

PSYPIONEER JOURNAL

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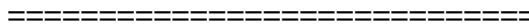
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Psypioneer would like to extend its best wishes to all its readers and contributors for the festive season and the coming New Year



1944 - MRS DUNCAN CRITICISED BY SPIRITUALISTS

The prosecution of Mrs Duncan aroused general Spiritualist anger. But an editorial in the monthly LIGHT, published by the London Spiritualist Alliance, and edited by H.J.D. Murton, struck a very discordant note:¹

The Case of Mrs. Duncan

AT the Old Bailey, on Friday, March 31st, after a trial lasting seven days, Mrs. Helen Duncan, with three others, was convicted of conspiring to contravene Section 4 of the Witchcraft Act of 1735, and of pretending to exercise conjuration. There were also other charges of causing money to be paid by false pretences and creating a public mischief, but after finding the defendants guilty of the conspiracy the jury were discharged from giving verdicts on the other counts. On the following Monday the Recorder, Sir Gerald Dodson, sentenced Mrs. Duncan to nine months' imprisonment, Mrs. Brown to four months, while Mr. Homer and Mrs. Jones, who had engaged Mrs. Duncan for the seances on which the prosecution was based, were bound over for two years.



The case has received very wide publicity in the national press, and even fuller reports have been published in the psychic weeklies. We therefore think it unnecessary and inappropriate, in a monthly journal appearing necessarily several weeks after the event, to publish details of the proceedings.

As an appeal has been lodged and the case is therefore likely to remain *sub judice* at the time of going to press with this issue, comment must be restricted, but there are certain aspects of the case which it is possible to discuss.

In the first place it has undoubtedly intensified the anxiety of a great many Spiritualists concerning their position in law. Both the Recorder and the prosecuting counsel (Mr. John Maude, K.C.), stated that the prosecution was in no way an attack on Spiritualism, and the Recorder, in his summing up, said "There is no religious persecution even remotely connected with it." However true this may be, and we are inclined to accept the disclaimer, it does not alter the fact that, according to legal opinion, Section 4 of the Witchcraft Act can be so interpreted as to render the possession of psychic powers an offence under the Act. A fraudulent medium is obviously guilty of pretending to hold communion with spirits, and Spiritualists who have the best interests of the movement at heart are generally foremost in exposing

¹.—LIGHT, May 1944 Page 144-147

such a one. But if it can be held that to claim communion with spirits is *ipso facto* pretending to do so, then all mediums and the Societies which employ them and, by implication, “conspire” with them, become generally vulnerable under the Act. At the Old Bailey the Recorder said that genuine Spiritualists had nothing to fear. This is comforting, and, we think, is very likely true in actual practice, but it would be more re-assuring if the relevant section of the Witchcraft Act were less archaic and ambiguous.

The confusion which exists may be illustrated by two contradictory statements made in the London *Star* for April 1st. “Star Man,” in his “Diary,” said: “The old Acts of Parliament concerned would be devastating in their effect if carried out rigidly.

“Anyone promoting or taking any official part in a Spiritualist meeting at which some manifestation is said to be produced is liable to prosecution.

“The law covers both public and private meetings, whether those there are genuine believers in Spiritualism or not.”

In the next column he said: “By this Act, if it could be proved that the ‘Witchcraft, sorcery, enchantment or conjuration’ was genuine, the charge would fail.” Note the wording. If Spiritualists could prove, in any particular case, what they do not claim and have no desire to prove, the case fails: to say the least this seems paradoxical.

So much for the general position. As regards the Duncan case, a great deal of nonsense has been written. Mrs. Duncan has been described as the Spiritualists’ Joan of Arc, and it has been said that the case against her is regarded by Spiritualists as an attack on all they hold precious. The *Sunday Pictorial* published a statement that there are approximately one million Spiritualists in Britain, and in an adjoining column, in black type, said: “A million Spiritualists are prepared to pin their faith on her.” We suggest that, irrespective of the recent verdict, this 100 per cent. faith in Mrs. Duncan has no foundation in fact.

The *News Chronicle* for April 1st printed an account of a previous test of Mrs. Duncan, the results of which were published by Mr. Harry Price in his book, *Regurgitation and the Duncan Mediumship*. The conclusion of this investigation was that “the Duncan phenomena could not be endorsed.” We may remind our readers that, at the time of this investigation, Mr. and Mrs. Duncan were under a binding contract with the London Spiritualist Alliance for Mrs. Duncan to sit exclusively for its Research Department, the London Psychical Laboratory, and that they broke this contract to give the sittings to Mr. Price and his National Laboratory of Psychical Research.

The Committee of the London Psychical Laboratory, which included Dr. Robert Fielding Ould, M.A., M.R.C.P., Lord Charles Hope and Sir Ernest Bennett, M.P., directed their attention chiefly to an examination of the alleged “ectoplasm” produced at the sittings. We quote from their final Report, published in *LIGHT* for July 17th, 1931.

“Careful analyses were from time to time made, chemical and microscopical, by three competent authorities, and at last the Committee were obliged to believe that the so-called ‘ectoplasm’ was an artificial substance produced by the ingenuity of Mrs. Duncan herself.

“In all, five fragments of so-called ‘ectoplasm’ were obtained, the fifth being cut off while it depended from the mouth of the Medium and received into a dish. Two of these earlier specimens were submitted for analysis. One authority described the substance as resembling tissue paper with traces of bacteria. The second report was as follows:

“ ‘We have made a very careful examination of the material which was submitted to us and we are of the opinion that it consists of paper, cloth, and such everyday materials mixed with an organic substance which is in every respect similar to coagulated white of egg.’

“The report on the fourth fragment (received in a prepared sterile container) was as follows:

“ ‘The specimen consisted of a piece of surgical gauze soaked in resinous fluid. The gauze consisted of typical cotton fibres. The resinous fluid had the odour of Canada Balsam or one of the pine resins.’ ”

The Committee’s Report adds that on May 29th, 1931, Mrs. Duncan left behind her in the dressing room a towel which was noticed to be made of a fabric resembling the third specimen of “ectoplasm.” A piece was cut off and on comparison with the bottled specimen it was found to be identical in texture and pattern.

“On May 29th the alleged control, ‘Albert,’ was asked if he would bring the medium out of the cabinet under the red light and show the emergence and re-absorption of the ‘ectoplasm.’ The medium came out to within about twelve inches of the red light while both her hands were held. She opened her mouth and ‘ectoplasm’ was extruded by obvious movements of the mouth and throat muscles. It was about two inches wide and hung about eight inches. After a few seconds the medium, by movements of the lips and throat, sucked it back again. The material when extruded showed signs of having been folded by compression.

“On June 12th, the last of the sittings, Mrs. Duncan was asked to swallow a pill of sugar-coated methylene blue. She did so, and had any so-called ‘ectoplasm’ emerged which came from the stomach it would have been coloured blue, but at this seance none appeared—the single occasion during the whole series when there was a total absence of ‘ectoplasm.’ The medium put out her tongue during the sitting, and this was claimed by ‘Albert’ to be ‘ectoplasm.’ It was, however, only the medium’s tongue which was quite clearly seen.”

“At these seances, Mrs. Duncan wore a one-piece suit which clothed the whole body, including the feet. It had only one opening at the back from neck to waist, which was sewn before the sittings. Once or twice, apparently in trance, Mrs. Duncan got out of the dress, which was found apparently as it had been stitched on her before

the sitting. Later, however, code sewing was used, and it was then found after the sitting that the original stitching had completely disappeared and that the opening had been restitched in a different manner.”

It should be made clear that such evidence as that given above does not preclude the possibility that Mrs. Duncan has genuine psychic powers. That the investigating Committee were unprejudiced in their attitude is shown in earlier interim reports also published in LIGHT. What we do suggest is that the phenomena which occur at such seances may have little relation to spirit intercourse and are certainly rarely spiritually uplifting, while to associate with them an atmosphere of religious devotion is merely vulgarizing the whole Spiritualist position. We are also of the opinion that the employment of mediums to whom any doubtful circumstances have ever attached should be restricted to scientific psychic investigation, where the examining body consists of persons competent to apply satisfactory test conditions and to distinguish between genuine and fraudulent phenomena. But to permit a medium to choose an easier and probably more remunerative course is inimical to the best interests of Spiritualism. We cannot state too often or too firmly that, in our opinion, absolute and unquestioned honesty in mediumship should be regarded as essential by Societies who offer to provide the solace and benefit of communication with those who have entered upon the next stage of life.

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In fact, the successful use of the Witchcraft Act against Mrs Duncan, the first medium to suffer under the Act, led to its occasional employment by the police and other authorities, for example against Jane Yorke in September 1944. There was also sporadic legal harassment of public Spiritualist meetings. Meanwhile, the editorial in LIGHT brought a critical letter:²

Correspondence

SIR,—I confess I was much upset by your editorial about Mrs. Duncan. After saying the case was still *sub judice* you proceeded to set out everything you could find to her discredit and said not a word about the mass of evidence in her favour.

Among other things you quoted certain of the findings of the Committee presided over by Dr. Fielding-Ould—all to her discredit, but did not mention the following finding published in LIGHT for May 16th, 1931:

“The medium came out of the cabinet with no ‘ectoplasm’ showing and stood in the red light at a distance of 18 inches: the mouth opened and the substance was seen gradually forming on the tip of the tongue until it represented a cherry. It afterwards swelled up in the mouth, unfolded and hung down about 8 inches from the mouth . . . remained for one minute then it began to retreat into the mouth and gradually disappeared until the mouth, wide open, was seen perfectly empty. . . . No muscular contractions suggesting swallowing or vomiting occurred. . . . When the substance retreated into the mouth, it diminished at the tip of the tongue into the likeness of a cherry, as it at first appeared. The cherry-like mass disappeared into a small point

².—LIGHT June 1944 page 191

and finally vanished altogether. None of the substance appeared at any time in the pharynx.”

This finding is completely at variance with the findings you quoted, but no attempt has ever been made to reconcile the two.

At the trial a mass of evidence as to the appearance of figures which walk out into the room in a good red light, are recognized, talk, are felt and then disappear into thin air was given.

During and just before the trial, Mrs. Duncan gave a number of sittings under test conditions in societies' séance rooms and private houses in London at which full-length figures appeared and were recognized. Phenomena were also photographed by infra-red rays. I myself was present at one and heard details of others from trustworthy witnesses.

You must be aware of these things, yet all you could find in favour of Mrs. Duncan is that your catalogue of crime “does not preclude the possibility that Mrs. Duncan has genuine psychic powers.”

B. ABDY COLLINS.

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The most interesting statement in the letter from Mr Collins was “Phenomena were also photographed by infra-red rays.” It is desirable to find out more about these 1944 infra-red photographs. Under the letter from Mr Collins was a response by the editor:

It was not our intention to discredit Mrs. Duncan or to form a judgment upon her mediumship from the evidence for and against. Mr. Collins complains that no attempt was made to reconcile the two reports. The answer to that seems to be that either the earlier tests were inadequate or that the discrepancy is irreconcilable. Which explanation does Mr. Collins favour, if he accepts the validity of the adverse report at all?

Readers of LIGHT could hardly have failed to read the evidence given in Mrs. Duncan's favour, and we did not consider it necessary to repeat it; nor do we think there was any injustice in the omission. One object of our article was, as we stated, to show that it was inaccurate to suggest that the Spiritualist Movement was solidly in support of Mrs. Duncan, but that, on the contrary, doubts concerning her mediumship *on certain specified occasions*, had arisen during the course of an investigation conducted by a responsible body of Spiritualists and psychical researchers. These circumstances were known to at least some of those who gave evidence in favour of Mrs. Duncan, but either they discredited them or chose to ignore them. The question of reconciling these variances cuts both ways.

The point at issue in our article was not the genuineness of Mrs. Duncan's mediumship but the unanimity (or lack of it) among Spiritualists concerning it. We were concerned not with the reputation of Mrs. Duncan but with the reputation of Spiritualism,—EDITOR.

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A further letter appeared in LIGHT:³

From Sir Ernest Bennett, M.P.

SIR,—I am amazed at some of the adverse criticisms which have been directed against your admirable editorial in the May issue of LIGHT. To describe your attitude, e.g., as a “vicious attack on Mrs. Duncan,” or to represent that medium as the “Joan of Arc of Spiritualism,” is a grotesque misuse of language. The Committee for investigating Mrs. Duncan’s mediumship appointed by the L.S.A. in 1931, of which I was a member, reported, after the most careful investigations, that from the facts before them it was clear that in some instances Mrs. Duncan had been guilty of deliberate fraud, and that, in those instances, the “ectoplasm” which appeared could have been produced by normal methods. As far as I remember, the findings of this Committee were never described by anyone as a vicious attack on Mrs. Duncan. In summary I am quite convinced of two things:

1. That Mrs. Duncan has on various occasions committed conscious and deliberate fraud.

2. That trials under the provisions of the obsolete Witchcraft Act of 1736 are wholly unsatisfactory; and that until Parliament can devise some more reasonable legal process for dealing with cases of this type, there exists, say what you will, a real menace to the reasonable work of psychical research and the employment of reliable mediums.

House of Commons, S.W.1.

E. N. BENNETT.

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Who wrote the editorial in LIGHT? One cannot help suspecting a more senior hand than that of the editor. Ruby Yeatman, then working at the LSA and later serving as principal from 1959-68, told me the police consulted the LSA during the 1944 case.

In later years, LIGHT did carry positive accounts of Mrs Duncan’s phenomena; see *Psypioneer* January 2009 for an example, reprinted from LIGHT Spring 1959.⁴

Abdy Collins, like many others, did not forget the trial, and he wrote a short booklet on the inadequacies of the defence. The copy in the Harry Price library, to which Jim Warwood kindly drew my attention, has been marked “private and confidential” in ink, though it is also said to be available from the Psychic Press. This ambivalence may reflect its potential libel against defence counsel, and the hint that some of the prosecution evidence was false. The author is said on the cover to be “Critic” but the same hand has written B. Abdy Collins, and has crossed out the Psychic Press, as if for some reason, it was no longer sold by them. Is there more to this episode? Yet the booklet was reviewed in LIGHT.

³.—LIGHT July 1944 page 219

⁴.—*Psypioneer* Volume 5. No 1. January 2009:—*Helen Duncan – Percy Wilson, M.A.*:—
<http://www.woodlandway.org/PDF/PP5.1January09.pdf>

Below is taken from SIDELIGHTS, LIGHT June 1946 page 189:

MR. ABDY COLLINS has written a small pamphlet⁵ which differs from most reviews of the trial of Helen Duncan, biased or unbiased, in that it contains a detailed criticism of the defence. With his two main contentions we are and always have been completely in agreement. The first concerns the calling by the defence of a large number of witnesses who were not present at the Portsmouth sittings, to testify as to their experiences with Mrs. Duncan on other occasions. But for this, the facts of Mrs. Duncan's previous conviction at Edinburgh could not have been brought before the jury. It was, as we have said before, a tactical error, and Mr. Collins now says that "an examination of the verbatim record makes it quite clear that the calling of this evidence was far from being essential." He points out that, as it was, the defence was able to call no fewer than 19 witnesses who *were* present at one or other of the Portsmouth sittings.

The other point is that by no means enough was made by the defence of the unexplained disappearance of the sheet. "Surely," says Mr. Collins, "it should have been the very centre of the defence." We think so too, and yet, as he says, "Out of an address to the jury covering sixteen printed pages, only about half a page was devoted to the seizure of Mrs. Duncan and the sheet incident."

Mr. Collins' final conclusion is that "on an impartial review of the trial, one is bound to feel that Mrs. Duncan never had a fair chance and should not have been convicted."

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This raises a dramatic possibility – that a skilful defence counsel might have saved Mrs Duncan.

Leslie Price

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Correction- Mrs Duncan and Mrs Dundas

We regret a typing error in our quotation from LIGHT, Spring 1959 in Psypioneer February 2013 p.35, and previously in Psypioneer January 2009 p.8. We quoted Brigadier Firebrace as revealing that police came from Scotland Yard to the International Institute to speak to Mrs Duncan. That should have read "to Mrs Dundas." Mrs Dundas, of whom a portrait appears in our February 2011 issue, was chairman of the council at the International Institute, and therefore the person in authority to whom the police would refer.

⁵—*Mrs. Duncan's Trial*. By B. Abdy Collins, C.I.E. Psychic Press. Price 6d.

The Major Mowbray Mystery

Readers of Dr Donald West's paper on the 1944 trial of Mrs Duncan (in PSPR 1946) were told of her early career.

“Mrs Duncan was born in Callander, Perthshire, in 1898.⁶ She is of working-class antecedents and married a cabinet-maker, who blessed her with a large family and then retired from work for many years.

Scotland was the scene of Mrs Duncan's earliest exploits, but her fame inevitably spread and soon reached the pages of the London Spiritualist journal *LIGHT*.

Major C. H. Mowbray had some sittings with the Duncans in Scotland, and wrote an account for the British College of Psychic Science in London. He was of the opinion that she was fraudulent.”

This report had earlier been mentioned in a footnote of Harry Price's report “Regurgitation and the Duncan Mediumship” (1931,) p.11.

“Since this report was completed, Major C.H. Mowbray has informed me that many months ago he investigated the Duncans in Scotland and came to the conclusion that all the effects he witnessed were normally produced. His adverse report was placed in the hands of the London spiritualists at the time. In spite of his report, between forty and fifty séances were afterwards held by the spiritualists.”

In a letter to Mr Lethem, editor of *LIGHT* on 15th July 1931, Harry Price wrote in a postscript.⁷

“Major Mowbray has just rung me up and stated that eighteen months ago he investigated the Duncans and considered that the whole of the mediumship was fraudulent. He tells me that he submitted a report to the British College, and that this same report was seen by Miss Phillimore and Dr Fielding Ould last Christmas.”

We have here a mystery with several levels. First, where is the report? If the original copy went to the BCPS, it may have remained in the BCPS archives until it finally closed (under a different name) in 1947, and then been lost. It does not seem to have been preserved in the LSA archives, or those of the SPR, nor the Harry Price library. Otherwise it would have been found by a Duncan researcher. There is a brief allusion to the report on p.115 of Malcolm Gaskill's *Hellish Nell* (2001) which does not name Major Mowbray.

The second mystery is why the LSA engaged Mrs Duncan for seances if they had read Major Mowbray's report. Actually Christmas 1930 would have been between the first and second series of sittings given by Mrs Duncan at the LSA. As Gaskill indicates, though some LSA

⁶.—Duncan was not born in 1898 as stated:—Victoria Helen McCrae Duncan (née MacFarlane) November 25th 1897 – 6th December 1956. See *Psyopioneer*:—<http://www.woodlandway.org/PDF/PP4.11November08.pdf>

⁷.—Quoted by permission of CPS archivist

people had doubts, others still thought there might be something paranormal in Mrs Duncan's work. (Gaskill, p.124/)

The third mystery is the attitude of Major Mowbray himself. He was a Spiritualist who photographed and lectured on physical mediumship.⁸ Why then did he not endorse the Duncans? It is possible we may find an answer in one of the many articles he wrote.

LP.



⁸.—See his booklet – “Transition” LSA 1936

THE SPIRITUALIST COMMUNITY AGAIN

Readers may have wondered if the Spiritualist Community survived the retirement to Bournemouth of Mrs St Clair Stobart; see earlier issue.⁹

An answer came in LIGHT October 1946 front page, p278:

THE Community (formerly The Spiritualist Community) has issued a leaflet, entitled *A Venture of Faith*, in which is set out some of the history, as well as the present aims and objects of this organization. The leaflet speaks of three main phases in the life of the Community the early days under the leadership of Mrs. St. Clair Stobart, at Grotrian Hall, the difficult period during the War, when Mr. Ernest Hunt was Chairman, and now, since the passing of Mr. Hunt,¹⁰ the third phase under the new Chairman, Major O. G. Villiers, D.S.O. It was during the chairmanship of Ernest Hunt that The Community adopted, as a sort of motto, the three tenets of belief: Survival—Reincarnation—Jesus Christ, which the leaflet describes as “established facts.” The Community claims to stand for something new in Spiritualism. “The direction of the work,” it says, “has now shifted from the investigation of psychic phenomena as such to the deeper investigation of spiritual awareness and illumination.”



Ernest Hunt

IT is interesting to recall that the original Spiritualist Community was, one might say, parented by the London Spiritualist Alliance at its old headquarters in Queen Square, the Secretary of the Alliance acting as honorary secretary of The Community for the first year of its existence. It began its activities with a series of Sunday evening meetings at the (old) County Hall, Spring Gardens, the first being held on December 7th, 1924, when Sir Arthur Conan Doyle presided and the Rev. G. Vale Owen gave the address. Sir Arthur said that their object was to appeal to intellectual people and especially to the West End. From the beginning, healing services were a special feature of the Spiritualist Community Meetings. As its activities grew, it was thought desirable for the Community to have an independent existence, and this began at the Grotrian Hall in the autumn of 1925, under the chairmanship of Vale Owen, This change was announced by the Chairman in a letter to LIGHT of August 15th, 1925, in which he expressed the gratitude of the Community for the co-operation and hospitality of the L.S.A. Council.



⁹.—See Psypioneer Vol. 9 No.8 August 2013:—<http://woodlandway.org/PDF/PP9.8August2013.pdf>

¹⁰.—Photograph H. Ernest Hunt who died in 1946. He was a well-known Spiritualist author and contributed to the Spiritualists journals of the day, he was also a well-known lecturer – speaking at large meetings such as the Queens Hall, and Royal Albert Hall, London. 1936-37 President of the Marylebone Spiritualist Association, (see next article).

THE GOLDEN YEARS OF THE SPIRITUALIST ASSOCIATION

In his sympathetic account of the UK Movement “*Matters of Life and Death*” Geoffrey Murray wrote:¹¹

The Marylebone Spiritualist Association,¹² which occupies extensive premises in Russell Square, London, W.C. 1, is thought to be the largest Spiritualist association in the world. Founded in 1872, its membership now exceeds 7,000, and though from time to time it has moved its headquarters to different parts of London it continues to keep the name of its original home in its title. The Association lacks a church of its own, and holds its Sunday evening services in the basement of a large block of offices in Bloomsbury Square. The purpose of the M.S.A. is to provide an organisation through which survival after death may be investigated, communication with the spirit world established, psychic phenomena studied, and the desire for spiritual development and the search for truth promoted in many directions, all under satisfactory conditions and with proper safeguards. It also forms a centre where workers from the spirit world may bring proofs of survival, comfort, healing, and instructions to its members and help them to realise their essential unity with the world of spirit. The Association is not antagonistic to any religious belief. Membership is, therefore, entirely non-sectarian and open to everyone—of any belief or none.

The M.S.A. has weathered many vicissitudes. At the end of its first eight years it had only thirty members. It has lost its premises again and again. Once it was evicted by a critical clergyman. Its services each Sunday in the Queen’s Hall ended, with so much else, when that beloved building was destroyed by bombing in the last war. And it occupies its present headquarters on a yearly basis only by agreement with the Ministry of Works. Despite all these difficulties it is now one of the foremost Spiritualist organisations in the country.

The activities of the M.S.A. include religious services every Sunday, lectures on all aspects of Spiritualism and kindred subjects, classes for the study of Higher Teaching and psychic development, discussion and research groups, spiritual and mental healing, the testing of mediums, group séances, arranging private sittings with mediums, and demonstrations of clairvoyance, clairaudience, psychometry, and physical phenomena. It has gathered together a library of 5,000 books on psychic subjects. Every year it organises on Armistice Sunday a Service of Reunion in the Royal Albert Hall, London, when upwards of 5,000 people attend. At these Reunion Services musicians of the calibre of Isobel Baillie and Hervey Allan are engaged to sing, leading mediums demonstrate, and distinguished Spiritualists testify to their faith.

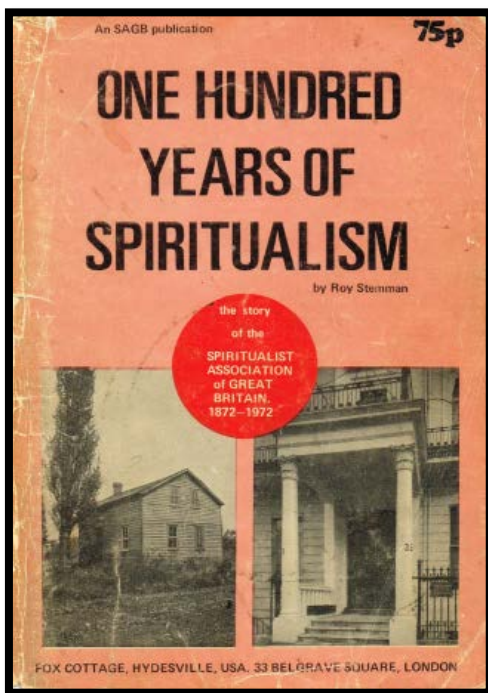
¹¹.—Sidgwick and Jackson Limited, London 1953, pages 64-66.

¹².—*The story of the Marylebone Spiritualist Association 1872-1928*: See *Psypioneer* Vol. 2 No.12 December 2006:—<http://woodlandway.org/PDF/PP2.12December06.pdf>

On most weekdays the headquarters of the M.S.A. from 1 p.m. until late in the evening are bustling with activity. Psychic healing is, naturally, an important aspect of the work, and is led by a well-known Spiritualist healer and medium, Mrs. Nan Mackenzie, whose name is honoured throughout the movement. She is, however, only one of the many psychic healers taking part in this work. Elsewhere in the building groups are meeting to develop their psychic gifts, mediums are being consulted by members, psychometry and clairvoyance are being demonstrated, and lectures on Spiritualist topics are being delivered. Typewriters *clack* away in the ground floor office, where appointments are arranged for members, books issued from the library, and literature is sold. Even a casual visit to the building is enough to show how intense and widespread is the present interest in Spiritualist matters. The impression that the layman takes away is that with the M.S.A. the emphasis tends to fall on the practical rather than on the religious aspect of Spiritualism, though the religious aspect is by no means negligible.

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We can also get glimpses of the MSA at the peak of its influence in Reginald Lester's books *In Search of the Hereafter* (1953) and *Towards the Hereafter* (1956). But what became of this flourishing organisation?



In his now rare official centenary history *One Hundred Years of Spiritualism* (SAGB, 1972) Roy Stemman wrote:¹³

Since the late 1940s its Council had been searching for new premises after it was learned that the British Museum needed their Russell Square property as an extension. Eventually, after many visits to buildings that proved unsuitable or were taken by other buyers before the MSA's decision was reached, the Association learned that 33 Belgrave Square was on the market. They viewed it in December, 1954, and in January made a successful £24,500 offer for a 72-year-lease. The contract was signed on March 4, 1955, and it was described in "Service" as "the biggest event in the 83 years history of our Association". On August 20, the big day arrived

¹³— First page:—"Roy Stemman, author of *One Hundred Years of Spiritualism*, was born in London in 1942—when the Spiritualist Association of Great Britain (or the Marylebone Spiritualist Association as it was then known) was celebrating its 70th year of existence. His interest was aroused during schooldays, particularly by a national newspaper series on Spiritualism which told of Air Chief Marshal Lord Dowding's belief in an after-life. Roy Stemman began studying the subject, and by the age of 16 was a regular contributor to "Psychic News", the weekly Spiritualist newspaper. He joined its staff in 1962 as Assistant Editor and remained with the newspaper for eight years, writing and reporting on all facets of the psychic scene. He is now editor of the house newspaper of one of Britain's largest industrial groups. He lectures and writes on psychic topics occasionally for national publications. He is a Councillor of the Spiritualist Association of Great Britain, and a member of its Editorial Board responsible for "Spiritualist Gazette". His first book, "Medium Rare—the psychic life of Ena Twigg", was published last year. He is married, with a young son, and lives in Hampshire.

and Air Chief Marshal Lord Dowding declared the magnificent building open. Lord Dowding also took part in one of a number of “At Homes” in order to raise money for the MSA’s new headquarters.

The Association saw an immediate “upward trend in all activities” following the move, and the MSA was showing all the signs of expansion. Its new confidence is reflected in a lecture given on October 25, 1957, by a famous Freethinker, Hugh Cutner. He spoke on “Why I believe that mediums who claim to contact spirits, are frauds.” Now there’s a lecture that wouldn’t have taken place in the early days of the Marylebone pioneers. And talking of Marylebone, what was an Association with the name of this famous North West London borough doing in the heart of Belgravia, a stone’s throw from Buckingham Palace? It was a thought that was clearly in the minds of the Council, too. After years of growth the MSA had outgrown one area of London; indeed it had outgrown London itself. It was the undisputed leader of Britain's psychic centres. So, after the passing of a resolution, and an approach to the Board of Trade, the Marylebone Spiritualist Association became the Spiritualist Association of Great Britain on February 24, 1960. It has lived up to its name ever since.”

Within twenty years however, the SAGB was to suffer severe problems, as we will report next month.

LP.

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THE HUMAN DOUBLE

Human doubles have been reported in various avenues of Spiritualism, such as spirit photography, materialisations, and trance mediumship. This phenomenon has been reportedly produced by conscious and unconscious actions, and in some cases can possibly explain suspected fraud.¹⁴ *Psypioneer*, February 2008 published: Alfred Vout Peters – “Medium Who Was Controlled by a Living Being.” Astral projection, or what may be termed “travelling in spirit” is well evidenced in numerous works such as *Phantasms of the Living*.¹⁵



Below are a few short accounts concerning William Stainton Moses:¹⁶

When we come to consider the human Double, and see the extraordinary evidence there is for its manifestation, we are confronted with one of the deepest problems of psychical research, as well as of existence. Is the Double synonymous with the spirit body? Is it a Thought Form? Is it a Subliminal Consciousness? Whatever it is, its appearance is certainly a real fact, and it often behaves in a way that suggests intelligence; indeed, in just the way one might expect the human spirit to act, if it were possible for it to manifest in this fashion. It has substance, it shuts out the light or the landscape, it casts a shadow, it talks, it writes, it moves objects, it blows out a candle, it has been photographed. The records of its appearance are voluminous.

Let us start with a good mouthful of a case, one calculated to take away the breath, and to stretch to the utmost our powers of credence.

¹⁴.—At a materialising séance in 1903, with Cecil Husk as medium, a Church of England clergyman saw the materialised face of his brother, who was then residing in South Africa. “A musical instrument approached him and produced several old-time airs which his brother used to play. . . . The sequel is simply that in due time a letter arrived from the brother, who was in his usual health.” (LIGHT, 1903, p.500.) The appearance of this account raised a lively controversy in the journal mentioned. One correspondent related the case in the United States of what he terms the materialisation of a living man under the control of a celebrated medium.

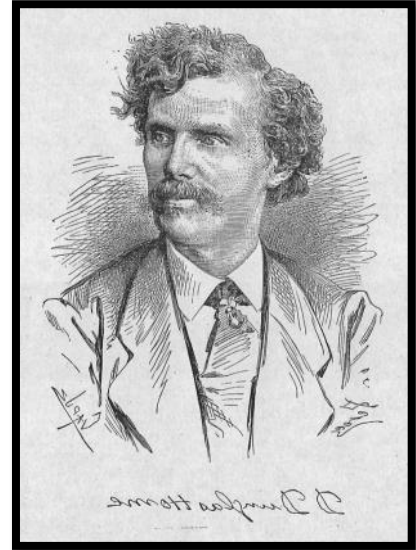
“It was,” he says, “a distinguished American—General Sherman, if my memory serve me rightly—whose form appeared, and the case was aggravated by the fact that the form, which was fully materialised, spoke announcing his identity, and stated that he had just passed on. The hour was noted, and the news flashed around, only to be contradicted next day. The facts were, that the General was on what is termed his death-bed, and his demise had been expected for some days, but he did not pass over till a day or two later.”

¹⁵.—In two volumes available to read or download Vol.I:—<https://archive.org/details/phantasmsoflivin001gurn>
Vol. II:—<https://archive.org/details/phantasmsoflivin02gurniala>

¹⁶.—See *Psypioneer* Vol. 5 No. 3 March 2009:—Rev. William Stainton Moses, M.A – Canon William V. Rauscher:—<http://woodlandway.org/PDF/PP5.3March09.pdf>

Stainton-Moses, in a letter from Clifton, dated January 9th, 1873, makes the following casual mention: “By the way, when I got into my carriage at Paddington I found Home sitting in a corner of it. We travelled down together. He went on to Plymouth. I had much conversation with him, and am confirmed in my first estimate of him.”

In a few days, however, Stainton-Moses learned that on the day of his journey D. D. Home was in Russia.¹⁷ Mr. Arthur Lillie, in whose book, *Modern Mystics and Modern Magic*, the incident is related (p. 99), writes: “It was a phantom Home that he had talked to. He got into his carriage, and stepped across a stranger concealed behind a newspaper. He himself read for half an hour and then, looking up, recognised Home.” Mr. Lillie continues: “Some will hold this was a case of mistaken identity, but Mr. Stainton-Moses was to the last of opinion that it was the spirit body of Home. He had a long conversation to judge by. And Imperator (the control of Stainton-Moses), at a subsequent séance told him that it was really Home. They parted at Clifton.”¹⁸



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Stainton-Moses was greatly interested in the results in Paris in 1875 of Comte de Bullet with the photographer Buguet,¹⁹ when “extras” were obtained of the sitter’s sister then living in Baltimore, U.S.A. Stainton-Moses wrote, asking for particulars, and in the course of his reply Comte de Bullet said: “On New Year’s Day I went to Buguet and said mentally, ‘You read my thoughts, my dear sister, and it would be a grand New Year’s gift for me if you would come to me, with all your children.’ When the operation was done she appeared on the plate with her three daughters. I sat a second time, and she came with her two boys, making in all her five children—all perfect likenesses. . . On the plate with her daughters she appears holding a card on which is written ‘Your desire is realised, receive the felicitations of my children,’ signed with her name. Here I would observe that M. Buguet did not know whether she had any children, nor how many, nor how they were divided—three girls and two boys.”

¹⁷.—D. D. Home: See *Psypioneer* Vol.6 No.9 September 2010:—*The Late D. D. Home, Medium – Medium & Daybreak & Mr. D. D. Home his last years, last illness, and burial – Mrs Home:—*
<http://woodlandway.org/PDF/PP6.9.September2010.pdf>

¹⁸.—From Spring 1962, *LIGHT* carried a series by R.G. Medhurst “Stainton Moses and contemporary physical mediums” which made use of the notebooks by Moses preserved at CPS. In Summer 1965, his relationship with D.D. Home was considered, and this double case was recalled. Medhurst had another letter to quote, this time to Home from Walter Crookes, brother of William Crookes, which was substantially the same of that quoted by Lillie. Medhurst thought the reliability of Moses a witness generally to the paranormal, was compromised by this strange incident.

¹⁹.—John King “... engraving is taken from a photograph taken by Buguet in Paris during Williams’ visit there ...” see *Psypioneer* Vol.7. No.6 June 2011:—*The Beginnings of Full Form Materialisations in England; Herne and Williams Conclusion – Paul J. Gaunt:—*
<http://woodlandway.org/PDF/PP7.6June2011.pdf>

On January 10th, 1875, at another sitting with Buguet, Comte de Bullet asked his sister to appear with her mother, who lived 1,200 miles distant from her. His sister's image appeared, and with her a written promise to try and bring her mother on the following Tuesday. On that date she came with her mother standing beside her. From a comparison of the times in Paris when the portraits were taken, with those of the distant places where the "extras" lived, it appeared that the latter were probably asleep at the time.

Stainton-Moses having satisfied himself of these facts, determined to try for himself with the same photographer Buguet. Leaving his body was a frequent experience with him, and he says all he wanted was a permanent record of it. He arranged that he was to present himself, (in spirit) at Buguet's studio in Paris on Sunday morning, January 31st, 1875, while his body was in London. He asked his spirit friends to entrance him. Mr. Gledstones was the sitter in Paris. On the first plate there was a faint image of Stainton-Moses. On the second plate was, he says, a perfect likeness of himself.

Full details will be found in Stainton-Moses' own account in *The Spiritualist* (Vol. vi., 1875, p. 119). In this he says: "There is no doubt whatever as to the fact that the spirit of a person whose body was lying asleep in London was photographed by M. Buguet in Paris. And there is no doubt that this is not a solitary instance. Nor do the communications which I have received respecting it from those who have never deceived me yet, leave any room for doubt that the spirit was actually present in the studio, and that the picture is not one of some image made up by the invisibles as is sometimes the case."

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Stainton-Moses was unable to attend the funeral of an old friend. While seated at his table writing he dropped off to sleep or lost consciousness for a time. He had attended his friend's funeral. He remembered the whole scene, saw some mourners whom he had not expected to be present, and noted the absence of others whom he had thought would be there, with many other particulars. He wrote at once to a friend who had been at the funeral, and by return of post received "an answer corroborating my statement in every minute detail." (*Human Nature*, 1877, p. 251.)

Stainton-Moses adds that it was impossible to resist the conclusion that he had been present in spirit.

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These accounts are taken from *Spirits in the Flesh*, by W. Leslie Curnow²⁰
published in *Psychic Science*, January 1927.²¹

²⁰.—Leslie Curnow: See *Psypioneer* Vol. 5 No. 8 August 2009:—<http://woodlandway.org/PDF/PP5.8August09.pdf>

²¹.—Transactions of the British College of Psychic Science (BCPS) Vol. V.—No.4, quoted from pages 268-284.

FIVE EXPERIMENTS WITH MISS KATE GOLIGHER

BY MR. S. G. DONALDSON



Note by Psypioneer: Elsewhere in this issue of Psypioneer, we have recalled the classic experiments of Dr Crawford. Apart from Allan Barham, few recent writers have commented on later work with the medium. We are making available the full text and photographs of this report in *Psychic Science*.²² Psypioneer readers will recognise Mr Donaldson as the person who experimented with infra-red and Helen Duncan.²³ We hope to find other articles from his pen. Mr Warrick, often mentioned in *Psypioneer*, was a great financial supporter of psychic science, and an investigator himself. See also note at end.

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These notes on experiments with the infra red ray differ from Dr. Osty's classical experiments in Paris in that they do not represent a purely mechanical procedure. Mechanical substantiation of the perfect *bona fides* of the experimenters may now be left out of account. But the experiments are of interest because they deal with the visible form of ectoplasm which has been photographed by several experimenters, notably Dr. Geley, Dr. von Schrenck Notzing, Dr. Glen Hamilton and others. At present they disclose nothing new or sensational and merely confirm much that has already been done: but they may lead to fresh discoveries on ectoplasm, of which Dr. Osty has demonstrated the invisible form.

The photographs call for more notice than is given in the text. Plate 1 is the lighting unit for producing infra-red rays. Plate 2 is an enlargement of the gauzy ectoplasm. Plate 3 was taken on April 3rd 1933; it is remarkable as showing a tendency to form a human head. Plate 4 was taken April 11th, as detailed in the Report, and plate 5 on the 12th; they show totally different forms of ectoplasm. Plates 7 and 8 are enlargements from plates 4 and 6. Plate 6 was taken March 27th, 1933; it shows the amorphous ectoplasm proceeding from the medium's body.

Most of the readers of *PSYCHIC SCIENCE* will doubtless remember the experiments of the late Dr. Crawford of Belfast with Miss K. Goligher, and later those by Dr. Fournier D'Albe who gave an adverse report. Since her marriage to the writer eight years ago, Miss Goligher has sat intermittently owing to her time being occupied with the nursing and care of two daughters.

On the introduction, commercially, of the infra-red plate by Messrs. Ilford, Ltd., it occurred to the writer that this method of illumination might provide a means of obtaining photographic records at séances without the apparent drawbacks of the

²².—Quarterly Transactions of the British College of Psychic Science Vol. XII July 1933 No.2

²³.—See *Psypioneer* Vol.8 No. 5 May 2012:—Materialised Form Photographed – S. G. Donaldson:—
<http://woodlandway.org/PDF/PP8.5May2012.pdf>

ordinary flashlight. After a visit to the works of Messrs. Ilford, and from information given by them, I had an apparatus made to provide the infra-red illumination. Since that time, the apparatus has been altered on their advice to diffuse the rays and avoid the heavy shadows. Lately they have introduced infra-red plates, three times faster than the original. These latter were used for the following experiments.

DESCRIPTION OF LIGHTING UNIT

A 1500 watt lamp is housed in a box 18 in. high and 15 in. by 15 in. The two sides each have the special Ilford Infra-Red Screen. The light is thrown out at the sides and throw forward by two diffusing wings of artificial silk. Owing to the great heat generated inside such a small box, provision made for cooling by the introduction of the of a hairdresser's fan at the back; a light-tight chimney is affixed to the top of box to allow proper circulation when the fan is in use. Switches, top of the box, control both fan and lighting. Photograph No. I shows the instrument.

DESCRIPTION OF CONTROL UNIT

A panel is screwed to the wainscoting behind the medium, having mounted thereon four plugs and Sockets. These are wired up in conjunction with four lampholders and sockets on a separate panel. Each plug is fitted with a loop of flex, and acts as a switch. The medium's four limbs are tied to the loop on plug, allowing, of backward movement, but forward movement of the feet, or forward or downward movement of the arms would pull sockets from the plugs and be detected by the light on the second panel being extinguished. Current was supplied from a car accumulator. Panel, with the lampholders and sockets, is enclosed in light-tight box with another infra red screen acting as lid, and making visible the 6 volt lamps in sockets. To ensure a straight pull out, the cord, affixed to arms, is taken from plug flex under the cross bar of chair, up and over the cross bar at back of chair to arms. These cross bars act as "pulleys." To prevent hurting the medium's limbs the cord is tied round over corrugated paper and sealed to same with surgeons tape. All knots are treated in a similar manner.

SEANCE ROOM

All the sittings took place in a top room of my house, used as a day nursery. Medium sits with her back to a small door which leads to the space under the roof, that space being utilised for water tanks. Apart from the entrance door to the room there is another door to a cupboard in which I store plates, apparatus, etc.

SEANCE 27TH MARCH, 1933

Present: Mr. M'Carthy Stephenson, Mr, Smith, Mr. Goligher and self. Medium sat with back to tank-space door, Mr. Stephenson to her right, Mr. Smith to her left, myself 8 ft. in front of her, behind lighting unit and Mr. Goligher behind me.

Entrance door locked on inside, other, doors sealed with tape and initialled by Mr. Stephenson, who also inspected medium's legs and arms after connection to control, panel. Mr. Stephenson in charge of control lights No. I. Camera focussed on floor (downwards) at medium's feet. No. 2 camera 6 ft. to the left of medium, at right angles,

and operated by Mr. Smith. No. 3 camera 2 ft. to side of lighting unit (which is directly in front of medium at 7 ft. distance) and 7 ft. 6 in. from medium.

All cameras at f.8 stop, and previously focussed on space where ectoplasm is expected.

Lighting unit raised 16 in. from ground and tilted downwards and forwards. I operated lights and also No. 3 camera.

About 15 minutes after lights were extinguished Mr. Stephenson reported that control-lights were dimming and shortly afterwards went out, owing to failure of battery. In another 10 minutes, by means of raps, operators stated they were ready for exposure. An exposure of 10 seconds given. Asked operators if they wished a second exposure and they, again by raps, answered in the negative. After the sitting all plugs were in position, seals, etc., intact. Result reproduced is that obtained by No. 3 camera. No. 2 camera gave same result at different angle. No. 1 camera blank as ectoplasm did not come within its range. These photographs are not given here.

SEANCE 3RD APRIL, 1933

Present Mr. Warrick (London), Mr. Stephenson, Mr. Smith, Mr. Goligher and self. Control as at previous seance; Mr. Warrick initialling seals on doors, inspected control of medium and held key of entrance door in pocket. Self in charge of lighting unit and camera No. 1 7 ft. from medium. Mr. Smith to left of medium in charge of camera No. 2 which was 5 ft. 2 in. from medium. Mr. Smith also controlled camera No. 3 which was focussed down on the floor in front of medium's feet, 14 in. from front of chair to point immediately under lens and 25 in. from lens to floor. Mr. Stephenson as before. Mr. Warrick controlled camera No. 4 to the right of medium and 5 ft. 6 in. from her at an angle of 40 degrees. Mr. Goligher sat two feet behind the lighting unit.

The photographs call for more notice than is given in the text. Plate 1 is the lighting unit for producing infra-red rays. Plate 2 is an enlargement of the gauzy ectoplasm. Plate 3 was taken on April 3rd 1933; it is remarkable as showing a tendency to form a human head. Plate 4 was taken April 11th, as detailed in the Report, and plate 5 on the 12th; they show totally different forms of ectoplasm. Plates 7 and 8 are enlargements from plates 4 and 6. Plate 6 was taken March 27th, 1933; it shows the amorphous ectoplasm proceeding from the medium's body.

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On the introduction, commercially, of the infra-red plate by Messrs. Ilford, Ltd., it occurred to the writer that this method of illumination might provide a means of obtaining photographic records at séances without the apparent drawbacks of the ordinary flashlight. After a visit to the works of Messrs. Ilford, and from information given by them, I had an apparatus made to provide the infra-red illumination. Since that time, the apparatus has been altered on their

advice to diffuse the rays and avoid the heavy shadows. Lately they have introduced infra-red plates, three times faster than the original. These latter were used for the following experiments.

After sitting about 15 minutes operators asked for a trial exposure—this was given the same duration as intended for the photograph. Instructed all to prepare cameras. Told operators I would expose plates in five seconds. After counting, gave an exposure of 10 seconds. All cameras at f.8 stop. Plates in camera were then changed and I asked for permission to expose another set. No reply. In three minutes permission given and second exposure of 10 seconds was given.

We had a conversation, by raps, with operators, who expressed pleasure at Mr. Warrick's presence.

Mr. Stephenson reported all lights as remaining on during seance; Mr. Warrick inspected seals, etc., and declared everything in order. Result reproduced is by camera No. 2, first exposure (Plate 3). Other cameras show same results from different angles.

SEANCE 6TH APRIL, 1933

Present self and medium only. Medium had a bad cold. Lighting unit as before 7 ft. directly in front of medium. Camera No. 1 to side of this and also 7 ft. distant. Camera No. 2 two feet in front of medium, focussed on floor, and 35 in. from lens to floor. Arms only controlled. Control lights brought nearer to me and propped up to give me sight of the two lamps burning.

After light conversation, operators gave signal to expose plates. I gave 10 seconds, both cameras at f.8 stop. Operators signalled to close sitting. Lights remained lighted, and seals on medium's arms intact after sitting. Result reproduced is by Camera No. 2. This camera covered a field of 19 in by 26 in.

SEANCE 11TH APRIL, 1933

Present self and medium. No control. (Plate 4).

Lighting unit as before. Camera No 1 5 ft. 6in. to left of medium at right angles to her. Camera No. 2 two feet to front of medium, focussed on floor, 35 in. from lens to floor.

After permission to expose, I gave a 10 seconds exposure, cameras stopped down to f.8.

By raps I held the following conversation with the operators. Are you aware that in the photograph obtained at the last sitting loose "threads" and a tear are apparent in the ectoplasm? Yes.

Could you have avoided that? Yes.

Were you aware of the tear after the ectoplasm was placed in position? In answer to this they gave a rasping sound indicating that "Yes" or "No" would not answer the question adequately and to put the question in another form. Were you first aware of the tear etc., when ectoplasm was on the floor? No.

Before it left the body? Yes.

Then you can view the ectoplasm while it is yet in the body of the medium? Yes.

As it was nearing Easter and we had agreed to have six seances before then, I asked the operators if we could sit very late the following night as I had a previous engagement. They agreed, and I suggested that as it was the last of these series, it would be better to have a control on. They replied, Yes.

Would I invite Mr. Smith, or some third person, to be present and have them hold the medium's hands during the seance? No.

(I made this suggestion as they had previously told me that tying the medium handicapped them.)

Would that be a worse handicap? Yes.

If a good control could be evolved, without tying, would that be better? Yes.

You will do your best to-morrow anyway? Yes.

Results of this seance reproduced is by Cameras No. 1 and No. 2. (Plate 4).

SEANCE 12TH APRIL, 1933

Present: Mr. Smith and self.

Full control. Lighting unit as before. Camera No. 1 on top of lighting unit stopped to f.II. Camera No. 2, 5 ft. 6 in. to the left and at right angles to medium and placed on box 16 in. high. Camera No. 3 two feet in front of medium, focussed on floor, 37 in. from lens to floor.

Mr. Smith in charge of No. 2 and 3 cameras. Self in charge of lighting unit, No. 1 camera, and control lights. Latter in full view all time.

After 10 minutes conversation I reported a light out (we could hear the plug falling on floor) corresponding to the left foot control. I asked permission to replace. In about 3 minutes this was given and Mr. Smith reinserted plug. Further 20 minutes; raps given denoting they were ready for exposure. I gave a 12 seconds exposure. Asked if I may give another. No. Result reproduced is by camera No. 2. (Plate 5).

The foregoing is a concise report taken from notes made after each sitting. Previous to these particular sittings I had experimented with the lighting unit and

found that by using the Infra Red Screens in double and treble thicknesses I could obtain photographs in what could be termed “darkness.” This necessitated longer exposures, so I gradually reduced the number of screens until the rays cast a red glow over the end of the room utilised. Sitters have seen the ectoplasm while the “light” was on, but I have not, as I was always the furthest away, behind the lighting unit.

Another slight difficulty is that as the cameras have to be focussed previous to the actual sitting, and on a spot where the ectoplasm is expected it often results in the image of the ectoplasm being out of focus. I always developed the plates immediately after the sitting by “time and temperature” method, in, absolute darkness.

I had hoped to obtain pictures of the suspension of articles in the air but the operators state that the action of the infra red rays prevents, (at present) the “energizing” of the ectoplasm. However, they state that they might, in time, be able to overcome this.

At the commencement of the infra red experiments the medium felt reaction somewhat similar to that which occurs after a flash but not so severe. As time went on this disappeared a great deal: now it is very slight except when there is a long exposure and a large amount of ectoplasm in view. After every sitting, where the control was used, medium complained of soreness in legs which gradually left her during the following day.

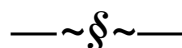
I am aware that the results of the sittings recorded disclose nothing new or sensational. However when we resume sitting again something might be discovered that will be useful in the study of the phenomena.

Concluding note by LP:

The average Wikipedia reader may wonder what is going on here. Earlier the Goligher family are supposed to have devoted several years to hoodwinking Dr and Mrs Crawford. Now the former Miss Goligher is faking phenomena for her husband, perhaps to deceive Mr Warrick, and the readers of Spiritualist publications, and she is learning to circumvent infra-red as well. Or perhaps she is actually the focus of the kind of physical phenomena which were not rare among Spiritualists of the time, but she is unusual in permitting research.

The student of the Goligher case who can tolerate cognitive dissonance will enjoy the sympathetic account by Dr Brian Inglis in his *Science and Parascience* (1984), followed by the dismissive *Six Feet Over: adventures in the afterlife* (2008) by Mary Roach. This gives an account of visiting the SPR archives in Cambridge to study the Goligher material.

LP.



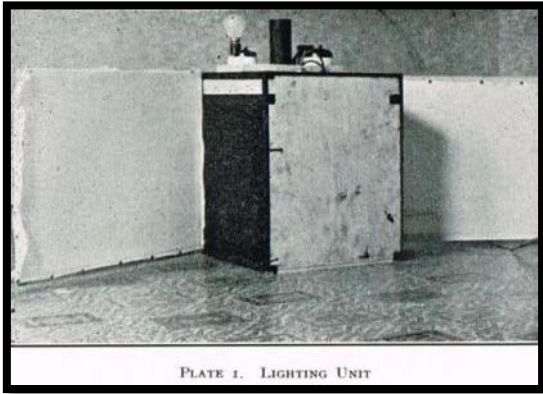


PLATE 1. LIGHTING UNIT

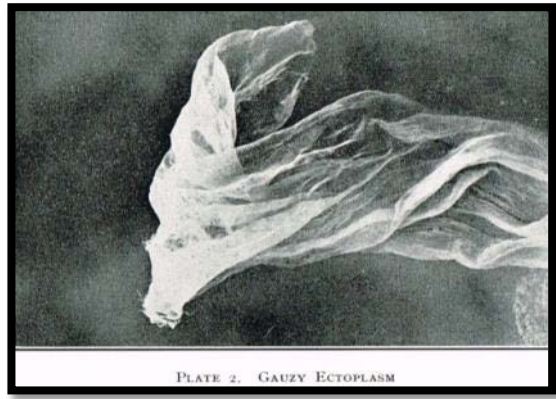


PLATE 2. GAUZY ECTOPLASM



PLATE 3. TENDENCY TO ORGANISATION

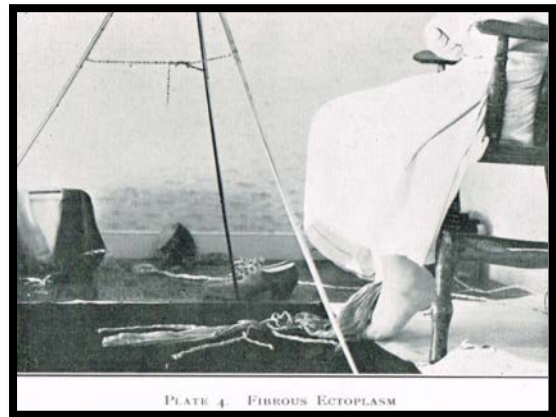


PLATE 4. FIBROUS ECTOPLASM

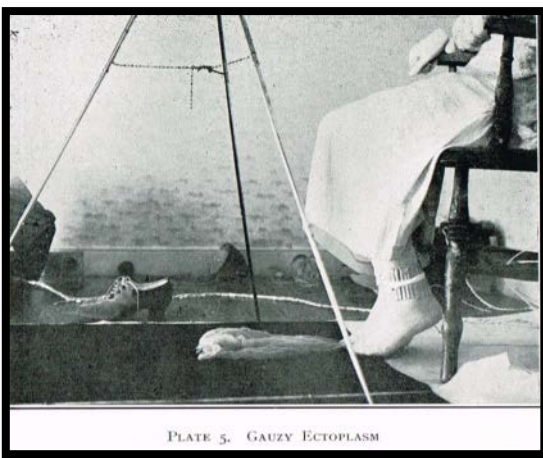


PLATE 5. GAUZY ECTOPLASM

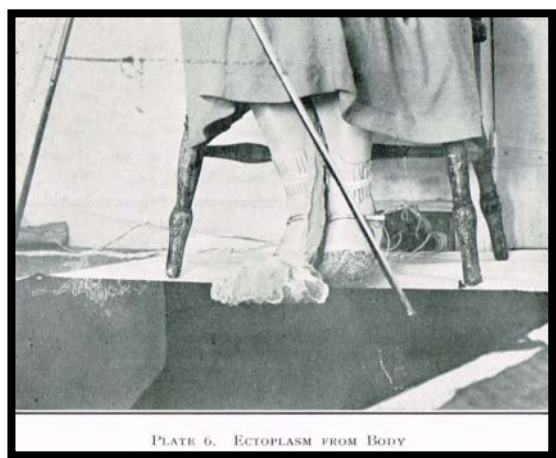


PLATE 6. ECTOPLASM FROM BODY

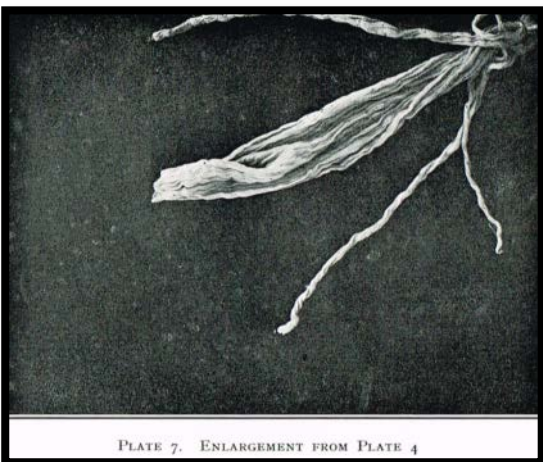


PLATE 7. ENLARGEMENT FROM PLATE 4

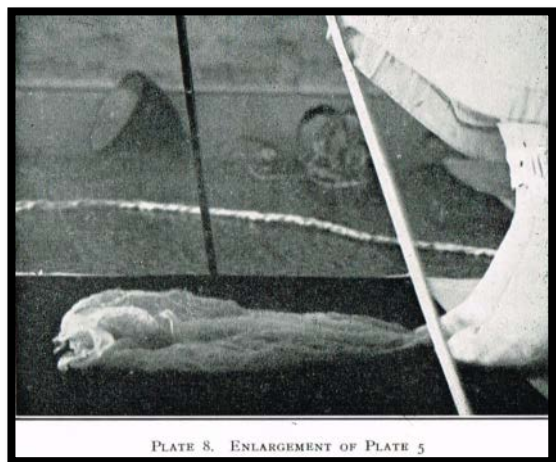


PLATE 8. ENLARGEMENT OF PLATE 5

The Confession of Dr Crawford

Among old students of physical phenomena, the experiments of Dr W.J. Crawford, a lecturer in mechanical engineering in Belfast, attracted especial attention. He sat in the Goligher home circle, in which Kathleen Goligher, one of the daughters, was thought to be the main medium.

For several reasons, Dr Crawford's work fell into eclipse.

- 1) Although there were occasional visitors like Professor Barrett and Ernest Oaten, Crawford was the sole investigator.
- 2) This was a home circle, lacking the controls found in test circles.
- 3) Dr Crawford, having written a detailed note of instructions about his affairs, committed suicide in July 1920. He said he had suffered a mental breakdown.
- 4) E. E. Fournier D'Albe who continued the investigation after Crawford's death, obtained negative results, and thought the mediumship was fraudulent.

When one reads the Wikipedia article about Kathleen Goligher today, one receives the impression that she was indeed merely a fraudulent medium. Among authorities quoted are Joseph Jastrow, Harry Houdini, Joseph McCabe and Edward Clodd; it may be doubted if they ever saw the medium, though Houdini met Crawford and saw the photographs. Nevertheless, in Wikipedia's eyes they are authorities, rather than a very experienced person such as Oaten. Of course it may be that if a family allow an investigator into their home circle, and he obtains and publishes positive results, then the family's reputation will automatically be besmirched, as well as that of the investigator.

Apart from Dr Crawford's own books, a good summary of his research can be found in an article by Rev. Allan Barham *Dr. W. J. Crawford, his work and his legacy in psychokinesis*, Journal of the Society for Psychical Research, Vol 55(812), Jul 1988, 113-138. A second article dealt with later research by Batchelder and Brookes-Smith which owed something to Crawford.²⁴

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Among researchers who knew Dr Crawford was Dr Eric Dingwall. Late in life he was visited by Susan Blackmore and her then husband (now deceased) and she recalled a conversation with him in her autobiography *The Adventures of a Parapsychologist* (Prometheus Books, 1988).

“He began to talk of the people he had known, decades before we were born.

²⁴.—These JSPR papers were Allan's main legacy to psychical research. However in 1975, he was chairman of the CFPSS Psychical Phenomena Committee which launched “The Christian Parapsychologist”. His support for that project was very important. LP

“I knew Crawford, you know” he said “I suppose you’ve read his books?” I had indeed. W.J. Crawford had weighed and photographed “psychic structures” emanating from the body of a rather attractive young medium called Kathleen Goligher (Crawford 1921).

“Do you believe in Crawford’s results, Dr Dingwall?” I asked cautiously “Are there really such things as columns of ectoplasm and psychic rods?” It was extraordinary to be able to ask someone who had actually been involved in psychical research all that time ago.

“He gave me a penetrating look “Before he died – committed suicide, you know,” he added, rather conspiratorially,” he said “Ding, I have to tell you something. It was all faked, all of it.” Before I had time to ask him more he was pointing to other books.

“I used to know Aleister Crowley too.”

In JSPR January 1923, Dingwall reviewed at length the Fournier D’Albe report *The Goligher Circle*. Here was a perfect opportunity to mention the confession. But he did not, and concluded his review:

“Whether we may think it just or not, the fact remains that Dr. Fournier's book will be generally taken as a complete exposure of the circle and as a refutation of all Dr. Crawford's findings. Such a conclusion is warranted neither by the book itself nor by common sense. However unfortunate Dr. Crawford's conditions may have been he obtained results for which it is extremely difficult to account on any theory of fraud. Are we really to suppose that this family of working people, besides levitating tables and faking innumerable other phenomena, performed these tricks night after night for four years without any remuneration whatsoever? It would certainly seem to be doubtful, although not perhaps so doubtful to some as the theory of the plasma. The truth about the Belfast phenomena still remains to be discovered, and it is for the Goligher family to decide whether it shall be arrived at or not. They have two alternatives before them. They can either decline to have anything to do with *any* investigators—in which case they will go down to history, at least for a time, as dubious mediums with a bias against them, or on the other hand they can pocket their pride—or their fear—and demand the fullest and frankest investigation of their claims by a committee of sympathetic scientific men. It is only in some such way that progress can be made.

In October 1933, Theodore Besterman noted in JSPR the later infra-red experiments reported in *Psychic Science* which are reprinted in this issue of *Psypioneer*.

“This brief article is welcome for more than one reason. It is gratifying that Miss Goligher (now Mrs S. G. Donaldson) is again giving sittings, and it is gratifying that infra-red photography is being applied to mediumistic investigation. The results so far obtained are decidedly unconvincing as reported; but it is most desirable that the work should continue on the same excellent lines.”

In 1937, Lord Rayleigh, in his presidential address to the SPR *The problem of physical phenomena in connection with psychical research* included a significant discussion of

Crawford's work, to be found in PSPR vol. 45 Part 152. At this time, too Dr Dingwall could have spoken out about Crawford's confession. And there were many other opportunities over the years.

Two surviving friends of Dr Dingwall whom I consulted do not recall him speaking about it. It is not listed in his recently catalogued archive in Senate House, London, though some allusion may turn up in one of the letters which remain confidential. He would surely have mentioned such a confession to some colleagues.

It would be surprising if Dr Dingwall made no written record of the Crawford confession. We may contrast this with a note by him as SPR Research Officer, dated 8 June 1922, of an interview with Mr Anderson at the Society on the preceding day, part of the Anderson testimony about the mediumship of Florence Cook.

We must conclude for the present that the evidence that Dr Crawford made a confession to Dr Dingwall is not strong; indeed if offered as evidence in favour of the paranormal, rather than against, it might excite some scorn. Older SPR members recall Dr Dingwall declaiming against fanciful stories told by psychical researchers. This confession should not have been published without drawing the attention of the reader to Dingwall's very different statements made after the death of Crawford.

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Emma Hardinge Britten, Beethoven, and the Spirit Photographer William H Mumler

It was noted in our last issue in James Morse's series "A Brief History of Spirit Photography"²⁵ that we would re-publish a letter from Emma Hardinge Britten sent to the editor of the *Medium and Daybreak*, which James Burns printed 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."

Since writing this I found an interesting report in Emma Hardinge Britten's *Nineteenth Century Miracles*,²⁶ which gives a fuller background to the Beethoven story:

As well recognized photographic portraits of deceased persons form one of those phases of Spiritual phenomena which itinerant conjurers cannot *expose* by jugglery, and priestcraft cannot anathematize by biblical quotations, as Mr. Mumler in especial has been one of the most candid Mediums for the production of this interesting phenomenon, and one who seemed the last person to become open to the charge of trickery or deception, we deem it not out of place to cite still another witness to the, test facts which generally accompanied the production of his Spirit photographs. The testimony with which we propose to close our case is an excerpt from a letter written by the author herself to her friends in England, when complying with then request to send them some specimens of American Spirit photographs.



The letter is dated from Chicago, January 20th, 1872, and was published in the columns of the *Religio Philosophical Journal*. The extract pertinent to our case reads as follows:—

²⁵.—This will resume in the new year.

²⁶.—Pages 480-481 – Published by William Britten, Manchester 1883, U.S.A., in 1884.

“In 1870, during a brief residence in London,²⁷ I was engaged to write a series of musical articles, amongst which was an analysis of Beethoven’s celebrated C Minor Symphony. Whilst I was occupied in this work, I was made aware that the spirit of the noble composer was present, and that he desired me to frame my analysis after a certain fashion, the specialties of which he himself undertook to dictate. I had always been a passionate admirer of Beethoven’s music, and as I was frequently called upon to write analyses of his works, I must admit that I was too much disposed to become enthusiastic in my methods of expression to suit my matter of fact employers.

“I had been warned previous to the occasion of which I write, not to indulge in any ‘high-flown strains of eulogy,’ but the presence of the grand old master’s spirit seemed so completely to conquer all tendencies to common-place expression that, forgetful of the warning I had received, I wrote out the spirit’s ideas in language of my own, and that of a character which on any other occasions I should have been certain would be rejected for its unqualified and enthusiastic tone of eulogy. When, my work was ended, the keen-sighted spirit, addressing me, said: ‘Presently, when I am gone, you will doubt my identity and rebuke yourself for fancying that Beethoven has been your visitor. I will give you three convincing tests of my presence the first of which is, that your employer *shall* accept your article and declare it is the best you have ever written on this subject. The other two tests *will come.*’ *Test number one* was realised that very same day, my employer expressing unusual satisfaction with my article, and declaring it to *be the best I had ever written, &c, &c.*

“The following evening I had the privilege of being one of a party of twelve persons who were holding a *séance* at the residence of Mr. and Mrs, S. C. Hall, Mr. D. D. Home being the medium.²⁸ During the progress of the manifestations, which were very powerful and interesting, I suddenly beheld the spirit of Beethoven standing by my side, and heard clairaudiently the words, ‘I have come to give you the second test’ No one saw the spirit or heard the voice but me, and whilst I was relating to the company what I had seen and heard, and the circumstances which rendered the presence of that spirit peculiarly significant, an accordion, which was lying on the table, was carried by unseen hands beneath it, and instantly was played in clear and stately measures a remarkable and very prominent passage in the C Minor Symphony. It is necessary to remember that this passage is repeated in every movement of the Symphony, and it is rendered still more memorable from the fact that when Ferdinand Rein, Beethoven’s pupil, commented upon its frequent recurrence to the composer, the latter seized a pen and wrote beneath the passage in question in the German language; ‘So knocks fate at my door,’ These words will be found in the original score in Beethoven’s handwriting, and from this circumstance the name of “The *Geist Symphony*” has been commonly given to this magnificent work. All this I had commented upon in the analysis before referred to. The passage itself played by no mortal hands, was at once recognized by several of the party

²⁷.— Mr. and Mrs. William Britten (married October 11th 1870) sailed for England in the Canard steamship “Abyssinia,” on 3rd November 1870 arriving at their destination (London) on the 15th November. Emma and her mother left England at some time between July 29th and August 4th 1871 – her husband had returned earlier.

²⁸.—See *Psypioneer* Vol. 6 No. 9 September 2010:—*The Late D. D. Home, Medium - Medium & Daybreak & Mr. D. D. Home his last years, last illness, and burial – Mrs Home:—*
<http://woodlandway.org/PDF/PP6.9.September2010.pdf>

present besides myself, and hence formed, as may be imagined, a second and striking test of the idea of the identity of the great master's spirit.

“A few weeks after the occurrence, of this circumstance, I was in Boston, America, and a few days after I had landed a lady friend called on me and asked if I would accompany her to the spirit photographer's (Mr. Mumler). As we were both entirely unacquainted with Mr. Mumler, we deemed that our improvised visit might be the means of eliciting some good tests. After waiting a considerable time to take our turn we were admitted, and my friend, who was the first sitter, was overjoyed by procuring a striking spirit photograph of her deceased brother. I had no intention of sitting at the time when I entered the room; indeed, Mr. Mumler had remarked that it was so late that he would rather make a fresh appointment with us than give a sitting at that time. But this we were resolved not to do; we would have our sitting then or never. After my friend's sitting was ended, Mr. Mumler, addressing me, said he very much wished I would let him take my picture. There seemed to be such a strong spirit influence present, he said, that he would rather take my picture without payment than suffer me to depart. Thus urged, I sat down before the camera entirely unprepared as I was. Whilst Mr. Mumler was developing the plate, which he did in our presence, we having accompanied him, by his own request, to the darkened room, I heard the voice of the spirit Beethoven saying, ‘I have come to give you the third test.’ When Mr. Mumler withdrew the negative from the bath, we all remarked, a large head on the plate, and the appearance of a lyre composed of flowers, held before me.²⁹ I observed that I thought the spirit must be a musician, and that the head resembled that of Handel. Immediately upon this Mr. Mumler caught up a pencil and wrote the name BEETHOVEN.

“I have only to add that my custom of writing musical articles, or being in any way interested in musical matters, was at that time unknown to my friends in America. This fact, together with the circumstances attending my unprepared visit to the photographer, and his entire ignorance of my name, should all be considered as links in the chain, of evidence, tending to prove that the veritable spirit of Beethoven was the agent in producing the whole series of tests, the last of which so transcendently proves the genuine character of Mr. Mumler's mediumship. Permit me to add that I have had many tests through this same medium subsequently; also, that I am cognisant of numerous parties who have received well-defined spirit portraits of their deceased friends through Mr. Mumler, but I do not remember any case that demonstrates more conclusively the agency of an individualised spirit than the incident I have narrated, taken in relation to all its attendant circumstances.”

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²⁹.—Lyre – a musical instrument with strings that was used especially in ancient Greece.

The aforementioned letter sent to the *Medium and Daybreak* (quoted below),³⁰ was published on December 15th 1871, and predates the above quoted letter by just over a month. The photographs were not published by the editor;³¹ however, Emma's description to the photographs was given and they were referenced at the end of the article:

SIR,—It is some time since I have had the pleasure of communing with my spiritual friends and co-workers across the Atlantic, but though the long and dangerous illness of my beloved mother, together with the urgent and *exigéant* duties of a public life have absorbed every moment of my time, my English friends and the sphere of labour so long and pleasantly occupied by myself amongst them have never passed away from loving memory. In earnest of my undiminished interest in the field of London Spiritualism, I herewith send a few spirit-photographs procured through the mediumship of Mr. William Mumler, a view of which, together with the subjoined account of my séance with that gentleman, may interest the visitors to the Progressive Library. About a fortnight ago I called upon Mr. Mumler for a sitting, impelled to do so by the remarkable accounts of tests furnished to me by reliable persons who had obtained through this channel unmistakable proofs of their spirit-friends' presence and identity. The result of my first sitting was the production of a female form, bending over me in the attitude of affection; but, although the spirit bears some resemblance to a dear departed friend, it is not sufficiently obvious to constitute a likeness. At my next sitting a large and remarkable-looking head appeared on the negative, but ere the prints were taken I could not trace clearly any well-defined likeness. I remarked to Mr. Mumler that the negative appeared to present the appearance of some musical character, as there were indications of a lyre shadowed forth in the negative. Upon this Mr. Mumler immediately wrote on a slip of paper, backwards, the name of "Beethoven." when the prints were at length produced, they clearly showed the 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*.³² Now, the circumstances which render the appearance of the great musician upon my photograph singularly significant are these:-

My principal occupation during my late residence in England was to write certain musical criticisms in which the life and works' of Beethoven formed the chief theme of my analyses. The very last piece of musical writing which I executed was an essay on the Beethoven Centenary at Bonn, celebrated just as I was about to return to America. Whilst engaged in these writings, I have the best of reasons for believing that the spirit of the noble German was frequently with me, and by a variety of test-facts convinced me and others that he was interested in what I wrote, and not unfrequently suggested ideas or dictated corrections upon points of his life and musical intentions. The inspired and venerated spirit assured me, moreover, that he had constituted himself my musical guide, and purposed, in the bright communion of the

³⁰.—"Spirit-Photographs and Other Wonderful Phenomena" by Emma Hardinge-Britten. This was a general letter covering other topics – only the relevant information quoted.

³¹.—James (Jas) Burns – use Psypioneer search engine at www.woodlandway.org – Psypioneer journals.

³².—The photograph can be dated to around September – November 1871; provided it is the actual photograph (as shown), which is most likely.

better world; to reward my unbounded admiration of his character and compositions by assuming the office of my instructor.

I think there must be several of my friends in London who will bear witness that I occasionally alluded to communications of the above-named character from Beethoven, but I can most positively assert that I never mentioned them to anyone in America; and I am confident that Mr. Mumler neither knew anything of my musical writings in England nor that I was in the least interested in the appearance of Beethoven. These circumstances considered, I think the remarkable resemblance of the spirit-portrait to the well-known head of Beethoven may be taken as a striking and conclusive test of spirit-presence. A vast number of persons with whom I am well acquainted have received admirable portraits of their spirit friends from Mr. Mumler, and that when they themselves were strangers to him, and no possibility could exist of his procuring any likeness or knowledge of the spirit-friends represented.

The few pictures which accompany this article were chiefly taken for persons who were unable to attend in person, but who, having sent their own photographs and complied with the conditions announced in the enclosed circular,³³ have received portraits of their spirit friends, just as true and faithful to life as those who have attended the sittings in person.

It is for the benefit of my friends; then, in England, and in the hope that some amongst them maybe blessed by the wonderful phenomenon of a spirit-portrait taken in this manner, that I send the accompanying specimens and the descriptive circular of the conditions to be observed.

Three (1) of the pictures I send are taken simply through the influence of distant psychology, and a photograph, the fourth, (2) is myself and the spirit of Beethoven, and the other two (3) are acquaintances of mine, who testify that the spirit-forms seen are accurate likenesses of beloved friends, not one of whom could by any possibility have been known to Mr. Mumler. It affords me especial pleasure to bear this unsought-for testimony to the truthfulness of a medium who, my English friends may remember, has been virulently assailed and publicly prosecuted, as well as persecuted by an infamous attack upon him in New York. Now, although Mr. Mumler was triumphantly, acquitted of the charge of imposture, and the verity of the spiritual hypothesis remained as the only method of accounting for the production of his remarkable pictures, it seems to me eminently fit that we should still continue to

³³.—CIRCULAR.—To those residing at a distance and wishing to obtain a Spirit - Photograph, I would inform that I have been very successful in obtaining likenesses, by having simply a picture of the sitter, in taking a copy of which the spirit-form appears by the side of it. It will be necessary for those who intend sending to me, to enclose their own card photograph or anyone else's to whom the spirit-form desired was known or thought of a natural affinity by the law of love or affection, and to mention the date, the day, and the hour that said picture should be copied by me, calculating the time a week or ten, days from the day that I should receive the order, so that the person of the picture would, at that time, concentrate his or her mind on the subject. The difference in time will be calculated by me. Particular attention is expected to this requirement, as much of the success of obtaining a strong and well-defined picture depends on the harmony of the Positive and Negative forces of the parties concerned. As it is seldom that I succeed in getting the spirit-form until I have taken a number of negatives (consuming both time and chemicals), I am obliged to fix the price at 5 dollars per half-dozen. Those sending pictures to be copied must enclose at the same time the required amount.—Respectfully yours, WM. H. MUMLER, 170, West Springfield Street, Boston, Mass., U. S. A.

investigate a phenomenon thus publicly assailed, and present all the cumulative evidence to the world which subsequent developments afford.

EMMA HARDINGE BRITTEN.

Photograph references:

1). – No. 1 represents a full-size portrait of a gentleman in an Oxford frame resting on a low table. A tall and commanding spirit, of benignant aspect, stands behind and to the one side. Her left arm rests on the top of a harp. She resembles Jenny Lind when in her youthful prime. No. 2 is a group of photographs on a table, which have been sent to Mr. Mumler to have the related spirit-friends taken. In the background are nine or ten spirit-forms, but the group is not very distinct. No. 3 is a truly beautiful production. The spirit, that of a vivacious, slender girl of twelve or fourteen years, with a beaming spiritual countenance, stands by a table, on which she rests a small basket of flowers. On the table is the card portrait of a gentleman, which had been, forwarded, and attracted this spirit.

2). – Many will be glad to see this very striking portrait of their much-respected friend. The attitude is pleasing representing Mrs. Hardinge as engaged in reading a book on her lap, while the spirit stands over her with an arm over each shoulder, and holding what appears to us to be a wreath in front of the sitter. Curious enough, the shadow of this object appears under the chain that hangs from Mrs. Hardinge's breast. Through the kindness of Mrs. Wilkinson,³⁴ we have seen the other photograph, on which a female spirit appears. In this instance Mrs. Hardinge looks upwards as she used to do on the platform before commencing her orations. These pictures excite grateful memories of pleasant by-gone times.

3). – No. 1 represents a gentleman sitting for his photograph. A female spirit stands by his side, with one arm on his shoulders and the other across his breast. Over her head is a crown with rays of light streaming from it. Behind her a male spirit appears. These figures are so distinct as to be quite cognizable, as Mrs. Hardinge states. No. 2 is very beautiful group. A gentleman sits for his likeness, and a female spirit, with a star over her head, extends her arms and places a wreath over the sitters head. Above and beyond the spirit's outstretched arms, and immediately behind the sitter, appear the heads of two boys, apparently about ten and fourteen years of age. These figures are remarkably distinct.

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Leslie's Seasonal quiz

Here is our usual quiz to test how much you recall of *Psypioneer* this year. Each question relates to an issue in sequence, so that question one is about the first issue January 2013 and so on. Only 11 questions however, as September-October 2013 was a double issue. The answers should appear in the January 2014 issue.

01. —What famous medium received the O.B.E. before she even began her psychic work?
- 02.—Who accused Madame Blavatsky of plagiarism, but had his own credentials questioned?
- 03.—Which healer appeared in court after replacing a diseased humerus with an ectoplasmic one?
- 04.—Where is the most up to date biography of Emma Hardinge Britten?
- 05.—Why cannot ectoplasmic photos taken by Spiritualists in Helen Duncan séances be taken at face value?
- 06.—Which temple was said to have the most handsome interior of any building owned by Spiritualists in the UK?
- 07.—Who compared the photographing of fairies to the discovery of a new continent by Columbus?
- 08.—What was the real name of Madame D'Esperance?
- 09.—What is the importance of the Corpus?
- 10.—Who was unveiled after exactly a century?
- 11.—Which psychical researcher claimed to know Aleister Crowley?

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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=45Psypioneer 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

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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 or "Unsubscribe" to discontinue.

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Paul J. Gaunt

