

PSYPIONEER

Founded by Leslie Price

Editor Paul J. Gaunt

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THE SNU AND HISTORY

Two recent events raise questions about the attitude of the SNU to history.

The first is the publication of “Philosophy of SNU Spiritualism” (SNU 2007) from three members of their Philosophy and Ethics Committee, Barry Oaten, David Hopkins and Carole Austin (available from

<http://www.psychicnewsbookshop.co.uk/product/374>). The booklet does not enter into historical questions.

The second is the redesign of the web site www.snu.org.uk. Unfortunately some doubtful claims are also carried forward.

In *Psypioneer* January 2005,¹ we discussed the origin of “Psychic News in Perspective”, which was followed by a warning about such claims. But here we still read on the “Important Dates” web page “1932 *Psychic News* founded by Arthur Findlay under the editorship of Maurice Barbanell.”. Findlay did not found *Psychic News* – this newsletter quoted both Barbanell and Findlay to explain what actually happened.

¹ http://www.woodlandway.org/PDF/Leslie_Price_PP9.pdf

On a page about “The Seven Principles of Spiritualism” we are told “Emma was inspired in 1871, by the communicating spirit of Robert Owen, to summarise the philosophy of Spiritualism in principles that all Spiritualists would agree.” In Psypioneer May 2006,² in “The Error that changed History” Paul J. Gaunt attempted to find when Robert Owen entered this story, as he was not present in the original sources. Confusion on the part of Ernest Thompson in 1950 was suggested. . These enquiries continue; meanwhile all the material in that issue about early versions of the Principles should be carefully perused.

In the page on “History of Modern Spiritualism”, the name of the peddler who communicated with the Fox family is confidently given as Charles B. Rosna. Again, Paul J. Gaunt pursued the peddler in some detail in Psypioneer January 2005,³ and found that no name was revealed at the time, though various initials and names were published later.

Like so many others today, the web site cannot resist the siren call of the Duncan case, and is duly sucked into a whirlpool. “In 1944 Helen Duncan was the last person to be tried and imprisoned for acting as a medium under the Witchcraft Act.” it is claimed. Psypioneer examined this case in June 2006:- Mrs Duncan was the first medium to be prosecuted under the Act, not the last. Jane Yorke, for example, was convicted after her. http://en.wikipedia.org/wiki/Jane_Rebecca_Yorke. Charles Botham was charged under the Act in 1950.

We are also told that despite the legalisation of mediumship in 1951 “ However, harassment by the authorities still occurred, for example, in 1956, the police raided another of Helen Duncan’s séances in Nottingham.....”.

It may well be that the police had other reasons for raiding this séance, similar to the reasons why the SNU had withdrawn their certificate from Mrs Duncan after her imprisonment.

It seems likely that most authors of the SNU web site are not readers of Psypioneer. Indeed we are sure that most SNU members, including students have never heard of us. No story reported by Psypioneer has ever been followed up in PN or PW. But that is one reason why we exist – to go behind the pious myths and try to discover what actually happened, and to make this information available freely to those who similarly search for the truth. Meanwhile, to misquote scripture” Beloved, believe not every web site.!” LP...

² <http://www.woodlandway.org/PDF/2.5%20PSYPIONEERFoundedbyLesliePrice.pdf>

³ http://www.woodlandway.org/PDF/Leslie_Price_PP9.pdf

A DAY TO REMEMBER

(Note by L.P.: - This article was first published in Psychic World August 1998, to mark the first anniversary of the death of the Princess of Wales. The work of Ian Stevenson, who died on 8 February 2007, was further discussed in Psypioneer October 2004 "Is Reincarnation proved?" The magazine "Reincarnation International" will itself be reborn soon as www.lifeandsoul.com.)

Reincarnation is a puzzling subject for the student of the paranormal. So I was very pleased to have the opportunity of debating it with Roy Stemman, editor of "Reincarnation International" magazine last August at Stansted Hall; Roy for, I against.

But this was no ordinary day. The Princess of Wales, the most high profile sympathiser of reincarnation, had been killed during the night. One or two newspapers had just time to report it on their front page, while derogatory articles about her were still inside. The Princess had also consulted a number of psychic practitioners, while many others had shared their predictions about her with the nation. Almost all had been wrong.

Everyone at Stansted, where the Lynwood Fellowship were meeting, shared the national shock and grief, to which were added re-awakened feelings from past personal bereavements in those present. For Don Galloway and his team, the morning devotions were a moving and challenging occasion for ministry.

Perhaps it was good that in the afternoon there was this unusual event, a debate about reincarnation, and that it did not follow the normal pattern.

Roy and I were largely in agreement about the best evidence, and its weaknesses, and we largely left aside some aspects of the subject.

We did not focus on what spirit guides said. As is well known, the pioneers from Emma Hardinge Britten to Arthur Findlay and their communicators were against it. Mid- 20 th. century entities like Silver Birch, Red Cloud and White Eagle were for it. There was no way of settling the dispute from their words.

We did not speak much of hypnotic regression. Impressive narratives of past lives have emerged by this route, though some have been traced to historical fiction in the library. Hypnosis can also produce accounts of alien abduction and childhood sexual abuse. As a technique, cases of false memory have put it rather under a cloud.

We did not deal with the Early Christian beliefs. David Christie-Murray had shown in the pages of "Reincarnation International" most Early Christians did not believe in reincarnation. The New Age commonplace that they did and that the Church suppressed it is in error.

Our main debate was about the 35 year research effort of Ian Stevenson, the octogenarian psychiatrist who collects cases of apparent memories of previous lives in children. This is the longest project in parapsychology and has resulted in numerous papers and some enormous books of cases, mostly from South Asia.

This is the best evidence. Children show knowledge of past events in other people's families and claim identity with deceased members. So why is it not an open and shut case by now?

Most of the cases have been followed up by Stevenson and his associates. In science it is necessary for work to be repeated by someone else. It is not unknown for an individual scientist to fabricate data, not uncommon for material to be misinterpreted or inaccurately reported.

Stevenson has usually had to work through an interpreter. He is not a native of the cultures in which he has largely worked. He may have misunderstood what was being said to him or have fallen victim to an attempt by locals to deceive or to put their own religion in a better light. The Hindu parapsychologist, Dr Chari, suspected this, even though as a warning Stevenson has done special studies of cases he found to be spurious.

It is always possible to explain cases where a child shows paranormal knowledge by obsession (from a discarnate spirit) or just psychic sensitivity.

There are a few cases that arouse special doubts about the reincarnation explanation. A few children claim to be someone who died after the child was born. On occasion more than one child has claimed the same past life. In societies where lives are believed to be always of the same sex, no changeovers are reported.

However Roy had some new and highly detailed evidence in which children appear to remember previous lives and have birthmarks or injuries that correlate with this. Stevenson's medical treatise on this is so big and heavy it could kill if thrown at you. It will take reviewers some time to evaluate.

We should also note the population argument against reincarnation. There has been such a dramatic expansion of the world population in recent centuries that it is hard to see where the souls which incarnate can come from. Perhaps, to adapt an analogy popularised by Edwin Butler, they would have to be new and additional segments of cosmic oranges in which the collective psyche of groups of us share. Each soul would be new, but also part of a long-established group.

A vote taken at the debate showed a majority in favour of reincarnation. Whether there are any figures for similar psychic gatherings in earlier years, I do not know, but in 1947 only 3% of the population at large believed in it. There has been a sea change of opinion which poses problems for older belief systems.

But let us return to the Princess of Wales. As I remarked to Roy, the manner of her death would give rise to conspiracy theories. It may also in time result in a one or more new religions, with Diana associated, for example, with healings and other answers to prayer after her passing. She was soon the subject of a special lecture at the College of Psychic Studies, and a special issue of the journal of the Astrological Association. There are a number of examples of religions founded after the death of the main figure (such as the New Church inspired by Swedenborg).

Such a religion would have overtones of paganism (flowers, burial on an island, a goddess) and Catholicism (candles, prayers to the dead and mother figure) and would be entirely opposed by the biblical faith. This was recognised by evangelical observers at the time, who were among the few critics also of the lifestyle of the Princess. But would such a religion, also, be incompatible with Real Spiritualism? About 2010, the SNU Executive Committee may be asked to decide!

KNIGHT ERRANT OF PSYCHIC SCIENCE

JAMES HEWAT McKENZIE

(Note by Pspioneer: - Many people will know of Hewat McKenzie from the biography by Muriel Hankey "James Hewat McKenzie, pioneer of psychical research" (London, Aquarian Press, 1963). They will welcome the opportunity to read this tribute by his wife, Barbara McKenzie. Mrs Hankey's daughter recalls. "Muriel's book on James McK. originally incorporated the term Knight Errant of Psychic Research in the title, but she was over-ruled. I don't know whether the omission arose through the views of James's family or whether through the Parapsychology Foundation, from whom Muriel received a grant for writing the book. I rather think it was the latter. The P.F. made lots of cuts after initially approving the longer version.")

Below is taken from Quarterly Transactions of the British College of Psychic Science Ltd Vol. VIII. No. 3 October 1929 pages 159 – 168.

James Hewat McKenzie: - November 11th 1869 – August 29th 1929

To all members of the British College of Psychic Science and readers of this Quarterly, the name of Mr. Hewat McKenzie, the Founder of the College, is a household word.

Dr. Lamond, a compatriot, writes, "He was a bonny fechter," and everyone who knew him recognised in this quality one reason for the measure of success which, associated and alone, he was instrumental in winning during his lifetime for a despised science.

On the maternal side he belonged to an old Scottish family, the MacArthurs, about whom many brave tales are told, one recent ancestor being noted for his remarkable medical skill; while on the paternal side, as he often jokingly remarked, he was a red McKenzie, a descendant of Scottish lifters and reivers, from whom he inherited his business push and ability. But there was another stream in his veins which became manifest when he had reached manhood, and provoked the master passion of his life -

a longing for a clear understanding of the meaning of life, of death, and of the hereafter, arose as a reaction to his boyhood's Calvinistic education with its antipathetic and repellent ideas of heaven and hell, of blessing and cursing. These lay like a great weight upon what seems to have been an extremely sensitive boyhood, and was only partially displaced in early manhood by a natural healthy mental vigour. But blank negation remained, evoking the old cry for "more Light." The answer came in a curious way, to which he made an immediate and ready response, as if meeting facts and a philosophy with which he was already acquainted. In most Scottish families there is a psychic vein, which is often united, as we note to-day, with a longing for spiritual independence; and when religion and science both failed to satisfy, a spiritual perception arose, which recognised truth in the facts laid before him, and which he had the courage to seize upon and make his own.

While engaged in social and educational activities, Mr. McKenzie met one Christmas, a stranger, a travelling artist from abroad, and pitying his loneliness, offered him hospitality on Christmas Day, 1900. In the course of casual conversation, he discovered that this man was a Spiritualist and a medium. A demonstration was given then and there, and matters unknown to anyone present, but known to the alleged communicator, and subsequently verified as correct, started him upon a life long quest. So intent was he upon the pursuit, that for a year he deliberately laid aside his business, which was not without need of his attention, but he had glimpsed a "pearl of great price," and devoted every sinew of his being to secure it. This one-pointed attention was characteristic of all his great actions subsequently, and in this case brought him in a short period to the conviction that in psychic facts, as demonstrated through mediumship, lay a treasure the world must somehow have overlooked. In a home circle, a mediumistic gift was found in myself, which was used almost steadily up to his passing, and which provided unfailing counsel and guidance through many difficult phases. It was no light matter in those days to become an advocate of these things; the avowals were met by scorn or repulsion from his intimate friends, and he endured his share of contumely unflinchingly. It was as if he had found his birthright, and nothing else mattered. "When withdrawn from traditional teaching thy soul shall stand steadfast, firm in soul vision, then shalt thou gain union with the Soul." (Gita 11, 51-53.)

Following this recognition, came a dynamic force directed by a will power of an unusual order, which never swerved for thirty years from its purpose to know and make known those facts to others. His great efforts were in direct ratio to the satisfaction of his own mental and spiritual hunger, which had been so completely satisfied, making his sacrifices on behalf of the science non-understandable to those who had not experienced the mental suffering he endured in his period of spiritual negation. He never ceased to call upon religious teachers to understand these things, and was often bitter and unsparing in his reproach of their neglect of what he considered the root of all religion, the understanding of soul forces. Extreme statements for which he was often severely blamed grew out of this sense of early deprivation of knowledge from those who should have been his instructors.

Investigation, argument, discussion, occupied the following ten years, and included experiment with every available medium - Craddock, Husk, Williams, Bournnell, Braund, MacCreadie, and many others; accompanying this went the home circle, steadying, supporting, and elucidating. He made a close study of all available records

of what had been accomplished by others, and grasped the spiritual philosophy deduced with remarkable clearness, for the facts without the philosophy had little meaning for him. He built up a fine personal library which afterwards became the nucleus of the College Library. He studied developing psychics with infinite patience, seeking to grasp the underlying laws of mediumship, and helped many sensitives then, as in later life, to understand and to trust their gift. He experimented with the powers of suggestion and hypnotism, and developed these for use, always exercising them with the utmost care. Everything which could throw light on the hidden forces of nature became his study at this period, in an endeavour to find the principle behind the form. A long study and practice of natural healing forces, which his extraordinary vitality made possible, provided the greatest interest, and though he never claimed any direct psychic gift, he was extraordinarily intuitive, and had on many occasions a power of clear clairvoyance in diagnosing physical ailments. He often received very clear guidance through dreams on business and other affairs. At this period too, he became conscious of vivid experiences in the sleep state which proved definitely instructive, some of these he has related in "Spirit Intercourse."

It was a period of rapid fructification culminating in a decision to retire from business again for a period, and in the quiet of the country, give further attention to my psychic development and to personal study. It must not be thought that Mr. McKenzie at this time was a wealthy man and found it easy to do this; he had the care and upbringing of a family to consider, which a Scot does not neglect, but constraint was upon him to follow the light given him, and with the co-operation of his family it was possible. The experiences of the next few years without the aid of professional mediums served to establish yet more firmly the knowledge, now well rooted, and through repeated testings and trials the idea came that one day a public effort would be required from him as the price of this knowledge. In the village community near his home, he established a much needed village Institute in the teeth of Church opposition, forming a library and games room and an "Adult School"; a discussion centre where every serious topic of life was considered. With such effect was this pursued, that the local policeman, whose Sunday afternoon job for years had consisted in keeping peace at the doors of the many public houses, which were a disgrace to the village, found nothing required of him but to rest peacefully at the club door. This centre became a most valuable asset to troops during the war, and has now been acquired as the Village Hall, and the seeds of liberal thought and psychic knowledge, then sown in the neighbourhood, bear fruit to this day. He also protested vigorously against rural labouring conditions, and as an admirer of Robert Blatchford, used his pamphlets in his classes to arouse the dulled labourers. From this time he had an earnest desire that Blatchford, of the sincere spirit, should know of these life giving psychic facts, but not till many years after, was it his privilege to take him to Mrs. Osborne Leonard, and experience the joy of seeing him enter into this realization.

Business was resumed in 1913, and during the war period while he was heavily occupied, he began to see with a remarkable clarity of vision, the crisis of thought which was upon the nation, bleeding at every pore, in the challenge on death and the reality of survival with which the Churches were faced, and which they failed to meet. The true answer he felt lay in the facts of psychic science, which could not only comfort but enlighten, and he immediately set to work and planned a series of four lectures in London, Edinburgh, and Glasgow, quite unaided, employing fine illustrated posters and an abundance of literature. His doctor forbade the Scottish

journey on the peril of sudden death, but the truth he had to declare could not wait, and often in extreme pain he delivered his lectures in St. Andrew's Hall, Glasgow, and the Music Hall, Edinburgh, returning to his couch between times. At this period he assisted John Lewis of the International Psychic Gazette to re-establish that journal, which had ceased publication through war conditions, and he became acquainted with Dr. John Lamond in Edinburgh, speaking most seriously to him on the neglect of these matters by the clergy, which necessitated a business man like himself taking the platform. He won a promise from Dr. Lamond that on his retirement from the Ministry at a near date, he would give the remainder of his years to the advancement of psychic knowledge, which promise he has kept right nobly to the present day by word and pen. "The Scotsman" refused to give the meetings any notice, but in Edinburgh the hall was crowded at every meeting, and good work accomplished.

Returning to London, the Queen's Hall and Steinway Hall were used, and the lectures presided over by Mrs. Despard, Rev. Bruce Wallace, Dr. Abraham Wallace, myself, and others, and out of these arose a large body of intelligent inquirers whom he always aimed to get, believing that the subject would never fully come into its own until the educated classes gave it attention. In his home at Stanley Gardens in the West of London, he kept open house for all comers, and many of our most prominent present-day workers had their feet first firmly placed upon the facts by free personal investigation through this personal advice and assistance. His constant word was, "Do not take my statement- prove- for yourself," as against the attitude of the Society for Psychical Research, which at this time expected the bulk of its members to accept the reports of select Committees, and did not encourage free examination of the facts. A need arose for the best mediumship to satisfy this growth of inquiry, and he discovered Mrs. Osborne Leonard, then almost unknown, and by practical assistance, encouraged the gift which has been such a brilliant asset in the modern advance of the science. Mrs. Wesley Adams, Mrs. Lamb Fernie, Vout Peters, and later, Naomi Bacon (Mrs. Anderson), were other fine helpers. Experiment began also with the Crewe Circle in psychic photography, following up previous work on similar lines with Bournsnel, which had provided positive results which satisfied him as to the reality of this remarkable phenomenon.

The loss of his eldest son in war conditions, in 1918, gave an added impetus, if such were needed, to the feeling that now the public venture of an established centre for investigation could no longer be delayed, but first he produced his book "Spirit Intercourse, its Theory and Practice," a record of his own experiences and deductions, and intended as a guide for beginners. The conclusions in this book have never been challenged and are in harmony with views held to-day by the most experienced scientists. His only other writings, beyond many articles and reports in "Psychic Science," were two pamphlets, "If a Soldier Die," and "First Steps to Spirit Intercourse," also fruits of this period.

Realising that if the centre he began to see so clearly in his mind's eye was to be worthily inaugurated, some outstanding mediumship must be secured, he undertook a visit to the United States in 1917, to explore some of its resources. He met many well known mediums and investigators, but felt that though there was abundance of mediumship, it needed even more careful sifting than the home variety. Keeler, Johnson, John Slater, Mrs. Benedict, were experimented with, and in Mrs. Soule, who is well known as "Mrs. Chenoweth" of Boston, he found a trance medium after his

own heart, who became a life-long sincere friend. In Chicago he met Mrs. Almira Brockway, who was planning to visit her son in Paris. She was a clairaudient of a very fine order, and in private sittings and in public demonstration dealt in American fashion with closed ballot papers, on which questions were written by her sitters. Mr. McKenzie recognised her value as a unique demonstrator, and persuaded her to journey to England with him and give six months to the opening work of the new College before going on to Paris.

By this time a Council was in being, and a College house was being looked for. Sir William Crookes had expressed interest in the idea and agreed to be Hon. President of the venture, and many well known people rallied round. Mrs. Brockway arrived and was settled in private lodgings until a house could be secured, and meanwhile to spread the idea, a series of lectures was inaugurated on Sunday evenings in the Bechstein (Wigmore Hall). These were crowded, and on occasions Mr. McKenzie seemed finely inspired in his addresses, which were followed by demonstrations of ballot reading by Mrs. Brockway from papers collected from the audience, pinned, sealed, and often written in foreign languages, and brought straight to the platform. A score or more excellent readings would be given in the course of an evening, the clairaudience often going far beyond anything on the papers, which were often handed back intact to the questioners. Mr. McKenzie sat near the demonstrator on these occasions, and frequently felt greatly drawn upon psychically almost to the point of exhaustion as the readings proceeded. At these meetings the proposed College was made known, and many enrolled as prospective members. In her lodgings, Mrs. Brockway gave people private appointments sometimes arranged for at the meetings, and sometimes made privately. Among her first inquirers was the late Lady Grey (Glenconner), and these private sittings with Mrs. Brockway gave her her earliest comfort regarding the survival of her son Edward Wyndham Tennant (Bim), and made the beginning of a friendship with Mr. and Mrs. McKenzie which lasted to her death.

One interesting episode of this investigation was related to him by Lady Glenconner herself, whose identity at the time was carefully concealed from Mrs. Brockway and the sittings unknown to Mr. McKenzie. Anxious to bring comfort to her husband, she asked Lord Glenconner to prepare a test for her to take to Mrs. Brockway, whose powers she had herself fully proved. He wrote a question and enclosed it in a sealed envelope without making its contents known to his wife, requesting her to take it to the medium, and bring him the answer. The envelope was placed in Mrs. Brockway's hands in full daylight, and holding it to her ear as was her custom, she said, "I cannot get anything with this, but I want to do a very silly thing," and she knelt on the floor and enthusiastically hugged the leg of a chair, feeling extremely foolish. Lady Glenconner, disappointed at receiving no direct message, took the envelope saying she had no idea what it meant. Reporting the incident to Lord Glenconner, she was amazed at his expression of joy. He opened the envelope and for the first time she read the question, addressed to his deceased son, Bim: "If this is you, Bim, what did you do when you caught your first salmon?" He said, "I was with him at Glen, (their Scotch estate), and Bim (but a boy), was so overjoyed at landing his first big fish that he threw down his rod and throwing himself on the ground enthusiastically clasped me round the leg in the fashion you have described." A trivial thing, but a sufficient answer which telepathy, however extended, would

scarcely cover in its exquisite naturalness. This incident made Lord Glenconner a good friend of Mrs. Brockway, a friendship she was soon sorely to need.

At this time the War Office authorities were developing an anxiety as to leakage of official news, and began with or without reason to suspect that it was occasioned through officers consulting mediums, though they little realised that clairvoyance and prophecy regarding war matters was a stern reality. The Daily Mail started a campaign in their columns against London mediums, led by a journalist, Harold Ashton, who endeavoured to obtain sittings with well known psychics, and associated with himself women helpers provided by the police. An appointment with a faked introduction was made with Mrs. Brockway, who acted for herself in many of these, and one day, Mr. McKenzie was shocked to receive a message that she had been arrested and was at the moment in a police court, on a charge of fortune telling. He offered bail to a thousand pounds at once, but this was refused, and Mrs. Brockway was committed to Holloway Gaol to await trial, and exposed to the humiliating examination meted out to street women. Providing for her as best he could while on remand, he approached the American Consul on her behalf, but a week passed before her release was obtained on bail. She suffered as only an American can from the extreme cold of the cells in an English winter, and was ill for a month in Mr. McKenzie's home, to which she was brought, her delicate psychic gift entirely disappearing during this period.

Sir Ernest Wilde, K.C., was engaged as Counsel for the defence, and the trial, which lasted for three days, filled the pages of the dailies. Hundreds of distinguished witnesses offered themselves, including Lady Glenconner. The evidence against her was trivial in the extreme, Ashton contradicting himself on important particulars, but as the trial went on it became apparent that the presiding magistrate had not the smallest understanding of the matter, stating that the evidence of a hundred witnesses however able, would make no difference, and he must regard the case as pure fortune telling. Sir Ernest Wilde after a valiant fight laid down his brief, and addressing Mr. McKenzie in Court, said: "You will find no justice here, Mr. McKenzie," and withdrew from the case. A fine of fifty guineas or imprisonment and an order for deportation of Mrs. Brockway as an undesirable alien was imposed. Mr. McKenzie wished to carry the matter to a higher court, but Mrs. Brockway's son intervened, refusing to allow his mother to suffer further. It was only through Lord Glenconner's influence that she was allowed to go to Paris, as she had originally intended, instead of being shipped to the States through submarine-infested waters. So are prophets stoned and destroyed, for Mrs. Brockway at her son's express wish, never used her gift again for public benefit.

The reaction on the proposed College was serious; Sir William Crookes and others, whose names were unavoidably mentioned, naturally disliked the publicity of a police case, for courage in these matters was at a lower level than to-day, they withdrew their support, and in view of continued police animus, Mr. McKenzie postponed the whole matter. But it was not forgotten. He addressed himself again to business, but by the autumn of 1919 had secured the freehold premises at 59, Holland Park, one of the first fine houses to be devoted of recent years to psychic study, and in April, 1920, inaugurated the British College of Psychic Science. For five years he carried its financial and other burdens, giving lavishly to an extent that surprised his relations and friends, who knew him as a canny Scot, aware of the value of every penny he had

hardly earned. But his gift was his thanks for the knowledge that had enriched life for himself. In 1925 the College became an Incorporated Company, non-share holding and non-profit making, and remains so to the present day. The losses for the early years were great, but the Founder always held that a subject which had for ages been under the ban of Church and State, and which was limited by the resources of good mediumship, could not be expected to be at once self-supporting, but that to keep the matter before the public in a dignified responsible manner was worth an annual loss. Few saw eye to eye with him in this, and it remained a constant source of wonder to him that support and endowment did not flow freely from those who had benefitted as he had done by these facts, persons often far wealthier than himself. One of his last thoughts during the present year was the question of permanent endowment for the College, and he proposed a very generous gift if supported by others, but this was not taken up. It may be a matter for future consideration for supporters of the College.

In the autumn of the year of the College inauguration, he again visited the States, going as far as California, and again meeting well known workers, -Prof. Hyslop, Dr. Prince, Hereward Carrington, Dr. Warne, and others, and on this visit he arranged for a six months visit from Miss Ada Bessinet, of Toledo, a voice and materializing medium. This took place and his brave, but on some points adverse report on some aspects of this good medium's work, met with a difference of opinion in some quarters - particularly from Sir Arthur Conan Doyle. Mr. and Mrs. McKenzie had Miss Bessinet under their personal observation in continuous sittings, both at the College and elsewhere, and felt that the interests of psychic science could best be served by a clear statement of the careful findings of the College Research Committee. Only by realising the subtleties of the psychological reactions in mediumship could truth be ascertained. At this juncture the need for a College journal to embody the valuable findings of the College was acutely felt, and again at his own expense Mr. McKenzie established the quarterly, "Psychic Science," which our readers enjoy to this day, and which has been maintained at a remarkably high standard by careful editorship.

In 1922 we made a journey to the Continent, meeting Baron von Schrenck Notzing, Prof. Dessoir, and Grunevald, of Berlin; calling at Braunau subsequently famous, and arranging to bring the first poltergeist medium, Hanni, to the College. We visited Frau Silbert at Graz, and arranged for a first visit to London from this famous physical medium and proceeding to Warsaw met and sat with Franek Kluski, and obtained the moulds of materialised hands three of which are still in the College and two on loan at the Psychic Book Shop, and which are the only examples of such mediumship in Great Britain. In Warsaw Mr. McKenzie met Dr. Geley of the Paris Metapsychic Institute, founded the same year as the College, for the first time, in whom he found a sympathetic and practical investigator after his own heart. This appreciation was mutual, and in 1924, when Dr. Geley crashed through an aeroplane accident, he was due to visit the College to experiment in psychic photography with the much discussed Crewe Circle. The appointment was kept by Mr. Stanley De Brath, Miss Scatcherd and Mrs. McKenzie, and under irreproachable conditions an excellent "extra" of Dr. Geley was obtained through Mr. Hope and Mrs. Buxton's mediumship.

Mr. McKenzie's position as Hon. Principal of the College, which he held until his retirement in 1928, involved him in active defence of the work of mediums, which then as now, was considered fair game by sceptics and conjurers. An outstanding

example of this was the Price-Hope case in 1922-24, full particulars of which can be found in "Psychic Science," for those years. Briefly, the matter arose out of a sitting given at the College to Mr. Harry Price, then unconvinced of psychic phenomena, by the Crewe Circle for psychic photography. The Research Officer of the S. P. R., Mr. Eric Dingwall, and another conjuror were associated with the experiment, which took place while Mr. McKenzie was abroad. An "extra" was secured on a plate, and the sitters accused Mr. Hope of substitution of the plate on which this appeared, for the original one of their sealed packet. The matter was complicated by an anonymous plate and trick apparatus being received by the S.P.R., through the post, which seemed to be an attempt to throw discredit on College workers. On his return from abroad, Mr. McKenzie recognizing the seriousness of the charge, not only to the College and its mediums, but to psychic science itself, demanded a full inquiry by a joint Committee of the S. P. R., Council and the College. This was refused by the former, and only after repeated requests and much publicity did he at last obtain possession of the wrappers and plates of the original packet, for scrutiny and examination. To his astonishment he found near the flap of the wrapping, a small puncture and a fresh line of gum, showing that at some time the packet had been illicitly opened. It was sealed by Price and then given into Dingwall's care for a month previous to experiment, and only handed back to the former an hour previous to sitting. Mr. McKenzie submitted everything to the Imperial Dry Plate Co., whose plates they were, who agreed that the puncture and line of gum was incriminating and was not on the packet when it left their possession. No apology or confession was ever made, and a further request for a joint inquiry was again refused. Mr. McKenzie held that a grave injustice had been done to good workers, and insult added to injury by the two principals in the affair broadcasting their point of view round the world.

Sir Arthur Conan Doyle, Rev. Drayton Thomas, and a responsible Committee upheld Mr. McKenzie's findings, and carried the matter as S. P. R. members to the Council Board of the S. P. R. That in photography, psychic students had a most powerful weapon, was Mr. McKenzie's considered view, and he deplored the scarcity of mediums for this phase. He worked steadily with Mr. Hope and Mrs. Deane, and had plates specially marked put up, taped and double-sealed by the Imperial Dry Plate Co., for all College experiments. These Mr. Hope used, but Mrs. Deane did not, to his regret. While his first thought was the protection of the medium, he was equally anxious to protect and give confidence to the investigating public. When at a later date, Moss, a psychic photographer, at the experimental stage, was found clearly cheating at the College, he was at once summarily dealt with and a confession secured from him. The subject was too serious in its implications to allow any tarnish on its fair name while under his care. These instances are given to indicate his method of handling a few of the many difficulties which continually arose. A succession of fine mediums came and went to the College from home and abroad, during these years, largely the result of Mr. McKenzie's personal efforts.

In addition, lectures, classes and instruction went on, and students who lived in the College benefitted greatly by the Hon. Principal's personal discussions, while his public lectures to students aroused the keenest interest. He was original and forceful in speech, and there was never a dull moment in his talks or on the free discussions which followed.

A frequent remark fell from him that the chief value of the College to himself lay not in any personal demonstration, but in the opportunity of study given to him of the subtle reactions of mediumship to individual sitters. He had planned to write one or two books particularly dealing with this aspect, for nowhere in the whole world had there been such a comprehensive and sustained mass observation of many phases of mediumship under such careful control, as had taken place at the British College during these years. We are the poorer that these books have not been written.

Very few living persons had his knowledge and ability to handle physical manifestations, and it was always a liberal education to have his presence at a seance held for this purpose. His deep personal interest lay in good trance phenomena, and for years he had continuous sittings with Mrs. Osborne Leonard, and later with Mrs. Garrett at the College. He valued her work, and she in turn believed that he had furthered a deeper trance condition in her mediumship. He had a reserve of staying power in sittings in which mediums had supreme confidence. As late as 1928, he assisted another medium now doing good public work, in the same way, and was regularly engaged with another promising psychic up to the time of his illness. His courage in handling difficult and disorderly mediumship was remarkable; In poltergeist and obsession cases, he could be both authoritative, skilful, and tender; he could command and he could also heal and restore.

But his reach often exceeded his grasp, and he deplored his own limitations and the neglect of these important facts by science and religion, for he saw, no help against a growing materialism, unless in the tangible demonstration of soul action, demonstrated through psychic powers. He honoured all real investigators who did not shirk conclusions, such as Geley, Schrenck Notzing, Sir Oliver Lodge, Sir Arthur Conan Doyle, Dr. Crandon, and had the greatest admiration for the work of our painstaking editors, Mr. David Gow, Mr. Stanley De Brath, Mr. Ernest Oaten, and Mr. Malcolm Bird, of New York, who labour in keeping the facts before the public, but with this went the deepest scorn for the vacillators and the shifty, who were found wanting when a courageous stand was required. He had little use for great names, unless associated with practical work on the subject, the true psychic scientist, he held, was he who had studied the laws of the new science. Regarded by many as an iconoclast because of his downright and forcible views and speech, he was yet a true conservative in his effort to conserve all that had been so hardly won, and this quality held him steadily to his work. A fine rectitude of mind, and a sense of humour made him socially attractive to many, and enabled him to laugh at difficulties which would have daunted most men.

He regarded his life work at the College as but a pioneer effort, and an earnest of the future when such centres would be numerous, recognised by law and regarded as furthering one of the most important branches of human knowledge.

Who will follow on with his work? His best memorial will be the continued success of the College in its new headquarters.

He very seldom used quotations from others, though his reading was wide and varied, but his attitude to life cannot be summed up better than in the words of Walt Whitman, which at one period he made his own, and which continued to rule his

conduct to the end. In them many of his friends will recognise him and remember him:

“From this hour I ordain myself loosed of limits and imaginary lines,
Going where I list, my own master complete and absolute,
Listening to others, considering well what they say,
Pausing, searching, receiving, contemplating;
Gently but with undeniable will divesting myself of the holds that would hold me,
I inhale great draughts of space;
The East and the West are mine, and the North and the South are mine.”

BARBARA MCKENZIE.

[Psypioneer would like to express its thanks to Mr. Roy Candy of Northampton, U.K., who has kindly donated a number of ‘Quarterly Transactions of the British College of Psychic Science’, thus making the above valuable article possible. Psypioneer receives no financial aid, so this addition to its library is a very welcome addition in our continuing research and success in bringing to its readers rare material.]

QUESTIONS ABOUT AMERICAN SPR

The American parapsychologist George Hansen has again drawn attention to the changes in the American SPR which was once an active body in psychical research. He does so in his blog <http://paranormaltrickster.blogspot.com/>

Hansen had previously commented on the changes in his seminal work “The Trickster and the Paranormal”. <http://www.tricksterbook.com>. which is indispensable reading for all concerned with such fields as Spiritualism, Theosophy, Parapsychology, the New Age, and Ufology.

LP...

Maurice Barbanell Seizes Mediums Hand at Séance

In Psypioneer August 2006⁴ we featured 'The Seizure of Mrs Elgie Corner' (Florence Cook 1856 – 1904), who was seized by Sir George Sitwell on January 9th 1980. Prior to this Florence Cook was also seized by the spiritualist William Volckman at a séance held at Hackney, London on 9th December 1873. (It may appear that Volckman was a member of the 'Dalston Association of Inquirers into Spiritualism' featured in the July newsletter⁵). On April 2nd 1874 Mary Showers (1856c – 1895) materialisation 'Florence Maple' fought with psychical researcher Edward Cox's daughter Mrs. Edwards, in the struggle the spirit's headdress came off showing the spirit to be the medium Mary Showers.

Another physical medium Catherine Elizabeth Wood (1854 – 1884) spirit materialisation of a child called 'Pocka' or 'Pocha' was seized in 1882 at Peterborough this was found to be Catherine Wood on her knees. These and many other physical mediums, up to the present day have mostly been protected by the spiritualist explanation of *unconscious* fraud i.e, rather than the medium actively and consciously producing fraudulent mediumship, the medium being quite unconscious of the fact, and under the influence of a controlling spirit, in a state of somnambulism?

It seems that Maurice Barbanell was quite sure that Mr. Stirling Campbell was not under the influence of any controlling spirit and seized the wrist of the medium!

Below is taken from Light December 13th 1930 page 654: -

FRAUDULENT MEDIUMSHIP: AN EXPOSURE

[We have received the following communication from Mr. M. Barbanell on behalf of himself and his fellow sitters at the seance described. The original account with the signatures is in his possession].

In consequence of numerous reports, a sitting was arranged with Mr. Stirling Campbell at 22, St. John's Road, Golder's Green, London, the house of Mr. Hirst, on Wednesday, the 26th November. All the sitters agreed that there was not one

⁴ <http://www.woodlandway.org/PDF/PP2.8August06..pdf>

⁵ <http://www.woodlandway.org/PDF/PP3.7July07..pdf>

genuine manifestation, but nothing was said to the Medium, and a further sitting was arranged for the following Thursday, the 4th December, at which all the undersigned were present.

The electric light was extinguished and Mr. Campbell offered an invocation, then asked for a hymn. "Onward Christian Soldiers" was sung. The first "voice" claimed to be "Rama," a guide, who greeted us in Hindustani, which was interpreted by the Medium, who had already mentioned that he had lived in India.

"Rama" asked whether there was anything we wanted. Mr. Barbanell asked whether it was possible to have a "materialisation," as at the previous sitting. "Rama" said it was not possible, but he would arrange one for the next sitting. The next "voice" claimed to be "Jock McKay"; speaking in a Scottish accent he asked for a livelier tune, and started "Roaming in the Gloaming," accompanying us throughout. The trumpet came to Mr. Barbanell and a voice said, "Hamid, the lifegiver; I am concerned about your welfare; I want you to repeat my name ten times every night, H-A-M-I-D," then gave detailed breathing exercises.

Mr. Barbanell thanked him, and "Rama" said, "He is your guide and a very high spirit, Mr. Hirst." (It is necessary to explain that at the first sitting Mr. Campbell erroneously assumed that Mr. Barbanell was Mr. Hirst, and nothing was said to disillusion him). "He will develop you."

"What for?"

"For public speaking," was the reply.

"Thank you very much," said Mr. Barbanell, "for I am very nervous in public."

The trumpet moved in the direction of Mr. Challis, and a "voice" distinctly said "Harry," which Mr. Challis, to encourage the voice, accepted as his name, although his real name is Arthur; he asked "is there a message?"

The "voice" said "Dear!"

Another sitter suggested it might be his mother. Immediately the voice said, "Mother, dear!"

Mr. Challis thanked the "voice" and said it was the first time of communication, with which the "voice" agreed.

"Is Dick there?" he asked. Immediately the same voice said it was "Dick," and added "Can you feel my materialised hand?" "At the same time a hand touched Mr. Challis's hand.

The trumpet came in Mr. Barbanell's direction, and was followed by a hand touching his knees.

Soon after he saw an illuminated hand moving towards him. This was clearly seen by Mrs. Glenn on his left and Mrs. Ridley on his right. His suspicions confirmed, Mr. Barbanell took the illuminated hand in his left hand and held it,

simultaneously switching on an electric torch with his right hand. This was immediately followed by Mr. Sedler switching on another electric torch. Both torches revealed Mr. Barbanell holding Mr. Campbell's left hand, and his (Campbell's) right hand holding the trumpet to his mouth. Immediately he dropped the trumpet, and a look of consternation appeared on his face. He hesitated, held his stomach and said, "You've hurt my solar plexus. I'm done!"

A few moments later he stood up and lit a cigarette; immediately all the sitters accused him of fraud. The identity of the various sitters was then disclosed.

Mr. Campbell began to bluster, protesting innocence, and asked our intentions. He was informed that this exposure would be published. A search was suggested by some of the sitters, to which he readily assented, but it was considered that such a search would be valueless and would have no bearing on the alleged phenomena which had taken place. Had there been a repetition of the so-called "materialisations" of the previous sitting, a search would then have been valuable.

The undersigned are also unanimously agreed on the following: - There was no evidence of any psychic phenomena at the sitting. All the alleged "spirit voices" were obviously Mr. Campbell's. All the trumpet manipulations, which were never out of his range, were accomplished by him.

The hand, seized by Mr. Barbanell, was illumined by the phosphorescence from the interior of the wide end of the trumpet.

It is interesting to mention that Mr. Challis's mother is still alive.

The sitting commenced at 8.55 p.m., the exposure occurred at 9.30 p.m.

The trumpet used was made of cardboard, in three sections, the exterior being covered by an adhesive black material resembling sateen. The sole source of illumination was the phosphorescence already referred to. The trumpet when extended measured approximately three feet.

F. HAWKEN.
(Mrs.) A. HAWKEN
A. CHALLIS.⁷
(Mrs.) M. CHALLIS.
(Mrs.) I. GLENN.
(Mrs.) H. J. RIDLEY.

(Mrs.) B. HIRST.⁶
A. O. HIRST.
R. J. O. HIRST.
J. SEDLER.
M. BARBANELL.

⁶ Bertha Hirst, was a well-known medium see: A Surprising Jesuit
<http://www.woodlandway.org/PDF/PP2.9September06.pdf>

⁷ In 1928 some of these sitters were connected to, The Marylebone Spiritualist Association. Mr A. W. Challis was Treasurer, Mr. F. W. Hawken Vice-President, and Mrs. Hawken General Secretary. See: - The Story of the M.S.A. 1872 – 1928 - <http://www.woodlandway.org/PDF/PP2.12December06..pdf>

The medium Mr. Campbell replies to Maurice Barbanell, taken from Light December 27th 1930: -

THE MEDIUMSHIP OF MR. STIRLING CAMPBELL

Sir,-My attention has been drawn to an article in your issue of Dec. 13th headed "Fraudulent Mediumship; an Exposure," in which I am accused of fraud at a direct voice (trumpet) seance held on the 4th inst.

When these accusations were made at the close of the seance I indignantly denied them and I deny them now.

Mr. Barbanell says that at the previous séance "there was not one genuine manifestation"; that is difficult to understand as most of the sitters warmly congratulated me and expressed their complete satisfaction, and Mr. Barbanell said he would like to have another sitting.

It is absolutely false to say that when the second seance was suddenly broken up I was holding the trumpet. When the flash lamp was lit the trumpet dashed against my Solar Plexus, and then fell to the ground.

Every experienced psychic researcher knows that if a light is suddenly turned on during a seance the ectoplasmic link between the trumpet and the Medium returns to its source, namely the Solar Plexus of the Medium, drawing the trumpet with it. If that did not happen and the ectoplasmic cord was severed, the Medium might be very seriously injured by the shock. This has often happened, and I myself was in bed for over a week after the outrage committed upon me at the seance in question.

Immediately after the seance Mr. Barbanell suggested that I should be searched. I agreed at once and the men searched me, the ladies being asked to leave the room for the purpose.

Yet Mr. Barbanell has now the conscience to suggest that no search took place as it would be valueless! I was searched and nothing suggesting fraud was found upon me.

It is quite true that Mr. Barbanell seized my hand at a moment when he says it was lit up by the phosphorescence of the trumpet, but that does not prove that there was no illuminated hand of a psychic nature as seen by himself, Mrs. Glynn and Mrs. Ridley during the seance. This hand was seen moving around the circle, whereas I never left my chair.

With regard to the alleged unsatisfactory messages I can say little as during my seance my consciousness is intermittent. I am not conscious all the while.

But it is a wonder to me any messages at all were obtained under the confessedly hostile conditions that prevailed.

Also why is it that Mr. Barbanell has not mentioned that before the proceedings commenced I pointed out that it often happened in my seances a voice would speak to some one in one part of the circle when the message was intended for a sitter on the other side, and that sometimes I got stray voices that could not be identified by anyone?

I have been a Medium for the last ten years, during the last two of which I have sat professionally for the direct voice. I have given sittings to hundreds of people who have always been satisfied with my mediumship and have never up to now been accused of fraud of any kind.

Had Mr. Barbanell and his friends desired a seance under test conditions I should have been most happy to have sat with them, and I am now making this challenge to him: I am prepared to hold three test seances under the most rigid conditions. The circle to consist of six experienced sympathetic sitters. Three nominated by Mr. Barbanell and three by myself. The three nominated by Mr. Barbanell must of course not have sat in the seance in question.

I therefore ask that Mr. Barbanell and his friends will get into communication with me, so that these test seances can immediately take place.

J. STIRLING CAMPBELL.

40, Ramsden Road,
Balham, S.W.12.
December 18th, 1930.

Barbanell responds to Campbell's letter re-printed from page 5, January 3rd 1931 issue: -

THE MEDIUMSHIP OF MR. STIRLING CAMPBELL

Sir,-From his letter in LIGHT of Dec. 27th it seems that Mr. Campbell has now changed his mind. He tried intimidating the sitters by threatening them with a libel action if they printed the exposure. (So far I have received no writ, although I would be delighted to defend such an action.) - Now he asks for his powers to be tested.

I want to make the position quite clear. All the sitters are quite certain that he was fraudulent at both sittings. Also there was no sign of any genuine physical mediumship. It is now claimed that the light of my torch made him ill for a week. If he were ill there was nothing psychic about his illness. He was so "affected" by the

light which exposed him, that a few seconds afterwards he lit a cigarette and was able to discuss the exposure. No genuine physical Medium could have done that.

Now as to the two sittings. I am including copy of a signed account of the first sitting, written within an hour of its closing.* In his letter to LIGHT Mr. Stirling Campbell says, "most of the sitters warmly congratulated me and expressed their complete satisfaction." So we did. We were quite satisfied that he was a fraud. I quote again. "It is absolutely false to say that when the second seance was suddenly broken up I was holding the trumpet. When the flash-lamp was lit the trumpet dashed against my solar plexus and then fell to the ground." He was seen holding the trumpet by every sitter. The trumpet did not dash against his solar plexus; it fell to the ground out of his hand. If he were a genuine Medium, the ill effects of the white light would have operated immediately. There was no sign or suggestion of ectoplasm returning. There was no ectoplasm. He was as normal as any of the sitters.

Mr. Campbell has a short memory. There was a suggestion of searching him, which did not, as he says, emanate from me. He did remove his coat and waistcoat. Mr. Hawken and I said at once that it would be valueless, for "Rama" the alleged control had said there would be no "materialisations" that night (although I begged for one several times.)

As for the illuminated hand, there was only one, and that was the hand I held - Mr. Campbell's. There was no psychic illuminated hand "seen moving around the circle" by any of the sitters, as he suggests. He remarks in his letter "during my seance my consciousness is intermittent." This was not so at our two sittings. He was fully conscious all the time, although at the first sitting for about five minutes he pretended to be in trance, but only after Mr. Bolton, one of the sitters, had suggested the idea.

I want to reiterate an important item. The "voices" which addressed me, called me "Mr. Hirst," and Mr. Campbell erroneously assumed that to be my name. No other sitter was addressed by a surname by the "voices." They had not been introduced to him.

The suggestion of "hostile atmosphere" is the usual recourse of the fraudulent Medium. At both sittings the "guide Rama" said that the conditions were satisfactory. (He ought to have known!) None of the sitters was hostile at the first sitting, at least not at the beginning.

I quote again from Mr. Campbell's letter. "Why is it that Mr. Barbanell has not mentioned that before the proceedings commenced I pointed out that it often happened in my seances a voice would speak to someone in one part of the Circle when the message was intended for a sitter on the other side, and that sometimes I got stray voices that could not be identified by anyone"? Neither of these statements was made by him at either sitting. He claims that he would have sat under test conditions if desired. I did not demand this because several of my friends, who had enquired for sittings previously had made the request that his hands be controlled, but he had refused.

Now he throws out a "challenge": he is prepared to give three sittings under test conditions, with six experienced, sympathetic sitters, three to be nominated by him

and three by myself. Even if these sittings were successful they would not alter his having cheated when we exposed him. If he wants his “powers” tested, he should abandon any idea of three sitters nominated by himself. Let him sit at the British College of Psychic Science. I am sure Mrs. de Crespigny would be delighted to provide the necessary facilities. Let the test conditions be the ones usually employed there. Let the six experienced sympathetic sitters be chosen by her, if necessary. I would suggest the following who all come within the category of “experienced and sympathetic” Mrs. de Crespigny, Mrs. Stobart, Miss Stead, Mr. Swaffer and Mr. Craze. I should of course be prepared to sit.

I want to make the following comments. At both sittings the trumpet never touched the sitters furthest away from Mr. Campbell. He could not reach them although the trumpet was three feet long. The luminous end of the trumpet was always pointed away from him. Whenever Mr. Campbell heard any whispering the trumpet was immediately directed to that locality. We were never asked to link hands or keep our legs uncrossed. The audacity of invoking God at the beginning of his sittings I regard as a piece of blasphemy. Spiritualism has suffered too much in the past at the hands of unscrupulous men and women who have preyed upon the feelings of the bereaved. It is our business to keep our movement sacred and clean. We cannot expect Parliament to give the religious freedom we demand as long as we tolerate the imposter, the cheat and the fraud in our midst.

Mr. Campbell gave a voice seance at the Open Door Library, High Holborn, on Friday, December 5th, the day after the exposure, yet he stated in his letter that he was “in bed for over a week after the outrage!”

[* This is in our possession. ED.]

MAURICE BARBANELL.

Campbell makes his response on page 29 January 17th issue: -

“THE MEDIUMSHIP OF MR. STIRLING CAMPBELL.”

Sir,

With reference to Mr. Barbanell's letter in **LIGHT** of Jan. 3rd it seems to me there is little to be gained in continuing these arguments week by week, but there is one statement I really cannot allow to go unanswered. Mr. Barbanell implies that because I was able to carry out a professional engagement the day after the seance at Golders Green, I could not have suffered any physical harm from the treatment received.

It is quite true that, although very ill, I managed next day to hold a seance. It is also true that on the day following, when travelling to a town outside of London, where I

had an engagement, I was removed from the train by railway officials in a state of collapse.

Although Mr. Barbanell does not accept my challenge, he now suggests a series of test seances and mentions the names of several well-known people in the world of psychic research who could be invited to sit. That is all I want, and I am getting into communication with some of these people for the purpose of arranging, if possible, a series of sittings under the strictest controlled conditions. When their report is issued, I trust, Sir, you will give it the same prominence in your columns as that given to the accusations made against me.

J. STIRLING CAMPBELL

40, Ramsden Road,
Balham, S W.12.

[Needless to say we shall be pleased to give space to this report, subject, of course, to the usual considerations of length and suitability. ED.]

Finally printed below is the final part of the controversy between Barbanell and Campbell, there are no more reports on this matter in LIGHT for 1931 or 1932. I have checked through some of the 'British College of Psychic Science' (BCPS) lists of mediums tested by the college and Mr. J. Sterling Campbell name does not appear!

Taken from February 14th page 77: -

“THE MEDIUMSHIP OF MR. STIRLING CAMPBELL”

Sir,-With reference to Mr. Campbell's letter in LIGHT of the 17th January, I mentioned the “séance” given by him the day after our sitting because of his statement that he was in bed for over a week afterwards. My contention is that no physical Medium, according to our knowledge, having a seance broken up by the sudden turning on of a torch, would be able to give sittings on the days immediately following.

Mr. Campbell, in reply to my suggestion of a series of test seances with well-known people in the spiritualist world whom I named, said, “That is all I want, and I am getting into communication with some of these people for the purpose of arranging, if possible, a series of sittings under the strictest controlled conditions.” I am writing this letter a fortnight since the appearance of his statement, but so far not one of them has been approached.

30th January, 1931.

MAURICE BARBANELL

TRANSCORPOREAL ACTIVITY OF SPIRIT

*(Note by Psypioneer: - This significant little note to students of **Emma Hardinge Britten**, almost reads like a paragraph from 'Ghost Land'! Recent works⁸ on the occult activities of Emma Hardinge Britten have given us a much more stable insight to her wider interests; we can no longer just look upon her as a mere Spiritualist medium.)*

The interesting contributions by Mr. L. Gilbertson, which have recently appeared in 'LIGHT,' in reference to the 'Materialisation of the Incarnate,'⁹ remind us of a striking experience reported by the Editor of the 'Harbinger of Light,' which, while it does not supply an instance of 'Materialisation of the Incarnate,' does at least afford us a good case of the transcorporeal activity of an incarnate intelligence. Mr. Terry, the Editor of the 'Harbinger of Light,' says: -

'In 1878 the late Mrs. E. H. Britten wrote to us respecting a projected visit to Australia, asking what inducement could be given. We had replied to her letter about two months, and nothing had publicly transpired in relation to the correspondence. A private sensitive, whilst in what is called the sleep-waking state induced by magnetism for experimental purposes, said, "There is a woman here."

We asked if she meant a spirit; she replied "No, she is not dead," and thereupon described her, but we were unable to recognise who it was. She then stated that the form was going, and we directed her to follow. She did so, and described a long journey, at the end of which she saw the form enter a room and merge itself into a counterpart form, seated at a desk on which there were writing materials and letters, on one of which she recognised our hand-writing.

We still failed to identify the person, not having Mrs. Britten in mind, and were about to de-magnetise the subject, when, seizing one of our hands, she pointed with her other hand to a photograph of Mrs. Britten amongst about forty others in a frame on the wall, saying "That's she." We immediately recognised the description she had given, and remembered the letter.

On Mrs. Britten's arrival here we questioned her on the subject, when she

⁸ Robert Mathiesen, 'The Unseen Worlds of Emma Hardinge Britten: Some Chapters in the History of Western Occultism'. This is part of the 'Theosophical History Occasional Papers' Volume IX.

John Patrick Deveney's 'Astral Projection or Liberation of the Double and the Work of the Early Theosophical Society': this is also part of the 'Theosophical History Occasional Papers' Volume VI. Both of these valuable works are available from: - www.theohistory.org .

⁹ Here the writer is referring to an article 'Materialisation of the Incarnate' on page 7, January 2nd issue. Gilbertson is looking into phantasms of the living, telepathy mainly focusing on the S.P.R., proceedings, journals, and the fine works of Gurney, Myers 'Phantasms of the Living', etc.

informed us that it was a common occurrence for her to be seen under similar circumstances at distant places by people in whom she was interested.'

[Due to unforeseen circumstances the Emma Hardinge Britten web site has had to be delayed until October.]

BOOKS FOR SALE

Please e-mail psypioneer@aol.com for details

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

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

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

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

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

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Paul J. Gaunt