach built the Sunflower Pagoda; there are various old postcards showing the Pagoda in its early days the image shown here is circa 1908.



“The building was run by Evielena Bach who sold books, took subscriptions to Spiritualist publications, and sold supplies such as stationery, ice cream, candy, soft drinks, novelties and cigars. It served the summer residents and visitors in this manner for 49 years. Since then, it has continued to function in many ways during the Camp season and is currently being used as the Karma Cafe.”<sup>15</sup>

**We can note some valuable information from Bach’s history:**

### **The Cassadagan.**

“In 1892 Mr. Gaston feeling the necessity for a paper devoted to the interests of the camp, began the publication of *The Cassadagan*. Mr. F. H. Bemis acted as editor for several years. On account of failing health he was succeeded by W. O. Washburn. In 1897 Mr. F. G. Neelin, of Seaforth, Ont., publisher of *The Seaforth Sun*, joined with Mr. Gaston. The publication office was removed to Seaforth, the paper enlarged and the subscription price made fifty cents a year.

It has been the desire of those intimately connected with Lily Dale, to have a publishing house established on the grounds and a paper published here. For years this hope was not realized but in the winter of 1897-8 the compiler of this book decided that the time was ripe for a movement to be inaugurated. Accordingly friends were consulted, announcements made and on August 20, 1898, the first issue of

### **The Sunflower**

appeared. It was four pages. This was increased to eight pages in September, twelve in October, sixteen the following May. Beginning September 15, 1899, it will be issued twice-a-month.

<sup>14</sup>.—A History of Cassadaga Camp – Compiled by W. H. Bach, Lily Dale, N. Y., and Presented as a Premium to the Patrons of The Sunflower. Lily Dale, N. Y.: The Sunflower Print, July, 1899:—  
[http://spirithistory.iapsop.com/history\\_of\\_lily\\_dale.html](http://spirithistory.iapsop.com/history_of_lily_dale.html)

<sup>15</sup>.—A “Dale” By Any Other Name” by the Rev. Sandra Pfortmiller:—<http://www.nsac.org/LilyDale.php>

It has a well equipped office, is supplied with the necessary type, presses, and other tools, has a Pierce Gas Engine to supply power and is in shape to publish not only the paper, but books, pamphlets and all classes of printed matter. It is the aim of the publisher to establish a complete publishing house with facilities for publishing and pushing the sale of all classes of Spiritualistic, Freethought and Progressive Literature.”

### **The Sunflower Pagoda**

was built in 1898 by W. H. Bach. It is located in the Park, midway between the Grand Hotel and the Auditorium. It carries a complete stock of books, and takes subscriptions for the Spiritualist Liberal papers. It also has stationery and other campers necessities for sale.”

It can be further noted from the quote below, from Ron Nagy’s Blog – Historian and Museum Curator at Lily Dale:<sup>16</sup>

“The adoption of the Sunflower has been the emblem of Spiritualism at least since 1892.

“The Spiritualists at the Cassadaga Lake Free Association [Lily Dale] adopted the Sunflower as its seal as shown in its Constitution and by-laws developed in 1892 and adopted in 1893. In 1900 William Bach continued the manufacture of the lapel pins at his offices in Lily Dale, NY bearing the Sunflower emblem [believed to be originally manufactured in Boston Ma.]”

Ron kindly sent me some additional information:

*The Sunflower* image/design emblem varied from year to year and between America and Great Britain. Bach stamped them out here at Lily Dale starting about 1898 [I think] I don’t have information before 1898 but there were pre-1898 badges and I don’t know who or where they were being printed but a good guess may have been Meadville, Pa. where the Cassadagan was being printed monthly. I have a scanned chart and also at the museum are the originals...interesting question. *The Sunflower* was sold to Frank Fuller about 1907 after Bill Bach died. The paper stayed in print but may have been only seasonal? The last full yearly paper I have is 1905--the last scrap of the acid eaten paper I found was 1911. They were printing in Hamburg NY, then drove the papers over the Canadian border to mail from there--cheaper postage.

Ron Nagy

---

<sup>16</sup>.—Ron Nagy’s Blog March 17th – The Sunflower and Spiritualism:—<http://ronnagy.net/ronsblog/2010/03/the-sunflower-spiritualism/>

Ron also sent me some of the museum's scanned material of the Spiritualist Sunflower Badge in the various available badges/brooches etc as shown – more on this in the summary.

**SUNFLOWER JEWELRY**  
**REDUCED PRICES!**  
 We have an over-supply of some kinds of Sunflower Jewelry, the accepted

**SPIRITUALIST BADGE.**

To reduce this stock we will make **REDUCED RATES** during May and June. Positively no orders received at these prices after July 1. It is all new, bright stock, exactly what we have been selling for the past seven years. When the stock of any article is exhausted, no more will be sold at these prices, and we reserve the right to return the money, or the sender can make a second selection in case we are out of the article selected.

**SPIRITUALIST BADGE**  
 The metal is beautifully engraved by hand and is relieved by the square of white and the circular band of black enamel, the combination making one of the finest emblems ever produced. They should be worn by Spiritualists everywhere.

**READING OF THE EMBLEM.**  
 The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and lead out into the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature upon which progression is based. This design is set in the centre of the pure white field, symbolizing purity, while its position in the centre of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindness extended to others.

**AS THE SUNFLOWER TURNS ITS FACE TOWARDS THE SUN, SO SPIRITUALISM TURNS THE FACES OF HUMANITY FROM DARKNESS AND SUPERSTITION TOWARDS THE SUNLIGHT OF TRUTH AND PROGRESSION.**

**FOR SALE BY:**  
**The Sunflower,**  
 Lily Dale, N. Y.

**Badge Description**

**SUNFLOWER BAR PIN.**  
 This is a very neat Breast Pin for ladies' wear.  
 Rolled Plate, \$2.50. Solid Gold, \$1.50.

**SUNFLOWER BROOCH.**  
 Many ladies prefer a brooch to a bar pin and to avoid the expense the Sunflower Brooch has been produced. Features the Bar Pin design starting in gold and five sections of white enamel, the combination making a very beautiful ornament.  
 For the emotion. One great advantage is that, like the Maltese Pendant, it may be worn either as a brooch or a breast pin.  
 Rolled Plate, \$2.50. Solid Gold, \$1.50.

**MALTESE PENDANT.**  
 This is one of the most beautiful ornaments ever designed. The necklace, when worn, is a real eye-catcher. It is made of the finest gold, and is set with the most beautiful stones.  
 Rolled Plate, \$2.50. Solid Gold, \$1.50.

**SCARF OR STICK PINS.**  
 These Pins are very good for a scarf or necktie and for a woman's vest, or for buttoning up the collar of a dress. They are made of the finest gold and are very durable.  
 Rolled Plate \$1.00. Solid Gold \$1.50.

**ORDER OF THE MAGI BADGE.**  
 This badge has the emblem of the Order of the Magi on a plain of dark blue enamel. The Pin, mounted set, with its golden chain, is shown in a field of light blue enamel, representing the sky. The combination makes a most beautiful badge.  
 Solid Gold Brooch \$2.50. Special prices to Travelers.

**MAGI BADGES.**  
 Will be accepted in any of the states where the Magi are recognized. The Maltese Pendant, with Maltese Pin, and the Magi on the other is a very good ornament for Spiritualists who are members of the Magi.  
 Price \$2.50 Gold, \$1.50.

**Inscriptions and Emblems.**  
 Pins, Brooches and Badges.  
 I will accept challenges, purchased from me, in any state of jewelry. Pins, Brooches and Badges. Designs are requested to be in gold or silver for these pins.

**HOW TO ORDER.**  
 Order by name given. Use slow delivery. Do not send postage stamps. If you need more or other orders in an ordinary order, give me at least one week of time.  
 Any article that does not prove satisfactory may be returned for full refund. No return charges will be sent or money refunded if desired.  
 Please call in when great fullness and address PLAIN 117 in your communication.

**Reduced Prices.**  
 Badge Pin, Stick Pin, or Lapel Button, Gold, No Reduction.  
 Badge Pin, Stick Pin or Lapel Button, Rolled Plate..... 75c  
 Sunflower Watch Charm, Gold..... \$2.75  
 Sunflower Watch Charm, Rolled Plate..... 1.60  
 Maltese Watch Charm, Gold, no Reduction  
 Maltese Watch Charm, Rolled Plate 2.00  
 Maltese Pendant, Gold, no Reduction.

**Maltese Pendant, Rolled Plate..... 2.00**  
**Sunflower Bar Pin, Gold..... 2.50**  
**Sunflower Bar Pin, Rolled Plate..... 1.50**  
**Sunflower Brooch, no reduction.**  
 We also have on hand three A. F. A. Badges, solid gold, that we offer at 50 cents each. Just about the value of the gold in them.

**Now is the Time to Secure a Spiritualist Badge Cheap.**  
**SEND ORDERS TO:**  
**THE SUNFLOWER PUBLISHING CO., Lily Dale, N. Y.**

**READING OF THE EMBLEM**

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and lead out into the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature upon which progression is based. This design is set in the centre of the pure white field, symbolizing purity, while its position in the centre of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindness extended to others.

As the sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from the darkness and superstition towards the Sunlight of Truth and Progression.

## **The introduction of the American Sunflower badge and Mottos:**

*“Wherever you see the sunflower badge you see a friend”*

The history is revealed in the *Carrier Dove* and could not have been done without the valuable aid of “The International Association for the Preservation of Spiritualist and Occult Periodicals” (IAPSOP), curated by Marc Demarest,<sup>17</sup> who widely contributes to *Psypioneer*. The *Carrier Dove* link gives some of the issues showing the history and introduction of the American Sunflower badge and Motto.<sup>18</sup>

### **September 1891 Page 262:**

A spirit guide of C. E. Langdon, Rochester, N. Y., suggested the wearing of a token by which Spiritualists may recognize each other, naming as appropriate for the purpose a badge, having as an emblem “a sunflower with the sun in the centre.” Badges of this kind have been made to be worn as a pin, watch charm, brooch, or otherwise. They may be of any size to suit the taste of the wearer, but those first made are about as large as a ten-cent piece. “It is hoped Spiritualists will adopt this emblem, so, wherever seen, it may be the sign of fraternity, and help to unite the Spiritualists of the world.”

### **October 1891 Page 285:**

The editor of the *Dove* has received a specimen of the Sunflower Badge from the manufacturer. The design is appropriate and the badge very beautiful. Spiritualists are advised to wear this insignia of the fraternity. “Wherever you see a Sunflower Badge you see a friend.” The profits derived from the sale of the badge will be devoted to spreading abroad the truths of the Spiritual Philosophy. Price, one dollar. Address C. D. Haines, 26 St. Clair street, Rochester, N. Y.

### **October 1891 Page 292:**

#### **The Spiritualist’s Badge**

The undersigned, manufacturer of the Spiritualist badge, wishes to notify the public that, by an inadvertency, it has been advertised at the price of fifty cents, when it should have been one dollar. The jewel costs more than fifty cents, and the small profit on its sale will be devoted to the cause of Spiritualism. The mistake in the price, however, having been made, those who have given their orders prior to September 1st will be supplied with single badges at fifty cents. After that date the price will be one dollar.

It may be here stated that those who cannot afford to buy the jewel badge can still wear one of their own making, so that they can be recognized by the sign. Young

---

<sup>17</sup>.—The International Association for the Preservation of Spiritualist and Occult Periodicals – IAPSOP:—  
<http://www.iapsop.com/archive/index.html>  
See also Marc’s Emma Hardinge Britten archive site:—<http://www.ehbritten.org/>

<sup>18</sup>.—Bibliographical and Historical Information: Weekly, then monthly periodical 1884-1893; one of several from San Francisco. Conducted by the Schlesingers. Highly regarded in the Anglo-American Spiritualist community. Frequent outlet for the writings of William Emmette Coleman and J. J. Morse:—  
[http://www.iapsop.com/archive/materials/carrier\\_dove/](http://www.iapsop.com/archive/materials/carrier_dove/)

ladies, handy at needlework, can make a badge out of silk, or any other substance, for that matter, so long as it conforms to the pattern, which is a sunflower in the centre of a square, field of white. The sunflower has ten front petals, representing the ten immortal principles, and in its center is a full sun with rays. The principles represented are Knowledge, Power, Strength, Courage, Virtue, Zeal, Experience, Reason, Justice and Mercy. The badge can be painted, or carved and painted, etc. The protection only applies to the jewel, which is of enamel and gold.

C. D. HAINES 26, St. Clair St., Rochester, N. Y.

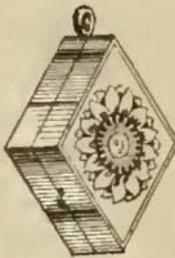
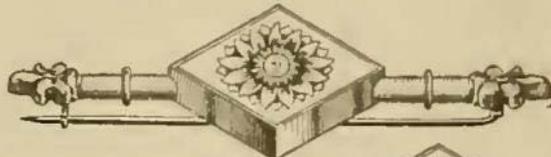
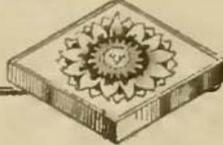
**December 1891 Page 350:**

### Spiritualists' Badge

Mr. C. D. Haines is the originator of a beautiful and unique design called the "Sunflower" badge, which is being adopted by many as an emblem or sign of recognition whereby Spiritualists may know one another. It is not expensive and yet is neat, tasteful and beautiful. The design shows a sunflower of pure enamel on gold. It is symbolic in its meaning. As the sunflower turns its face toward the sun, so does the spiritual man or woman turn towards the sun of Truth, seeking spiritual warmth and light. The petals of the sunflower represent the cardinal virtues and principles of the spirit. The badge is expressive of spiritual truth, and will become the universal emblem of fraternity. When traveling among strangers how gladly will this little emblem be hailed upon the breast of another; for it will reveal the presence of a friend and brother as truly as the secret signs of masonry reveal a brother craftsman. We are prepared to furnish to all who desire one of these beautiful badges. We also desire agents to canvas among Spiritualists to whom we will pay a liberal commission.

**December 1891:**

## SPIRITUALISTS' BADGES

*IT IS NOW OFFERED  
TO RESIDENTS OF THE  
PACIFIC COAST AS FOL-  
LWS :*

The Sunflower Badge, .	25 00
" " Scarf Pin, .	1.00
" " Lappel Button, .	1.
" " Cuff Button, pair	1.75
" " Lace Pin, .	1.50
" " Locket, .	1.50

**The SUNFLOWER JEWELRY**  
— MANUFACTURED BY THE —  
**C. D. HAINES COMPANY**  
*ROCHESTER, NEW YORK.*

The Editor of the *CARRIER DOVE* has been appointed Agent for the Pacific Coast for the sale of the Sunflower Jewelry, and is ready to fill orders by mail or express. Samples can be seen at the office.

## To Summarise:

**1893:** Reports state the “Cassadaga Lake Free Association” adopted the Sunflower as its official emblem – the sunflower symbol was not exclusive to the American Spiritualists, for example it was used by the suffrage movement prior to this.

**1898:** Mrs. Cadwallader confirms the ‘Sunflower’ badge, was recognised as the American National Spiritualistic symbol. Also in this year the first issue of *The Sunflower* appeared, and the Sunflower Pagoda built both by W. H. Bach.

**1900:** William Bach continued the manufacture of the lapel pins at his offices in Lily Dale, NY bearing the Sunflower emblem.

**1925:** International Federation of Spiritualists (IFS) Congress Council adopted the Sunflower Badge as an “International Spiritualists’ Badge,” The Sunflower symbol ran through some of the Spiritualists’ National Union’s badges and their churches. However, the SNU had its own badge & emblem designs which started in 1914; the adoption of a badge had been considered in 1892 at the National Federation’s Conference at Burnley but was rejected. An article on their badges and emblems etc will appear in the next issue of the SNU Pioneer.<sup>19</sup>

## What can now be added to the history is:

“It is hoped Spiritualists will adopt this emblem, so, wherever seen, it may be the sign of fraternity, and help to unite the Spiritualists of the world.”

In 1891 the spirit guide of C. E. Langdon, Rochester, N. Y., suggested the wearing of a token by which Spiritualists may recognize each other, naming as appropriate for the purpose a badge, having as an emblem “a sunflower with the sun in the centre.”

By October of that year it had been taken up by the editor of the *Carrier Dove* and a specimen of the Sunflower Badge from the manufacturer C. D. Haines, Rochester received – “Wherever you see a Sunflower Badge you see a friend.” By December the badges were available. With the symbolic meaning:

“As the sunflower turns its face toward the sun, so does the spiritual man or woman turn towards the sun of Truth, seeking spiritual warmth and light.”

It appears the first Spiritualist Sunflower Badges at the Cassadaga Lake Free Association came into production in 1894, and others followed e.g. William Bach continued the manufacture of the lapel pins at his offices in 1900. We can note the actual image of the badge:

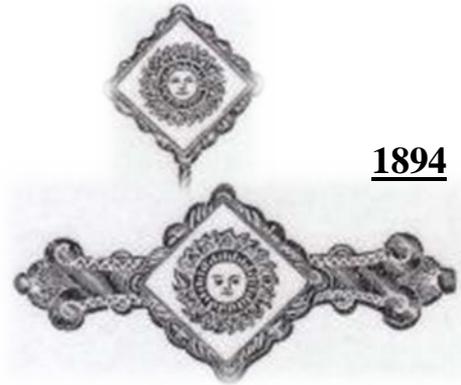
---

<sup>19</sup>.—SNU Pioneer:—<http://www.snu.org.uk/spiritualism/pioneer>

*“The center of the design represents a human face, the highest type of intelligence; the face ...” remained throughout the Spiritualist Sunflower Badge:*



1891



1894



1925



Later in some  
S.N.U. badges

**Paul J. Gaunt.**

# ENCHANTED MODERNITIES, Theosophy and the arts in the modern world

Conference, Amsterdam 25-27 September, 2013

## Report by L. Harris:

Lynda Harris has three degrees in the history of art from universities in the USA and UK. She has taught extra-mural classes in art and symbolism for London University, and has also given evening lectures, including some at the Theosophical Society. Her book, *The Secret Heresy of Hieronymous Bosch*, was first published in 1995, and since then she has written shorter pieces on Catharism<sup>20</sup> and esoteric artists of the late nineteenth century.

—~§~—

The conference was organised by Dr Sarah Turner, Dr Marco Pasi, Dr Christopher Scheer and Katie Jane Tyreman of the Enchanted Modernities network (a new research site),<sup>21</sup> in collaboration with the University of Amsterdam's Centre for the History of Hermetic Philosophy and Related Currents (HHP). It was attended by around 160 scholars interested in various types of esoteric and mystical art. In addition to painting, there were talks on relevant music, dance, architecture and the applied arts. The delegates came from countries in Eastern and Western Europe (including Britain), Israel, the Americas, India, Australia and Japan. The conference covered the influence of esotericism (Theosophy in particular) over artists in these countries between c.1875 and the 1960s.

The majority of the talks were held in two venues belonging to the University of Amsterdam. Lectures were grouped into themed sessions, which took place simultaneously in both locations. This enabled more subjects to be covered, but it also meant that the delegates had to choose between two lectures at any one time. Choosing could be difficult, as the subjects were interesting, varied and comparatively new to art conferences. But the great majority of the talks have been recorded, and will be available through the Theosophical Society for those who missed the conference, or want to fill in the gaps. They will also be published at a later date.

On Thursday morning the conference also gave the delegates a choice between visits to Amsterdam's Theosophical Library and the Ritman Library, where an exhibition 'Beauty as the Imprint of the Cosmos' was held in partnership with the HHP. The Ritman has a large collection of books on comparative religion, gnosis, esotericism, Hermeticism and related subjects. It has also set up a blog on the conference, in which some of the lectures are illustrated and discussed.<sup>22</sup>

---

<sup>20</sup>.—See *Psypioneer* Vol.9 No. 4 2013:—The Cathar View: The Mysterious Legacy of Montsegur (review) – Lynda Harris:—<http://www.woodlandway.org/PDF/PP9.4April2013.pdf>

<sup>21</sup>.— Enchanted Modernities: Theosophy, Modernism and the Arts, c. 1875-1960:—<http://www.york.ac.uk/history-of-art/enchanted-modernities/>

<sup>22</sup>.—See: <http://www.ritmanlibrary.com/2013/10/enchanted-modernities-some-thought-forms-on-the-metaphysical-in-art/>

This report can only give a 'taste' of a few of the highlights of the conference, and, as the appeal of the individual arts and countries will vary from one person to another, the choice of which to discuss here will have to be personal. One session which I found appealing, for example, was on the Symbolist movement of the late nineteenth century. In this session, Paul Sérusier, was discussed by Christel Naujoks. Sérusier, a founding member of the painting group known as the Nabis (prophets), reacted against the Impressionists. Nabi art aimed to depict symbols and ideas (rather than exact physical reality) by the use of pure colour and line. With his ideas greatly influenced by Schuré's book 'The Great Initiates', Sérusier painted subjects from Hindu mythology and depictions of the Mysteries of Eleusis. Another interesting talk in this session was Sarah Turner's 'Orphic Modernity'. It examined a group called the Theosophical Arts Circle, founded in London by Clifford Bax. Its journal, 'Orpheus', published between 1907 and 1914, had an important input from Jean Delville, the Belgian Symbolist painter who was living in London at that time. Many other artists with an interest in Theosophical subjects are also represented in the journal, a publication well worth looking at in detail.

The sessions on the esoteric arts in Russia and the Balkans introduced some lesser known artists, as well as covering better known ones such as the Russian Nicholas Roerich, who had a major influence on the ballet 'The Rite of Spring'. Roerich's art and ideas were discussed in a talk by Anita Stasulane. He read some of Blavatsky's writings early in the twentieth century, and many of the themes of his 7,000 paintings were inspired by Theosophical ideas and interests. Other, less well-known figures from these areas included the Nicolay Raynov, the Bulgarian writer, artist and art historian whose works were discussed by Yuri Stoyanov. Raynov, who was the chairman of the Bulgarian Theosophical Society during the 1930's, also took an interest in the ancient heretical literature of his country, including some in the Bogomil tradition. He had been expelled from the Orthodox church, but managed to retain his university position during the Communist period by keeping his many esoteric interests and connections unpublicised.

In a different session of talks, Jenny McFarlane's lecture 'Leadbeater in Sydney' revealed Leadbeater's major influence in this city after his move there in 1914/15. One of the artists influenced by his Theosophical ideas was the photographer Judith Fletcher, who took pictures of Leadbeater and his circle. The jeweller Gustave Kollerstrom, another member of the circle, fashioned relevant objects such as a cross which was seen as an object which could connect the spiritually aware with invisible reality, and help to manipulate it. As in the Platonic tradition, this realm was seen as more real than the shadowy physical world.

Another interesting talk by Susana Pliego Quijano looked at esoteric symbolism in the Mexican mural paintings of Clemente Orozco, Diego Rivera and their circles. These artists are usually viewed as leftwing painters who expressed nationalist and political ideas. Quijano's talk revealed that they were also interested in Theosophical, Pythagorean and other esoteric concepts. Paintings discussed included Rivera's early murals of 1921 in the National Preparatory School of the University of Mexico, in which Quijano sees an expression of Theosophical ideas on creation, evolution, macrocosm and microcosm. Jose Clemente Orozco met Besant and others when he went to New York City in 1928, and his 'The Fraternity of All Men at the Table of Universal Brotherhood' at the New School can be seen as reflecting their Theosophical as well as socialist ideals.

The presentations in the music and dance sessions revealed the influences of Theosophical concepts in these artistic spheres. Christopher Scheer, for example, discussed Leadbeater and Besant's images of the thought forms which are inspired by music, and linger on after the

pieces have been played. He also talked of the musician Maud MacCarthy's ideas of music as a bridge to the spirit world. Maud (whom Besant later tried to distance from Theosophy) believed that music enabled a wordless communication with higher entities. Dance was also very much intertwined with esoteric ideas, as revealed, for example, in Fae Brauer's illustrated talk on hypnotic dancing. Esoteric dance had a wide influence in France, but this talk concentrated on the particular use of dance as therapy by Albert de Rochas. Influenced by magnetism and spiritualism during the 1890s, Rochas based his techniques on what he called unconscious art – dance under magnetic hypnosis. One of his dancers, known as Magdalene G., copied Greek positions, and was said to have taken on a second personality while dancing, in which she was unaware of her own actions. Rochas took photographs of his dancers in locations such as Rodin's studio and the Parthenon, and their positions influenced the artist Mucha, as well as the well-known dancer Isadora Duncan.

The evening keynote address, 'Rethinking Theosophy in its early 20th -century context', given by Linda Dalrymple Henderson introduced some significant ideas about science and esotericism. Henderson discussed the importance of the scientific concept of the ether in the esoteric and mystical ideas of Blavatsky, Leadbeater, Steiner and others. The chemist and physicist Sir William Crookes also believed in ether vibrations, which could transmit thought. Many artists (Kandinsky, for example) were also influenced by it. With the advent of Einstein's theory of relativity during the 1920s, however, many of the older theories based on the presence of the ether suffered a serious disconnect. This led to revisions of some of the earlier Theosophical writings. It also had an important influence on art, possibly even leading to the works of artists such as Marcel Duchamps.

The presentations referred to here are only a few examples of the many interesting and varied talks given at the conference. This three day event revealed the widespread influence of the esoteric and mystical ideas connected with Theosophy, and the degree to which they have been expressed through the arts. The number of people who find these subjects interesting and inspiring today is also striking. This trend must be increasing, as, twenty or thirty years ago, conferences such this as would not have attracted such a large group of international scholars. No doubt there are many more artists with similar interests still to be looked at, and many more conferences still to come.

### **Note:**

An upcoming international conference on similar themes, 'Visions of Enchantment: Occultism, Spirituality & Visual Culture', will be held at the University of Cambridge, 17-18 March 2014. A collaboration between the Department of History of Art, University of Cambridge and the Arts University Bournemouth, it will be organised in association with ESSWE. (The European Society for the Study of Western Esotericism.<sup>23</sup>)

### **STOP PRESS:**

Planning is underway for another Theosophical History conference to be held in London, the first since 2007, possibly in September 2014.



---

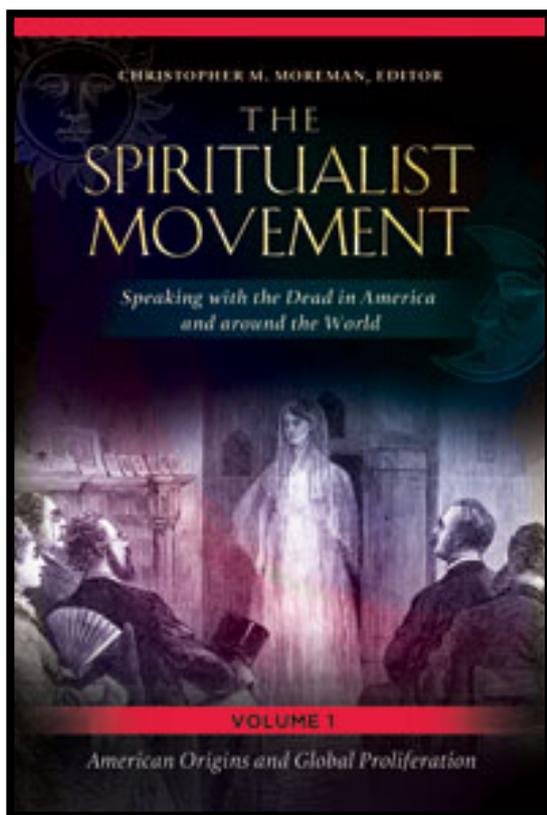
<sup>23</sup>—Website of the European Society for the Study of Western Esotericism:—<http://www.esswe.org/#>

*Note by Psypioneer: We are grateful to Walter Meyer zu Erpen who has made the review that follows generally available.*

**The Spiritualist Movement: Speaking With The Dead In  
America And Around The World,  
Edited By Christopher M. Moreman (ABC-Clio, Three  
Volumes, August 2013)**

—~§~—

**Review by Walter Meyer zu Erpen, MAS, Victoria, BC, Canada**



*The Spiritualist Movement: Speaking with the Dead in America and Around the World*, edited by Professor Christopher M. Moreman, is a three-volume anthology comprised of 43 chapters, contributed by as many authors, and all written specifically for this publication, including historical studies and contemporary fieldwork. Since the 1850s, there have been numerous books about Spiritualism and individual Spiritualists, including many written for a popular audience and others as “propaganda” in support of the Spiritualist belief system and the value of the evidence of life after death provided through mediumship. However, there has not been such a large treatment of the worldwide Spiritualist movement since Sir Arthur Conan Doyle’s two-volume *The History of Spiritualism*, first published in 1926.

Published in August 2013 by the Santa Barbara-based ABC-CLIO, LLC, under its Praeger academic imprint on acid-free paper, the three attractive hardcover volumes are available for \$146.70 USD (\$168.20 CDN), with free shipping from the major online retailers (ISBN: 978-0-313-39947-3).<sup>24</sup> The anthology is also available online as part of ABC-CLIO’s eBook Collection (over 7,000 titles) at [www.abc-clio.com](http://www.abc-clio.com) (EISBN: 978-0-313-39948-0).

The Spiritualist Movement provides a welcome addition to the literature on mediumship, life after death, and the nature of the afterlife. Though an increasing number of articles in peer-reviewed journals have treated related topics since the 1980s, there have been few academic

<sup>24</sup>—The anthology is also available online as part of ABC-CLIO’s eBook Collection (over 7,000 titles) at [www.abc-clio.com](http://www.abc-clio.com) (EISBN: 978-0-313-39948-0).

books that take a broad view of the Spiritualist movement. The few that did, such as Ruth Brandon's *The Spiritualists* (1983), were often written by an individual intent on proving the folly of the belief system by highlighting known fraudulent mediums, speculating about others, and dismissing Spiritualism on that basis.

Christopher M. Moreman holds a doctorate in religious studies from the University of Wales, Trinity Saint David. He is an associate professor in the Department of Philosophy at California State University (East Bay), where he teaches comparative religion. His previous publications include *Beyond the Threshold: Afterlife Beliefs and Experiences in World Religions* (2008), two edited collections about zombies, and another oriented to teaching death and dying.

The authors whom Professor Moreman selected to contribute chapters include anthropologists, psychologists, sociologists, theologians, philosophers, medical doctors, historians, and an archivist who live and work on four continents. Most are university professors (some emeritus) and PhD candidates teaching in the fields of religious studies, psychology, social anthropology, and cross-cultural studies. As the author of one chapter, I have an appreciation for how hard Christopher Moreman worked these past two years since the original call for papers, to complete review of multiple drafts of chapters selected from among the many submissions.

The contributors are experts in a wide variety of fields, some with long histories of study of Spiritualism, including several insiders (practising mediums and other believers in life after death and the reality of Spiritualist mediumship and at least some phenomena). While most have taken an open-minded approach to the subject, the author of one chapter is convinced that "it's all fraudulent".

Having read the three volumes in their entirety and though I do not agree with all perspectives presented, I can attest to the level of serious scholarship offered. This is the first academic treatment of Spiritualism of this magnitude, ever. Each volume is divided into three or four sections, with two to eight thematically grouped chapters. Themes introduced in one volume are often taken up again in chapters by other authors in later volumes. Most chapters contain copious endnotes citing sources and providing additional examples. Each volume is separately indexed. The volumes include a limited number of photographs, tables and other relevant illustrations.

The first volume (14 chapters) examines Spiritualism's American origins and its spread globally. It begins with a two-chapter section that looks at instances of "mediumism" as a universal human experience, first in early Asian and Hebrew cultures before the advent of the modern Spiritualist movement which dates from 1848 in Rochester, New York (Jordan Paper), and then at Spiritualist rituals of mediumship compared to Shamanic practice in other cultures, as a means of accessing knowledge (David Gordon Wilson). The next section examines European Spiritualism during the nineteenth and twentieth centuries in four countries, each in a separate chapter: the strong opposition from the Catholic Church in Italy to investigation of table-tilting and the Spiritist doctrine (Massimo Biondi); the schism that

investigation of Spiritualism and occult phenomena caused between Wilhelm Wundt and Johann Karl Friedrich Zöllner, in the context of the establishment of modern psychology in Germany (Andreas Sommer); the quieter introduction of Spiritualism into Denmark which proved less controversial among academics (Jesper Vaczy Kragh); and the unique Icelandic openness to the spirit world that is even today accepted as an innate gift (Corinne G. Dempsey).

A third section explores the important role played by key historical figures in the development of the Spiritualist movement. A chapter devoted to the movement's evolution in France contrasts the work of Franz Anton Mesmer and others who practiced "animal magnetism" as a healing method with that of educator Allan Kardec who in the mid-1800s codified a coherent religious system that he named "Spiritism" and which is today a significant religion in Brazil and other parts of South America, with many more adherents than Spiritualism (Susannah Crockford). Two chapters discuss the influence of psychic phenomena upon prominent non-Spiritualist scholars Frederic W.H. Myers and William James (chapter by Trevor Hamilton) and Carl Jung (chapter by Francis X. Charet) and how their academic writings helped legitimize the Spiritualist experience. The approach of those men contrasts sharply with that of Sir Arthur Conan Doyle whose personal crusade and more popular writing style made him the evangelist of the new "psychic revelation" (Roger Straughan). The volume concludes with a section comprised of four sample case studies intended to reflect Spiritualism today, including: an ethnographic study of the prevalence of angels in four San Diego Spiritualist churches (Rebecca Moore); fieldwork in a Canadian Spiritualist church by a cultural anthropologist who is a practising Spiritualist medium (Paul Biscop); the manifestation of Spiritualism in predominantly Catholic Ireland during and since globalization of its economy beginning in the 1990s (Olivia Cosgrove); and the flood of Westerners to Brazil to partake of the spiritual healing treatments offered by Spiritist trance medium John of God and the resulting establishment of the John of God movement on other continents (Christina Rocha).

The second volume (15 chapters) discusses the basic belief system and practice that unites Spiritualists globally around the evidence for life after death provided through mediumship. The initial three-chapter section examines the Spiritualist belief system, including the nature of the spirit world based upon 50 recurring claims made by spirits through mediumship (Stafford Betty), how Spiritualism's policy of universal salvation is at odds with the Christian concept of hell (Cathy Gutierrez), and how contemporary belief about heaven and the afterlife has been influenced by Spiritualism's emphasis on personal survival and the possibility of spirit communication through mediumship (Andrew Singleton).

The four chapters in the section on contemporary Spiritualist practice include: a qualitative study of mediums' perceptions about how their abilities developed and the nature of their experiences of spirit communication in order to better understand the meaning of mental mediumship (Elizabeth C. Roxburgh and Chris A. Roe); a data analysis of the absorption and dissociation personality traits of Afro-Brazilian Spiritistic practitioners compared to other esoteric multicultural groups to demonstrate that there are cultural differences in mediumship (Joan H. Hageman and Stanley Krippner); a statistical analysis of the religious backgrounds

of Spiritualist mediums and clergy, together with age, gender, sexual orientation, and other determinants, to understand how they received the “call” to service (Todd Jay Leonard); and an ethnographic study about how to distinguish between spiritual channeling and mediumship and whether it is possible to identify channelers who have reached higher states of mystical consciousness (Heather Kavan).

The final section looks at Spiritualist phenomena and the debate over what might be accepted as evidence for survival, the issue central to claims that Spiritualism is an evidence-based religion. Contributed “perspectives” in eight chapters cover: how the rise of Spiritualist mediumship influenced the development of psychical research, including the methodologies developed to control mediums and record their phenomena as well as the frameworks that evolved around the concepts of survival of death, a mediumistic force, and the nature of the subconscious mind (Carlos S. Alvarado); the debate between scientists and, in particular psychologists, who rejected Spiritualists as credulous and all mediums as fraudulent or deluded, and more open-minded scientists who approached Spiritualism as investigators (Philip K. Wilson); experimental research conducted over the past 15 years into mediumship and survival of consciousness to determine whether any mediums are genuine, combining both experiential components and statistical analysis to determine accuracy of mediumistic statements (Gary E. Schwartz); an overview of the cold reading techniques that magicians and mentalists cite to dismiss impressive mediumistic communications and deny that there can be any genuine spirit communication through mediumship (Chris A. Roe and Elizabeth C. Roxburgh); an overview of psychical research experiments into séance room phenomena (limited to table-tilting and ectoplasm) in three Canadian cases between 1920 and 2010 (Walter Meyer zu Erpen); a sexualized account of the production of ectoplasm by well-known female mediums (Eusapia Palladino, Eva C., and Mina “Margery” Crandon) that denies the possibility of genuine phenomena (L. Anne Delgado); an historical account of the Latvian writer Konstantin Raudive’s research into the audio recordings of spirit voices (now known as ITC or instrumental transcommunication) which continued after his death with later researchers claiming to have received paranormal phone calls from Raudive (Anita Stasulane); and a brief overview of the famous early twentieth-century cross-correspondence writings that were received through a group of automatists and believed to have originated in the surviving minds of a team of classical scholars determined to prove their survival (Trevor Hamilton). Some researchers consider the cross-correspondences to provide the strongest evidence of survival in an intelligent afterlife state.

The third volume (14 chapters) examines the social and cultural responses to Spiritualism both during the heyday of the Spiritualist movement and today. The first section presents the often negative reaction from mainstream religions and new religious movements, in six chapters: the Catholic church’s rejection of Spiritualism as superstition and idolatry, from the 1850s until after the Second Vatican Council in the 1960s (Andrew P. Lynch); the anti-Spiritualist rhetoric by nineteenth-century American Protestant theologians citing biblical authority and modern science (Roddy Knowles); Mary Baker Eddy’s attempts to distance herself from Spiritualism through establishment of a healing methodology that claimed a scientific basis that Eddy later morphed into a metaphysical religion with the founding of the

Church of Christ, Scientist, in 1879 (Patricia Likos Ricci); the important role that the spiritual experiences and teachings of eighteenth-century Swedish seer Emanuel Swedenborg, as expounded in part through the New Jerusalem Church, played in the development of Andrew Jackson Davis' trance mediumship and Spiritualist concepts of heaven (Jane Williams-Hogan); the competition and overlap of membership between the Hermetic Order of the Golden Dawn and the Theosophical Society founded by Helena Blavatsky, each with their Secret Chiefs and Mahatmas (respectively) from whom esoteric wisdom flowed, and both rejecting Spiritualist mediumship (Leo Ruickbie); and the negative reaction toward Spiritualism by British occultists, including Aleister Crowley, Dion Fortune and other members of the Golden Dawn, who considered their own methods of accessing the higher planes as superior and safer (Alison Butler).

A two-chapter section on gender dynamics explores the role of female mediums as performers in the public sphere through examination of the autobiography of Leah (Fox) Underhill, elder sister and early promoter of the better known Fox sisters, Kate and Maggie (Elizabeth Lowry); the marginalized and physically weakened male medium is examined through Edgar Allan Poe's fiction that contains stories suggesting romantic male relationships between mesmerist and patient (Deborah K. Manson). Issues of race in Spiritualist mediumship are addressed in a two-chapter section covering examination of nineteenth-century repression of African American women in both the anti-slavery and Spiritualist movements in Rochester, New York, through to their emergence as leaders of Spiritualist churches there in the twentieth century (Margarita Simon Guillory); the frequent appearance of spiritually evolved American Indian guides in Spiritualist home circles is raised through the activities of Chief Black Hawk in New England séances between 1857 and 1888 with discussion of the cultural and political context in which they were interpreted (Kathryn Troy).

This final volume concludes with a four-chapter section that looks at diverse cultural issues, including: the impact of the two World Wars on British Spiritualism through discussion of related spirit prophecies, publication of Sir Oliver Lodge's *Raymond* (1916), and the Spiritualist healing message for the bereaved (Sophia French); how entertainers and fraudulent spirit photographers could, with the introduction of photographic and projection technology in the mid-1800s, influence belief through manipulation of what spectators were able to see at Spiritualist séances (Chera Kee); the work of James Jacques Joseph Tissot, a prolific painter of religious-themed art during the late 1800s, whose paintings, influenced by French Spiritism, rendered Catholic iconography acceptable to Spiritualists (Laura K. Hoeger); and lastly an examination of the rise and fall of nineteenth-century mediums as "stars" in the show business aspect of Spiritualism which continues to this day with high-profile mediums hosting their own popular television series (Simone Natale).

Christopher Moreman is to be commended on the enormous effort that has gone into completion of this ground-breaking anthology that is sure to raise discussion of Spiritualism within academia and its inclusion within religious studies. Though the anthology's content is generally accessible for the lay person, readability varies by author. For instance, a few scholars have used academic jargon or other expressions that are not in common usage. In

addition, two chapters where the author's first language was not English would have benefitted from a further edit process to render the meaning of what was intended into a smoother and clearer sentence structure.

While there are many other individuals and aspects of the Spiritualist movement that could have been included or further elaborated, Moreman makes clear that he had no problem finding sufficient good content; indeed, the greater challenge was defining the parameters for the three volumes and selecting what should be included. By way of criticism, one deficiency is the lack of a contribution about the history of the several parent organizations that have provided coordination of Spiritualist churches in the United States, Canada and Britain, including educational standards. Likewise, a study of the role of the Spiritualist summer camps, especially in North America, might have been included. Though touched upon in several chapters, the relationship between Spiritualism and the Kardecian philosophy of Spiritism did not receive adequate treatment to provide a clear understanding of the similarities and differences. Given Spiritism's significant influence in South America, perhaps discussion of those distinctions might form the focus of a future fourth volume? Lastly, with authors approaching the topic from numerous disciplines and often with relevant expertise limited to the focus of their chapter, some lacked the knowledge necessary to place their contribution in a broader historical context. Some included more material of tangential relevance to the central theme than was necessary. Others claimed relationships and made assertions based upon questionable historiographical understanding, but that seems to be more of an issue for me as an historian and archivist than to academics working in other disciplines.

Given increased public interest in the question of mediumship and the evidence for life after death as demonstrated by the number of popular television programs, *The Spiritualist Movement* would be a worthwhile purchase for public libraries throughout Canada, Britain, and the United States where the movement was founded. For Spiritualist churches, and university and other libraries specializing in religious studies, psychical research, or anomalies, Christopher Moreman's anthology should be a mandatory acquisition. For those who cannot afford the three-volume set, the eBook collection may provide a more affordable option.



## **Introductory Note by LP:**

Dowsing is a leading form of divination, and is taught at the College of Psychic Studies in London. This year is the 80th anniversary of the BSD, and we are therefore reprinting this account of their origins.<sup>25</sup> The reader will notice the prominent part played by military men. The pressing need to find water in remote parts of the British Empire doubtless encouraged their interest in dowsing.

—~§~—

# **EARLY DAYS OF THE BRITISH SOCIETY OF DOWSERS**

*Address given to the British Society of Dowsers on December 15th, 1954*<sup>26</sup>

**BY COLONEL A. H. BELL**

LADIES AND GENTLEMEN,

I have been induced by our Council to give this address somewhat against my natural inclination, partly because it necessarily involves frequent allusion to myself, and partly because it is not likely to be of much interest to many of our readers.

It often happens that an event of no particular consequence leads to results which could not have been anticipated—and so it has been with our Society, as I shall presently relate.

My own interest in dowsing must have had something to do with it, though I can well imagine that in course of time the mantle I assumed might have been donned by someone who would have founded and conducted a Society of Dowsers in a more efficient manner.

I first came in intimate contact with a water diviner when I was in hospital during the Boer War, in Pretoria fifty-four years ago. Incidentally the hospital, which had been built by President Kruger as a Government school, had been used by the Boers to accommodate prisoners of war, and it was, I think, from this building that the war correspondent, Mr. W. L. Spencer Churchill, made his remarkable escape. Amongst others in the ward in which I lay was a temporary officer of the Army Service Corps, with the significant name of Welman. He was a dowser of the highly sensitive kind, and when we were convalescent he showed me how his whole body vibrated when he passed over a water main in the garden of the hospital.

My interest in dowsing was further stimulated when, after the Boer War was over, it was my task to build a cantonment at Pietersburg in the Northern Transvaal. Except for a stream about a mile away, which was liable to pollution, there was no obvious source of water for the future garrison, so I eagerly accepted the offer of an amateur dowser by the name of Cowen, who came to see me one morning and offered to locate the site for a well near the cantonment boundary. This he succeeded in doing and, though the cantonment was never finished, I heard some years ago that the water from the well was being used by the town hospital which had taken over some of the buildings I had put up.

---

<sup>25</sup>—British Society of Dowsers Website:—<http://www.britishdowsers.org/>

<sup>26</sup>—Taken from *Radio-Perception: The Journal of the British Society of Dowsers* Vol. XII No. 87 March 1955 pages 167-179.

I remember to have been somewhat disconcerted when the water diviner presented me with a bill, as I thought he had offered his services out of friendship. But my good C.R.E. at Pretoria got the bill paid, and this is perhaps the first occasion on which the War Department has recognised the reality of dowsing.

My next contact with a dowser was on the North-West Frontier of India. From the railhead at Bannu a road ran up the Tochi Valley to an important frontier post forty miles away, the first twelve miles lying through an arid stretch of country. To find a supply of water in this length of road was much to be desired.

One of my temporary R.E. officers said he was a water diviner and indicated a spot near an aerodrome alongside the road about six miles from Bannu. A well was made there which gave an ample supply of good water, but the depth, which was, I think, about 180 feet, was far greater than the dowser had predicted.

The more immediate cause of our Society's origin was the sojourn of my nephew, Mr. M. H. Varvill, now of the Nigerian Political Service, at the Chateau of the late Vicomte Henry de France, in order to perfect his knowledge of the French language after leaving school. The Vicomte was a member of the old French aristocracy and lived in his ancestral mansion, the Château d'Arry, at a small place called Rue, not far from Boulogne. He was well known in England as a keen fisherman, and spoke good English. He was also a natural dowser, and had written a little book called *Le Sourcier Moderne*. When my nephew returned from France he brought a copy of this book with him and suggested that the firm of publishers of which I was a director might publish a translation. It was clear that the Vicomte had studied dowsing from a scientific angle, and had evolved a method of his own which he described in his book, whilst referring briefly to the methods of other well-known French dowsers. The book also contained a short history of the subject. So far as I knew, there was no book in English in the nature of a guide to dowsing, for the great work of Sir William Barrett and Theodore Besterman called *The Divining Rod*, which had been published in 1926, dealt in no way with dowsing technique.

Accordingly I made a translation of *Le Sourcier Moderne*, which was duly published in 1930, under the title of *The Modern Dowser*.

Later on it was suggested to me by Lt.-Colonel H. P. T. Lefroy, a former R.E. officer who became one of our original members, that we should publish a translation of Henri Mager's *Les Sourciers et Leurs Procédés*. It contained information of an historical nature and an account of the distinguished author's own elaborate method, which involved the use of colours. This book also was translated and published in 1931, under the title of *Water Diviners and Their Methods*. In reading the original, I first saw a reference to dowsing on maps, and, like most other people, I thought it fantastic. Now I know better!

It was these two books, especially *The Modern Dowser*, which kindled the interest of many of those who read them, and led to correspondence with a number of people who afterwards joined the Society. For instance, Major Ralph Creyke, a retired officer of the Scots Guards, wrote to me one day, in March, 1933, out of the blue so to speak, to this effect: "It is now nearly three years since I found your translation of de France's little book in a Lincolnshire country house. Lincolnshire is rather a home of dowsing; I knew my Uncle's old foreman drainer had sited wells with a twig for forty years without a mistake, mostly on the

Lower Lias: but until I read the book I had never tried it myself. It worked at once, and I sent to Paris for all the literature.”

Amongst others who wrote to me expressing interest were Captain W. H. Trinder, Colonel Hugh Rose of Kilravock, and Miss M. E. Macqueen, of West Cults, Aberdeen, Dr. Wright and Mr. Ernest Christie. Meanwhile, the Vicomte de France, a most kindly and hospitable man with whom I had stayed for a few days whilst I was translating his book, had been urging me to start a Society on the lines of the French *Association des Amis de la Radiesthésie*, which had been founded a few years before. In March, 1933, Captain Trinder wrote me the first of many letters saying that he had heard from Dr. Wright that there was a proposal to start a Society. There was evidently a feeling amongst those with whom I had corresponded, and others whom I had met personally, in favour of the formation of a central body to which those interested in the dowsing phenomena could belong. I therefore sent out a letter on February 14th, 1933, to a hundred or so people, asking all those who were in favour of starting a Society to write to me. About ninety people responded; and so, on a hot afternoon on May 4th, 1933, some forty-three people assembled in a room at the office of G. Bell & Sons Ltd., in Portugal Street. It was quickly agreed that a Society should be started, and after a little discussion, that its name should be THE BRITISH SOCIETY OF DOWSERS. It was further agreed that the objects of the Society should be:

- (a) To encourage the study of all matters connected with the perception of radiation by the human organism, with or without an instrument.
- (b) To spread information amongst members, by means of a journal, lectures and other means, about the use of dowsing for geophysical, medical, agricultural and other purposes, and for tracing objects animate or inanimate.
- (c) To keep a register of dowsers for water, minerals, oil and for other purposes.

A very short code of rules was then passed which I had drafted beforehand. They laid down that the Society should be managed by a Committee consisting of a President, who would act as Chairman, and five members, one of whom would act as Treasurer and Secretary. Membership was open to anyone interested in radio-perception; the subscription was to be five shillings annually, or three guineas for a life member; the year was to start on July 1st for accounting purposes. It was proposed that Dr. Dudley Wright should be the first President, but he felt unable to consent, as his time was so fully occupied, and I was elected instead. Mr. T. Whitley, a neighbour of mine at Lindfield, kindly agreed to act as Hon. Secretary and Treasurer, and the remaining four members elected to form the Committee were Miss M. E. Macqueen, Captain W. H. Trinder, Dr. Hector Munro and Major C. A. Pogson.

The Society having thus been founded, a letter was sent to all those who had responded in the first place, describing what had happened and inviting them to join and to send their subscriptions.

The first journal, published in September, 1933, contained twenty pages and was priced at a shilling. With it was sent the first list of members containing 108 names, and it is sad to reflect that only fifteen of these appear on our latest list.

I would like to say something about the early members of the Society, for without their help the Society could not have been started at all, and could not have grown to the membership of 600 in the summer of 1939, six years after its foundation.

First, I must mention Miss M. E. Macqueen, who lived at West Cults, Aberdeen. I got in touch with her—probably through *The Modern Dowser*—some time before the Society was started, and on my suggestion she and four others carried on some experiments of an elementary kind, of which I have a record. She was instrumental in getting several members in Scotland.

One of the most fervent supporters of the Society was Captain W. H. Trinder, whose name at any rate is known to most of you as the author of *Dowsing*, which was published by the Society in 1939. He attended our inaugural meeting and many subsequent meetings, and was always ready to help those who were trying to learn, and to give addresses to local gatherings and institutions. It is to his generosity that the Society owes our Research Fund, now amounting to over £1,000.

Major Ralph Creyke, whom I have already mentioned, was also a keen promoter of the Society. His uncle, Sir Hickman Baron, referred to in the letter from which I have quoted, was a great believer in the value of water divining, and had frequently made use of dowsers in connection with the water supply schemes of local governments. Major Creyke himself took a scientific interest in the dowsing phenomena, and was critical of his own observations. He had studied many French books on dowsing and had a wide knowledge of physics and of geology. He did a good deal of water divining for his friends, but did not work professionally. He was the inventor of the “point depth” method for estimating depth; which involves the use of a rod of permeable metal, and has been found effective by some dowsers, but not by others. He contributed several articles to the journal under the name of “Elvan.” By his death in April, 1937, the Society lost a particularly valuable member.

Colonel Godman was another retired officer of the Scots Guards, and being a dowser himself, took a keen interest in all our activities. Mr. Ernest Christie was an old artist, who lived with his sister in a very ancient house at Ockley, near Dorking. I think I first got in touch with him through a letter in a paper. Anyhow, I went to see him several times and received many letters from him. He wrote several pamphlets about his methods and theories, copies of which are in our library. He was certainly a very sensitive dowser and was responsible for siting a number of wells locally. A notable feat performed by him was the tracing of a dog from near Bristol to Greenhithe in Kent, duly reported in our No. 6 journal.

Mrs. M. E. Pogson, mother-in-law of Major C. A. Pogson, was one of our earliest members. She and her husband, Mr. William Norman Pogson, had carried out numerous experiments with a view to discovering the origin of the rod's movements. As a result, they designed the instrument known as “motorscope,” which is such a potent weapon in the hands of Major Pogson. She wrote a little book called *The Art of Water Finding*, which embodied the observations and methods of herself and her husband. It was published by the Society in 1933, and there are copies of it in our library.

Colonel Hugh Rose of Kilravock, Colonel of the Black Watch, who lived in his ancestral castle on the outskirts of Culloden Moor, was a particularly keen water diviner. He is mentioned in the classic called *The Divining Rod*, I have already referred to, as having located wells in France during the First World War.

John Timms and Benjamin Tompkins were probably two of the best water diviners in England and were well known for their exceptional skill. Tompkins, who has left his own record in a book called *Springs of Water and how to discover them with the Divining Rod*, is

probably the only English dowser who has received a medal for divining water, namely, from the Wirral and Birkenhead Agricultural Society on July 16th, 1906.

Timms I met on several occasions, and spent a whole day with him whilst he was dowsing on an estate near Maidstone. He was well known in Oxford, where he lived for many years, and during the latter part of his life practised magnetic healing with success.

A notable member who joined the Society in its early days is Mr. T. Bedford Franklin, F.R.S.E. His name appears for the first time in the list for October, 1933. His wide knowledge of science and his ready co-operation have been of the greatest value, to the Society, and he generously presented us with the copyright of his remarkably lucid little book entitled *Radiations*, which was published by the Society in 1949. He was, moreover, part author of *The Physics of the Divining Rod*, as I shall mention later.

Amongst other early members who contributed to the progress of the Society in one way or another was Mr. John Clarke, of Ab Kettleby. He could probably be classed with Timms and Tompkins as a really expert water diviner of the old type, and he was well known for his frequent success in helping the police to trace missing people. Thanks to Major Creyke, he joined the Society as a life member very early in its existence.

Captain Boothby, a retired naval officer of some distinction, was a keen dowser, as his articles in our journal reveal, and was particularly interested in the study of ancient earthworks and tracks.

Amongst the earliest of our members too, were Mrs. Dale, who is fortunately still with us, but no longer practises; also Mr. A. M. Goodall, a neighbour of mine at Lindfield who is, or was, frequently employed by a firm of hydraulic engineers at Lewes; Mr. Scott, of Bradford, who achieved local fame as a tracer of missing or wanted people, and Mr. J. A. Clarke, of Leamington, whom I first met at a Bakery Exhibition at Olympia.

Some of our early members, well known for other reasons than their prowess as dowsers were the Rev. F. J. Iremonger, a friend of Major Creyke's, who attended our inaugural meeting, and who died not long ago as Dean of Lichfield; Mr. Cyril Maude, the actor; Mr. E. Heron Allen, a Fellow of the Royal Society; Mr. Alexander Keiller, well known as an antiquary and for his work at Avebury; and the famous soldiers, General Sir George MacMunn and General Sir George Barrow.

A picturesque figure was Mr. E. F. Ross, who was a regular attendant at our meetings, dressed in a kilt. I do not think that he was particularly skilful as a dowser, but he was certainly one of our keenest members. When, in failing health, he was forbidden by his doctor to travel by train, he drove to London one cold and snowy day by taxi from Farnham, to attend a lecture, but, tragically, arrived after the lecture was over. I am sorry to say he died soon afterwards.

It is not feasible to mention all the expert dowzers who joined rather later, but the names of Mr. J. C. Maby and Colonel Merrylees will at once occur to you.<sup>27</sup>

When the Society was started there was no distinction between members at home and members living abroad, so far as the subscription was concerned. The first list of members shows six resident abroad, but by the middle of 1939 the number had grown to about ninety. Amongst the earliest of these were Miss E. M. Penrose and Mr. G. G. Fleming in British Columbia; Mr. Busby and Mr. Hawker in Australia; Mr. R. E. S. Thomas in Tasmania; Major Murari in India ; Mr. Morton and Frau von Knoblauch at the Cape; Mr. Capes in Egypt; and Hans Falkinger in Austria.

The medical element has always been strong in our Society, and amongst the names in our first list of members are those of Dr. Hector Munro, Dr. Guyon Richards and Dr. Dudley Wright.

Thanks to Dr. Munro, occasional meetings were held in his rooms at 12 Park Crescent during 1933 and 1934. The first of such meetings was on October 3rd, 1933, when short addresses were given by Dr. Munro, Miss Turner and Mr. T. H. Darlington; it was attended by twenty-four members and their friends.

Subsequent meetings were held on December 7th and on three occasions during 1934. I remember that at one such meeting Mr. F. C. Tidbury gave a demonstration of the effect of an ointment, green in colour, which he prepared from a herb of some kind. It was supposed to be good for nervous affections of the limbs and is, I believe, still on sale at a chemist's shop in Cambridge. Another effect of this ointment was that it inhibited the action of a divining rod when rubbed on the hands.

Early in 1935 we started holding lectures, followed by tea, at the rooms of the Royal Asiatic Society, 74 Grosvenor Street, the first lecture being given on February 7th by Mr. E. S. Shrapnell-Smith, on *The Life-Wave Effect in Photography*. The next address, on April 5th, was delivered by Mr. T. Bedford Franklin. It was a memorable occasion, not only on account of the lecturer and his subject, but for the fact that Mr. Maby attended it as a guest of Mrs. Leigh and soon after became a member.

Subsequent meetings were held at irregular intervals, most of which were reproduced in our journal. Amongst the lecturers were Dr. Oscar Brunler, Major Merrylees, Mrs. Kingsley Tarpey, Mrs. Barraclough, Mr. Reginald Smith of the British Museum, Mr. Palen and Mr. Hawker, who was good enough to address us on one of his rare visits from Australia.

Here too, from 1935 onwards, were held our Annual General Meetings which, in accordance with our Rules, take place in the middle of October. Our first Annual Meeting, however, that in 1934, took place at York House, where our inaugural meeting had been held. Only thirteen people attended, which impressed me with the necessity for providing some inducement in the shape of a lecture, in addition to the ordinary business. Subsequent meetings, therefore, were followed by a lecture, and in 1934 Dr. Simpson Elmslie gave a very interesting address to an audience of about fifty people, on "The Physical Reactions of Dowsing."

---

<sup>27</sup>.—Joseph Cecil Maby has been previously mentioned in *Psypioneer* in the case of Hilda Lewis – known as the Flower Medium: See Volume 6. No.6:—*The Flower Medium — Mrs. Hewat McKenzie, Oct 1935*:—<http://www.woodlandway.org/PDF/PP6.6June2010.pdf>

Under the presidency of my friend the Vicomte Henry de France, an International Congress had been held in Paris during June, 1933, our Society being represented by Dr. Wright, Captain Edney and myself. There were a number of addresses, and an enjoyable outdoor meeting in the country about forty miles from Paris. It struck me that something of the same sort should be arranged by our Society, and so a Congress on a small scale was held on June 1st and 2nd, 1934.

Lectures were given on the first day in the rooms in Grosvenor, Street, by Mr. Timms, Major Pogson, Mr. Tompkins, Dr. Dudley Wright, Captain Trinder and Dr. Hector Munro, all experts in their own lines. On the following day about a hundred members and their friends assembled in my garden at Lindfield, where various tests had been arranged, such as locating objects of silver and lead buried in a field; selecting the bottle containing salt water from four other bottles; identifying the contents of card board boxes. At the same time, talks were given by Miss Penrose, Dr. Dudley Wright and Captain Trinder. As usually happens when dowsing is carried out *en masse*, there were few successes to record. However, I think the Congress as a whole can be considered to have been a success, as it certainly created a lot of interest and was reported in the papers.

Ever since, except during the war, an outdoor meeting during the summer has been an annual event. In 1935, on June 28th, a meeting was held at Netley Mill, the pumping station of the Hurtwood Water Co. Ltd., near Shere, in Surrey. It was preceded by a day of lectures in London at our usual place of meeting, addresses being given by Dr. A. T. J. Dollar, a geologist, on "Underground Water," and by Mr. J. Cecil Maby, on "The Psychical Element in Dowsing and Allied Phenomena." This was the first occasion on which Mr. Maby, whose name is now a household word in dowsing and radiesthetic circles, addressed our Society.

At the outdoor meeting on the following day tests were carried out comprising the location of a large sheet of copper which had been buried some time before; locating the positions of the rising main from the pumping station and of an old buried iron pipe; and distinguishing between fresh and saline water. About forty people attended this meeting, one of whom displayed exceptional keenness by coming all the way from Rothesay.

In 1936 there took place the notable meeting arranged by Mr. H. M. Budgett, of Kirtlington Park.

Mr. Budgett had joined the Society in 1935, and had given us an address on the very careful and elaborate experiments he had been carrying out, with the object of showing that the dowser's reactions occurred at places where radiations were observable by physical methods. This lecture was published as a pamphlet by the Society under the title of *Local Variations in a Penetrating Radiation and their connection with Water Divining*, and copies are still available. He had already spent much time and energy in investigating the fundamental principles of Scintillation, a subject in which he, as an M.F.H., was naturally interested, and had written a book called *Hunting by Scintillation*. He then turned his attention to the problem of Dowsing, and carried out most elaborate experiments which involved the erection of a scaffold in the park near the house, supporting a large type of Geiger counter made to his design. He carried out observations at certain intervals, and a picture appeared in a popular daily, showing Mr. Budgett, dressed for hunting, ascending a ladder to the top of the scaffold to take his observations.

To revert to the meeting, a series of eight tests had been arranged, the first of which included the selection of a lump of gold, another of silver, and a third of copper, from under three out of a total of eighty inverted flowerpots. The gold was a lump weighing 1lb. Troy, obtained from a bank.

The second test was the gauging of depth and volume of three streams.

The third, the locating of two large copper sheets buried in the ground, one flat and the other on edge.

Next was the tracing of a boy hidden in a tree.

Another test was the diagnosis of the position of injuries in three subjects.

Then there was a test of map dowsing in which competitors were required to fill in certain details on two large scale maps.

The next test was one of sexing, and the last was the discovery of the contents of seven bottles, samples of the various contents being provided.

Experience has taught us that the circumstances of the meeting were such as to preclude any strikingly successful results, but from the social point of view it was a great success. People seemed to come in crowds and there was a column in *The Times* about it.

For our meeting in 1937 I bethought me of my old private school of Hazelburst, at Frant, near Tunbridge Wells. The owner and master of the school, Mr. W. S. Darlington, a friend of mine and still one of our members, gave a hospitable welcome to my proposal. The meeting was duly held on June 12th, and was attended by about one hundred and forty people. The tests were of the usual kind, but one novelty was the locating of a dead hen in a cardboard box which had been placed in a hedge, feathers of the hen being available as samples. It was an exceptionally fine day, and thanks to Mr. and Mrs. Darlington, the meeting was much enjoyed.

And now we come to 1938, when at the suggestion of one of our members, Mr. Bullard, the meeting was held at Tyringham House, near Newport Pagnell in Buckinghamshire, the stately home of Mr. F. A. König. The weather was not as good as we could have wished; nevertheless, about a hundred members and their friends attended. On this occasion the usual tests had been abandoned, and in their place demonstrations were given of the use of three different dowsing instruments: namely, of the motor scope by Major Pogson, of the forked rod by Major, as he then was, Merrylees, and of the angle rod by Mr. J. C. Maby.

In 1939 we held our last meeting before the Second World War, when, at the kind invitation of Admiral and Mrs. Purefoy, we met at Shalstone Manor, a fine old house standing in beautiful surroundings between Buckingham and Brackley. Here, on July 16th, members and their friends assembled to the number of one hundred and seven. Again no tests were held, and entertainment was provided by Mr. Maby, who gave an address on the investigations which he and Mr. Franklin had been carrying out. This was followed by a practical demonstration of water divining by Captain Trinder on the large stretch of lawn outside the house, where he located a stream at a depth of sixty-five feet. Of course, no verification was possible, but Captain Trinder's predictions were usually correct.

As a digression, I must mention that there had been a strong movement in Scotland in favour of forming a Society. The prime mover was Miss M. E. Macqueen, whom I have already mentioned, and she had the powerful support of the Earl of Caithness, Colonel Sir George Abercromby—another retired officer of the Scots Guards—and Sir Ian Forbes-Leith. Meetings of local enthusiasts had been held on August 4th, 1934, at Sir George Abercromby's seat, Foxglen in Aberdeenshire, at which Miss Penrose and Captain Trinder gave addresses, and on July 24th, 1935, on the invitation of Mr. C. T. Cox, at Inchmarlo, Banbury, near Aberdeen, which my wife and I attended.

At a meeting on November 1st of that year it was decided to form a North-East of Scotland Group, with Miss Macqueen as Secretary, Sir George Abercromby as President, and Mr. C. T. Cox as Chairman; the area was to include the three counties of Aberdeenshire, Banffshire and Kincardineshire. Members of the Group paid a local subscription and our journal was supplied to them at cost price. The Group held meetings in 1936, at the historic Fyrie Castle, on the invitation of Sir Ian and Lady Forbes Leith; in 1937 at the N.E. of Scotland College of Agriculture, Craibstone, Aberdeenshire, which was attended by about a hundred people, including myself; and in 1938 at Maryculter, the residence of Captain and Mrs. Guy Innes, at which Captain Trinder spoke. No meeting was held in 1939, and with the beginning of the war the Group ceased to exist.

No change was made in the constitution and rules of our Society during the first few years of its existence, save that in June, 1937, Mr. Whitley resigned the post of Honorary Secretary and Treasurer, and Colonel H. M. Edwards very kindly took over the duties from him.

At that time all secretarial work was carried out voluntarily; we had no paid assistant secretary as we have now. My office at York House was, as it still is, our official address, and all typing was done by my business secretary, who had taken the notes at our original meeting.

Our journal, which is our only bond of union with members abroad, has been issued regularly every quarter since the first number in September, 1933. The first six numbers were printed by the Crypt House Press at Gloucester, but owing to the disappearance of this firm all subsequent numbers have been printed by Charles Clarke Ltd., at Haywards Heath, and in my opinion they have produced it well and cheaply. The first forty-seven numbers were bound in blue paper, but for some reason this became unprocurable, so we adopted a white cover.

In June, 1938, after a good deal of discussion, it was decided to institute a badge for members to wear. The design finally chosen was that of the makers, Messrs. Fattorini and Sons, of Birmingham. As you know, it shows a wooden twig of the traditional shape above the sign of "Aquarius," as shown in Lilley's *Astrology*. At least one member has had a stamp made of this design for his notepaper.

One of the main objects of the Society was the study of the dowsing phenomena. In pursuance of that object a small investigation committee was formed in 1936 consisting of Major Creyke, Dr. Dudley Wright, Mr. Bedford Franklin, Mr. Maby and myself. The most important outcome of this Committee was the collaboration between Mr. Maby and Mr. Franklin in the experiments and investigations conducted, for the most part, at Mr. Maby's laboratory at Bourton-on-the-Hill, near Moreton-in-Marsh. One result of this collaboration was the production of the important book called *The Physics of the Divining Rod*, of which Maby and Franklin were the joint authors, published by G. Bell and Sons Ltd., in 1939. No book comparable with this existed at that time in the English, or probably any language. It went a

long way towards providing an explanation on physical lines for the dowsing phenomena, at the same time serving as a guide to the practical application of the dowsing act. Like the book called *The Divining Rod*, which had appeared thirteen years before, it helped to establish dowsing as a real scientific fact, but *The Divining Rod*, though of value as an historical record, took no account of the subsidiary phenomena which indicate a direct physical cause for the dowser's involuntary movements when he is in the proximity of his objective. Unfortunately, the main supply of *The Physics of the Divining Rod* was destroyed by enemy action at Southampton during the war, so it has long been out of print.

Apart from the lengthy experiments undertaken by Mr. Maby which were recorded in this book, he carried out many other experiments in connection with the dowsing reactions, the results of which can be found in his articles published in the journal from time to time.

Furthermore, the study of dowsing, and information about it, have been propagated by the talks and lectures given by several of our members to societies, local gatherings and discussion groups. Mr. Maby and Captain Trinder were particularly active in this way.

As a result of the publication of *The Physics of the Divining Rod*, Mr. Maby was asked to give a lecture to the Royal Society of Arts. This he did, on March 13th, 1940, to a crowded audience, and I am proud to say that I had the honour of taking the chair.

You will remember that the third of our original "Objects" was to keep a register of dowsers. This I have done as far as possible, but though certain operators can obviously be regarded as reliable there are others who, though enjoying a local reputation, may not be altogether worthy of it. I have often had requests for the name of a water diviner, sometimes by telephone, but I seldom hear the result.

Soon after the Society was started, Major Mills, Member for the New Forest, at the instigation of Captain Trinder, asked the Minister of Health whether he was aware that offers of help in locating water supplies had been made by our Society, and whether he proposed to avail himself of the offer, to which Sir Hilton Young replied that he was aware of the offer but that local authorities were primarily responsible for the technical methods adopted—and that still appears to be the attitude of the Ministry.

Perhaps I have now said enough about the Society's early years. There are various episodes I might dwell on, such as the two pleasant week-ends spent by a few of us at Quex Park on the hospitable invitation of Mrs. Powell Cotton; the search for water near Porton, on Salisbury Plain, arranged by the R.E. Board; the abortive search for treasure at the site of an old nunnery at Shaftesbury, for which one of our members had collected £100; and so on, but it is time I finished speaking.

Many of those I have mentioned in this address have, to our great regret, passed away. But we are fortunate in still having with us five notable members whose names appeared in our first list, namely:

Major Pogson, whose unique reputation in India and his constant readiness to enforward the Society's objects, makes his membership of particular value, Brigadier. Edney, Lt.-Colonel Lefroy, Mr. T. Page, and last, but by no means least, Miss E. M. Penrose.

Meanwhile, the place of those who are no longer with us has been taken by others no less competent, and it is for them, and for future members of the British Society of Dowzers, to bring about the eventual recognition of Radiesthesia—that mysterious blend of the physical and the psychical—as a genuine science of far-reaching possibilities.



## FORBIDDEN HISTORIES

This is the title of a new blog by Dr Andreas Sommer, now at the University of Cambridge and is especially useful for the discussion in English of German-language material.<sup>28</sup>

Dr Sommer has written a thesis, soon to be published as a book, which describes how psychical research played an important part in the early history of psychology, only to be largely ejected by later psychologists seeking to achieve scientific respectability.

But censorship is not new. In a guest post on November 15 2013, Kee-Jan Schilt describes how Isaac Newton's extensive work on alchemy was suppressed after his death.

LP.



---

<sup>28</sup>.— Forbidden Histories: <http://forbiddenhistories.wordpress.com/>

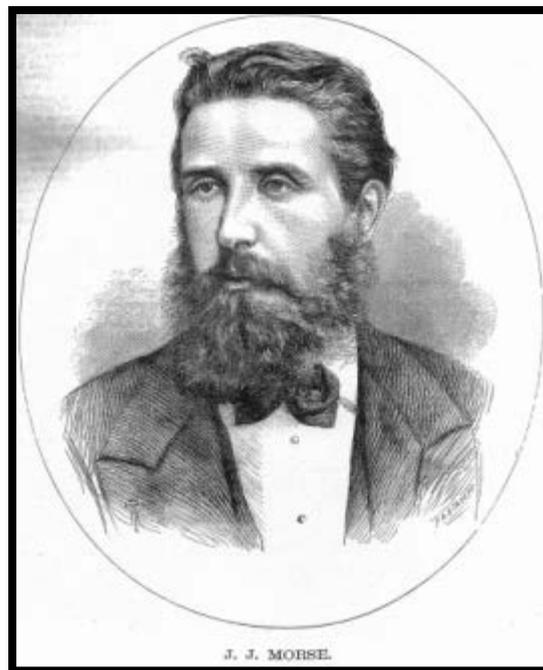
Below is the fourth part of a series of articles by James Johnson Morse,<sup>29</sup> taken from the *Two Worlds* Friday September 17th 1915, page 465:

# A BRIEF HISTORY OF SPIRIT PHOTOGRAPHY

**A Resume, in Three Parts, of the  
Efforts Made to Obtain Photographs  
of Deceased Persons by  
Experimenters in Great Britain, the  
United States, and France**

**By J. J. MORSE**

—~§~—



IN testimony as to the honesty of Mr. Mumler, and to the genuineness of the spirit-pictures obtained by him, it may be stated that Andrew Jackson Davis, at that time editing the “Herald of Progress.” issued in New York, engaged a Mr. William Guay a practical photographer, to investigate Mr. Mumler’s process, it being stipulated that he (Mr. Guay) should himself perform all the processes, and use any means which might be suggested to him for the most careful examination. He did so investigate, and reported as follows:—

Having been permitted by Mr. Mumler every facility, I went through the whole process of selecting, cleaning, preparing, coating, silvering, and putting into the shield the glass upon which Mr. M. proposed that a spirit form should be imparted, never taking off my eyes, and not allowing Mr. M. to touch the glass until it had gone through the whole of the operation. The result was that there came upon the glass a picture of my self, and, to my utter astonishment, having previously examined and scrutinised every crack and corner, plate-holder, camera, box. tube, the inside of the bath, etc—another portrait. Having since continued on several occasions my investigations as described above, and received even more perfect results than on the first trial, I have been obliged to endorse its legitimacy.

Signed: Wm. GUAY

Mr. Guay’s report was made in 1863. Another photographer (Mr. H. Weston, of 31, Province-street, Boston, U.S.) similarly reported, as did Dr. A. B. Child, of the same city. Also testimony was afforded by judge Edmonds, Mr. W. P. Slee (a professional photographer, of Poughkeepsie, N.Y.), and Mr. C. F. Livermore (a prominent banker of New

---

<sup>29</sup>.—James Johnson Morse, October 1st 1848 – February 19th 1919: Morse features in numerous issues of *Psypioneer*, for a general overview see: —<http://www.woodlandway.org/PDF/PP8.10October2012.pdf> *James Johnson Morse* – Paul J. Gaunt, and, *J. J. Morse* – Julia Schlesinger. Also, use our online search engine at [www.woodlandway.org](http://www.woodlandway.org)– *Psypioneer Journals*.

York). Indeed, not only was the testimony abundant as to the bona-fides of Mr. Mumler, but, in addition, to the fact that a large number of recognised spirit-pictures had been obtained by the above-named and other sitters. Not the least evidence was ever produced by any expert or amateur photographer that the Mumler pictures were fraudulent. It is idle to carp and say all this is ancient history, that Mumler is dead and also the witnesses. But the court records still exist. Files of secular and Spiritualist journals also still exist. While the fact that Mr. Mumler is the original medium for these pictures renders it all the more necessary that the salient facts should be preserved by being re-stated for the use of the present generation of Spiritualists.

#### PICTURES BY MR. HUDSON.

In 1874 Mrs. Desmond Fitzgerald, wife of a notable electrical engineer, of London, succeeded in obtaining a fully-recognised portrait of her departed father, who, at the mental request, unknown to anyone but herself, appeared with a black velvet cap upon his head; also fully-recognised portraits of her departed sister, and of a daughter of her daughter-in-law. Mr. Hudson practised for a considerable time in the Holloway district of London, exactly, when he resided at Palmer Terrace in that district. At hand are the records of seven very satisfactory experiences. One by Mr. W. P. Adshead, who some time since passed away at his former home in Belper,<sup>30</sup> of which he writes under date of October 6th, 1874, that he and his brother recognised the mother of them, as did a sister in the North of England, to whom copies of the picture had been sent. Another case is reported by Mr. G. M. Sutherland, of 117, Sloane-street, London, who received a picture of his mother, who had then been passed away for 23 years. Old Spiritualists will recall the name of Dr. George Sexton, one time a Materialist, who subsequently became a convert to Spiritualism; he, too, is among those who expressed his conviction as to the honesty of one of the seven pictures referred to.<sup>31</sup>

While lay evidence is satisfactory, that of experts is, under certain circumstances, not to be despised; therefore, that of Mr. Thomas Slater, optical and philosophical instrument maker (formerly in business in Euston-road, London), is worthy of note, so it is included in this account, as follows:—

I visited this artist (Mr. Hudson) and told him my object in calling. He took a negative of me, and it turned out to be a very good one, namely, a clear, sharp negative—nothing more. I requested him to try another, which he did, taking one indiscriminately from some previously used and dirty plates. After cleaning it in my presence, he poured on the collodion and placed it in the bath. I remained in the dark room all the time the plate was in the bath. I saw it put into the camera-frame and then into the camera, which had been previously focused to me, and all that Mr. Hudson did was to draw up the slide and uncover the lens. I saw the slide drawn up, and, when sitting, saw the cap or cover of the camera removed, and; after the usual

---

<sup>30</sup>.—W. P. Adshead features as one of the investigators in the physical mediumship of Catherine (Kate) Elizabeth Wood 1854-1884. See *Psypioneer* Vol.8. No.2:—*Paraffin-Wax Moulds - Alfred Smedley & W. P. Adshead*:—<http://www.woodlandway.org/PDF/PP8.2February2012.pdf>

<sup>31</sup>.—George Sexton a well-known Christian Spiritualist see *Psypioneer* Vol. 8. No.9 2012:—*Was William Howitt a Spiritualist? – Medium and Daybreak*:—<http://www.woodlandway.org/PDF/PP8.9September2012.pdf>

Sexton was an editor of the *Spiritual Magazine* (1860-1877): Started in January 1860 under the editorship of Mr. William Wilkinson, its originator and proprietor, along with Mr. Thomas Shorter, better known at the time by his nom-de-plume of Thomas Brevior (a Latinized version of his name), as sub-editor. William Howitt and Benjamin Coleman were well-known contributors. Later editors in the final years were Dr. George Sexton, followed by J. Enmore Jones.

exposure, replaced on the lens. I then accompanied him into the dark room, and saw the developing solution poured on the plate, but not a vestige of anything appeared, neither myself nor back ground, but a semi-opaque film all over the plate, as if it had been somewhat over-exposed. I then asked for another attempt, which was carried out under precisely the same circumstances, namely, that I witnessed the whole process from beginning to end. I asked mentally that if it were possible the spirit of my mother would come and stand by my side, and portray her presence. On the plate is a fine female figure, draped in white standing before me with her hand resting on my head. The drapery nearly covers the whole of my body, leaving only the side of the head and one hand visible. I am certain Mr. Hudson played no tricks on this occasion.

Having read in the "Journal of Photography" that the editor thought it very unlikely that he would get any spirit-picture if he took his own instrument and plate, I took the hint and did as he suggested. I made a new combination of lenses, and took a new camera and several glass plates; and I did in Mr. Hudson's room all the looking on, focusing the instrument to the sitter and obtained, in the same manner as before, a fine spirit-picture.

This was repeated with another sitter, and with like success. Collusion or trickery was altogether out of the question. After the last attempt I felt further induced to carry out the optical arrangement for the spiritual photography; and knowing, as most scientists do, that the visible end of the spectrum is the actinic, I resolved to exemplify to sceptics that, with such an instrument as I now had made and would use, we could take portraits of sitters although the colour of the glass was such as only in the strongest light you can see the sitter at all. And no one was more astonished than Mr. Hudson, after seeing me focus the instrument to a lady sitting in the chair, to find not only a sharp, well-defined negative with good half-tone, but also that standing by the lady was a fine spirit-figure, draped in black and white. Nor was the exposure any longer than with the usual lenses of same aperture and focal length, namely,  $2\frac{1}{2}$  lenses with 2in. stops, the focus' from the back lens 5ins.

I may now ask the sceptical if they can explain why we are able to take portraits of persons through instruments that exclude so much light that the sitter is scarcely visible; so that, in fact, you can no more discern with human eyes the details of the features or the dress of the sitters than you can discern the disembodied spirit. When the scientists explain this they perhaps may also explain why and how it is the spirit-dress—which is also material yet intangible—impresses itself so vividly upon the photographic plate.

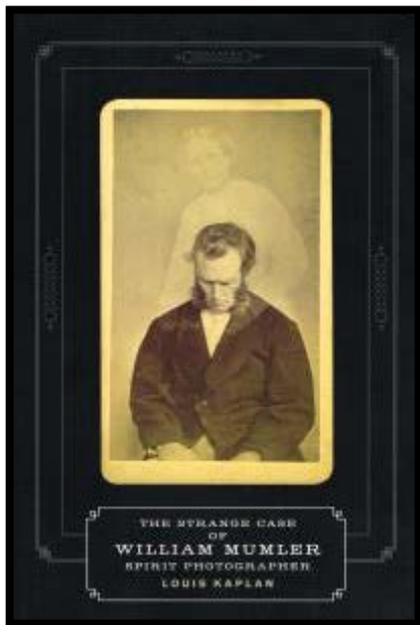
I am now carrying on experiments upon this part of the spectrum, and am convinced that much may and will be discovered that is useful in photography by making use of invisible light.

THOMAS SLATER.

19, Leamington-road Villas. Westbourne Park; W.,

May 8th, 1872.

## Further information:



The story of William Mumler with further reference to William W. Guay, William P. Slee, and Horace Weston etc featured in the above article, can be found in an interesting, well-illustrated book by Louis Kaplan *The Strange Case of William Mumler Spirit Photography*, 2008.<sup>32</sup> Mumler's spirit extras can be generally recognised as his photographs in the majority have the alleged spirit extra behind the sitter often with the hands/arms around and touching the sitter.

For example Mumler's well-known photograph of Mary Todd Lincoln with the assassinated President and their deceased son Thaddeus – Numerous reports do not include the son maybe because he is more difficult to see, but the name Thaddeus may appear to be incorrect.



In the next issue we will re-publish a letter from Emma Hardinge Britten sent to the editor of the *Medium and Daybreak*, which James Burns published on December 15th 1871. Emma relates her positive experience and sitting with Mumler who produced a spirit extra of a:

“.....portrait of Beethoven hovering over me, and holding a faintly-defined musical instrument in his hands, so placed as to present the shadow between my dress and the watch-chain which falls across it.”

—~§~—

---

<sup>32</sup>—More details: <http://www.amazon.co.uk/Strange-Photographer-Fesler-Lampert-Minnesota-Heritage/dp/0816651574>

## BOOKS WE HAVE REVIEWED

*If you have any problems locating a copy we can contact the author*

**An Extraordinary Journey:—The Memoirs of a Physical Medium**, by Stewart Alexander, published by Saturday Night Press Publications, England, 2010. Paperback ISBN:—978-0-9557050-6-9, available at Amazon. Psypioneer review, by Leslie Price pages 294-296:—<http://woodlandway.org/PDF/PP6.11November2010.pdf>

**Helen Duncan The Mystery Show Trial**, by Robert Hartley published by H Pr (Publishing), London 2007. Paperback ISBN:—978-0-9553420-8-0. Psypioneer review, by Paul J. Gaunt pages 244-247:—<http://www.woodlandway.org/PDF/PP3.11November07..pdf>

**Aquarian Evangelist: The Age of Aquarius as It Dawned in the Mind of Levi Dowling**, by John Benedict Buescher Theosophical History Volume XI available at:—then—Occasional Papers. Psypioneer references by Leslie Price page 7:—<http://woodlandway.org/PDF/PP4.1January08.pdf>

**Dead Men's Embers**, by Gerald O'Hara, published by Saturday Night Press Publications, England 2006. Large Paperback ISBN:—978-0-9514534-6-9, available at Amazon. Psypioneer review, by Leslie Price pages 1-2:—<http://www.woodlandway.org/PDF/PP3.1January07..pdf>

**Mrs Miller's Gift' – a Celebration of 75 Years of the Edinburgh College of Parapsychology formerly Edinburgh Psychic College & Library**, by Gerald O'Hara & Ann Harrison, published by Saturday Night Press Publications, England 2007. Paperback ISBN: 978-0-951-4534-9-0, available at Amazon. Psypioneer review, by Paul J. Gaunt pages 1-4:—<http://www.woodlandway.org/PDF/PP4.1January08..pdf>

**Mrs Miller's Gift CD:—Helen Duncan Séance, Ernest Oaten and Harry Edwards**, Written and produced by Gerald O'Hara B.Sc. Psypioneer review, by Paul J. Gaunt pages 106-107:—<http://woodlandway.org/PDF/PP5.4April09.pdf>

**The Indescribable Phenomena – The Life and Mysteries of Anna Eva Fay**, by Barry H. Wiley published by Hermetic Press, Inc., Seattle Washington 2005. ISBN: 0-945296-50-9, available at:—[http://www.hermeticpress.com/product\\_info.php?products\\_id=45](http://www.hermeticpress.com/product_info.php?products_id=45)Psypioneer references by Leslie Price pages 39-42:—<http://www.woodlandway.org/PDF/PP5.2February09.pdf>

**Immortal Longings – FWH Myers and the Victorian Search for Life After Death**, by Trevor Hamilton published by Imprint Academic in Exeter, U.K (also VA, U.S.A) 2009. ISBN: 9-781845- 401238 H.B, 9-781845-402488 PB, available at Amazon. Psypioneer review, by Leslie Price pages 157-148:—<http://woodlandway.org/PDF/PP5.6June09.pdf>

**Talking to the Dead – Kate and Maggie Fox and the Rise of Spiritualism**, by Barbara Weisberg published by HarperSanFrancisco New York 2004. Hardback ISBN: 0-06-056667-1, available at Amazon. Psypioneer review, by Paul J. Gaunt pages 9-10:—[http://woodlandway.org/PDF/Leslie\\_Price\\_PP2.pdf](http://woodlandway.org/PDF/Leslie_Price_PP2.pdf)

—~§~—

### **How to obtain this free Journal**

The Psypioneer journal is at present available, complete with all back issues on the web site <http://www.woodlandway.org> and we are greatly indebted to our Australian friends for hosting and posting this Journal. You can obtain it free and direct by sending an e-mail entitled "Subscribe" to [psypioneersub@btinternet.com](mailto:psypioneersub@btinternet.com) or "Unsubscribe" to discontinue.

To contact Psypioneer please e-mail [psypioneer@btinternet.com](mailto:psypioneer@btinternet.com)

Paul J. Gaunt

