

PSYPIONEER JOURNAL

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- 174 – A Brief History of Spirit Photography – James J. Morse
- 180 – Friends of Theosophical Archives- Update (1) – Leslie Price
- 182 – Materialisation (Helen Duncan) – How is it Done? – John Winning
- 185 – Charles Basham; Paul J. Gaunt comments
- 186 – The Reality of Psychical Phenomena – W. J. Longland – *The Two Worlds*
- 189 – A Medium is Accused of Fraud – *Psychic News*
- 191 – German Parapsychology in Contention – Leslie Price
- 192 – Can you help? – Out of the mouths of babes and sucklings
- 193 – Notes by the Way: Researchers did not have affair with Eusapia – Leslie Price
- 194 – The London Spiritual Mission – *The Two Worlds*
- 198 – Some books we have reviewed
- 199 – How to obtain this Journal by email

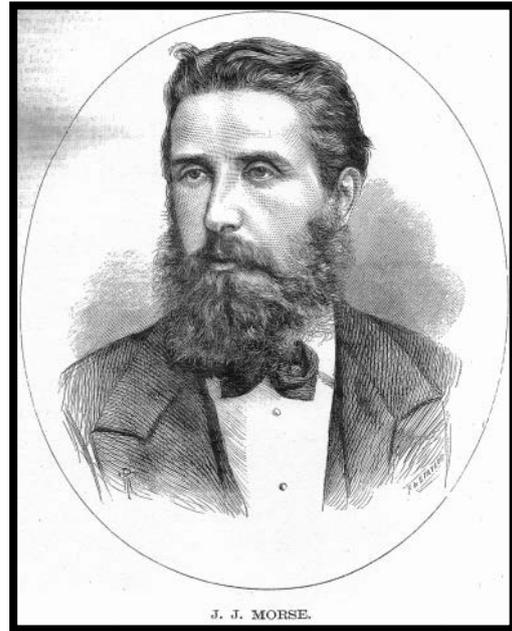
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Below is the first part of a series of articles by James Johnson Morse,¹ taken from the *Two Worlds* Friday August 27th 1915:

A BRIEF HISTORY OF SPIRIT PHOTOGRAPHY

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

By J. J. MORSE



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Introductory

IT is proposed to divide the subject matter to which these introductory lines are appended into three parts. First, the historical; secondly, the evidential; and, lastly, the exegetical. By pursuing this plan it is hoped that the reader will be usefully guided to a full appreciation of the great importance of the topic as unfolded in the course of the following narrative. In the first section the history (the materials of which, unfortunately, are all too meagre) will be stated. It is thought that this portion will not be the least interesting matter offered, since it will serve to show that the efforts to obtain post-mortem portraits run back some fifty-four years past. In the evidential section the record of the attested evidences of such photographs having been obtained, and the additionally important fact that recognisable photographs have been secured, will properly supplement the historical résumé, thus joining fact to history, while in the final section the expository method will enable the reader to realise the important issues involved. The stringent tests, the absolute necessity of certitude, the relationship of these phenomena to natural law are each involved. None of these points can be shirked; each is of definite importance. He is bold indeed who says “It cannot be”; while he is wiser who says “I do not know.” The few illustrations used in connection are among the most reliable submitted to the writer. The various contributing writers are men known for their honour and probity.

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

1. HISTORICAL

HUMAN history records innumerable efforts upon the part of men to penetrate the veil of death. To obtain some certain evidence that the departed are not dead, not gone beyond recall, but that they can be reached and questioned as to their natures and states. Necromancy, magic, sorcery, “dealings with the Devil,” and other choice words and phrases have been used to describe the nature of the efforts made to gain the desired knowledge, while innumerable men and women have paid forfeit with their lives for daring to seek to penetrate the shrouded mystery which many still assert envelopes death.

The practical-minded ones of to-day do not so much ask what is the right or wrong of attempts to solve the mysteries associated with death and the beyond. Rather, in the light of the scientific spirit of the age, the question is: Is it possible? Science has no fear of any fact or set of facts. Her one purpose is to be sure of her facts, and when found to be facts to boldly follow them wheresoever they may lead. It is in this spirit, that of scientific but earnest and reverent inquiry, the present task is entered upon—the task of gathering some evidence in support of the contentions of all convinced Spiritualists that abundant proof has been obtained that the so-called dead continue to exist, and under certain conditions, and in accordance with natural law, can return to this life and demonstrate the fact of their continuing existence.

The proofs in support of the foregoing statement consist of a wide variety of tangible evidences, such as “rappings,” levitations of objects, visions, trances, “possessions,” direct voices, writings (produced directly by spirits), automatic writings by an individual impelled, compelled, or controlled, by spirits to write; by personations of departed people, accompanied by messages conclusively proving the identity of the spirit with that of someone previously living in this life, quite unknown by, and unknowable to, the “medium” used by the spirit. These and many other methods of obtaining the evidence in support of man’s belief in a future life have been practically utilised by Spiritualists since these modern miracles first occurred in 1848. The critic may object, and say that in these matters there is nothing new. The histories of the Wesleys, the records of psychic experiences of many of the great religious movements of the past and present, the accounts handed down to us regarding hauntings, demoniacal possessions, ghost stories, and tales of wraith and banshee, have been current for ages, and present most of the familiar features connected with the phenomena of Spiritualism.

Yet there is one form of evidence which is not to be found in the old-time stories, sacred or secular. One form of manifestation by the inhabitants of the inner life which had not been utilised by them until the nineteenth century had turned its prime. The possibility of it was found in the advancing knowledge of men. The twin sciences of chemistry and optics helped to build the way, and the initial experiments of the Frenchman, Daugerre, laid the foundation for the obtaining of what in all reason may be admitted as affording irrefragable proof that “man survives bodily death,” to quote the term adopted by F. W. H. Myers, as descriptive of our future existence. This particular form of evidential manifestation is popularly described as

SPIRIT-PHOTOGRAPHY

Between the discovery of a possible method and the working out of a practical process there may be a long road to traverse. Many unsuspected difficulties may be encountered, many intricate problems may arise, while, if the field of experiment be one that cannot always be co-ordinated to the usual methods of physical research, confusion and dissatisfaction may occur and the experimenters may lose heart, or even doubt whether they have any real grounds for their conjectures. Such difficulty and doubt naturally arose in this matter, for here was a phenomenon which taxed the intelligence of the clearest headed, as well as offering opportunities for the crafty to impose upon the credulous. Fifty eight years ago photographic science was, compared to what it is to-day, in its childhood. The art of lens-making had not attained its present perfection. The old “wet,” i.e., collodion process was in use;² P.O.P. had only been dreamed about,³ and the photographing of things invisible to the ordinary sight not practically demonstrated.

Those familiar with the process of the collodion days will recall that at times when a “plate” had been used the image was sometimes cleaned off and the plate used for further exposures. If the cleaning was not thoroughly effective a faint image of the previous picture was occasionally left, and some critics have used that fact as an argument against the credibility of spirit-photos! If it stood by itself it might give us pause. For instance, if all spirit-photos were taken by the “wet” process, or if no such photo had ever been recognised, or if only photos of which similar ones were in existence had been obtained, the objection would be worthy of consideration. But in 1874 Kennett issued his gelatino-bromide dry plates, and since then dry plates have become the established article for photographic work the world over. Such plates are so cheap that no one thinks of going to the expense of having them re-coated after use.

FIRST EXPERIMENTS—W. H. MUMLER.

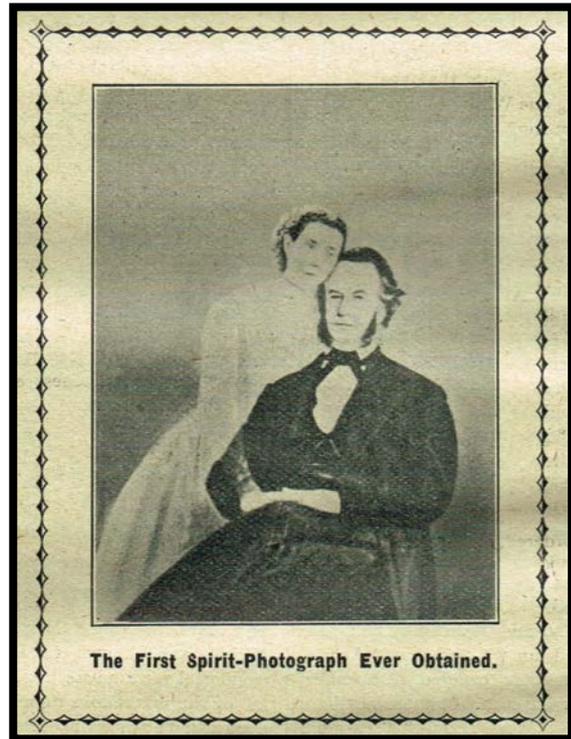
Down to the present time the countries in which spirit-photography has been most pursued are the United States, Great Britain, and France, the earliest experiments taking place in the year 1861. Indeed, no other evidence to the contrary, the first spirit-photograph and photographer date from that year and in the city of Boston, the operator being one William H. Mumler, an engraver by profession. He was amusing himself in the studio of a friend by experimenting with his chemicals and instrument, and, he says, “One Sunday while entirely alone in this gallery I attempted to get a picture of myself, and then it was that I first discovered while developing it that a second form appeared on the plate. At this time I had never heard about spirit pictures, although I had been somewhat interested in the doctrine of Spiritualism. At first I laboured under what is now the general impression, that the plate upon which the picture was taken could not have been clean, and that the form which showed itself beside my own must have been left on the glass, and I so stated to my employers and others.”(Vide Mumler’s statement made to

².-Collodion process:—http://en.wikipedia.org/wiki/Collodion_process See also:—*Wetplate Collodion Photography* By Joseph Smigiel:—<http://unblinkingeye.com/Articles/WPC/wpc.html>

³.-The term “printing out paper” and the associated initials P.O.P. were introduced in 1891 by the Ilford Company for their gelatin-chloride papers. The term has since been applied to any paper that requires ultra violet light to form a complete image. See:—<http://www.alternativephotography.com/wp/pop-printing-out-process/printing-out-processes>

the court at his trial in New York.) As to this trial it may be again re-stated that Mumler was discharged, for we read that “At the close of the addresses of the counsel the judge ordered the prisoner to be discharged, the prosecution having in his opinion failed to make out a case to go to a jury” (“M.A., Oxon,” “Human Nature,” December, 1874).⁴ The account from which the foregoing is taken narrates the cases of at least seven photographs which were unmistakably recognised as those of people who were dead. The striking testimonies of Mrs. Lincoln, the widow of the martyred President, of Mrs. Emma Hardinge Britten, of Professor W. D. Gunning, the eminent American geologist, and of Moses A. Dow, cannot be pooh-poohed out of court by the unsupported assertion of credulity upon their parts, nor the allegation of fraud against Mumler.

The only copy of Mumler’s results which we have available for the purpose of illustrating the earliest efforts to obtain postmortem pictures is the one printed herewith, and described as “the Mumler picture.” The picture was obtained in the year 1861, and it is one of the earliest, if not the earliest, of Mumler’s pictures obtained professionally for a client. In a letter dated “Boston, Mass., U.S., September 28th, 1874,” sent to “M.A., Oxon.,” Mr. Dow tells the story at length. It can only be summarised here, and is to the following effect: He employed a number of young ladies in his publishing office. He was proprietor, publisher, and editor of a widely-circulated periodical, “The Waverley Magazine,” and the employer of a considerable staff of lady assistants. The picture in question is that of Mabel Warren, and so far as can be ascertained it is the first spirit photograph obtained by Mr. Mumler. When dealing with the evidential section of this account further particulars will be given.



From 1861 down to the present time a number of other mediums for spirit-photography have exercised their vocation but, with the exception of Mr. W. M. Keeler, few have left any deep impression upon the pages of American Spiritualism. An old friend of the writer, Dr. Hansmann, of Washington, has obtained a large number of psychic pictures through Mr. Keeler’s mediumship, and, while the results can be accepted as genuinely psychic in characteristic appearance, they lack the main element of practical utility, as few present evidential value of personal identity, which alone makes such pictures of supreme importance to the world outside Spiritualism. In private life amateurs have essayed experiments, and not a few successful results have been achieved, but, from a variety of reasons, such experimenters will not allow their names nor their

⁴.-“M.A., Oxon,” was the pen name for the Reverend William Stainton Moses, M.A. November 5, 1839 – September 5, 1892. Moses features in numerous issues of *Psypioneer*, for a general overview see: — <http://www.woodlandway.org/PDF/PP5.3March09.pdf> *William Stainton Moses, M.A – Canon William V. Rauscher*. Also use our online search engine at www.woodlandway.org *Psypioneer* journal. *Human Nature* was a monthly journal which began in April 1867, edited by James Burns.

experiments to be made public. Indeed, it may be observed in passing that the almost entire failure to tabulate results, names of mediums, dates and places of experiments are serious difficulties in the way of presenting, in orderly sequence, the historical record of these phenomena in whichever country they have occurred. The definite fact, however, remains—that the first experiments in obtaining postmortem photographs commenced with William H. Mumler, in Boston, U.S., in the year 1861, thirteen years after the outbreak of the modern spiritual phenomena at Hydesville, New York State.

SPIRIT-PHOTOGRAPHY IN GREAT BRITAIN

The precise year in which experiments in obtaining psychic pictures were commenced in England is not definitely stated in the records available for consultation, but as near as can be fixed it was in or about the year 1871. The experimenter was Mr. John Beattie, a retired photographer residing at Clifton, Bristol. Of Mr. Beattie, the Editor of “The British Journal of Photography,” J. Traill Taylor, remarked in his journal: “Everyone who knows Mr. Beattie will give him credit for being a thoughtful, skilful, and intelligent photographer—one of the last men in the world to be deceived, at least, in matters relating to photography, and quite incapable of deceiving others.” Mr. Beattie was assisted in his experiments by Dr. Thomson, an Edinburgh M.D., who was an amateur photographer for upwards of twenty-five years. The pictures obtained were most peculiar in character, consisting mainly of patches of luminous vapour, which assumed various and frequently grotesquely weird shapes.

Among others who endeavoured to obtain spirit-photographs were Mr. and Mrs. Guppy (Mrs. Guppy was formerly a Miss Nichol, well known in Italy in certain select circles as a wonderful medium for apports, and after her marriage the heroine of the marvellous flight through the air, which created such a sensation at the time of its occurrence), but they failed to obtain results.

Their failure, however, led to them paying a visit in March, 1872, to a Mr. Hudson, a photographer and a non-Spiritualist, for the purpose of obtaining some cartes-de-visite of Mrs. Guppy, when, according to Dr. Alfred Russel Wallace, “there came out a large, indefinite, oval, white patch, somewhat resembling the outline of a draped figure.” Dr. Wallace adds: “This is the first spirit-photograph taken in England.” Mr. Hudson was, therefore, the first English professional medium for spirit-photography.⁵

The name of Mr. Parkes, of London, is the next to come up as one who, entirely as an amateur, obtained spirit-photographs, and with whom Mr. W. H. Harrison (editor of a then existing paper called “The Spiritualist”) obtained some remarkably satisfactory results.⁶ These two, Messrs. Hudson and Parkes, were undoubtedly the best known and the most successful mediums for spirit-photography produced in London, and bring the

⁵.-For Hudson see *Psypioneer*: — <http://www.woodlandway.org/PDF/PP7.1January2011.pdf> *The Beginnings of Full Form Materialisations in England Herne and Williams:—Professional Partnership.*

⁶.-Harrison claimed to have detected fraud after examining a few of Hudson’s photographs belonging to Dawson Rogers. According to Harrison, the images bore clear signs of double exposure, with the background being visible through the dress of the sitter... — see above link.

William Henry Harrison (1841-1897). *The Spiritualist* Newspaper (1869 - 1882). For his photography of Katie King see *Psypioneer*:—<http://www.woodlandway.org/PDF/PP8.7July2012.pdf>

record down to the middle of the 'seventies. For a considerable period afterwards the subject fell into neglect. It received a fresh impetus from the results obtained by Mr Bournell, who for a number of years was successful in obtaining spirit-photographs. He passed away a few years ago. Almost side by side with him are the experiments conducted with David Duguid, the celebrated Glasgow painting-medium, as he was so widely known. Mr. Duguid was induced to visit London, and through that visit the remarkable series of experiments conducted by J. Traill Taylor in 1892-93 were entered upon.

A FRENCH MEDIUM.

Somewhere about 1873 or 1874 a Mons. Boguet visited England,⁷ and some excellent results were obtained through his mediumship, notably a remarkable picture of the mother of Dr. A. R. Wallace, concerning which something further will appear when the evidential side of the matter is dealt with.

(TO BE CONTINUED)

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⁷.-I believe this should read Buguet

Friends of Theosophical Archives- Update (1)

Last month, Psypioneer published a proposal to establish a “Friends of Theosophical Archives” to focus attention and help on these valuable resources. In response to offers of assistance, I have asked the Theosophical Society in Australia if they would hold any such funds in an independent account, to be dispensed in accordance with the decisions of a small international committee. Although the TSA is in the Adyar tradition, FOTA is not limited to any one body. The Greek Theosophist Erica Georgiades is kindly assisting with the administration.

The scattered nature of such papers is illustrated by the recent discovery of the real identity of Nizida, author of “The Astral Light” (TPS, 1889).⁸ As revealed by Marc Demarest on his blog “Chasing Down Emma”,⁹ the letter signed by the author was found in the library of Stainton Moses at the College of Psychic Studies, London, a separate and uncatalogued collection given to CPS by his executors on condition that it was ever kept apart from the main library.

Again, an inspiration to us all can be found in the 2012 annual report of the Swedenborg Society. (It will be remembered that a Theosophical Society had been established in London in 1784 with Swedenborgian goals.) One section of the report reads:

LIBRARY AND ARCHIVES

The major investment into the library has continued this year with the extension of the contract of assistant librarian, Alex Murray, for a further twelve months. This has seen great progress with the Society’s new online catalogue.

By the beginning of February 2013 over 5,300 items had been catalogued. The year 2012 saw sections A (general manuscripts), B (manuscript translations) and L (printed books and papers) of the Archives catalogued, and inroads made into section K (correspondence). In addition, a new section of the library has been created and catalogued: S10 (new media), incorporating audio-visual material such as cassettes, reel-to-reel tapes, CDs, and DVDs. Work is ongoing on cataloguing the S4 (pamphlets) section and over a thousand entries have been made thus far.

This work has seen detailed catalogue entries made for the first time for much of the material in the Archives, and has seen many items (particularly from the S4 section) catalogued for the first time in any form. The entire cataloguing endeavour has been an excellent opportunity to reappraise the Society’s holdings, leading to many discoveries and rediscoveries. The importance of the work cannot be overestimated. It will benefit scholars and researchers from

⁸.-Nizida on Elementals and Elementaries: Some Background:—<http://ehbritten.blogspot.co.uk/2013/06/nizida-on-elementals-and-elementaries.html>

⁹.-Home & Son: What's In A Name?:—<http://ehbritten.blogspot.co.uk/2013/06/home-son-whats-in-name.html>

countless disciplines for years and years to come. Opening up the Society's library to the world through the online catalogue is (and will be) an excellent advertisement for the Society's resources and will benefit the Society's standing in intellectual and cultural circles, forging beneficial links not only with individual academics and artists, but also with other organizations and institutions.

The wonderful and surprising wealth of material in the Society's holdings was perfectly illustrated by the staging of a small exhibition in July, respectfully curated by Stephen McNeilly, on the influential Zen Buddhist scholar DT Suzuki's work for the Swedenborg Society.

We can only hope that Theosophical archives take inspiration from this. More developments next month.

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More on Helen Duncan:

Another former Spiritualists' National Union (SNU), President (1965-1968) Dr. John Winning gives a description of a further Duncan séance (in the last issue there was a report by George Berry) which made front page news in the *Two Worlds* on Friday August 26th 1938. We can note in the February issue of *Psypioneer* an article referring to 1944, "The Trial of Helen Duncan: Full list of the Prosecution and Defence witnesses". Dr. John Winning was a witness for the defence. He testified he had sat with Duncan, "at least forty times" seeing about four hundred materialisations which spoke in very distinct voices; markedly Irish, American, Scotch and English – "on one occasion one of the materialisation spirits spoke in German, and also in Hebrew on another occasion" Winning commented.

Winning became SNU president at the grand age of 79 and was president of the Union on the official opening of the Arthur Findlay College in 1966, becoming its first principal. He died 1976c.¹⁰

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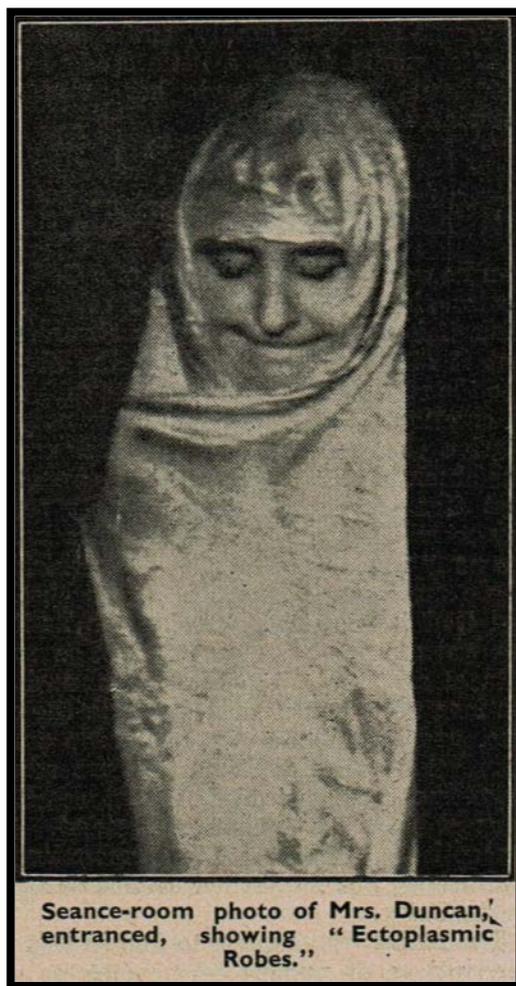
MATERIALISATION

How is it done? What are the methods used?

**By JOHN WINNING, L.R.C.S.,
L.R.C.P., etc.**

IT is all so baffling—this materialisation. How is it done? What sort of mould is used to produce a replica of the previous earth body? Is the tangible substance that we see and feel built round the spirit body? How is it that some of the spirits returning in materialised form can produce a mouth with certain teeth missing to prove their identity? Of course, you may ask how can a returning spirit materialise teeth at all. I do not know. It is all so puzzling and mystifying.

Here, through the mediumship of Mrs. Duncan, we have had the materialised spirit drink a glass of water and dematerialise in a few seconds without showing a wet mark on the floor. What happened to the water? It was physical enough, if the form that we saw and felt was not.



¹⁰.-Dr. John Winning was appointed a Minister of the Spiritualists' National Union in 1947.

Then, their powers of speech and singing are quite remarkable. Occasionally, when several spirits materialise one after the other, there is a similarity of voice. This may be due to using the same "voice box." On the other hand, I have heard my own brother, who has been "dead" for over forty years, sing in a deep baritone, and be followed by a lady singing in a beautiful soprano. It is all so inexplicable. How is it that out of seemingly nothing, solid, substantial forms suddenly appear, walk about, embrace us and talk to us, and as suddenly disappear?

Is Mr. S. G. Soal right in suggesting that what we are all witnessing are "unstable synthesis of several quite distinct types of unconscious mental phenomena"?

I fully realise that those on the other side are more concerned, and rightly so, in bringing comfort to the mourner than in satisfying the scientist. Nevertheless, I feel that there are many like myself interested also in the "science of materialisations."

I have attended many of Mrs. Duncan's seances and always come away with a feeling of awe and wonder. The physics and chemistry astound me, apart from the evidence of survival. Last week, I was again privileged to sit with Mrs. Duncan. There would be about fifteen sitters. The meeting was held in a basement of one of Glasgow's tenement houses. The room would measure about 18ft. x 10ft. The floor was of cement and covered with floor cloth. The windows, which faced into the street, were darkened by cloth curtains. In front of these the portable cabinet was placed. The cabinet was a flimsy affair of sticks and cloth, measuring 7ft. high by 6ft. broad and 3ft. deep. The opening in the front was closed by a curtain, divided vertically in the centre. I examined the cabinet and walked behind it to make sure that all was in order. As usual, Mrs. Duncan was searched by two of the ladies, who assured us that there was no white garment of any kind either on her or secreted in or about her body. She was dressed entirely in black.

The room was lit by a red lamp of sufficient radiance to permit one seeing the outline of all the other sitters. I sat in front, about three feet away from the opening of the cabinet. Within a few seconds of the white lights going out and the room being lit by the red lamp, Albert, the guide of Mrs. Duncan, greeted us. Then followed in the space of less than an hour the appearance of more than a dozen materialised spirits. First came a young girl greeting her mother. It was very touching to see that reunion. But Daisy was not content to show herself to her mother only. She came to the centre of the cabinet and almost outside, revealing to us the loveliness of her form and dress. Her robes were beautifully white and silvery and must have contained many yards of material.

She seemed to dematerialise right through the floor in front of us. Many others materialised and gave words of comfort to relatives. Later; a lady came out carrying a baby. She was recognised by one of the sitters. Albert told us that she had passed to his side during child-birth, which fact was admitted by the relatives in the meeting. Shortly after that a little boy came out to speak to his own folks on earth. He told us his name was Colin and that he was very happy in his new life. Peggy, the inimitable guide of Mrs. Duncan, came next, and in her sweet childish manner chatted for some time with us.

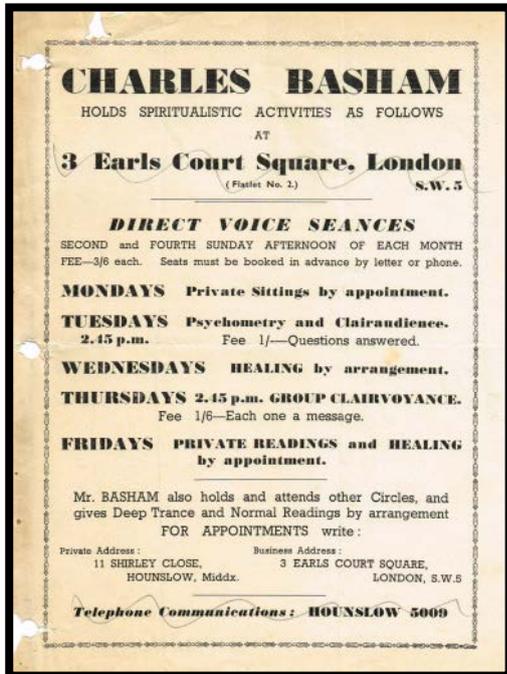
I noted the materialised forms very carefully. Some were taller than Mrs. Duncan, some smaller, and all slimmer. The gracefulness of Daisy, the stature of Colin, and the liveliness of Peggy could not have been simulated by Mrs. Duncan. Just before the finish, Albert opened wide the curtains and brought Mrs. Duncan right to the front. She was still deeply entranced, and was perfectly visible to us all. Soon there appeared a mass of white substance in front of Mrs. Duncan's face. It assumed the shape of a roll of cloth thirty inches wide. This suddenly unrolled as a sheet of white shimmering material five to six feet long. Albert told us to watch carefully, and we saw the mass being gradually absorbed into the medium's body through her mouth. Then Albert said: "We sometimes have to use a trumpet to make our voices heard. Here is the trumpet." He brought Mrs. Duncan forward again, showing a long round trumpet about two feet long and four inches in diameter protruding from her mouth. This also was seen to be slowly absorbed into the medium's mouth.

I came away from that seance hoping that soon some eminent, kindly, and sympathetic scientist would devote a little study to this wonderful medium and her wonderful materialisations.

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CHARLES BASHAM

Paul J. Gaunt comments:



Psypioneer has on various occasions reported on fraudulent mediumship. In earlier times the editors of the leading journals would name and shame mediums caught in fraud. For example the *Two Worlds* dated August 13th 1955 states:

“To warn newcomers we print the names of four mediums who have been exposed in fraud yet who still continue to give sittings. They are:
Charles J. Basham
Arthur Philips
William Roy
John Scammell”.

The editor continues:

“We publish these names because it is our duty to protect the public.”

The most notorious of them all was William George Holroyd – William George Plowright, alias **William Roy** and later known as Bill Silver. As a result of the above warning the paper’s editor Maurice Barbanell received a writ for alleged libel which was served by William Roy’s solicitors. Psypioneer devoted a whole issue to William Roy in May 2011.¹¹

We have also covered some of the experiments in infra-red, for example, the more positive results in Transfiguration with the Manchester medium Mrs. Elizabeth Frances Bullock at the International Institute for Psychical Research, in the mid 1930’s.¹² Prior to this, we reported on Helen Duncan at the Belfast Spiritualists’ Alliance in 1932. A little later in 1934 was the first *claimed* infra-red photograph taken in the dark with the physical medium Dorothy Henderson. We have published an article on Leon Isaacs the pioneer of infra-red séance pictures, who produced some of the most well-known images

¹¹.-See Psypioneer: —<http://www.woodlandway.org/PDF/PP7.5.May2011.pdf> *Fraudulent Medium of the Century?* – Leslie Price, *First Account: Business with the Beyond* – Egon Larsen, *Second account: – Simeon Edmunds, The Strange Case of Katherine Hayward, Liebie Pugh and Frank Turner* – *The Two Worlds, Is William Roy Overdoing It?* – *The Two Worlds, Did William Roy Fool Canada’s Premier?* – *The Two Worlds, William Roy Lies About “Test” Séance* – *The Two Worlds, Sequel to William Roy’s Confessed Frauds* – *The Two Worlds, Fake Medium Cheated her of £15,000* – *The Two Worlds, Self-Confessed Fake Medium Wm. Roy Works as Bill Silver* – *Psychic News*, and, *‘I Lied About Fake Seances’ William Roy Tells Newspaper* – *Psychic News*.

¹².-See Psypioneer: — <http://www.woodlandway.org/PDF/PP8.6June2012.pdf> *Transfiguration – Infra-Red Photography and the Physical Mediums Continued* – Paul J. Gaunt, *Mrs. L. Bullock of Manchester* – *The Two Worlds, New Research Method – Light, Transfiguration – Light*, and, *She Became a Chinaman* – *Nandor Fodor*.

including those of Jack Webber, Mrs. Bullock, and the levitation of Colin Evans at the mass “Link” séances in the latter 1930’s.¹³ In the next issue, we will cover the self-confessed fraudulent medium Ronald Edwin Cockersell, whose photographs taken by Isaacs caused a sensation at the time. We have also reported how infra-red photography uncovered fraud at the Chesterfield Spiritualist Camp in 1960.¹⁴

One of the four 1955 names given by Barbanell was Charles J. Basham. Below we publish two short accounts of the mediumship of Charles Basham. These two accounts, one positive, the other negative, appeared within two years of each other; we do not as yet have the follow up articles but whatever transpired, Barbanell maintained Basham’s later mediumship was fraudulent:

Taken from the *Two Worlds* Friday February 16th 1940:

THE REALITY OF PSYCHICAL PHENOMENA

Ectoplasm and Levitation Photographed

By W. J. LONGLAND

AS a private investigator, I have been endeavouring for some time to secure definite evidence of physical phenomena through the mediumship of Mr. Charles Basham, of Hounslow, whose control, “Rusha,” assisted by others, has been good enough to co-operate with me in the finest spirit.

Whilst sitting with Mr. Basham, we have frequently watched the building up of psychic structures, which appeared to be of a golden radiance under the infra-red ray. With the approval of the medium’s controls, on December 2nd last I conducted experiments by infrared floodlight. Six photographs in all were produced. Number 1 shows an ectoplasmic (textile) substance emerging from the medium’s clothes in the region of the navel, stretching out, and attaching itself to two trumpets standing on the floor. Number 2 shows a flow of ectoplasmic substance, apparently from the medium’s closed mouth, and extending to one trumpet. Photograph 3, here reproduced, was an attempt to build up a



¹³.-See *Psypioneer*: — <http://www.woodlandway.org/PDF/PP8.5May2012.pdf> *Infra-Red Photography and the Physical Mediums* – Paul J. Gaunt, *Materialised Form Photographed* – S. G. Donaldson, *Infra-Red Rays in the Seance Room* – *Psychic News*, and, *His Infra-Red Séance Pictures were Foretold by Mediums* – *Psychic News*.

¹⁴.-See *Psypioneer*: — <http://www.woodlandway.org/PDF/PP4.5May2008.pdf> *Fraud uncovered at Chesterfield Spiritualist Camp* – *Psychic Observer*.

materialisation on the medium's face. This is unfortunately slightly out of focus, owing to the medium's head jerking backwards during the exposure. Number 4 shows a textile fabric apparently exuding from the medium's right hand, and extending to one of the trumpets. Number 5 shows a flow of ectoplasm from nose and ear attached to two trumpets. (Copies of all the photographs are in our hands.-Ed.) The photographs were taken with from six to seven seconds' exposure, the camera being approximately twelve feet away from the medium. The medium's hands were usually held by sitters on either side.



[It is interesting to note that the psychic structures are not generally visible, but when the spirit operators build them up or intensify them for the purposes of photography, they become visible in the infra-red ray, and are of a golden radiance. This appears to be an entirely new feature in psychical research. Editor.]¹⁵

The seances have been held at a Temple of the Trinity for Spiritual Healing, 371, High Road, Wood Green, and these photographs have been taken at our own private circle. The photographs are taken by the infra-red ray. This is used in complete darkness. At the sitting there were seven sitters in addition to the medium. All are regular sitters.

A further experimental seance was held at the same address on January 13th. No photographs were taken in this case, but a large plaque was apported, and it is interesting to note that the apport was so hot that Mr. Goode, to whom it was brought, had to

be careful how he handled it. At this circle I was asked to bring my camera next time with the object of trying to photograph a levitated trumpet.

Accordingly, an experimental circle was held on Saturday, January 27th. The medium had a bad cold, and good results were not expected. For the purpose of the experiment, we were using a small celluloid trumpet of a pinky shade. "Rusha," the medium's guide, asked the sitters to close in together, and I was asked to prepare to take a photograph, whilst the controls experimented in an endeavour to keep the trumpet still. On the word being given by "Rusha," I made the first exposure of seven seconds. I was asked not to show any light during the change of the plate, as they were holding the power. The change being made, I was then told I could introduce my red light, and did so, enabling me to change the double plate holder. In all, five photographs were taken. Two of them show an ectoplasmic substance exuding from the medium's waistcoat, with the trumpet pointing upwards at the end of it. Two others show the trumpet, with no ectoplasm, resting on the medium's forehead at an acute angle, whilst another shows the trumpet clearly floating in mid-air in an isolated position.

¹⁵.-Editor was Ernest Walter Oaten (1875-1952) he was editor of *The Two Worlds* 1919-1945.

During the taking of the photographs, the sitters were asked by "Rusha" whether they were able to see the ectoplasm, and all agreed that they could. In the course of the séance a slate was written upon by independent writing and placed in my lap, the slate pencil being rattled inside the trumpet and tipped out into my hand.



The photographic results were: Photo No. 1 a trumpet levitated in a position nearly horizontal, between Mr. Basham, the medium, and Mrs.



E. Rayner. Photo No. 2 shows the trumpet completely levitated in space; position of the trumpet at an approximate angle of 45 degrees, with the small end up towards the ceiling. Photo No. 3 shows the medium's hands in contact with the sitters as in the previous photographs, with the levitated trumpet standing upwards in front of the medium's right

shoulder. Photo No. 4 shows a levitated trumpet at the side of the medium's head, with no ectoplasm. Photo No. 5 shows the same, but at a different angle.

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Taken from *Psychic News* February 21st 1942:

A MEDIUM IS ACCUSED OF FRAUD

Blows Exchanged After Séance

“A MANIFESTO was signed by all the sitters, declaring the mediumship witnessed to be fraudulent.” That is the conclusion reached in a report sent us by A. J. Ashdown, describing a recent séance with Charles Basham.

Ashdown begins by saying that for more than ten years he has been an ardent investigator into psychic phenomena.

“In the course of these researches,” he says, “I have had outstanding evidence of its reality through most of the prominent physical mediums during that time. Also, I have had the privilege of conducting hundreds of experimental sittings for direct voice, materialisation, etc.”

ASKED TO COME AGAIN

A few weeks ago he was asked to witness an exhibition of what was advertised to be “materialisation of guides and other phenomena in red light.” He came away profoundly distrustful of their genuineness.

There the matter might have ended for him had it not been for the fact that he was asked by the secretary of the Roehampton Psychic Centre, where the sittings were being held, if he would advise her, in view of her own personal misgivings, about the medium.

Complying with her wishes he agreed to make a further visit of investigation with a number of creditable witnesses. These included four mediums well known to Spiritualist, Mrs. Louisa Bolt, Mrs. Lily Campbell, Gerald de Beaurepaire and C. S. Collen-Smith. The other sitters were Frank W. White, whom Ashdown describes as a well-known business man, and manager of a prominent electrical engineering company; Mrs. Hannah Nicholson and Mrs. Diane Pratt, both of whom, says Ashdown, are earnest Spiritualists.

“CRUDE SHAPES”

A private sitting with Basham was booked for February 5. “For about an hour crude shapes were shown over the medium’s right arm and shoulder by means of a very dim light from a pocket torch,” says Ashdown. “Then the trumpet was levitated in the darkness and a voice was heard addressing various sitters, but with evidence completely lacking.”

The report goes on. “Carefully checked observation established conclusively that the levitations and voices produced were counterfeit. When it became clearly evident that the medium was not in his chair, the main lights were switched on suddenly by Mr. White. This disclosed the medium standing well away from his chair holding the trumpet to his mouth.”

Ashdown says that Basham was prevented from regaining his chair to simulate trance. Thereupon Basham “made a desperate rush for the door, fighting his way through those who barred his exit, his young assistance joining in the melée which ensued. Chairs were broken, and injuries sustained from blows from this aptly-named medium and his assistant. He thus escaped before he could be questioned.”

Then Ashdown makes this point: “Who realises more than I how very serious would be the consequences of this drastic action on a genuine trance medium, or even one being unconsciously manoeuvred by some evil control? I would be the last to advocate such measures, but in this case the decision was taken by experienced sitters and was proved justified.”

The signed report can be seen at 88, Woodstock Park, London, W.4.

Basham’s Version And His Challenge

Charles Basham has written to us and this is his version of what transpired at the seance:

A LIGHT was switched on and as I was apparently in a peculiar position in my chair, half in and half out, I was accused of fraud.

As far as I am able to ascertain nothing was seen other than my peculiar attitude.

Let me now explain my own reactions. The first thing that I remember is feeling a violent blow in the region of my solar plexus and one at the back of the neck.

These blows made me feel violently sick, and my first thought was to get out of the room to the lavatory; this I did, and during a long bout of violent sickness, I lost quite a lot of blood.

My guide has since told me that seeing the conditions, he was actually in the process of releasing control, and it is this fact that averted a possible tragedy.

Since then I have been unable to do any public work and the healers have been restoring me to normal, although I am far from well yet and suffering from severe shock.

As you have written to me asking for a sitting, I take this opportunity of inviting my critics to a test seance organised by yourself in conjunction with the sitters present on the occasion that I have mentioned.

Since the occurrence, I have had no communication with the sitters referred to and make this invitation publicly to enable them to discuss the matter with yourself and arrange the nature of the test.

(If A. J. Ashdown and the other sitters would like us to organise a test seance with Basham we will willingly do so – Editor.]

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GERMAN PARAPSYCHOLOGY IN CONTENTION

Book reviews can cause strong feelings. Conan Doyle for example was so angered by a review in the then private SPR Journal that he resigned from the society.¹⁶ (See October 2009 issue).¹⁷

Now another review in JSPR has led to fireworks. The book is Heather Wollfram “The Stepchildren of Science”. The author speaks of the book in a YouTube clip.¹⁸ She is now a lecturer in modern history at the University of Canterbury in New Zealand.¹⁹

The book was reviewed by Dr Adrian Parker under the heading “Psychical research in Germany before 1939: an essay review of Heather Wolfram’s *The Stepchildren of Science*.” *JSPR* 76, 38–43.

Dr Parker is a psychologist at the University of Gothenburg in Sweden, but when I first met him, he was a parapsychology postgraduate at Edinburgh, where he obtained a Ph.D in 1977.²⁰

The review has produced a strong response in the January 2013 JSPR “Betraying the present by distorting the past: comments on Parker’s tendentious portrait of German psychical research.” by Eberhard Bauer, Gerd H. Hovelmann and Walter Von Lucadou.

The chief point of contention is the post-war history of German psychical research in which Dr Hans Bender was the leading figure.

Dr Parker’s reply appears in the April 2013 JSPR.

LP.

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¹⁶.-SPR: Society for Psychical Research – JSPR (journal), PSPR (proceedings).

¹⁷.-See *Psypioneer*:—<http://www.woodlandway.org/PDF/PP5.10.October09.pdf> *Offensive book review led to the resignation by Conan Doyle – Besterman*.

¹⁸.-The Stepchildren of Science:—<http://www.youtube.com/watch?v=bqzggu2HXE8>

¹⁹.-Dr Heather Wolfram – Lecturer in Modern European History:—
<http://www.hums.canterbury.ac.nz/hist/people/wolfram.shtml>

²⁰.-Parapsychological Association (PA) - Who is Adrian Parker?:—
http://archived.parapsych.org/members/a_parker.html

Can you help?

Out of the mouths of babes and sucklings

Historian and writer Stephen Butt is planning to write a book about child mediumship, and is seeking information on this subject through the pages of *Psypioneer*.

Elements of Stephen's research into the lives of Robert James Lees and Georgiana Eagle have appeared in previous issues of this journal.²¹ The young Lees is said to have impressed members of Queen Victoria's court with his ability to communicate with the late Prince Albert at the age of about twelve years. Miss Eagle was performing demonstrations of 'remarkable clairvoyance' on stage with her father, stage magician George Barnardo Eagle, at about the same age.

Lees recorded that his psychic experiences began before his third birthday, at a stage of mental development when children are still learning about the properties of the physical world. Eagle's performances were probably no more than a conjuring trick, but impressed not only the audiences but also the press who frequently devoted more column inches to the young girl than to her father.

The young Fox sisters first reported rappings in their Hydesville home in March 1848. Lees was born in August 1849. Theatre bills and press reports indicate that Eagle was an experienced stage performer by 1846, and that the general public was well aware of clairvoyance and other acts of mediumship more than a decade before the first American mediums were to arrive in England. Emma Hardinge Britten had begun working as a clairvoyant with the Orphic Circle by 1836, before her thirteenth birthday.

Stephen Butt is planning to investigate the psychological aspects of child mediumship, the roles played by their parents and family, and the mechanisms by which the general public would be influenced so powerfully by activities of the very young.

Stephen can be contacted through *Psypioneer* or direct by email at contact@stephenbutt.co.uk

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²¹.-*Psypioneer* Volume 1, No 15-16: (Double issue) July/August 2005 – *Georgiana Eagle – Queen Victoria's Clairvoyant Revealed*. By Stephen Butt:—
<http://www.woodlandway.org/PDF/15-16.PSYPIONEERFoundedbyLesliePrice.pdf>

Psypioneer Volume 5, No 12: December 2009 – *Robert James Lees and the Revd Thomas Ashcroft – Stephen Butt*:—<http://www.woodlandway.org/PDF/PP5%2012December09.pdf>

Notes by the Way:

Researchers did not have affair with Eusapia

Many readers will be relieved to know that some eminent psychical researchers investigating Eusapia Palladino, did not become involved non-professionally with her. It seems likely however that the idea has recently been planted among the public and will surface in books and articles. This is because it can currently be found in Wikipedia entries.

We are indebted to Michael Prescott's blog of June 25 for this warning. Prescott wrote:

In doing a little research today, I noticed that the Wikipedia pages for [Charles Richet](#) and [Cesare Lombroso](#) both include the same claim: that each man had a sexual affair with medium Eusapia Palladino. The source of this claim, in both cases, is the book *The Secret Life of Houdini: The Making of America's First Superhero*, a sensationalistic volume that also claims Houdini's death was actually a murder plot organized by spiritualists under the direction of Arthur Conan Doyle!

As far as I know, there is no evidence whatsoever that Richet, Lombroso, or any other investigator was romantically involved with Palladino. It is true that Palladino flirted with some of the researchers, but by all accounts her flirtations were not reciprocated. In fact, she seems to have been viewed as rather repulsive by the men who tested her. They mentioned her coarse peasant behavior, her vulgarity and crudeness, her slovenly dress, and, if I recall correctly, her pungent body odor.

Although we at Psypioneer use Wikipedia, and sometimes direct readers to it, it is always desirable to check any information found there. One historian told me, for example, that false names of his wife and children had been inserted into his entry. This personal animus is quite apart from the organised attempts by some disbelievers in the paranormal to subvert the entries. Reference books, whether traditional or on line, have always required cautious use.

Incidentally, SPR members were alerted to Prescott's blog by their FaceBook page.²² This is an invaluable daily source for students of the pioneers.

LP.

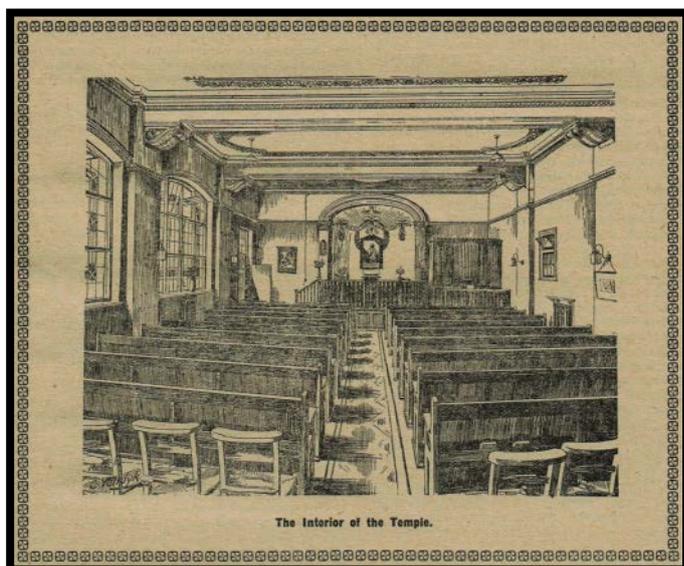
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²².-The Society for Psychical Research (SPR) is on Facebook:—<https://www.facebook.com/pages/The-Society-for-Psychical-Research-SPR/295503008217>

The Founding of the “London Spiritual Mission”

The name Paul Beard (1907-2002) became well known as a President of The College of Psychic Studies, and author of various books.²³ His father, Ernest Beard and uncles, Percy and Glen also had a lasting influence on the history of the London Spiritual Mission, a Christian Spiritualist church in Bayswater, west London.²⁴

The founding of the Mission and the part the three brothers Percy, Glen and Ernest Beard played, was told in the *Two Worlds* on Friday October 31st 1913:



INTRODUCTORY

IN the earliest days of Modern Spiritualism our public work was often initiated and guided by the spirit-people. Places, workers, and proceedings alike were directed by the unseen helpers. This co-operation between mortals and immortals produced many splendid results, and was the means by which many of our more notable workers were raised up to service for our Cause.

As the Movement became more and more public in character there developed a tendency to rely upon the human efforts, and the counsels of the Higher Life gradually receded into the background. What are called “practical” methods came into vogue, and the business method superseded the spiritual plan to a notable extent. To-day it is difficult to find a Society really run in accordance with the help and suggestions of the spirit-friends. It is sad to reflect that commercialism has almost ousted the spirits from the assistance of our public work. Therefore, it is all the more satisfactory to find a Society carrying out the spirit of mutual co-operation with its spirit-advisers in furthering the work of a Movement which, after all, was initiated by the spirit-world. Such a Society is the London Spiritual Mission, whose handsome temple is at Pembridge Place, Bayswater, London, and in the heart of a fashionable residential district.

²³.-Paul Beard’s obituary:—<http://www.telegraph.co.uk/news/obituaries/1397313/Paul-Beard.html>

²⁴.-The London Spiritual Mission, is today at 13 Pembridge Place, W2 4XB:—<http://www.spiritualmission.co.uk/missionindex.htm>

HOW THE WORK ORIGINATED

According to human experience, we are apt to look upon calamities as deplorable, especially so when a serious, and seemingly incurable, illness is experienced. Yet such calamities sometimes prove blessings in disguise. This proved to be the case in the present instance, for the serious illness of Mr. Percy E. Beard led to the founding of the Mission, in which he and his two brothers, Mr. H. Glen Beard and Mr. Ernest W. Beard, have played an important part upon the mundane side. It appears that in the year 1902 Mr. Percy E. Beard returned from a round the world tour, undertaken in search of health. His condition becoming critical, and many medical specialists having failed to effect a cure, the late Sir William Broadbent was consulted, but without result. The patient was then advised to consult Mrs. Fairclough Smith, through whose mediumship, as a healer, restoration to health was secured. During the process of healing, communication was established between the spirits of the patient's mother, father, and other relatives. The identity of each was fully established, and afterwards again proven to other members of the family by cross-correspondence with other mediums.

THE FIRST EFFORTS

The earliest effort was of modest dimensions, but it was started at the desires of the spirits. This desire was communicated in the latter part of 1903, when a band of spirit-workers made known their wish that a Spiritual centre should be established, with a view to presenting the evidence of life after death, together with the philosophy of Spiritualism, in a decorous manner befitting so sacred a truth as the same demands.

As a result of this desire there was built, in the quiet seaside town of Tankerton, in Kent, a small room, according to spirit instructions. It stood within actual sound of the waves, and therein twelve persons pledged themselves to carry into effect the wishes of the Spirit-guides, viz., the establishing of the work now known as the London Spiritual Mission.

In due course the work was removed to London. Mrs. Fairclough Smith was the first president, and freely gave her valuable services throughout the term, and by the kindness of herself and husband the first services were held in their drawing-room. Shortly after word came from the spirit-side that the time had arrived for the work to take public form. The hall at 22, Prince's-street, Oxford-street, was taken for the purpose (February, 1905). The work growing, it was found necessary to take in addition the hall, 67, George-street, Portman-square, for Sunday morning and week-night services.

For several years the work was carried on in the two meeting-places referred to. The congregations rapidly increased in numbers, and included many people of good social position. The really spiritual nature of the services attracted wide attention, as they also added to the dignity of the presentation of our philosophy.

On Mrs. Fairclough Smith resigning the presidency, owing to her becoming engaged in other work, Mr. E. W. Beard was appointed by the guides of the Mission to the post.

A PROPHECY

The spirit-friends of the Mission evidently looked far ahead when the work was started, for they prophesied at the beginning that a Temple would be built and solely owned by the members. This prophecy was fulfilled in October, 1912, when the Temple, as illustrated, was opened for public worship. The Temple was built from plans designed by one of the members, Mr. J. Stanley Beard, architect, who is to be congratulated on his work.

The cost of the freehold site and buildings, vested in the trustees of the Mission, was roughly £2,700, and as soon as the remaining debt, about £400, over and above mortgage, is paid, additional rooms will be added for Lyceum, healing, library, and social membership gatherings.

SOME SPECIAL FEATURES

The maintenance of such a work as that done by the Mission calls for devotion and ability. The Mission has been fortunate in securing such workers, whose energies and abilities have so markedly contributed to assist the purposes outlined by the unseen helpers, whose active co-partnership is always unstintedly recognised. The Sunday services are always well attended, as are those held on week-nights for demonstration purposes. The more noted speakers and mediums are retained from time to time, and among such workers who have occupied the platform of the Temple may be mentioned Mr. E. W. Wallis, Mrs. M. H. Wallis, Mr. W. E. Long, Miss Florence Morse, Miss V. Burton, Mr. E. H. Peckham, Mrs. Mary Gordon, Mr. Horace Leaf, Mr. G. R. Symonds, Miss McCreadie, Mr. J. J. Vango, Mr. J. J. Morse, and others.

Particularly fortunate is the Mission in the matter of music, for it possesses the services of a splendid musician, who is a master of the organ. In Mr. J. W. Haywood the Mission has the aid of an organist whose rendering of music is of the finest order. For eight years, without missing a Sunday (excepting for his holidays), he has acted as honorary organist.

The Temple has the handsomest interior of any building owned by Spiritualists in the United Kingdom. The decorations are chaste in character, and sufficiently ornate to relieve any suggestion of formalism. Large windows, in lead panellings, with some stained glass in the upper lights, afford abundance of light during the day, while electroliers give ample illumination at night. The building stands upon a plot of land well removed from the street roadway, so there is no disturbance from passing traffic. The rostrum is ample and well proportioned and designed. A beautiful collotype engraving of Jesus of Nazareth adorns the wall at the back of the rostrum. The seating is all that can be desired, alike for comfort and convenience. The workmanship in each department is of the best. When the additional construction that is contemplated has been added the Temple of the London Spiritual Mission will be a credit to our Cause in the Capital city.

A FINAL WORD

The burden of the work upon this side of the veil is now shared by the following devoted workers:—President, Mr. Ernest W. Beard; vice-president, Mr. Percy E. Beard; hon. secretary, Mr. W. Basham; hon. treasurer, Mr. H. Glen Beard; with a committee comprising Messrs. Judd, Wharhirst, Bateman, and S. Kingston Smith, the band of ladies who make clothing for the poor, the stewards, and others. Each and all render wholehearted service, taking the keenest pleasure in promoting the success of the work committed to their care by those good souls of the inner life who have so nobly sustained the Mission from its inception to the present time.

Viewed from the material point of view the Mission has achieved wonders. From the spiritual viewpoint it has vindicated its existence. In all respects it is a splendid proof of what wise spirit-workers can accomplish when assisted by men and women of culture, devotion, and high spiritual desires.

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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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Paul J. Gaunt

