

PSYPIONEER

Founded by Leslie Price

Editor Paul J. Gaunt

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FINDING OUR WAY IN PSYPIONEER

It has been a problem, for the editors as well as the readers, to locate items in back issues of Psypioneer. The most effective method has been a Google search under a particular subject prefixed by the word “Psypioneer”. For example, a Google search under “Psypioneer Austen” today produces 2 references - the results may vary.

Now Peter Hui, webmaster for www.woodlandway.org, a site where we have been guests since our infancy, has added an invaluable search facility both to the site generally and to the Psypioneer page. This search today produced three references to Psypioneer mentions of Austin, and also a fourth mention on the Woodlandway pages. Thus it is more comprehensive than Google.

Garth Willey, co-leader of Woodland Way, has approached the problem from another side. He has listed chronologically the contents of Psypioneer. It is intended to publish this list early in 2008, after the conclusion in December 2007 of the present volume. LP

Martin Israel and the Parting of Friends

The funeral took place at Holy Trinity Church Prince Consort Road London, on 5 November 2007 of Dr Martin Israel, former president of The Churches' Fellowship for Psychological and Spiritual Studies (CFPSS), and once priest in charge of that church. The service was taken by the Bishop of London (Anglican), in accordance with the Book of Common Prayer which is still used there. The eulogy was by Lord Rees-Mogg, a leading RC layman, who drew attention to the later experience described in Martin's book "Happiness That Lasts". (A number of his books are available on line). <http://www.martinisrael.u-net.com/happiness/chapter1.html>.

Among those present from CFPSS was Julian Drewett (General Secretary), Nancy Walthew (Chair), Michael Shrewsbury (Vice-President), Jennifer Howard (editor, Quarterly Review) and members of local CFPSS groups.

Before being ordained, Martin had supplemented his own spontaneous experiences by personal investigation, especially of healers. Some account of this appeared in "The Quest for Wholeness" also on line and a valuable consideration of healing of relevance to all who work in that field. With Dr W. Ford-Robertson, Martin was involved in an early and unsuccessful attempt to establish Psychosynthesis in Britain, from which a few booklets resulted.

After ordination, Martin focused on his religious work. He stepped down as president of the Seekers Trust, the healing body founded by Charles A. Simpson and his guide Dr Lascelles. He withdrew from a private circle (called "Light and Science") which met at the flat of Margaret Brice-Smith to listen to a high entity (thought by some to be the Master D.K.) who spoke through the mediumship of Helen Greaves.

Paul Beard has referred to this group in his tribute to one of the participants, Dr Leggett. (Other members included Bill Blewett College of Psychic Studies (CPS) vice-president, Dr Edward Aubert of Burrswood, Commander Martin Pares, and Jean Sydney of the CFPSS Mysticism Committee.) Beard wrote in LIGHT Winter 1994, p. 104:

"We shared membership of a small group, of which most members played an active part in some other spiritual organisation, which met to receive spiritual teaching given through Helen Greaves."

So far as I am aware this is the only published reference to the circle, of which Martin was possibly the last surviving member. Dr Leggett, as some-time treasurer of both CFPSS and CPS, was typical in his Alice Bailey sympathies and his service to various bodies. Mrs Sydney typed the minutes of the circle.

It is possible that the strain of being psychic and Christian exacerbated some disparaging references to mediumship in Martin's writings. These pained old friends in the emerging New Age, culminating in a critical editorial in LIGHT though that journal acknowledged that there was a tradition of gifted experiments being critical of other lesser sources (e.g. Swedenborg, Blavatsky, Steiner had thus been critical).

Martin's association with CPS was long. I first heard him there at the CFPSS Youth Conference on 24 June 1967. In 1968, he delivered in Room 2 at the College, a memorable series of talks "An Approach to Mysticism"; soon he would speak regularly without notes in the lecture hall beneath. Former CPS president Brenda Marshall was among those whose friendship helped sustain his retirement.

Although no named communicators were associated with him, Martin was a natural medium. In his writings on the spiritual life, he had perforce to make astringent comments, not just on the vagaries of the psychic field, but on the shortcomings of the religious, including the charismatic renewal which loomed large around the time he sought ordination. He was an exorcist, whom some orthodox exorcists would have been keen to exorcise - or worse. But the most sustained critique of him, which attributed his work to Satan, was in the non-Charismatic Alan Morrison's "The Serpent and the Cross" (1994).

The word "Spiritualism" is an imprecise one. In his obituary of Martin in "The Church Times" on 2 November, Canon Michael Perry, now CFPSS president wrote:

"As chairman of the Churches' Fellowship for Psychical and Spiritual Studies, under the presidency of Chancellor Garth Moore, he rescued that organisation from a pseudo-Spiritualism, so that it could become firmly linked with mainstream Christianity, and could be a lifeline for people of psychic sensitivity who wanted to remain in the Christian faith. "

One could argue that (historically) the UK religious organisation with the most Spiritualists in it has been the Church of England. (If it had a million members, and two per cent were Spiritualists, more after the First World War.....) This was the church in which Sir Oliver Lodge made his philosophical contributions, and in which Sir William Crookes was a churchwarden, the church to which some noted mediums like Douglas Johnson and Trixie Allingham have belonged. Many LSA members were Anglicans. History does not yet record Martin ever entering a Spiritualist church, not even a Christian Spiritualist one. But though the suggestion might scandalise all parties, there is a sense in which he was a Spiritualist leader of the late twentieth century, as was Paul Beard, a man with a different outlook who also tended to avoid Spiritualist churches. (Ironically the Beard family had founded an independent Christian Spiritualist church, the London Spiritual Mission which still flourishes in Bayswater today. <http://www.spiritualmission.co.uk/>)

One day about 1970 I ran into Martin outside South Ken tube station. He had lately met privately Metropolitan Anthony Bloom another medical doctor called to the spiritual life, (who had also come to live in Britain and to exercise wide influence among seekers) and spoke ardently of its superiority to the merely psychic realm. But it was by placing that realm in a religious context that Martin gave to the psychic a dignity which is sorely needed in these days of mass media domination. LP

Book Review: - by Paul J. Gaunt.

[**Note by Psypioneer:** - *On Friday 31st March 1944, the seventh day of the trial of Mrs. Helen Duncan and her co-defendants, the jury retired to consider their verdict at 4.32 p.m., and returned into court at 4.56 p.m. Helen Duncan and her co-defendants were found guilty on the first count of the indictment for conspiracy to contravene the Witchcraft Act. The jury was discharged from giving a verdict on the other six counts. See page 256 of this issue]*

HELEN DUNCAN The Mystery Show Trial

By Robert Hartley

'Helen Duncan the Mystery Show Trial' by Robert Hartley April 2007. Published by H Pr (Publishing) ISBN 978-0-9553420-8-0 £12.50

Dr. Robert Hartley started his professional career as a research child psychologist in London's East End, and received his doctorate in psychology at London University. He later took another avenue, becoming a documentary film director and made films for television. In the course of his researching for film material he developed an interest in Spiritualism, which indirectly led to the book in hand.

Throughout this book Hartley leads the reader through his own spiritualistic experiences, the mediumship and trial of Helen Duncan as well as a government conspiracy to get Duncan 'out of the way'

The 56 page introduction to the book will be of special interest to Spiritualists, with the author relating to his many experiences with established mediums like the late Gordon Higginson and societies such as the now defunct '*Noah's Ark Society*'. The original project for Hartley was to make a documentary film on 'Physical Phenomena'. A spirit communicator, through the mediumship of James McQuarrie, *purported* to come from the 'White Brotherhood' (a group of evolved spirit beings), was to bring together a group of physical mediums; this group would be called the 'Stella Polaris Group'¹. Hartley was told they wanted him to make a drama-documentary film about Helen Duncan. However, due to various difficulties and setbacks, the medium chosen to front this project (which Helen Duncan herself wished to use for herself to communicate in the film), has been prevented from completing the necessary development required as a physical medium.

Robert Hartley then decided to publish his research material in relationship to Mrs. Duncan that *was* originally meant to accompany his film project. We shall need to wait to see if the proposed film project by the 'White Brotherhood' will materialise!

¹ Not to be confused with the 'White Eagle' publication '*Stella Polaris*'. There is probably an intended link here: - '*White Brotherhood*'

I have found the research to be well placed in the book with many thought provoking ideas that mainly focus in detail on the trial of Mrs. Duncan. Preceding the trial, the author gives some general background to the early mediumship of Helen Duncan, bringing awareness to the reader of her early 1930s sitting at the 'London Spiritualists Alliance' (LSA) firstly favourable – but later the LSA claimed that samples of ectoplasm proved to be surgical gauze.² Mr. Henry Duncan (husband) told the research committee of the LSA: - *...he believed that ectoplasm may have been produced as a result of regurgitation and that three hours before seances Helen 'lost her will' and unconsciously secreted things about her person and retained them in her stomach.* (page 33) Harry Price like the LSA initially declared enthusiastically that Duncan's phenomena was genuine; Price was later to become an adviser for the 1944 prosecution.

The primarily focus of the book is that Helen Duncan was sent to prison as a result of a government conspiracy. Hartley's claim is that: - *evidence exists that shows that the prosecution was instigated by the State and Military authorities to imprison Mrs. Duncan because she was a security risk.* (page 69)

The author backs this claim up very well by bringing into play detailed information showing important connections of many of the main players in the Helen Duncan story, namely the police, prosecution counsel,³ and prosecution witnesses,⁴ to MI5, Military Intelligence, Naval intelligence etc. The author also shows other prosecution witnesses had previous links with each other.

The main value of this book is the examination of the evidence that has been carried out in some detail by the author. The relevant séances that the four stood charged in relation to are broken down - who said what to whom, etc. Contradictions in statements are brought to light together with the many *changes and discrepancies* in the prosecution statements, especially Lieutenant Stanley Worth the leading prosecution witness whose testimony about the Duncan séances formed the foundation of the Crown's case.

Helen Duncan and her co-defendants were arrested by Inspector George Ford on the 19th January 1944 as a result of a police raid instigated by Stanley Worth. It was claimed that Duncan was using a piece of flimsy white material and that this was dragged through Constable Cross'⁵ fingers when Duncan was seized at the séance. This important issue '*Did Helen Duncan in fact have a sheet over her head*' is looked

² Pyspioneer will publish the L.S.A., (Light) reports at a later date.

³ Prosecuting Counsel assigned to the case was John Cyril Maude KC who was also a senior MI5 officer and had been in charge of dealing with such matters as raised by Mrs. Duncan disclosing sensitive security information page 70. We shall also see that it is claimed Henry Elam, prosecuting council, also discloses the trial was brought for security reasons.

⁴ Lieutenant Stanley Worth was the leading prosecution witness whose testimony about the Duncan séances formed the foundation of the Crown's case; he was responsible for the instigation of the police raid on the 19th January 1944, which led to the subsequent prosecution of Duncan and co. Stanley Raymond Worth was also a serving Naval Special Branch Officer page 84.

⁵ Rupert Cross was a War Reserve Constable (also a bookshop keeper) and was the policeman who grabbed Duncan at the séance on January 19th 1944.

at in detail. The author gives a sequential breakdown of the séance involving all the sitters and who sat where. This differs quite importantly to the seating arrangements⁶ presented at the trial and gives us an investigative view from many aspects of the various sitters and what actually happened.

For example: - *When WRC Cross testified at the trial, he changed this arrangement⁷ to falsely state that Mrs. Homer was facing the audience. These discrepancies show that WRC Cross changed his account in order to justify a false seating plan. He was perfectly aware that there were no chairs against the wall next to the curtains and that Mrs. Homer sat against the door near the wall because he said so in his witness statement and Lt Worth confirmed it. (page 213)*

The book gives a balanced coverage of the defence, led by the Spiritualist Charles Loseby,⁸ and often pointing to surprising points that he, and his associate J. Simpson Pedler did not act upon and take further. For example a frequent point that presented itself at the trial would be, *how the materialised spirit forms disappeared*, this question is vital at the point when Duncan was seized by the police officer. This is to say, did the spirit form return back to the cabinet by going through the curtains, or did it disappear by sinking into the floor?

On this point it is interesting to note that only the prosecution witnesses Lieutenant Stanley Worth, and Rupert Cross (the policeman who grabbed Duncan at the séance on January 19th 1944) stated that all the alleged materialised spirit forms returned to the cabinet *through* the curtains. All the fourteen other witnesses called, which included four for the prosecution: - *described that the figures seemed to collapse as they stand and 'it is just gone' with a large amount of white material on the floor, which also disappeared.*⁹ (page 204)

This is very relevant because only Worth and Cross claimed that Duncan returns to the cabinet with a sheet over her head, ready to re-appear again as another spirit, whereas others, including prosecution witness agree that all the forms or Duncan disappeared downwards into the floor. The crucial centre piece of the trial is that Helen Duncan was caught by Cross standing in front of the curtains with a sheet over her head. Other witness accounts show that in fact Duncan was seated inside the cabinet, but ended up in front of the curtains: - *It also explains the reason why these witnesses did not see Mrs. Duncan being grabbed in front of the curtains by Cross,*

⁶ WRC Cross provided a plan of the séance room for January 19th for the court, the trial judge Dodson asked the prosecution to make a copy of the plan of the room for the jury. This was later published in 'The Trial of Mrs. Duncan' Jarrolds London 1945 which contains a narrative and transcript of the trial. Hartley also publishes this seating plan and his revised plan.

⁷ WRC Cross's pre-trial signed statement and the testimony he gave at the trial shows that he made a false statement at trial, previously stating Mrs Homer was sitting near the wall against the door, and not facing the audience.

⁸ Charles Loseby was an active spiritualist he was part of the Spiritualists' National Union deputation to meet with the Home Secretary in 1943.

⁹ This does not include the control Albert or Peggy who returned to the cabinet via the curtains.

but that when the curtains were opened by Cross she was seen seated on a chair in the cabinet. (pages 204-5) Loseby fails to take full advantage of this crucial point!

The author also shows that the recorder Sir Gerald Dodson failed on numerous occasions to summarise the evidence clearly, and misled the jury.

In conclusion

Hartley gives an excellent breakdown of the court case and the evidence given. Much time and research has resulted in the finer points, for example details about the lighting conditions in the séance room, room dimensions, séance procedure, Duncan's controls, etc. The book contains 319 pages, integrated illustrations showing sequences of events, an eleven page chronology of events and nineteen pictures.

Robert Hartley presents an open, thought provoking book, which takes the reader through the trial of Helen Duncan and her co-defendants. Because Hartley has revisited the evidence given in sworn statements, new perspectives have arisen which underline the links between MI5 and Naval Intelligence and Special Branch. We become aware of a network of changing accounts of the prosecution witnesses, statements (e.g. Worth and Fowler's) were falsified, as was the seating plan of January 19th when Duncan and co were arrested, that moved a prime prosecution witness to a position they should never have occupied!

The author substantially backs his claim throughout his book of a conspiracy to prosecute Duncan. Hartley shows, that the conspiracy almost became *unstuck* when a man named Launcelot Lock placed a 5/- bet on January 3rd in Oxford, which he declared that in two weeks time the police will raid Mrs. Helen Duncan's forthcoming séance in Portsmouth. *He bet that she will be charged and that a Naval Officer named Worth would be involved.*

A worthy read, indeed!

This book is available direct from the author: - drbobhartley@hotmail.com @ £12.50 plus £1.75 P&p Europe £3.30, Rest of World £5.50.

It can also be ordered from any U.K. bookshop, as Bertrams, the book wholesaler, has it in stock. Customer will then get it next day without having to pay P&p.

A LAWYER PROTESTS

[**Note by Psypioneer:** - Charles Loseby was Helen Duncan's defence counsel, Robert Hartley in his book reviewed, gives interesting backgrounds to Loseby and other main characters in his book. Loseby was the legal spokesman for the Spiritualists' National Union, in a second deputation of spiritualists that visited the Home office (1943) in the hope for an amendment of the Vagrancy Act.]

I found in '*LIGHT*' November 30, 1929, that Charles C. Loseby was fighting the 'Vagrancy Act' much earlier in 1929: -

In the course of a vigorous defence to a charge against his client Edith Mary Spurway, of "pretending to tell fortunes", Mr. C. E. Loseby, a barrister, protested strongly in Leicester Police Court on November 15th, against the "obsolete and ridiculous act of a hundred years ago," under which the case was brought - the Vagrancy Act of 1824.

In an address lasting over three-quarters of an hour, counsel accused the police of having made a grave blunder; Mrs. Spurway was well-known and a householder; a summons could have been issued, he pointed out, and she "should not have been treated, as this ridiculous Act describes, as a 'rogue and a vagabond' ". He added that he hoped the Press throughout the country would report the case "so that insults of this kind can be made known."

Mr. Loseby said that his client had been taken through the streets into a tram, then to a prison cell in which she was "locked up like the veriest criminal."

Two women witnesses for the prosecution admitted that they had signed a document in which the defendant stated that she did not profess to tell fortunes.

In the course of his defence Mr. Loseby said:

If Mrs. Spurway is a rogue and a vagabond because she believes certain things then I also am a rogue and a vagabond, and so are several great scientists in this country. There are a vast number of people who believe as I believe, and there is no field of scientific research in which greater developments are expected shortly than in this. In my submission it is no more a crime to be clairvoyant than to have acute eyesight.

CAN THE SJRC SURVIVE?

Nowadays there is vigorous survival research in the UK, associated especially with the SPR Survival Committee and with PRISM, a joint venture of Spiritualists and psychical researchers. This revival presents a challenge to an earlier group, the Survival Joint Research Committee, founded in 1963. (The committee is a registered charity, and is sometimes mentioned with the legal term "Trust" at the end of its name.)

Dr Peter Hallson, who still serves on the SJRC, described the work of the Trust in *Psi Researcher* (the SPR magazine) No 14 Autumn issue 1994 (available on line to SPR members, as with *SPR Journal* and *Proceedings*.) He suggests that it was the brainchild of Maurice Barbanell, though Mostyn Gilbert and Alan Mayne were also present at the creation.

At that time in late 1963, a great war raged in psychical research. In "The Spiritualists" (1962) Trevor Hall had accused sometime SPR president William Crookes of concealing an affair with the medium Florence Cook behind his newspaper articles about her materialisations. This intensified in 1964 when Dr Hall re-opened "The Strange Case of Edmund Gurney" an SPR pioneer who died tragically. Writs soon flew.

The creation of a committee which brought together Spiritualists, Christians and psychical researchers in harmonious cooperation was therefore valuable, and foreshadowed the ending of the Cold War between Spiritualists and psychical researchers around 1990. Perhaps surprisingly, Mostyn Gilbert, who could be the centre of controversy at SPR AGMs, played a considerable role as SJRC secretary, keeping the peace, not least through tactful minutes.

The SJRC was involved in publications and conferences, and in such research areas as table turning, survival pacts, and the physiology of trance. But as years passed, its own survival was threatened.

Early members, such as Alan Mayne, Paul Beard, Allan Barham and Richard Sheargold, retired or passed away. Newer figures in survival research such as David Fontana and Montague Keen made their own relationships with Spiritualists. Research also became more technical. Perhaps the SJRC's most famous publication, jointly with CPS was "The James-John Experiment" (1973) which illustrated the difficulty of ruling out alternative explanations.

Another publication involving two of its members, "The Barbanell Report" (1987) edited and with an introduction by Paul Beard led to an entertaining public difference of opinion between Beard and Tony Orzen about the authenticity of the supposed communicator. Who was best qualified to judge - the old friend or the recent colleague?

The trust is chaired by Denise Iredell, one of the handful of persons who can recall a sitting (two actually) with Helen Duncan. Now the committee is planning a new cycle

of activity. Dennis Bury, the secretary, is working on a new survival experiment. He notes:

The Trust has elaborated many experiments in its time and these are distilled in a sensitively designed experiment. Such experiments require teamwork and careful handling from the human perspective and also from the scientific.

If you would like to be kept informed of SJRC activity, please contact sjrctrust@googlemail.com SJRC also hope to present a series of debates in which the pros and cons of survival research are discussed.

MAURICE BARBANELL (continued)

1902 – 1981

[**Editor's note:** Barbanell died on July 17th 1981. The issues of "Psychic News" dated July 25th and August 1st were devoted to Maurice Barbanell. The "Two Worlds" tribute is printed below from pages 199-202, August 1981.]

Editor's six-month psychic probe lasted for six decades

Here is Maurice Barbanell's own account of how his psychic quest began. Tony Orzen, assistant editor of "Psychic News" has been appointed acting editor of "Two Worlds". This is to ensure uninterrupted publication of the magazine.

I HAVE been told that my psychic story really begins in a previous incarnation of which I have no knowledge. Red Cloud, the guide of Estelle Roberts, who gave me my finest evidence of individual survival after death, and in whose seance room *Psychic News* was born, said I had made a promise in a former existence. This was to reincarnate and devote my life to spreading Spiritualism.

So far as I am aware my psychic story started undramatically at a meeting of the Ghetto Social and Literary Club in London's East End. I was the unpaid secretary with a twofold task.

It was my job to obtain, without fee, famous literary and artistic figures to speak on a variety of subjects, a feat I achieved with success. This was mostly because these eminent authors were intrigued to find cultural yearnings in London's East End.

My other task was, irrespective of what the speaker said, to lead the opposition so as to ensure a good discussion. My colleagues always told me that I managed to excel in this direction.

During my secretaryship some friends invited me to be present at the seance, the first I had ever attended.

Only when it ended did they tell me it was a mock affair staged for fun. Nevertheless, as a teenager it produced subconsciously an antagonism to Spiritualism.

Like so many young men I had abandoned orthodox religion. My mother was devoutly religious. My father was an atheist who steadfastly refused to accompany her to any orthodox services despite her lament that his absence would shock their friends.

In my youth I heard so many arguments about religion between my parents, in which incidentally my father always won, that I adopted his atheism, which later changed to agnosticism.

It is necessary to mention the personal background to set the scene for what followed.

One night at our social and literary club there was no eminent speaker. Instead our guest was a young man named Henry Sanders, who spoke about his experiences in Spiritualism. When he finished my colleagues turned to me for my usual opposing opening speech from the floor.

I surprised them. Despite my then fairly recent mock seance attendance, I said this was a subject on which only those with experience could venture any worthwhile opinions. As I had made no personal investigation my opinions were, therefore, valueless. Naturally the rest of the evening was not a hectic one for discussion.

When it was over Sanders approached me. Was I serious, he asked, in my statement that only those with experience based on inquiry should venture to declare their views? If so, was I prepared to investigate?

“Yes,” I replied. Moreover I would reach no conclusion until I had spent six months on this quest. I still have the diary in which I noted the date when the six months would end. Here I am, a half century later, still inquiring...

Sanders invited me to attend a home circle which met in a nearby tenement. The date was arranged. I went accompanied by Sylvia, who was then my fiancée and is now my wife. The circle in this dingy block was composed of a mixture of young and old Jews who all seemed earnest though un-prepossessing.

The medium, a middle-aged woman, Mrs. Blaustein, was said to go into a trance. In that state, I was told, entities belonging to differing nationalities would control and speak through her.

This happened, but did not impress me. So far as I could tell, there was no evidence which would satisfy me that these indeed were “dead” foreigners speaking through her lips.

Nevertheless in view of my promise I presented myself at the second sitting where a similar demonstration by her was given. It seemed to me that at one stage of the proceedings I fell asleep, either through boredom or being tired. When I woke I apologised. I was told to my surprise, “You have been a Red Indian.”

It was my first mediumistic trance, but what happened was a complete blank to me. Nevertheless the guide known as Silver Birch had broken formidable earth barriers and spoke a few words in a husky and almost guttural voice. It is far different from what I am assured are the simple but eloquent tones that so many have now heard.

The sequel was the formation of my own home circle where the Silver Birch entity gradually developed as his control became a seemingly simple process of merging his individuality with mine. There were degrees of awareness in this unfolding process of my mediumistic development.

I was not keen on the trance condition, probably through my vanity in wanting to know what was said and done through my bodily mechanism.

At one stage there was a fascinating happening. As I lay in bed on the night after a sitting, everything that had been said through me unrolled on a kind of cinema screen so that I became familiar with all that the others had heard.

This no longer obtains because of the intervention of Hannen Swaffer, the famous journalist, whom I came to know intimately. Our association began when we spent three years addressing public meetings all over Britain, to audiences totalling 250,000, at weekends. Sometimes there were two and even three meetings on one day.

Always we travelled by car from London on the Saturday morning; often we returned in the early hours of Monday. The meetings had to be held at weekends because of my commercial life which virtually ended when *PN* was launched in 1932.

He was intrigued by my trance mediumship and came to love Silver Birch. Swaff said the guide's teachings were being wasted as they were heard by only a handful of people. As a natural propagandist he wanted them to be disseminated, reaching the largest possible number of people, and thought the perfect vehicle was *PN*. I demurred. Obviously, I said, I would be open to criticism by publicising my own mediumship in the newspaper I edited. Finally, after much argument, I agreed to do so, provided my identity was withheld.

There was another problem to be solved. The guide was then known, as he still is to a few intimates, by a nickname which was deemed unsuitable for

publication. He was asked to choose one for this purpose. Silver Birch was his selection.

The next morning, in my office, the mail included a postcard from Scotland with no name or address of the sender, but with a splendid photograph of Silver Birch trees on it.

The teachings of what was called, and it still is, Hannen Swaffer's home circle regularly appeared in *PN*. Curiosity was constantly aroused as to the medium's identity which for long was kept secret.

Swaff, however, brought so many visitors from among his famous friends that I felt the stage was reached when the mystery should be ended. I wrote an article announcing that I was Silver Birch's medium.

I should mention in passing that, when you work in a confectionery factory, you soon lose your taste for sweets. And when you are an editor you are not attracted by publicity as too many humans are.

The Silver Birch teachings have been recorded by two shorthand writers. The first was Billy Austen, then my assistant editor. His place was taken by Frances Moore, who still acts as "the scribe", the name by which the guide always calls her.

Occasionally the seances have been tape-recorded. There are several of these recordings obtainable today. Once even a gramophone record was made for public sale.

Because all the sessions were being reported in shorthand, I was asked if I would forego the practice of having the proceedings recalled for me later in bed. It was explained that an expenditure of psychic power became involved. I agreed. To test the state of trance Silver Birch once asked Swaff to stick pins into me. Though blood was drawn I felt nothing.

There are critics calling themselves psychic researchers who dismiss guides as the medium's secondary personalities. I am aware of all the problems involved in trance mediumship.

Mainly they stem from the fact that a guide has to control the medium's subconscious mind.

This, unlike a telephone, is a living thing, and, therefore, is bound to colour to some extent whatever is transmitted from the spirit world. Development consists in obtaining master over the unconscious mind.

In my working life I use words every day. I have never yet written or dictated an article with which I was satisfied when I read it. Inevitably I find when looking at the typed material that I can improve it by altering word phrases and sentences.

No such problem arises with the guide's teachings. These flow perfectly, requiring usually only commas semi-colons or full stops. Another interesting aspect is the occasional use of words that I regard as archaic and do not form part of my normal vocabulary.

Silver Birch's distinctive and separate individuality - I believe there is a spiritual relationship - has been proved to me and to my wife many times. In the early days we had what was probably our most remarkable evidence.

He told Sylvia that in connection with a certain matter which presented a seemingly insoluble problem to us both, he would provide an answer. At the time we both attended the regular direct voice sittings of Estelle Roberts. Silver Birch said at the next one he would speak through the trumpet to Sylvia and mentioned the words he would say.

Of course, Estelle was told nothing about this. You can imagine how curious we were to see what would happen. Estelle's guide, Red Cloud, was obviously in the picture because of the references he made that only Sylvia and I understood.

As the perfect master of spirit ceremonies he staged the matter admirably by keeping us waiting almost to the end. Then he said to Sylvia that the next communicator was for her. In the darkness on which Red Cloud always insisted, the phosphorescent trumpet moved towards her. Through it spoke Silver Birch and repeated the words he promised to pronounce.

Evidence of separate identity came frequently in another circle where I sat regularly. Here with a non-professional medium named Nena Mayer we always had the direct voice. It was fascinating for me after Silver Birch had spoken through me in trance to hear him, communicating through the trumpet.

There are other occasions I could mention, but one more will suffice. A Fleet Street editor was bereaved when his son was killed in the last war. Without mentioning his name I asked Estelle whether he could be invited to a voice seance.

She replied by reminding me that the rule was that only those whom Red Cloud had agreed should be there could come. I said I would leave it and ask him when next we met.

The following day she telephoned me to say that Silver Birch had appeared to her and pleaded for my friend to be invited. So she agreed. Needless to say the "dead" son communicated to him and to his wife.

A few months ago I was invited to an engagement party. When my name was mentioned, two guests, a husband and wife, were very interested because they knew it.

The husband was Mrs. Blaustein's grandson, but, curiously enough, not a Spiritualist.

Notes by the Way: -

A NEW PIONEER

We sometimes refer casually to Psypioneer as “The Pioneer” - as in “*The Pioneer’s article about Hydesville was.....*” But now we shall have to be more precise because there is a new pioneer on the scene in England. The SNU has launched a newsletter called - “The Pioneer”!

A good house journal is a great blessing to an organisation. CFPSS as an infant was greatly helped by the fact that its newsletter, later called “Quarterly Review” was edited by a professional journalist - their chairman Col. Lester. The SAGB’s “Service” and the ISF’s “Yours Fraternally” provide long-term stability.

The SNU in contrast has been unable to settle on a format. In house publications have come and gone (my favourite title was “Via Veritas”, inevitably satirised as “Vino Veritas”).

Pioneer is a hallowed word in psychic studies. Anna Mary Howitt Watts wrote “Pioneers of the Spiritual Reformation” (1883) partly about her father William Howitt. Paul Tabori recalled early psychical researchers like Carrington in “Pioneers of the Unseen” (1972).

In 1999, the SNU itself opened the Pioneer Centre at Stansted Hall, for healing. Nevertheless, to start a newsletter in this field called “The Pioneer” when there is already one called “Psypioneer” is surprising, but indicative again that most SNU members have never heard of Psypioneer, although we often feature SNU celebs of yesteryear like Emma, Barbie and ACD.

“The Pioneer” contains useful information about new developments in the SNU. Ambitious plans are in train for an internet mission. There are 367 SNU churches, 2339 individual members, 375 provisional members, and 16,500 church members. That may seem of limited interest, but some organisations have been coy about their membership figures – how many GWCSL members are there for example? How many in 1950? One cannot write much history without reliable statistics.

Apart from the well-known Seven Principles, the SNU also has seven goals, of which the first is “To procure perfect religious equality”, a sentiment very much in tune with the spirit of the age. (In England a pro-government think tank called on 31 October for the relative downgrading of Christmas.)

That reminds me of my favourite SNU story. An official was denouncing the continued permeation of orthodox trappings into their churches (like the word “churches” for example”) “Right,” suggested a mischievous colleague, “we’ll start by abolishing Christmas holidays for our staff.” They didn’t. LP...

HELEN DUNCAN

Was Not Tried as a Witch, as Some Reports May Suggest!

In 1944 at the Old Bailey London there was a remarkable trial. A professional materialisation medium, Helen Duncan together with Ernest Homer (1), Elizabeth Jones (2) and Frances Brown (3) were all charged upon an indictment containing seven counts, (4) the first two counts under section 4 of the Witchcraft Act 1735. To the indictment, all four pleaded not guilty.

This is not to say that Helen Duncan and her co-defendants were in *fact* charged with witchcraft. The team for the prosecution were John Maude K.C., and Henry Elam. Mr Maude in his opening words made this statement as to what he claimed was meant by the first two counts of the indictment regarding the witchcraft act: - *I want to make it abundantly clear at the very commencement of this prosecution that this is in no way connected with witchcraft; it is in no way aimed at honest beliefs, whatever they may be, of any man or woman. What it is aimed at is something quite different. It is aimed at just ordinary common fraud.* (5) The other indictment counts did not concern the Witchcraft Act, but that the accused caused money to be paid by false pretences.

The charges, by the time the trial got to the Old Bailey on Thursday 23rd March 1944, had been considerably upgraded. On Wednesday January 19th 1944 Helen Duncan was arrested and charged under the Vagrancy Act of 1824, section 4 (6) of which lays down that '*Every person pretending or professing to tell fortunes, or using any subtle craft, means or device, by palmistry or otherwise, to deceive and impose on any of His Majesty's subjects...shall be deemed a rogue and vagabond*'. This charge carried a maximum of three months imprisonment.

Helen Duncan, when arrested on January 19th was refused bail and held in custody until 25th of this month at which time she was bailed. (7) On February 8th the charge against Duncan, Ernest Homer, Elizabeth Jones and Frances Brown was *upgraded* to a charge of 'Conspiracy to defraud' replacing the previous Vagrancy Act which now meant that there would need to be a jury trial, and if guilty a custodial sentence. Hence the trial was to be re-located at the central criminal court in London – The Old Bailey.

On March 15th at a meeting with the Director of Public Prosecutions (DPP), Maude and Elam were on thin ice. Even with the 'Conspiracy to defraud' charge, they would still need to *prove* that monies were paid to see materialised forms at the Duncan séances in question, these séances did not come with guarantees! At this point a clause from the 1735 Witchcraft Act was to be used in the first two counts of the charge. The relevant words in this section are that any person who may '*pretend to exercise or use any kind of witchcraft, sorcery, incantment or conjuration*' this would change the whole ball game, Maude and Elam only needed to show that Duncan had *pretended* to materialise her dead. On this charge a conviction would carry up to a year's imprisonment.

On day seven of the trial Friday 31st March 1944 (8), Mrs. Helen Duncan and her co-defendants were found guilty on the first count of the indictment for conspiracy to

contravene the Witchcraft Act. The jury was discharged from giving a verdict on the other six counts. The Recorder considered his course of action over the weekend and sentenced the accused on the morning of Monday 3rd April, 1944.

Printed below is taken from 'The Trial of Mrs. Duncan' edited, with a forward by C.E. Bechhofer Roberts, Jarrolds Publishers, London 1945.

The Recorder of London, Sir Gerald Dodson passes his sentence: -

EIGHTH DAY - MONDAY, 3RD APRIL, 1944.

SENTENCES

THE RECORDER: Helen Duncan, Ernest Homer, Elizabeth Jones and Frances Brown, you have been found guilty of conspiring together to commit an unlawful act, namely, of pretending to recall spirits of deceased persons in a visible and tangible form; the emphasis, of course, is upon the word "pretending". Whether genuine manifestations of the kind are possible, the verdict of the jury here does not decide, and this court has nothing whatever to do with any such abstract questions. The jury found that the methods adopted by you in the exhibitions covered by the charge amounted to a fraud upon those who witnessed them.

It has been argued that the Statute of 1735, which makes false pretending an offence, is old and out of date, but fraud existed long before that Statute was passed and has prevailed in one form or another ever since. It was also suggested that Mrs. Duncan should be allowed to give a demonstration of her powers. Well, as I have said already, if this had taken place and nothing had appeared, Mrs. Duncan would have been condemned even before she had been tried. It would have been in effect a reversion to the dark ages, and to something very akin to trial by ordeal. It was not a question of Mrs. Duncan taking the risk; it was a question of her being tried according to the laws of the land, and there was nothing in this Prosecution directed against Spiritualism as such; and all those who may believe in genuine manifestations of a spiritual kind will, I imagine, welcome the expulsion of fraud from any of its observances. In law there is no uncertainty at all about the position of Spiritualists, among whom there are many sincere and devout persons. They are free to go their own way, and they are only responsible to the law when fraudulent practices are proved. In this respect they are no different from any other section of the community.

In this case the jury appeared to have little hesitation in finding that all of you had participated in a common fraud, and I must deal with the case upon that footing. There are many people, especially in War-time, sorrowing for loved ones. There is a great danger of their susceptibilities being exploited, and out of this yearning for comfort and assurance there are those unfortunately who are ready to profit. Many of those persons who seek that solace are trusting by nature and poor in circumstances, and the law endeavours to protect such persons against themselves. Now in this case Mrs. Duncan made £112 in six days, which is some indication of how willing people are to dabble in the occult. That being so, it is highly important in the interests of the community as a whole that these demonstrations should be conducted without fraud.

I have considered very anxiously the course that I should take, and I have come to the conclusion that, as the jury have found this to be a case of plain dishonesty, I can make no distinction between the accused and others who are similarly convicted. In the case of Mrs. Duncan, she has made the most out of this, and the sentence of the Court upon her is that she be imprisoned for nine months.

So far as you, Frances Brown, are concerned, it is a long time ago since you were convicted of shoplifting, and I dismiss that from my mind altogether. It is quite plain that you took an active part in this, particularly by the exhibition of these photographs. It is quite true that they were so crude that you could hardly imagine that they would deceive anybody, but you were active in trying to impress upon them the genuineness of these exhibitions by the handling of these photographs. The matter cannot be therefore passed over in your case without there being some penalty, but I make it as lenient as I can, and the sentence of the court upon you will be one of four months' imprisonment.

So far as you, Ernest Homer, and you, Elizabeth Jones, are concerned, I think you are in a somewhat different position, both of you. I think it may well be that, like other people, you engaged Helen Duncan, and it may well be that your enthusiasm for what you may believe led you to close your eyes to what was going on. You both of you have good characters, and under those circumstances I do not think it is necessary to pass any sentence of imprisonment upon either of you, but I trust in future you will be on your guard against those who are only too ready to make money at the expense of credulous people. I am willing to believe that you belong to that class, although it is not a matter which can be regarded as altogether a matter without doubt. However, I am going to give you the benefit of that doubt, having regard to all the circumstances of the case, and particularly with regard to your good character hitherto, and I trust you will guard against such a situation in future to the utmost of your power.

In those circumstances you will both be bound over to be of good behaviour for a period of two years in your own recognizances in the sum of £5, which means you will hear no more about this if you behave yourselves and keep out of trouble; otherwise consequences are apt to follow, you understand.

Helen Duncan after a failed appeal on Monday 19th June 1944 was released from Holloway prison on Friday 22nd September 1944. She died at home in Edinburgh on 6th December 1956.

References

1). Ernest Homer came from Staffordshire, who was a druggist, not a qualified chemist. He was looked upon by the court as a man of good character. The court was aware of two mediums that practiced their mediumship at his premises ('Homer's Drug Sores'. 301, Copnor Road, Portsmouth) and had convictions. One was serving a two year sentence in connection with some offence committed against a boy that the offender met on Homers premises.

2). Elizabeth Anne Jones came from Newbridge, Monmouthshire, but referred throughout the trial as Mrs Homer, she had lived with Ernest Homer for some twenty odd years (she had married George Arthur Jones when nineteen, and from whom she had been separated for 24 years) Jones had one daughter, she was at this time (1944) aged 50. Together they ran The "Master Temple Psychic Centre"; (this was registered as a spiritualist church on 19th August 1940) which was situated over

'Homer's Drug Sores' 301, Copnor Road, Portsmouth. The centre consisted of one room, and the activities that went on therein were the focus of the trial. It is interesting to note that between 11th February 1942 and 11th February 1944 the court had receipts which showed that some £450 had been handed to charities, not doubt this was reflected in their sentences.

3). Frances Brown came from Durham, married on the 1st March, 1913, and lived with her husband at Newbottle, County Durham. She was Duncan's assistant and invariably acted as a prompter to the audience in the séance room, and also acted as Duncan's booking agent. On 27th August 1929, she appeared at Marlborough St police court charged with larceny and sentenced to 10 weeks imprisonment, then on September 16th she again was charged for shoplifting at Sunderland police court, with 3 other cases in consideration she was sentenced to another 3 months imprisonment.

4). These indictments were made up by the following. In the *first count* that between the 1st December, 1943, and the 19th January, 1944, you conspired together and with other persons unknown to pretend to exercise or use a kind of conjuration, to wit, that through the agency of the said Helen Duncan spirits of deceased persons should appear to be present in fact in such place as the said Helen Duncan was then in, and that the said spirits were communicating with living persons then and there present, contrary to section 4 of The Witchcraft Act, 1735

In the *second count* you are all four charged that on the 19th January of this year you pretended to exercise or use a kind of conjuration, namely, that spirits of deceased persons should be present in fact in the place where Helen Duncan then was, contrary to section 4 of The Witchcraft Act, 1735.

In the *third count* you are charged that upon the same day, 19th January of this year, you with intent to defraud caused Stanley Raymond Worth to pay 25s. to Ernest Homer (that is, the said Ernest Edward Hartland Homer) for the use or benefit of yourselves by false pretences, the pretence being that you were then in a position to bring about the appearance of the spirits of deceased persons and that you then bona fide intended so to do without trickery.

In the *fourth count* you are charged with a similar offence upon the 19th January of this year in respect of causing Bessie Lock to pay 7s. to Ernest Homer for the use or benefit of yourselves upon the same false pretences with intent to defraud.

In the *last three counts* you are charged with effecting a public mischief, in each count upon the following dates respectively, namely, the 14th day of January, the 17th day of January, and the 19th day of January of this year, the particulars being that you effected that public mischief by holding a meeting to which His Majesty's liege subjects were admitted on payment, and at which meeting the said Helen Duncan professed that the spirit of a deceased person was in fact present and visible through her agency. Those particulars are the same in each of those last three counts. This section is taken from: - 'The Trial of Mrs. Duncan' Jarrolds London 1945 page 26 – 7.

5) 'The Trial of Mrs. Duncan' Jarrolds London 1945 page 27

6). Francis Ward Monck was the first medium to be jailed in England under the Vagrancy Act 1824 See: - 'New Light on Monck' http://www.woodlandway.org/PDF/Leslie_Price_PP6.pdf See: - also 'Rogues and Vagabonds' <http://www.woodlandway.org/PDF/PP2.9September06.pdf>

7). £100.00 bail was secured by John .B. McIndoe S.N.U., president 1930 – 1938.

8) Helen Duncan and Co were found guilty on the 96th anniversary of Hydesville, generally accepted by spiritualists as the birth of Modern Spiritualism.

Japan's Leading Spiritualist Passes

[**Note by Psypioneer:** - Professor Wasaburo Asano, President of the 'Japanese Society for Psychological Research', featured in three articles in 2007 see: - Newsletters 3.3 'A Japanese Spiritualist'¹⁰ 'Spiritualism in Modern Japan part 1'¹¹ 'Spiritualism in Modern Japan part 2'¹².]

Below is taken from *Psychic News* March 27th 1937

JAPAN'S leading Spiritualist, Professor Wasaburo Asano, has passed over after spending twenty years of his retirement in teaching our truths.

Asano was formerly a professor in a college of naval engineering, and he carried out all his research with scientific care.

He had three outstanding experiences with four of the world's greatest mediums - Lewis, the Welsh physical medium, William Hope, the psychic photographer, "Margery" Crandon and Valiantine.

Lewis underwent the strictest examination by Asano, who, with others, spent twenty minutes tying him up. As the crowning effort of a wonderful seance, Lewis's coat was taken off while he was still roped and thrown outside the circle.

When the lights were turned on. Lewis was still tied up-and still in trance.

With Hope the experiment was equally striking. Asano and his friends took two dozen photographic plates to Crewe. Together with Hope they magnetised the plates, loaded them into slides in another room, marked the slides, and, after exposure, developed them.

Hope did not touch the plates at any time during the experiment, but the professor and his friends saw two psychic extras of Japanese women whom they recognised.

At a sitting with "Margery" Crandon and Valiantine in America, Asano heard a Japanese spirit speak in his own language.

¹⁰ <http://www.woodlandway.org/PDF/PP3.3March07..pdf>

¹¹ <http://www.woodlandway.org/PDF/PP3.5May07..pdf>

¹² <http://www.woodlandway.org/PDF/PP3.6June07..pdf>

AUSTRALIA IS TO BE FLOODED WITH PSYCHIC BOOKS

Below is taken from Psychic News April 3rd 1937

New Drive To Bring Home Spirit Truths

A propaganda campaign to bring home to Australia the truths of Spiritualism is being directed from Melbourne.

In this article, the writer, who is secretary of the Malvern Spiritualist Church, Melbourne, tells how Spiritualism is faring in Australia.

By W. F. Croft

SPIRITUALISM has an uphill fight in Australia, though the conversion of so many great scientists and leading clergymen in what we affectionately term "the old country," must necessarily exercise a great influence on public opinion here.

In this corner of the Empire, the great majority of the public is either apathetic or positively hostile towards Spiritualism. This, to a great extent, is due to the mistaken teaching of Orthodoxy, though, even here, several ministers of orthodox churches are convinced Spiritualists.

Ministers Testify

Outstanding among these are the Rev. D. Huston, of the Congregational Church of Richmond, Melbourne, Victoria, and the Rev. J. A. Farquharson, a member of the Liberal Catholic Church, both of whom openly admit their conviction, and the Rev. Irving Benson, a Methodist who, though, so far as I am aware, has not openly advocated Spiritualism, has published articles in one of our leading daily papers which are purely Spiritualistic.

The great trouble in this state, Victoria, is that we have a superfluity of little churches, dotted all over the City of Melbourne and its suburbs, without a central body, either advisory or in control. The movement is thus so broken up, and the attendance at each of these little churches so insignificant, that they make no impression on the public, as orthodox churches do.

These latter are strictly limited in number, occupy conspicuous positions and are fine, impressive edifices.

Additionally, of course, there is behind them the authority of centuries, but - and this is encouraging - there is strong evidence here, just as there is in all civilised

countries, that Orthodoxy, with its creed of blind faith, without an atom of proof, no longer satisfies the modern mind.

This is indicated by the steadily decreasing number of those who attend their centres, and the tremendous growth of the materialistic philosophy of Rationalism.

The chaotic condition of the world to-day is due to the materialistic view of life - living for this short span of life alone which governs the great majority of mankind.

Real Rationalism

The only thing that can emancipate humanity from this thralldom is the knowledge which Spiritualism, and only Spiritualism, can supply. The time is ripe for its triumph, for it is Rationalism, par excellence. Its facts are as provable as anything in mathematics. It accepts nothing which cannot be proved, and offers proof, beyond the possibility of doubt, of all that it asserts.

Several of our most intellectual leaders have come over from Rationalism; but the great majority of our adherents are of the working class.

Nevertheless, there is a solid foundation of sincere and earnest workers, and a large number of speakers and mediums.

Their Meurig Morris

Notable among the latter are Mrs. D. Leisk, of Brisbane, Queensland - one - of the world's greatest trance mediums; Mrs. Browning and Mrs. Seaton; and another great healing medium and psychic diagnostician, Mrs. Plum senr.; all of Melbourne, Victoria.

Mrs. Leisk has been considered comparable with Mrs. Meurig Morris, and Mrs. Browning with Mrs. Osborne Leonard. Mrs. Seaton is also a very fine trance medium.

I must not forget Mrs. E. W. McFarland, of East Malvern, Melbourne, whose trance mediumship is unique. Wonderful manifestations come through her. Her Chinese guide takes such complete control, that the medium's personality disappears.

Her mannerisms, speech and facial features are changed as striking readings, delineations of characteristics, events in the lives of relatives and friends of members of the audience, who have passed over, and sometimes events in the past lives of some of her listeners, and predictions of future events, flow from her lips.

Her guide has an amusing vein of humour. I have seen the whole audience convulsed with laughter over his remarks.

The medium's eyes are closed during the whole of her trance, and it is strikingly evident that she is totally unconscious of what is coming through her, as it would be impossible to prevent a smile, if she were conscious.

Gifted Mediums

The two greatest mediums of Sydney are men - Charles Bailey, one of Australia's greatest mediums, and Alf Rayner, a very gifted psychic.

I know, from visitors from South and Western Australia, that the movement is very much alive in both of these states, but I am not in touch with it in either.

An effort is now being made, here in Melbourne, to establish a psychic centre for propaganda literature, psychic healing, the developing of mediums and carrying out missions throughout Australia, with the view of organising the movement.

Two Propagandists

This is being sponsored by Charles Neil, at one time a councillor of the City of London, Edgar Tozer, one of the oldest and most experienced Spiritualists in Victoria, who is well-known throughout the Commonwealth, and myself - a mere infant in Spiritualism, not yet quite six years old, though secretary of a Spiritualist church.

Hitherto, the propaganda work, which was initiated about two years ago, has been carried out solely by Charles Neil at his own expense. In his generosity and enthusiasm for the cause, he has imported and given away over 600 copies of such books as Findlay's "On the Edge of the Etheric," and J. Hewat McKenzie's "Spirit Intercourse."

Light In The Darkness

From our psychic centre, we intend to flood Australia with 50,000 copies per annum of similar books. We know, from the result of Neil's generous gifts, that the steady flow of these works will put new life into the movement, and bring in great numbers of those who, at present, are out in the dark.

Unfortunately, the great majority of those who attend Spiritualist churches in our country come for one thing only - personal messages. They will not read Spiritualist literature, unless it be something short, pithy and with a kick in it.

BOOKS FOR SALE

Please e-mail psypioneer@aol.com for details

'*Red Cactus: - The Life of Anna Kingsford*' By Alan Pert @ £14.95 + pp ISBN: - 978-1-74018-405-2 See. Psypioneer 3.5 issue: - <http://www.woodlandway.org/PDF/PP3.5May07..pdf>

'*Six Lectures on Theology and Nature*' By Emma Hardinge first published in 1860. £14.95 + pp. ISBN: - 978-0-9556539-0-2. See Psypioneer 3.6 issue: - <http://www.woodlandway.org/PDF/PP3.6June07..pdf>

'Magical Spiritualism a warning address given in 1878 to mark thirty years of Modern Spiritualism', Andrew Jackson Davis Published May 2000 by Psychic Pioneer Publications, this is a small booklet 7pp £2.00 Inc postage (please add 10% for airmail).

'The Mystery of Stainton Moses an address given in 1992 on the centenary of his death' Leslie Price Published December 1999 by Psychic Pioneer Publications, this is a small booklet 8pp £2.50 Inc postage (please add 10% for airmail).

Both Psychic Pioneer Publications £4.00 Inc postage (please add 10% for airmail).

How to obtain this Newsletter

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