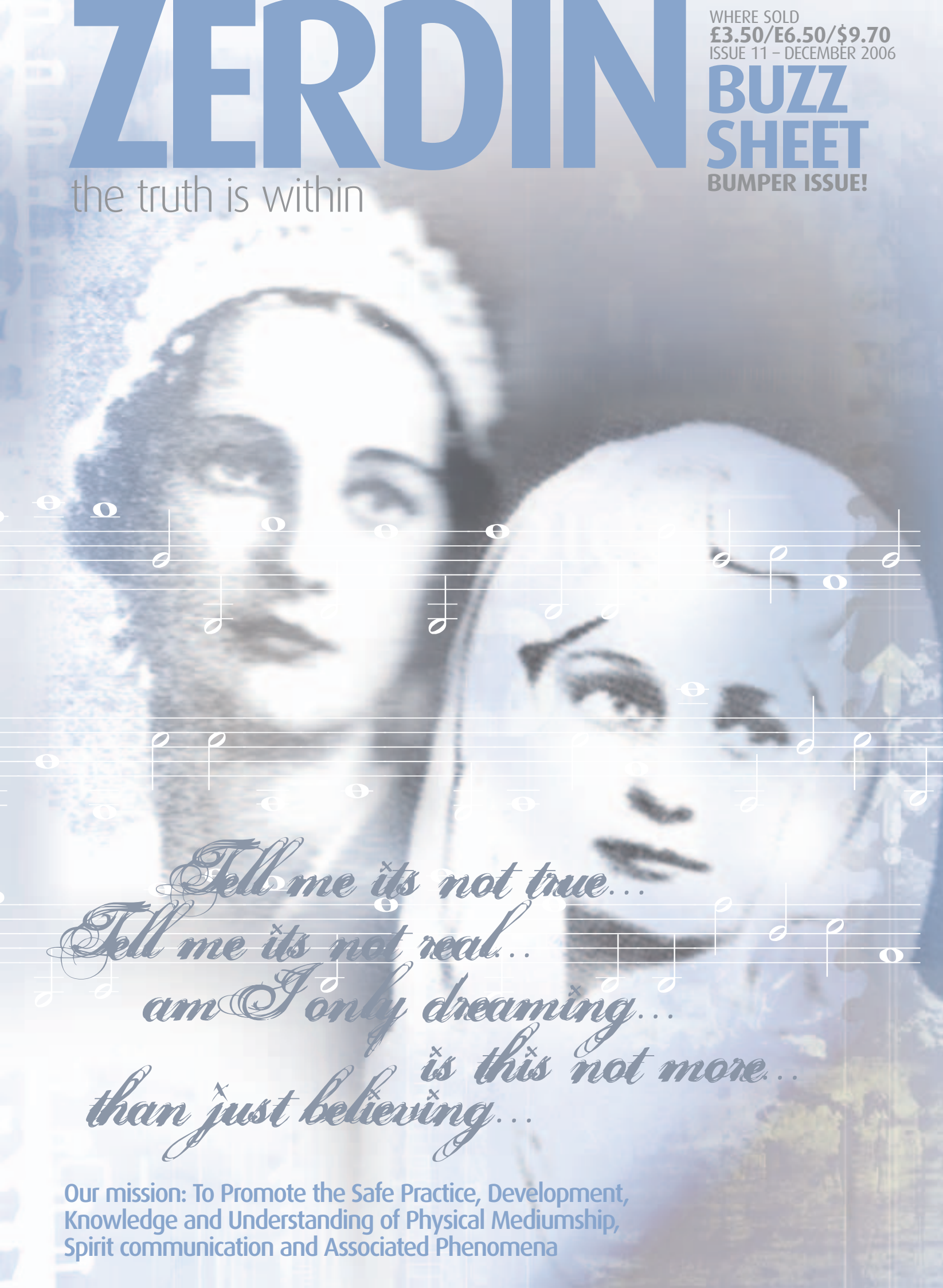


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*Tell me its not true...
Tell me its not real...
am I only dreaming...
is this not more...
than just believing...*

Our mission: To Promote the Safe Practice, Development,
Knowledge and Understanding of Physical Mediumship,
Spirit communication and Associated Phenomena

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Queen Astrid 1905-1935 on Earth Plane. Queen Astrid 1935 in Spirit.

ZERDIN WEEKEND AT YORK

SUNDAY 25th JUNE 2006

By Dennis Pearman

At last, our first Zerdin weekend with many more to follow! All the trustees were a little apprehensive, but we need not have worried as present and ready for service were three fine trance mediums; Mr Robin Winbow, Mr Ian Smith and Mr Eric Cargill – people who have been developing their gift of trance over many years and all three gave of their service both in trance demonstration and workshops on trance throughout the weekend.

The icing on the cake was Mrs Joan Hughes' lecture on how to sit for physical mediumship, plus a great séance in darkness and in red light with Mr. Bill Meadows.

Watch this space for future events we have in the planning stages for 2007 – séances with Stewart Alexander and Mr Bill Meadows.

We are on the move, the Zerdin Fellowship is your Fellowship, here for everyone.

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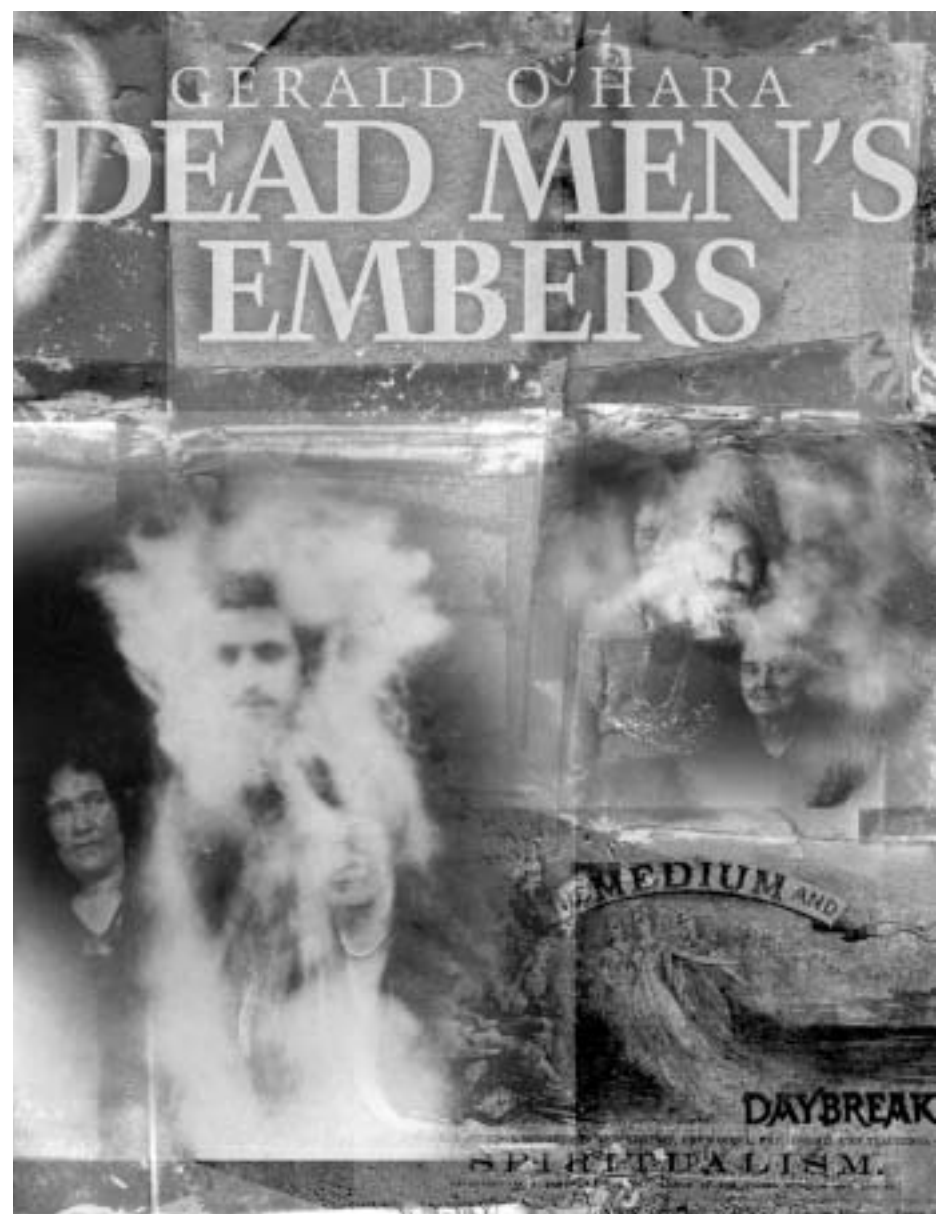
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JUST RELEASED... FASCINATING NEW BOOK DEAD MEN'S EMBERS

By Gerald O'Hara

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In the book called "my meeting with the light beings", Swedish author Martin Liljeblad writes about a demonstration of physical mediumship with Danish medium Einer Nielsen and the spirit of Swedish Princess Astrid, who married into the Belgian Royal family. She was born Princess Astrid Sofia Lovisa Thyra of Sweden on November 17th 1905, daughter of Prince Carl and his wife Princess Ingeborg of Denmark.

QUEEN ASTRID MATERIALIZES IN SÉANCE THROUGH PHYSICAL MEDIUM EINER NIELSEN

9th JUNE 1939 SWEDEN

By Marion Dampier-Jeans



Queen Astrid, as she materializes at one of the Einer Nielsen's séances
Source 'Solid Proof of Survival' book

In his book Mr. Liljeblad explained what took place at a séance on the 9th of June 1939 Sweden, where Queen Astrid materialized.

Astrid married Léopold on November 4th 1926 and became the Queen of Belgium

On August 29th 1936. While she and her husband were driving along the winding, narrow roads near their villa at Küsnacht in Switzerland, on the shores of Lake Lucerne, Léopold lost control of the vehicle and the car plunged down a ravine, killing Queen Astrid.

Mr. Liljeblad was a thorough investigator and explained that on a number of occasions he had received messages from different mediums that Queen Astrid would appear in a séance and speak to him. This happened first through trance medium Mrs. Christensson of Halsingborg Sweden.

The second time was through materialization medium Einer Nielsen. "At a séance in red light Queen Astrid stood for a brief time outside the cabinet, looking beautiful.

Her eyes were shining and she briefly told us her name, but then withdrew",

Mr. Liljeblad wanted talk to her, but this did not happen on that occasion.

The third time was also through Einer Nielsen in Sweden. Twenty sitters (many who were friends of Queen Astrid)

witnessed a wonderful event and as promised Queen Astrid materialized once again in the séance room in red light.

Before the materialization Mr. Liljeblad thoroughly examined the cabinet and all the surrounding areas and satisfied himself that there could be nothing concealed in the séance room. Mr. Liljeblad himself placed a chair in the corner of the cabinet – the only item inside the cabinet. The door into the room was locked so nobody could get in or out and nothing could be concealed. Einer Nielsen was also examined before the demonstration.

Initially séances with Einer Nielsen were always conducted in the dark and Mika (Einer Nielsen guide) always asked for the red light to be switched on at the appropriate times, as he was in charge of the development of the experiment.

Of the three cameras used; one was Einer Niensens', it was with a plate and the other two were Mr. Liljeblads', but his cameras had films and a flash.

Mr. Liljeblad set up three cameras in different positions, arranging for them to be taken simultaneous pictures using a white flash.

The light went out and Einer Nielsen was then made to stand up by spirit, in the cabinet, where he remained. Mika explained that this was to give more strength and energy for the picture and after a short time, Queen Astrid stood outside the cabinet as Einer remained inside, just behind her.

Which one of these is not Queen Astrid? Hard to tell them apart in this world and the next
Source 'Solid Proof of Survival' book



QUEEN ASTRID MATERIALIZES IN SÉANCE THROUGH PHYSICAL MEDIUM EINER NIELSEN CONTINUED

When Queen Astrid materialized and came out of the cabinet Mr. Liljeblad asked if he could be allowed to take a photograph of her. 'Yes' she said, 'you will get a good Photograph of me'. A photograph of Queen Astrid was then taken.

This picture was taken with a flashlight from the cameras and once it was taken Queen Astrid dissolved and she was no longer there. All three cameras secured photographs.

As the séance progressed Mr. Liljeblad –with the permission of spirit – entered the cabinet on two occasions that evening, each time when the red light was on.

The first was when he and everyone else present saw the ectoplasm that was streaming across the floor out of the cabinet where Rita, a materialized spirit person, rose from the floor and started to speak to the sitters.

The second was when he was given permission to feel the ectoplasm which then flew around in the cabinet and the séance room, rising upwards towards the ceiling (see pictures in this issue of the Buzzsheet). This activity and other phenomena were once again seen in red light and photographed in red light with Einer Nielsens' camera. Rita went back into the cabinet and took Mr. Liljeblad by his arm and walked back with him, outside the cabinet and back to the

circle, then outside the cabinet where he stood for about two minute talking to Rita. Einer Nielsen could be seen sitting on his chair in the cabinet in a deep trance leaning to one side.

A week later Queen Astrid again materialized in another séance Mr. Liljeblad grasped her hand and thanked her for the beautiful photograph. She laid her hand on his head and blessed him. Some Danish people asked if they were allowed to send the photograph to one of the Princes who were interested in this cause. 'Yes' she said, 'give my love to him'.

POST SÉANCE

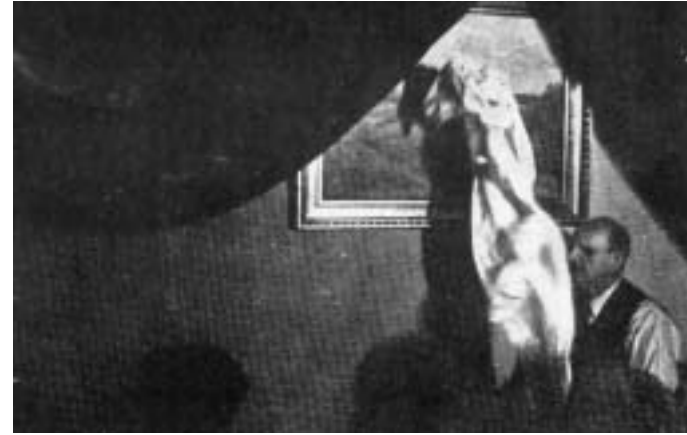
Soon after the pictures were printed there was a debate as to whether the pictures were real or fake and without warning Mr. Haste, Editor of a Copenhagen newspaper, spread rumors in the paper that it was a fraudulent séance, and of course this news spread to the rest of Scandinavia! Einer Nielsen was destroyed by the deluge of accusations, there were some suggestion that there would be another séance, but this did not happen.

The sceptics had their day, destroying not only on this great truth, but also the man Einer Nielsen, a true worker for spirit.



What happens in the cabinet is shown by these two pictures illustrating some of the stages of materialisation. Note the floating ectoplasm above the medium in one photograph.

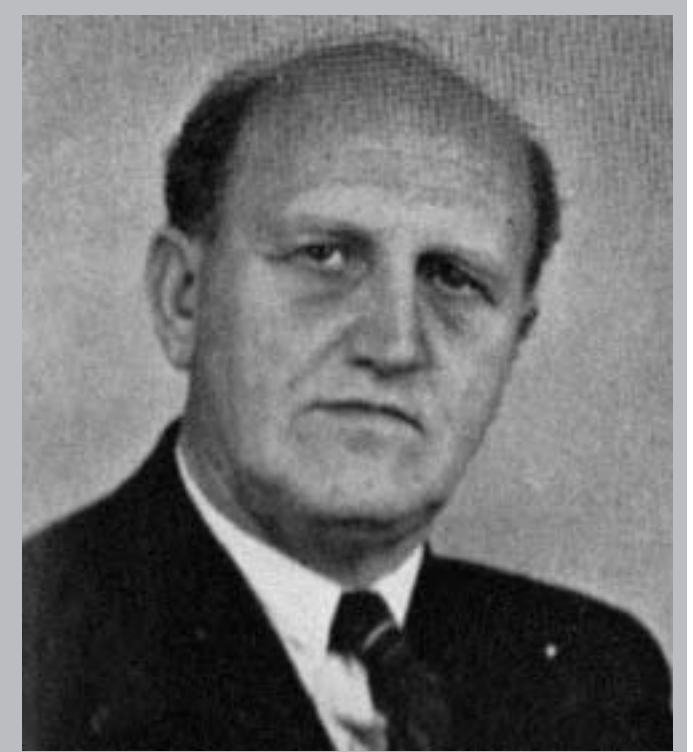
Below: Einer Nielsen in Séance room with Ectoplasm
Source 'Solid Proof of Survival' book



Below: Pastor Martin Liljeblad is greeted by a spirit form whose materialized hand touches the clergyman on his shoulder Source 'Solid Proof of Survival' book



Above: Mr Martin Liljeblad Source 'Solid Proof of Survival' book



EINER NIELSEN

He was born in Denmark in 1894 and his first public demonstration was in 1911 when he was only 17 years old and he also did his first psychical demonstration. During the rest of his life he worked closely with scientists from many parts of Europe. In 1960 his work was acknowledged in England and he was special guest of the International Spiritual Federation . He passed to the higher life in 1965 .



Above: Eisner Nielsen in séance room, seen with ectoplasm pouring from his mouth.

Source 'Solid Proof of Survival' book

Below: Einer Nielsen in a séance in Oslo with ectoplasm coming out of his mouth

Source 'Solid Proof of Survival' book



Above: The entranced medium Eisner Nielsen with the materialized figure of Knud, a child control spirit who specialises in bringing spirit gifts to visitors at séances.

Source 'Solid Proof of Survival' book



Left: Mika, the chief spirit guide, in charge of all Einer Nielsen's sittings. It was also shown in a séance.

Source 'Solid Proof of Survival' book



Left: Sister Agrate, one of Einer Nielsen's spirit guides, posed for this drawing at a séance

Source 'Solid Proof of Survival' book



Above: This is the figure of a former Archbishop, Nathan Soderblom, who frequently appears at séances to Pastor Liljeblad

Source 'Solid Proof of Survival' book

Queen Astrid



King Leopold



The children, Baudoin, Josephine-Charlotte and Albert



QUEEN ASTRID & KING LEOPOLD III OF BELGIUM THE QUEEN WHO DIED MUCH TOO YOUNG BORN PRINCESS OF SWEDEN

Princess Astrid's mother, the Danish Princess Ingeborg, was the fifth child of the Danish king Frederik VIII. Astrid's mother had in 1897 married the Swedish Prince Carl (a brother to the then Swedish king), by whom she had two daughters, Märtha who would later become Crown Princess of Norway, and Astrid who became Crown Princess, and eventually Queen of Belgium. Through Astrid's sister Märtha the Norwegian royal family is thus closely related to the Belgian royal family.

In 1926 Astrid married Prince Leopold of Belgium, who in 1934 became King Leopold III, and thus became the first member of the Glücksburg Dynasty ever in the Belgian royal family. The young couple's marriage was happy and soon blessed with three children (Josephine-Charlotte 1927, Baudouin 1930, and Albert 1934).

After three child births the couple went on holiday to Austria in their private car in 1935. In a tragic accident in Küssnacht (Austria) the royal vehicle, driven by the king himself, crashed, and the queen was killed instantaneously. She was only 30 years old. Although severely injured, the king survived the accident, and returned to Belgium to resume his duties as both sovereign and single father of three young children, the youngest still a baby.

In spite of her only eight years as a Belgian Queen, she was the most popular Queen ever during the country's 100 years of monarchy. These stamps (shown above) were produced in memory of her and her family.

Queen Astrid's tragic and early death has cast long shadows of grief onto Belgium, where her memory is still much alive. She was the most popular queen in Belgium ever, and was loved by high and low for her youth, her vitality, and good-natured character that became a model for many Belgians.

Source various websites

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Friday 15th September saw the sun shining brightly over York as 30 Zerdin fellows and guests converged upon the city for a weekend of varied events organised by the Zerdin Fellowship.

ZERDIN RALLY AT YORK SEPTEMBER 2006

by Susan Farrow Topolovac

As we assembled at the Spiritualist Centre for the opening event – a demonstration of trance by Ian Smith – the air was filled with greetings and expressions of pleasure as old friends met again and new friends were introduced. For my own part it was good to have the opportunity to put faces to the some of the names that had become familiar to me from reading the Buzzsheet.

The demonstration of trance mediumship by Ian Smith – the first he had given for the Zerdin Fellowship – was introduced by his partner, Geraldine Knox, who sat beside him throughout the time he was in trance. Geraldine is a medium herself and she and Ian regularly do platform work and healing together. Ian has been developing trance mediumship for the past five years, though he did not at first deliberately set out on this path. His first intention was to develop his clairvoyant ability and to this end he joined a development circle. It would seem that his guides had other ideas, however, because it was not long before Ian began to experience the initial stages of trance.

Before the demonstration began, a brief explanation was given for the benefit of those who had not attended such an event before, and sitters were cautioned to be as still and quiet as possible as the medium went into, and came out of, trance. Geraldine also explained that Ian's guide, Chang, had been a much smaller man than Ian when on earth – Ian is over six feet tall – and Chang always chose to show his smaller form by making his medium hunch over when being controlled. This cannot have been entirely comfortable for Ian but, as he and Geraldine told me afterwards, he has no awareness of any discomfort when in the trance condition and believes that the unusual posture adopted by Chang is evidential in its own right.

Apparently, little is known about Chang's time on earth – he has told Geraldine that these details are unimportant. However, he has offered the information that during his "Chang" lifetime he suffered the loss of his son, an event which provided the catalyst for his embarking on a path of spiritual discovery. He subsequently became a healer, herbalist, acupuncturist and astrologer.

It is well known that when guides invite questions from the assembled sitters it can often prove to be a cue for the onset of complete and total silence! This was certainly not the case at York, where questions came thick and fast on a wide variety of topics including mediumship, reincarnation, the space-time continuum, healing, other universes, life in the Spirit realms and many other philosophical and scientific matters. All were dealt with at length by Chang, who ended each of his answers graciously with the words, "Bless you". The demonstration lasted for one and a half hours and at the end of it Ian was clearly hot and tired, but recovered quickly as he drank the water offered by Geraldine, who then closed the sitting with a prayer of thanks.

Later, Ian and Geraldine told me that they had very much enjoyed demonstrating for the Zerdin Fellowship and had been delighted with the warm response they had received from the many like-minded people present.

On Saturday morning we assembled for an all-day workshop on physical mediumship, led by medium Joan Hughes, accompanied by a member of her home circle, Mark. The first part of the session was devoted to the history and development of physical

mediumship with many interesting details and examples being offered by Joan. She alluded to the work of many physical mediums past and present, including Etta Wriedt, Daniel Dunglas Home, Helen Duncan, Leslie Flint, Mina (Margery) Crandon, Stewart Alexander and Colin Fry. Joan has a wealth of historical knowledge on the subject and offered some fascinating and occasionally humorous anecdotes about séance happenings of the past. My personal favourite of these was the story of the Spirit visitors who on one occasion were kind enough to pour tea for the assembled sitters. This certainly adds a whole new dimension to the concept of service with a smile!

After the coffee break, Joan led a detailed discussion on the setting-up of a physical circle, offering helpful advice and encouragement and answering questions from participants. All the fundamentals were covered, including tips on successfully blacking out a room, the importance of always cleaning it thoroughly before a sitting, choosing suitable songs for the séance room and, more importantly, explaining that such songs are necessary to raise the level of vibrations in the room; without these lively vibrations Spirit can accomplish little of a physical nature. The subject of the "cabinet" was raised and Joan explained to those unfamiliar with the term that it was an enclosed area where the medium sits when in a physical circle, so that the energies can be concentrated in order for Spirit to have the means to produce phenomena in the room. Following this explanation, Joan suggested that a simple cabinet could be improvised by hooking a black curtain diagonally across the corner of a room. Joan was at pains to remind us all that harmony was the over-riding key to a successful physical development circle; without this vital component the task of the Spirit world is made infinitely more difficult, if not impossible.

As we broke for lunch, an impromptu display of several spectacular Spirit photographs was assembled by two participants from Scotland. Apparently they were transporting the photos from another part of the country to their destination in Scotland and had stopped off to attend the Zerdin weekend on the way. This was a marvellous bonus for all of us, since the photos were of exceptionally fine quality.

After lunch participants enjoyed a session of the "Table Tilting" so much beloved of Victorian home circles. Three tables, one large and two somewhat smaller, were used for this purpose, participants taking turns to gather around each. Joan asked people to place their hands lightly on the table and invite Spirit to move it. I am happy to report that all three tables were quickly on the move. The group around each table established their own protocols for indicating "Yes" and "No" and then proceeded to ask questions. Many questions were answered and, in one case I heard of, a couple of cleverly devised trick questions elicited extremely accurate responses.

All present much enjoyed the table tilting session and grateful thanks were offered to Joan for a most interesting and instructive day.

Following the workshop we were given instructions from Dennis Pearman about the arrangements for Bill Meadows' physical séance which would take place later that evening. Sitters were told to be back at the Spiritualist Centre by 7pm, prompt and

alcohol-free so that the customary pre-séance briefing and searches could be carried out. Full details of this fascinating séance are given in a separate report by Donna James.

On Sunday, Robin Winbow, well-known trance medium and senior tutor in trance mediumship at the College of Psychic Studies in London, led a workshop on trance development. The session began with a period of guided meditation, so that everyone could approach the workshop in a relaxed and calm state of mind. Following this, Robin gave a full explanation of the chakra points and their role in mediumship, and directed guided breathing exercises using these chakras as focus points for the flow of energies. He then encouraged everyone to clear their minds and allow themselves simply to drift. After a while it became evident that a few people had begun to approach a light trance condition. Robin gently called them back and then directed people into pairs so that they could discuss the experiences they had had.

After lunch, Eric Cargill, one of the organisers of the weekend and himself a trance medium, went into a trance state. His child guide, William, came through and was able to speak to the assembled sitters, greatly delighting them. Evidence was brought by William to several individuals, and each of them was able to accept it as correct.

Following a break for tea, Robin decided to try something new to us all – a technique that he has recently begun to develop when working abroad. Some of us had already noticed the séance room trumpet (formerly the property of the renowned medium Ivy Northage) which was tucked away behind Robin's chair, and I, for one, was very curious to discover how it would be used in the context of a trance workshop. I was soon to find out, as Robin placed the trumpet in the centre of the large circle formed by our chairs and began to explain his plan.

The plan was to try to create and utilise physical energy through those sitters in a trance or semi-trance state and thereby to effect movement of the trumpet. Those in trance, Robin told us, would be sensing these energies. The lights were dimmed for this experiment and participants sat quietly, directing their thoughts and energies toward the trumpet. After ten or fifteen minutes the lights were turned up and Robin went round the circle and asked each individual in turn whether they had been aware of any energies or movements with the trumpet. There was a wide range of responses to his question: some felt they had perceived a misty or vaporous energy around the trumpet; others reported seeing Spirit lights, one or two felt they had seen Spirit close to the trumpet. Some of us were unable to sense anything specific.

Of the nearly thirty participants present, only a handful had had personal experience of the trance state, and Robin structured his workshop in a way that would appeal to all present, irrespective of their experience. Having myself given many workshops on a subject completely unrelated to mediumship, I know only too well the challenges involved in making such events stimulating and enjoyable at all levels of experience; nonetheless, of those participants to whom I spoke after the event, all felt that they had been given much food for thought during the day.

Robin Winbow was also available for private readings during the weekend and many participants took advantage of the opportunity to have a sitting with him.

Sincere thanks from us all are due to Gerald O'Hara, Eric Cargill and Dennis Pearman, all of whom worked extraordinarily hard to make the weekend such a success. Not only were the events themselves well organised, but also the splendid refreshments which seemed to appear as if by magic throughout the course of the weekend. Alas, I did not actually manage to have my tea poured by a Spirit visitor, but no-one could argue with the fact that Gerald and Eric made very fine substitutes!

ZERDIN FELLOWSHIP SPRING EVENTS 2007

ZERDIN RALLY

Cromer, Norfolk, East Anglia England
16th, 17th, 18th Feb 2007

- Séance with Bill Meadows
- Trance Demonstration with Eric Cargill
- Workshop Medium TBA.

NB before any booking will be accepted.**
All new sitters must Telephone Dennis Pearman
International Coordinator prior to booking séance on
(44) 07973 205183

STEWART ALEXANDER SÉANCE

Mansfield, Nottinghamshire, England
5th March 2007

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All new sitters must Telephone Dennis Pearman
International Coordinator prior to booking séance on
(44) 07973 205183

ZF RALLY NEWTON ABBOT

South Devon England
9th, 10th, 11th March 2007

- Séance with Bill Meadows
- Trance Demonstration with Eric Cargill
- Trance workshop with Mr. J Love.

NB before any booking will be accepted.**
All new sitters must Telephone Dennis Pearman
International Coordinator prior to booking séance on
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For further information on all the events above,
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Administrator and Events Coordinator
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Telephone: (44) 01904 642390
Email: Cargillohara@talk21.com

BILL MEADOWS PHYSICAL SÉANCE AT YORK SPIRITUALIST CENTRE

YORK, ENGLAND, 16th SEPTEMBER 2006

By Donna James

Bill Meadows and his circle held their first séance in York Spiritualist Centre on September 16th 2006 as part of a weekend of events under the umbrella of the Zerdin Fellowship. Having previously heard that Bill's mediumship does not use ectoplasm, I was excitedly looking forward to the evening's events and I was not disappointed!

After the customary searches had taken place, the medium was tied into his chair using velcro straps and the cabinet curtain was pulled across in front of him. To the left of the cabinet was a small, empty bookcase with a trumpet and plaque on the top, both of which had luminosity to them. The white lights were extinguished, a red light was lit and an opening prayer was offered by Monique the circle leader. Unusually for a physical séance, the red light was left illuminated while the sitters started singing along to old favourite songs from yester year. The first communicator was a young girl called Marie whose sense of fun put a smile on everyone's face! After welcoming some sitters who she had met on previous occasions, she acted as a "medium" by passing on messages from the Spirit world to one of the sitters.

Jonathan, from Bill's Spirit team was next to speak and he initially addressed Monique with his familiar greeting "ma chérie", in her native French language. On surveying the room however, Jonathan remarked that there were plenty of "ma cheries" for him to choose from! He asked for music and then Marie invited someone to check the medium and it was confirmed that he was still secure.

More music was played and then the cabinet curtain billowed forwards into the room, appearing as if to be pushed from both the left front and right front sides of the cabinet. This phenomena was demonstrated several times throughout the duration of the séance with the red light still lit. The curtain appeared to be draped around figures inside the cabinet, some of the figures small in stature like children and others taller akin to adult size.

Father James from the circle Spirit side also introduced himself and asked for understanding from the sitters to realise that the séance was an experiment, before he withdrew. Marie asked for music to be played, and quite unexpectedly we all witnessed the bookcase slide, as if it were on invisible castors, from its place next to the cabinet, finishing up in front of the cabinet curtains. Again, this took place in red light, and was made even more incredible when the sitter next to the cabinet was asked to move it back to its position in front of the wall. Everyone saw how awkward it was and how long it took, to drag the bookcase back across the floor to its original starting place using a human hand.

Marie returned to produce another amazing feat of physical phenomena. Sitters soon noticed that the cabinet curtain was lifting up from the bottom, and the medium's feet, dressed in white socks, were in clear view. His knees came next into view and as the curtain rose higher still, Marie asked if Bill's hands could be seen. The answer was yes, but she was disappointed to discover that sitters couldn't see the straps on his arms securing him to the chair as they were still covered by the curtain. Marie then told us that she would try again and after a brief pause, the curtain started to lift once more. This time she managed to lift it right up over his hands, and high enough for everyone to see that the straps on his arms were still in position.

After inviting another sitter to check the medium was secured to his chair Marie asked for the red light to be extinguished.

A fantastic display of trumpet phenomena followed, the trumpet was knocking the ceiling as well as floating around the room, stopping in front of people as if looking at them, and tapping sitters on the head!

The temperature in the séance room was incredibly high due to the cosy nature of the room combined with the body heat of the sitters and added to the fact that the weather was unusually warm. Monique asked if the Spirit team could bring some breezes to make everyone more comfortable and they duly obliged. A refreshing cool breeze could be felt blowing across sitters in the front row for a short time!

At Marie's request, more music was played and the illuminated plaque began to float around the room. There were some sitters towards the back who hadn't been able to see this, so Marie was asked to repeat the phenomena. The plaque took off once more, this time it lifted much higher so it was easier for all to see. Sitters soon noticed that fingers were visible on the plaque, and they were moving along it as if playing the piano in time to the music! Monique asked whose fingers we had seen, and Marie replied they were Jonathan's. Jonathan then said "you didn't know I could play the piano did you", much to everyone's amusement!

Colleen, Bill's wife, asked Marie if there was enough energy left to enable the Spirit team to manipulate the plaque and offer it to one of the sitters. Marie said they would try, and she gave permission for any sitter who the plaque drew close to, to reach out and take it. The plaque rose up and floated tantalisingly in front of the sitters, but not quite close enough for anyone to be able to take without moving from their seat! Marie joked that she had been teasing everyone, but then the plaque drew close enough for one lady to reach out and take it. The lady was then asked to hold the plaque out at arms length, and it was taken from her and placed back on the book case.

Father James returned and said he hoped to be able to throw open the floor to questions on another occasion, but this time he invited just one. Eric asked about the energy being used and commented on the red light shining into the cabinet. Father James replied that the Spirit team do prefer darker conditions, but they also want sitters to be able to see what's happening. He explained that 50% of the energy used comes from the medium, and that the rest is extracted from the sitters. He went on to thank everyone for the help their energies had given.

With the red light on once more, Marie lifted the cabinet curtain again, revealing the medium in his chair. She continued to speak to everyone throughout and lifted the curtain right up so that Bill's hands and the straps restraining his arms could be clearly seen.

A big thank you to Bill and Colleen Meadows, Monique and the circle members, as well as the Spirit team, Marie, Jonathan, Father James, Marie's sisters, Ralph and Sadiq without whom, we wouldn't have enjoyed such a wonderful evening in close contact with the world of Spirit. Here's hoping it was just one of many more to come in their company.

It was a quite a rush for Mrs Maureen Abrol to travel straight from her father's funeral, to attend a weekend physical phenomena seminar booked several months previously. Her determination not to miss the seminar was well rewarded when the next day her father communicated during a séance held with physical medium Stewart Alexander.

SÉANCE CONTACT THE DAY AFTER A FUNERAL COBER HILL WEEKEND 20th OCTOBER 2006, SCARBOROUGH, ENGLAND

By Lew Sutton

Maureen, who lives near Blackpool, travelled to the funeral and then on to the seminar which commenced late afternoon of the 20th October 2006.

The annual event, titled "Stewart Alexander and Friends" was held as usual on the East coast at the Cober Hill Conference Centre near Scarborough.

Maureen and her friends who attended kept quiet about her father's passing or funeral, so as not to prejudice any survival evidence given that weekend. Indeed even her friends didn't know of events at the funeral that were later to provide excellent survival evidence. Coincidentally, I had sat on the same table as Maureen and her three friends at meal times and they gave no clue whatsoever as to what the past few days had entailed.

THE SÉANCE

How well Maureen's silence paid-off when she received outstanding evidence during the séance – evidence verbally and complemented by physical phenomena. It was obvious from early on in the séance that our spirit friends had a particular need to communicate with Maureen. Three times she was called forward to sit near the medium.

The first was for the now well established 'matter through matter' experiment which has been reported several times before in this periodical. A lady by the name of Wendy also participated in this experiment before it was Maureen's turn.

The second time, Maureen was called forward by Freda, one of Stewart's regular communicators. She said John, who had been but a short while in her world, eagerly wanted to speak to her. This turned out to be Maureen's father whose funeral she had been to the previous day. Freda then relayed personal evidential messages to her from her father before letting him speak directly to his daughter.

Perhaps the most evidential and moving part of the communication was the fact that her father repeatedly apologized to Maureen. He sounded heartbroken and it later transpired that apparently Maureen had been snubbed by family members at the funeral and not invited to the subsequent family gathering. Facts that Maureen told me, but were unknown to anyone present as she had not even told her friends.

An amazed Freda added at the end of the communication that she had never known anyone make contact so quickly after entering her world.

MATERIALIZED HAND SEEN

Later Maureen was invited to hold what Stewart's main control Walter Stinson said was the materialised hand of her father, whose funeral she had attended the previous day. Those close by could see, under low red light conditions, a blob of ectoplasm

form into a hand that then held and finally tapped Maureen's hand in the same manner as he had a habit of doing. His hand then dissolved away.

Maureen later told me that she was completely satisfied that it was her father who spoke to her. Needless to say she was overjoyed with her father's return and very thankful she hadn't cancelled going to the seminar due to the funeral.

Several others also received evidential communications and all present heard the independent direct voice communication from regular communicator

Dr Barnett. As usual he touched or shook hands with several sitters up to about 3m (10ft) from the cabinet. He told us that he was fully materialised and that a helper was with him in partially materialised form – which accounted for excited exclamations concerning more than two hands being felt at the same time!

Simultaneous materialisation of more than one form has been reported fairly frequently at Stewart's séances in recent times (Heather Sutton was aware of Dr Barnett plus two others last year). During part of the proceedings what I took to be an ectoplasmic luminous orb was carried around the room with fingers just visible holding it. There was also a display of the frequently included "flying trumpets" phenomena – of particular interest to those who have not witnessed this before.

WARNING FROM THE PAST

The last event of the seminar was a thought provoking talk given by Stewart Alexander. His talk mainly consisted of a very poignant extract from Louie Harris's book (They Walked Amongst Us) on her late husband's physical mediumship. The extract described the sequence of events that led to Alec Harris's rapidly deteriorating health, culminating in his early death after a séance was interrupted by journalists.

Stewart's emotive presentation must have brought home to all present how physical mediums put their health, or even their life, at risk every time he or she demonstrates publicly. Stewart later commented that Louie's words are just as relevant today and that all of us involved in Physical Phenomena are courting danger if we fail to understand the critical importance of her words.

This latest seminar, organised as usual by June and Alf Winchester, again lived up to expectations. I think I can safely say that we all left the seminar uplifted and inspired to carry forth the work of encouraging the continuing revival of physical phenomena. That precious gift upon which modern Spiritualism was founded, a fact so often seems to be forgotten these days.

Also, I hope, all left equally determined to be on guard for those who would put our mediums' health at risk through ignorance or by deliberate act, as has repeatedly happened with disastrous results in the past.



SEARCHLIGHT

A SERVICE FOR ZERDIN FELLOWS TO STAY IN TOUCH...

Advertise free for sitters seeking mediums, and mediums seeking sitters!!!!
See enclosed 'Searchlight' leaflet to complete, and advertise in the next issue!

Here are a few that have already written in with their requests:

Mediums looking for dedicated sitters:

Richard medium from Hull... looking for dedicated sitters
Christine medium in Bristol (Filton)... looking for dedicated sitters
Coventry Physical circle... looking for dedicated sitters
Lorraine medium from Coventry... looking for dedicated sitters
Frank medium from Kilmarnock... looking for dedicated sitters
Rachel medium from Cirencester... looking for dedicated sitters
Janice medium from Leighton Buzzard, Beds... looking for dedicated sitters
Keith medium from Essex... looking for dedicated sitters
Moira medium from Lanarkshire... looking for dedicated sitters
Paul medium from Canterbury Kent... looking for dedicated sitters.
Cathryn medium from Dorchester Dorset... looking for dedicated sitters.
Gillian medium from Coventry... looking for dedicated sitters.
John & Maryse medium from Ollainville, France... looking for dedicated sitters
Gordon medium from North Wales... looking for dedicated sitters
Pauline medium from West London... looking for dedicated sitters
Richard medium from Hartlepool... looking for dedicated sitters
Mercedes medium from South Wales... looking for dedicated sitters

Sitters Looking for Circle:

Gina sitter from Bromley, Kent... looking for a circle to develop for Trance
Howie sitter from New York USA... looking for physical circle
Keith sitter from Essex... looking for physical circle
Mike sitter from South London... looking to join a physical circle
Joyce sitter from NW London... looking to join physical circle
Ian sitter North London... looking to join a physical circle
Geoff sitter from Norfolk... looking to join a circle to help develop mediumship, physical or otherwise
Sylvia sitter from Seaham... looking to join a physical circle.
Michael sitter from Lincoln... looking to join a trance or physical circle
David sitter from Batley... looking to join a physical circle.
Catherine sitter from Chipping Norton, Oxfordshire... looking to join a physical circle.
Margaret sitter from Cannock... looking to join a physical circle.
George sitter from Chaldon, Surrey... looking to join a physical circle.
Heather sitter from Coventry... looking to join a physical circle.
Joy sitter from Tonbridge, Kent... looking to join a physical circle
Jane sitter from Guildford, Surrey... looking to join a physical circle
Steven sitter from Torquay, Devon... looking to join a physical circle

IF YOU CAN HELP IN ANYWAY, OR HAVE A REQUEST YOURSELF PLEASE SEND DETAILS:

EMAIL: Zerdinfellowship@rpearman.fsnet.co.uk

OR SEND IN YOUR REQUEST TO: Rosalind Pearman, Zerdin Coordinator, The Gatehouse, Priors Leaze Lane, Hambrook, West Sussex PO18 8RQ England



Researchers in the domain of Tran communication, Maryse and John Locke live in the southern region of Paris. Their research is on the scientific side of the transcendental phenomena. The scientific spirit friends working with them on an energy basis are asking them to use a low level blue light in the experimental room.

PHOTOGRAPHIC SPIRIT RESEARCHERS FROM PARIS

By John & Maryse Locke

A BRIEF HISTORY OF OUR ACTIVITY

After John retired in 2000, we focused ourselves in this area of research, starting with ITC video in 2001. Almost immediately we had a new breakthrough when Spirit advised us to use a concave cardboard screen/video projector and not a TV screen, which had been used up to this time by many researchers in the past. This was a totally new approach in

this area! To our own surprise, this new configuration gave us clear spirit images each time we had an ITC video recording. Thanks to the hard work of our spirit teacher Otto Heinrich, a German technician and his team!

We are continuing our energy based research and sharing this experience through several public workshops in France, Italy and England.

Our objective is to share with others around the world, offering technical help when requested.

Usually, we analyse photos using a computer and special computer software such as Adobe Photoshop, to name one example, looking at the internals of each photo, pixels content, exposure and other EXIF info which is contained in all digital photos.

In the meantime, on the 8th Oct 2005, through our website, we received an email from Anne MCaviney, asking us to help analyse some of her spirit photos (shown below). In a subsequent conversation with Anne, she mentioned to us that in one of her classes prior to this date, Spirit told her to contact "John Locke". No one in the class knew a John Locke. One of the photos in particular, sent by Anne, show some energy based writings: "l'os" with the shape of a small bone besides the writing. See images on back cover:

We reported back to Anne that "l'os" is the French word for "bone". She replied: "I have now found out, after speaking to the circle members, that one of them had the maiden name of "Boner" which is in fact a French name and she would have had relatives in France at some period in history."

After analysing many of Anne's photos, we are convinced that they are definitely authentic.



John & Maryse Locke

GALLERIES OF ITC VIDEO IMAGES AND ADDITIONAL PHOTOS FROM ANNE.

Because we have had similar energy based writings from the ITC video images, we know that spirits can effectively send pictures with writings and drawings.

If people would like to see more about our activities, they can visit our website: www.transcommunication.org - it contains many galleries of ITC video images and additional photos from Anne.

John & Maryse Lockes abbreviated overview report, on another set of photographs of Anne MCaviney some of which are on the back cover of this issue.

These are really excellent pictures, and a credit to Anne and her Spirit team. I can only agree with her comments and observations. I have made a few additional comments under the respective photographs. I examined all the photographs below which were taken with the same characteristics, Shutter speed 2 secs, aperture 2.8, ISO 250 and with flash.

As Anne mentions in her email, camera was set to "night light" setting, with a forced flash at the beginning of the exposure period. For this reason the physical room and people are clearly shown, with the spirit lights probably appearing after the end of the flash (a few milliseconds into exposure time).

The spirit lights look like that they appeared at the different times, some started early in the exposure cycle, hence you can see some camera movement, bright line and a dimmer line that traces the same pattern (hand holding a camera still for 2 secs is difficult.), other spirit lights appeared just before the shutter closed, these show the bright single line. It also appears that some of the lights were flashing rapidly as you can see that the line is a series of dots. In addition, they all seem to start at the cage of the parrot... another source of energy??? Certainly these are real spirit lights, and not a reflection of some light source in the room.

EDITOR'S COMMENTS:

Unfortunately we could only publish just a few of Anne's Spirit Photographs on the back cover of this issue, that John & Maryse have just mentioned in their report above. It would not do justice to spirit or Anne and her circle, if we published them inside in Black and white.



THE TIGH BEAG PHYSICAL CIRCLE HEALING ENERGY CAPTURED ON CAMERA

By Anne McAviney

Our physical circle began about four years ago with a membership of five like-minded people. Over those years, there have been several changes in the members. This year we closed the circle for a while and it has now been reopened for three weeks. We now have three dedicated members that meet faithfully and since this has happened, we have noticed that the energy is much stronger due to the harmony between the sitters. We are at the moment awaiting further development, as the energy has to be rebuilt within the room that we use. This room is never used for any other purpose.

When we first started the circle, we were not sure if there would be enough energy to create physical phenomena, but after several months, we started to take photographs. We were very surprised to find on one of these photographs, a red light at the top of a members head. This energy became stronger over the weeks with several photographs showing spirit energy. Unfortunately, after time the energy within the room started to drop and we decided to close the circle and start from the beginning.

When we closed, there were only two dedicated members left and one of these members, Anne, was asked to do healing on a lady. This healing soon led to a strong friendship with the two remaining members and the patient Angie has now joined the new circle, which we have named the Tigh Beag Circle.

Whilst giving the healing, we thought that perhaps we should take a photograph to see if the healing energy could be captured and the photographs you see are the result. The patients husband Jed (who is not a sitter in the circle) takes the photographs from different angles and has reported that whilst doing so he has seen the spirit lights on a few occasions. I hasten to add that not every photograph taken during a healing session had the same energy depicted. They were taken over a period of four months. They were not taken in the physical circle and the other member Cilla was not present at the healing sessions.

The physical circle is held with one member sitting in the cabinet through the advice of our spirit friends and we look forward to the future with hope and have great trust in our spirit friends and guides who advise that the energies used for the future physical phenomena will be the same energy that was used in the past using ectoplasm. We hope that the circle now has the necessary energy to allow us and our spirit friends to stride forward into an exciting future.

We will, of course, keep you informed of any further developments if and when they occur.

It could be some time near eleven o'clock at night or we could have left time altogether. There is that sensation of being in a different state of consciousness or being, one that is beginning to drain away like mist, bearing us almost reluctantly back to the familiar terrain of a large church annex room.

TABLE TIPPING EXTRAORDINAIRE ON JUNE 30th 2006 AT THE FIRST PARISH CHURCH BREWSTER MASSACHUSETTS USA WITH THE CIRCLE OF LIVING TRANSCENDENCE

By Josh Delaney

Some twenty-eight people stand around, exhausted, amazed and glowing with the shared knowledge that we have experienced something fantastic during Reverend Lynne Delaney's first public table tipping demonstration.

The heat on June 30 feels more tropical than what we would expect at the latitude of Cape Cod, USA. But, two and a half hours of intense spirit communication have driven up the thermostat readings.

There are curious glances out of the window where crumbling headstones of an eighteenth century graveyard lie almost in arm's reach of the building. Some wonder if that entombed audience added extra vigour to the proceedings.

Meanwhile, the last of the show is still underway, reaching a crescendo that the chattering participants gradually recognize and turn to observe.

Lynne is still gripping the sides of the demonstration table, a waist high, late 1800s wooden piece of furniture that normally holds four people. She is doing a frenzied dance within the arena-like space formed by a large circle of chairs. Watching her movement across the floor, she seems in the midst of what looks like a mix between a rowdy type of aerobics and a bull fight. She goes running this way and that, pulled along by the darting and weaving table. It is all she can do to simply hold on.

Normally, the table spins clockwise or counterclockwise while the participants rotate with it like a merry-go-round. The only risks are exhaustion or vertigo. Tonight, the table is spinning and simultaneously snaking back and forth across the room, hiking up on one of its three legs before veering off at a sharp angle, abruptly stopping and starting, even bouncing up and down. At the end of the evening, it is working all of this into its choreography – and Lynne is the only one on the table.

Finally, it lifts into mid-air, its legs jutting out at a right angle. Lynne clutches the sides and tugs against an invisible force. For several moments it is a tug-of-war that is working towards a draw. Finally, she gets it back on the ground and says, "No!" In my head I feel like adding, "Bad table..."

The spirits respond, the table goes still and throughout the room jaws hang open.

Despite the unbridled excitement of the furniture, the atmosphere of the room is peaceful and healing. The evening seems to be a success. For weeks afterwards, the awed, moved, thankful responses trickle in from participants. As with any table tipping session, it is the meaningful, intimate and therapeutic connections with the other side that are paramount. There are tears as

deceased loved ones' words are tapped out by the table's legs and even some revelations that leave a couple of sceptics speechless.

At the same time, the phenomenon – the movement – that we and spirit achieve is beyond our expectations – a table for one. It is the first such instance in our brief career in this ancient art of spirit communication.

In the days before the demonstration, one of the members of our weekly spiritual circle repeatedly channelled the same message, "This table tipping is going to be a lot different than before." We received similar messages in dreams; that our Guides and loved ones were really going to put on a show now that Lynne was moving our sessions out of the living room and into the larger world.

My wife Lynne and I first experienced table tipping at a sitting in Boston, Massachusetts five years ago. That spectacular night introduced us to all of the elements that we took as essential main ingredients for the process: a darkened room, a lot of cheerful song to raise the vibration of energy and plenty of willing hands spread around the table's edge. This is not a method for solo communication with the other side, we were led to believe.

Shortly thereafter, Lynne began developing as a physical medium and the leader of our home circle. Our first sessions confirmed the gospel as we knew it. The table that we use only holds four people but it seemed to demand full capacity to produce any movement at all. Take off a pair of hands and that single broken connection stopped the rotation of the table as surely as a dead car battery. Over time, we found that we could make contact merely with our fingers, the energy was maintained with less singing and eventually two people could twirl alone in communion with spirit. To our surprise, far from being a group endeavor, this kind of communication proved to be possible with limited "seating."

Thanks to Lynne's ability, we got the table moving the first time we attempted it in our home circle, in June 2005. It took about three quarters of an hour to get it moving. When it went into motion, it did not simply turn one way or the other, as we had observed in Boston, but instead began hopping from one leg to another, whirling in circles and "dancing" across the room. My deceased grandfather was on the table at the time. He took us a spin around the room, the table's movements in synch with various melodies hummed by the group.

These kinds of dances have become part of our table tipping standard repertoire. There might be a Charleston, or a Waltz, or a more interpretative routine of dipping, swaying and gliding. We follow the lead of the unseen dancers, relatives who still exceed us with their "footwork" even in the afterlife...

To communicate, we designated a left rotation to indicate "yes" and the opposite direction to signal "no." From the beginning, some of those in spirit also tapped out letters using the table's leg, passing along words, acronyms and initials for us to decipher.

On the spirit side there was an evolution. Lynne's grandmother Peggy initially used a rolled up rug to brace the table while she made the leg tap out letters. A few sessions later, she was able to tap the same way while the table was by itself in the center of the room. After a while, other loved ones were able to lift two of the table's three legs off of the ground and spin it like a top.

We have experienced all manner of sparkling lights at our sessions. On one occasion, there were white streaks of light on the window panes. On another, a shadowy image of a human hand materialized on the ground next to the table.

Sound has also often a part of these communications. From the beginning there was tapping on the walls and light bulbs in the lamps and also rapping on the table itself. At one session, a there was a sound of squeaking underneath the table, as if the screws that held the table's face to its leg were being tightened. That fastening was loose anyway and the deceased father of a woman who was on the table announced to us that he was busy repairing it for us as he talked! "Oh, he was always doing that. He could never come visit any one's house without fixing a few things while he was there," she explained.

During another tipping, the sound of a train whistle went hurling through the room right when we were in the middle of talking to two spirits who had strong associations with trains during their physical lives.

We have also felt heart beats through the surface of the wood.

Initially, we asked to speak only to relatives in spirit, but eventually we invited our guides onto the table. Each member of our spiritual circle met a few of their guides and received detail about their guides' biographies and purpose with us.

Sessions became long inquires about the nature of the other side, life in other dimensions, past lives and anything else we could think of that might add to our metaphysical understanding.

We were coached to add more of our own energy to the movement of the table. In addition to singing, we began to concentrate on opening up our chakras, feeling our inner energy fill and lift us and actively direct our consciousness towards moving the table. As a group, we try to generate kinetic force to start the table moving on our own before inviting spirit to join us. Subsequently, it takes less singing and a shorter period of time – sometimes only five or ten minutes – to get the table to start rotating.

Our sessions continue to evolve. Members of the circle channel messages directly from the guides or through mental mediumship while the table is moving. Sometimes, much of the communication is done through channelling with the table acting as the physical means to verify the authenticity of the information we are receiving. Those talking to us from the other side often merely spin a quick response, yes or no, to confirm or redirect the information we are intuiting. Thus, our table tipping sessions have become a tool for our group to sharpen our channelling skills. In fact, the table has been known to nudge whoever is channelling when the spirits believe that he or she needs to dig a little deeper into their intuition to get the correct answers!

There is still so much to be said for the camaraderie and extra energy of a room full of people, hands gripping the table's edges and connecting with each other and loved ones on the other side through the tapping and spinning of a table. It harkens one back to Hydesville, New York and Victorian era sitting rooms.

Yet, at the same time, it is thrilling to know that Lynne and I alone can generate all of the energy needed to get the table turning. After a dinner for two – or even one, the plates and silverware can be cleared for a profound evening that beats any movie in town.



Still every Sunday evening in Glasgow the circle members meet, the circle beginning at a prompt 7.30pm. And still the phenomenon continues. However, it is getting stronger and stronger now and Tom and Linda hope eventually to record it visually with an infra-red camera, with the permission of those in spirit, of course. That permission has not been given yet, but here's hoping.

PHYSICAL PHENOMENA OCCURS IN GLASGOW AND KILMARNOCK

(PART 2) www.freedomofspirit.org.uk

By Tom & Linda Anderson

What cannot be recorded though, however hard we would like to try, is the wonderful feeling of love experienced by all who sit.

The prayer or statement of protection is said and the music begins, the sitters attune themselves to spirit and invite them into the hopefully wonderful conditions of love created and it happens – physical phenomena. No sooner have they started and the trumpet lifts, building speed as it goes. The Zerdin Buzz sheet has reported on this phenomena in issue nine so we will not repeat it, but this continues with the trumpet and table lifting, at times going in time to the music, moving towards the sitters and responding to what is being said. The atmosphere at this time is indescribable.

Those in spirit still play around with the music, creating words that are not actually in the song. Other voices are heard in the background of the singing.

These events have been a regular weekly occurrence for some time now. However it does not stop there.

Now the trumpet lifts and a breath type noise vibrates from it. The word LOVE has been clearly heard by all sitters and this happens while Tom, the circle leader is in a trance state and those in spirit are speaking or working on Tom's breath. While this is going on the trumpet is at this point far away from all the sitters.

"This Direct Voice Phenomena is happening regularly and it brings with it that beautiful feeling of love that seems to fill the whole room. Our hearts are bursting with love at this point and it makes us feel so humble and so very close to those in spirit."

At the end of the circle sitters were amazed to find a beautiful fresh rose sitting nicely on the table. We were so excited – our first apport! It had an unusual smell and was white in colour. Since then we have had a crystal and 17 more roses to date, all different colours. These apports have happened over a period of weeks. However here is the interesting thing.

Freedom of Spirit, the organization that Tom and Linda run also run a fantastic course called 'an introduction to physical phenomena and mediumship'.

The aim of this course is to teach people, whether experienced or beginners the do's and don'ts of sitting in a

physical circle, what to expect, what is expected of them, a bit about Spirit's point of view, how to prepare yourself and prepare a room for the circle, trance work and it's stages, etc. Tom and Linda travel all over the country doing this course which people seem to love. The current course is in Kilmarnock and guess what? The phenomena continue there as well!

Some of these flower apports have been received there and it's only a training group. Tom and Linda have no idea how this happens, but they feel that as well as the lovely positive energy displayed by the students, some of the energy maybe is taken from their Sunday evening circle, somehow.

Tom and Linda have also received phenomena in their home in Kilmarnock. Sometimes two and three flowers are left at a time, all roses so far. All different types, shapes and colours. There are many witnesses to this phenomena. It's fantastic! On the Freedom of Spirit website www.freedomofspirit.org.uk there are more detailed accounts of events and photographs of the apports. There are also comments from the students on the guestbook of how this physical phenomena has not only uplifted and excited them, but changed their life, most never having felt a feeling of love like this before – well done spirit!

A few scientists have suggested visiting the circle which may well happen, however, one of the spirit team through trance mediumship said "tell them to try and get a slice of water". You cannot measure the love.

If you are interested in further information about Freedom of Spirit or need advice or if Tom and Linda can help you in any way please contact them as this, they feel is not meant for them alone. We now have a Physical Phenomena Chat room that you can visit on our website address above.

Tom and Linda would like to thank the Zerdin trustees and fellows for their interest in these events and their ongoing support and wonderful spiritual attitude toward everyone.

Long may it continue that the spirit world blend with our world, proving that there is life after death and that unconditional love can be experienced.

Rose apported to Tom & Linda in their circle



Rose apported into Sunday circle of Tom & Linda Anderson



Apports that appeared to Tom & Linda Anderson. A ring of beautiful Roses that were under the duvet when retiring to bed.

A selection of Crystal's apported in to Tom & Linda's circle

*If you wish to see any further photographs of apports that we could not display in this article, please go to Tom & Linda's website the address is in the article above.



Eddy Brother's home front & rear view in Chittenden Vermont USA



William and Horatio Eddy



Eddy Brother's home front & rear view in Chittenden Vermont USA



THE MEDIUMSHIP OF THE EDDY BROTHERS PART 1

By N. Riley Heagerty

Seven miles north from Rutland in the state of Vermont, in a wooded valley shut in by the slopes of the beautiful Green Mountains and lying high above the tide water, is the tiny hamlet of Chittenden. On a quiet back road, not far from this little community, facing away from the road, sits a large re-modelled 19th century farmhouse. It is a well maintained two storey structure, with a covered porch built on and typical of this New England region and many rural areas of the United States, it has five shuttered windows top and bottom. If one is directly facing the front of the building, known for many years now as the High Life Ski Lodge, it can be seen that to the main structure another addition had been built, extending the overall length of the building into the rear of the property. Many many decades ago, when the original farmhouse had been purchased, the main structure originally faced eastward, towards the road, and was then actually turned to face south, away from the road. The main structure then ran parallel to the extension. To the casual observer, there is nothing remarkable about this particular dwelling, it is simply an old farmhouse that has been done over and is now the lodge that it is. But to some of the elderly residents of this remote farming district, certain historians and town clerks, and the last speck of the surviving relatives of the old generation Spiritualists who are buried out in the distant hills, they know of something else, something altogether different about the big white house on the back road. They know that connected to this particular acreage in the 1870s, heaven itself opened its doors and the spirits came, producing one of the greatest psychic events of the 19th century. To the Spiritualists, and to those who know and believe, then and now, there is truly only one area of notoriety that will forever be connected to the hamlet of Chittenden, and this is that it was the nearest post-town to this very house, the homestead farm of the Eddy family of spiritual mediums.

The story of the Eddy family, as complete and wondrous a story ever to be put on record in the entire history of American Spiritualism, is due chiefly to the indefatigable efforts of one man - Colonel Henry Steel Olcott - who first visited the Eddy farm in the latter part of August, 1874, in the interest of the New York Sun newspaper and stayed only five days. He then returned unexpectedly, hired as a special correspondent for the Daily Graphic, also out of New York, who sent him up to investigate the phenomena and this time, most historically and importantly, he stayed in residence at the Eddy house itself for an entire two and a half months. For a city person like Olcott, this was an incredible feat of endurance in itself, for these were plain fare, hard working dirt farmers and mostly illiterate. The result of Olcott's investigations was fifteen articles which appeared consecutively in the Daily Graphic in October and November of 1874 and which caused an absolute sensation throughout most of the country and even parts of Europe.

In 1875, his book, *People from the Other World*, was published and it established the Eddy's, for all time, in the hierarchy of physical mediumship and Spiritualism. A second work appeared in 1877 by

Mary Dana Shindler, *A Southerner Among the Spirits*, and in this fine work were dedicated five chapters to her stay at the Eddy farm of twenty-three days. In her work, and also a third notable work by Epes Sargent in 1901, *Proof Palpable of Immortality*, there are many valuable quotes by others who also witnessed the phenomena when at the house.

Interesting elements of Sargent's work are the letters written to him by Henry Olcott prior to the publication of *People from the Other World*. For those who have no access to rare books, there are basic reference works available which, for the most part, do justice to the Eddy phenomena and the story of their lives - all of them are based on Colonel Olcott's work and will be listed at the end of this present article for *The Zerdin Fellowship Buzzsheet*.

This work I have put together will be based solely on the eye-witness accounts mentioned above: they were there. Additionally, I have obtained reports from the Chittenden Historical Society, the Town Clerk, Mr Don Meyer, and local newspapers and magazine articles. I have visited Chittenden and the former Eddy property twice, in 1989 and then again in 1992, both journeys, due to the enormous distance from where I lived, requiring an overnight stay. While researching at the Chittenden local library, when I was discussing the Eddy family and their phenomena with the librarian, I was approached by a gentleman who walked out of the side aisle. He said that he could not help but take notice in what I was saying. He was Steven Eddy, a direct descendant of the family tree. In this short span of time we call earth-life, no-one will ever tell me that spirits do not directly influence all that we do. It is not a matter of whether it is a fact or not, but more to do with who recognizes it or not, while sailing through this plane of experience and progression.

In this work, the first sections will deal with the information on their early lives obtained by Olcott; the beginnings of the manifestations and their subsequent trials and tribulations. The second part will deal exclusively with the eye-witness accounts of the séances of the Eddys at the farm. But first, let us consider the author of the masterly work, *People from the Other World*.

Henry Steel Olcott was a highly intelligent and learned gentleman; he was a barrister and, it turns out, was quite fluent in almost half a dozen languages, both modern and classical. At a young age he became a prominent authority on agriculture and established an American school dedicated to the subject based on Swiss methods. After turning down the prestigious position offered to him by the United States Government of Chief Commissioner of Agriculture, he maintained his post as agricultural editor of the *New York Tribune*, working under Horace Greeley (a noted, open-minded investigator of the early manifestations of the Fox sisters). He joined the Union forces in the Civil War and saw and participated in much action, achieving the rank of Colonel. He received an honourable discharge for meritorious service. During the last part of the war, he was assigned as Special Commissioner for the United States War Department. It is interesting to note and considered startling in its nature to some

that shortly after leaving the Eddy farm, having completed his investigations, he formed with Madame Helena P. Blavatsky - who had also visited the farm and met Olcott there for the first time - the Theosophical Society. Quite a leap from full-form materialisation phenomena and dark circle physical manifestations, to neo-Buddhism in India along with Annie Besant, eventually A.P. Sinnett and, of course H.P.B., but that is precisely what he did.

Identified with no psychic movement whatsoever before his journey to the Eddy farm, Olcott, clear-brained and scientifically minded, left absolutely no stone or board unturned in his attempt to fathom the mystery of the manifestations while there, thoroughly examining the floors, the ceilings and the walls to make sure there were no hidden trap doors to make possible the entrance and departure of spirit visitors. The only way to proceed in his investigations he reasoned, was to eliminate first, every other possible explanation until one was left with what William James, the first American president of the Society for Psychical Research, called 'white crows'. 'If you wish to upset the law that all crows are black', James wrote, 'you must not seek to show that no crows are; it is enough to prove one single crow to be white'.

During the course of his stay at the Eddy's, Olcott enlisted the services of an architect, a carpenter, two illustrators - Alfred Kappes, and T.W. Williams - to draw everything that he observed and witnessed, a mason, and eventually he ordered from Rutland (so that he could actually weigh the materialised spirits), a full size, Howe's Standard platform scale, set to perfect order, with a certificate signed by the company for its accuracy and quality, and lastly, a spring-balance, ordered and delivered by the same company (L.G. Kingsley), to test the power of the spirits materialised hands, with a weighing capacity of fifty pounds. In one of the most incredible instances ever recorded - which I will lay out in complete detail later in the story - Olcott had two different spirits on two different occasions, pull this device with their one arm extending from the makeshift cabinet; the spring-balance was fastened to a point outside the cabinet, and the spirit pulled the ring at the other end, with utmost strength and power I might add. There doesn't seem to have been any level of precaution, in the strictest and most thorough sense of the word, which Olcott omitted in his investigations, and this sets it far above many in the field.

FIRST IMPRESSIONS OF CHITTENDEN AND THE EDDY'S

Henry Olcott's first visit lasted only five short days. Knowing nothing about the residents of the hamlet itself and most importantly, unaware completely of the torturous past of the Eddy mediums, he had this to say:

'The people of the vicinage are, apparently with few exceptions, plain, dull and uninteresting, seeming to know nothing and to care less about the marvellous things that are happening under their very eyes, or even the history of their section. Inhabiting a rugged country which exacts much hard labour for small pecuniary returns, they go the round of their daily duty, and trouble themselves about nothing except to get the usual modicum of food and sleep. Their rare occasions of enjoyment are the days of the country fair, the elections, raisings, husking, and like country assemblages. Their religion is intolerant, their sect Methodist; within the pale of which body all persons are good, without which all are bad. The liberalising influences that the more thickly settled localities have, for the past ten or twenty years, seem to be unfelt in this region.'

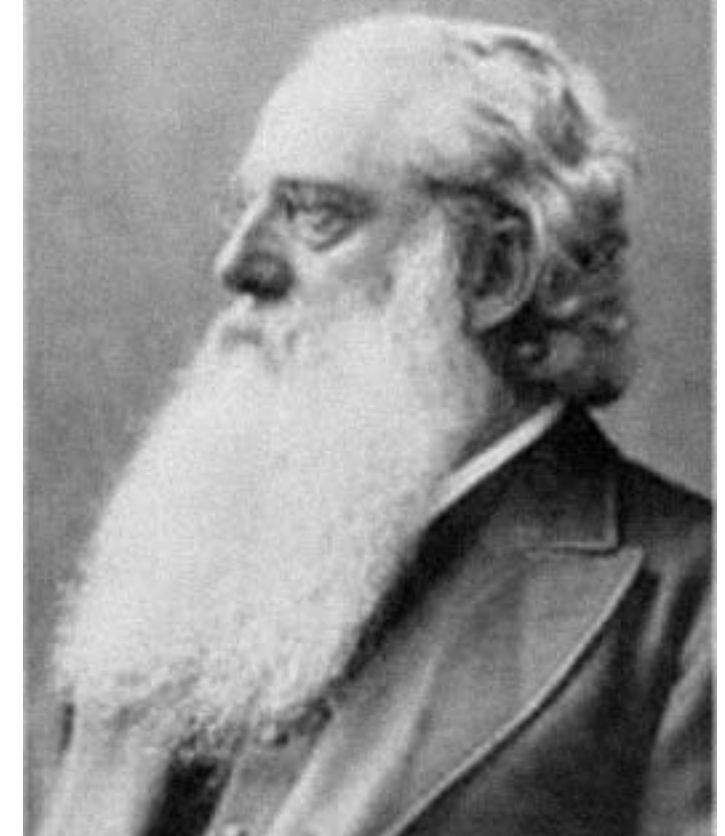
Towards the heterodox these people have no yearning bowels of compassion. Their weapons are both spiritual and carnal; and I judge from the sad story of the Eddy children that these zealots, if suddenly driven out of their beloved church, would feel more at home under the wing of Mahomet than elsewhere, for when prayer has failed of conversion they have resorted to fire and the lash to bring the lamb within the fold'.

About the Eddys themselves, he stated: 'There is nothing about the Eddys or their surroundings to inspire confidence on first acquaintance. The brothers Horatio and William, who are the present mediums, are sensitive, distant and curt to strangers, look more like hard-working rough farmers than prophets or priests of a new dispensation, have dark complexions, black hair and eyes, stiff joints, a clumsy carriage, shrink from advances, and make newcomers feel ill at ease and unwelcome. They are at feud with some of their neighbours, and as a rule are not liked in Rutland or Chittenden. They are in fact under the ban of public opinion that is not prepared or desirous to study the phenomena as either scientific marvels or revelations from another world'.

The length of Colonel Olcott's second stay at the farm enabled the true story of the Eddy's lives to unfold itself in a more complete and rational manner. He slowly started to understand that the effects he recognized on his first tiny visit of five days; clumsiness, hostility and suspicion, etc., were only the inevitable results of lives rent with suffering and misfortune. The Eddys were not going to immediately trust anyone; it took time to know them so that they would feel comfortable in revealing things of a personal nature.

Olcott stated: 'When I say that my first reception by the family was most inhospitable; that during my visit of five days I never felt sure that at any moment I might not be requested to leave; that I was made to feel like an intruder whose room was preferable to his company; that I was struggling against all the prejudices one naturally would feel against persons who claimed to be able to summon an army of spirits from the other world; that I sat silent when members of the family made ungracious and threatening speeches against persons who might misrepresent them, clearly meaning me; that for fear my mission might be cut short and my ability to do my duty to my employers destroyed, I breathed not a word of my purpose to write for the newspaper, and left the place without having had a single opportunity to draw out their side of

Mr Henry Steel Olcott





THE MEDIUMSHIP OF THE EDDY BROTHERS CONTINUED

the story from the Eddys, the public has reason to admit that in saying what I did in their favour, I was at least actuated by no feelings of partiality'.

In another material source that I found I was certainly not surprised to discover Delia, one of the sister mediums of the family, confided to a friend that they certainly did know who Olcott was and who he represented; these were, after all, some of the most powerful mediums in the country, of course the spirits informed them of who he was. Delia went on to say that she went up to Olcott on his first visit, and very pleasantly, but almost facetiously enquired of him whether he could do an article on her for the newspaper. He was rendered speechless.

As the story of their lives unfolded itself, Olcott could easily see that the Eddys had never done anything to deserve such blatant reprobation from their neighbours and townfolk, and he also discovered in due course that many of the negative reports reflecting upon their character were also discovered to be untrue and were born solely out of hatred, ignorance and prejudice. One of the more suspicious stories about the Eddys stems from an accusation that they, many years before, had given an actual exhibition of some of the commoner tricks of mediums and charged money to do so. This, of course, was interpreted by the simple-minded townspeople, prejudiced against anything that smacked of diabolism, as the very reason why the family was so forbidding towards strangers, they might be discovered in their trickery that was furnishing them with a means of support.

To this I add the following interesting report made by Epes Sargent: 'some ten years ago I satisfied myself by personal investigation of the genuineness of the Eddys mediumship, and my convictions were not impaired by subsequent reports that two of them (he meant William and Horatio) had turned against Spiritualism, and were professing to make antagonistic exposures.

It appears that in some Western town, finding themselves utterly destitute of money and of the means of raising it, friendless and longing for home, they were tempted by some unscrupulous adviser to give exhibitions for the 'exposure' of the phenomena of Spiritualism. This they did, and they got audiences and funds from the foes of Spiritualism, which they could not get from the friends. But the poor mediums were as helpless as was the ancient heathen medium, Balaam, when called upon to curse: 'How shall I curse whom God hath not cursed, or how shall I defy whom the Lord hath not defied?' Not one of the marvels wrought by spirits could be exposed or explained by any practical exhibition of trick or skill on

the part of the two Eddys; and these persons who had hoped to see Spiritualism finally shown up and exploded went home in a sadder, but wiser mood.

We must exercise the largest charity for the moral weakness that led to such an attempt by the mediums. Only he who has experienced the suffering of extreme destitution is qualified to estimate their temptation'. They also related the same story to Olcott later on when discussing their lives.

When Olcott made his return trip to Chittenden, he had this to say: 'I was glad, when my second visit was so unexpectedly brought about, that things were just as they had been at the beginning, for I had heard all the evil stories in circulation and sifted them thoroughly, and was in a condition of mind to do justice to people who had not always acted so as to make friends, had few real ones, and fewer opportunities granted to lay their pathetic tale before the world. It was not because I had sympathy with their beliefs, nor that their welfare was a matter of greater personal concern than that of any other decent people, but because, in common with everyone else, my good wishes went with the weak and oppressed, and this family had been worried and torn by the spirit of intolerance, as a sheep by wolves. Manhood revolts at the persecutions, cruelties, and indignities they have been called to suffer in consequence of the direful inheritance of mediumship that was bequeathed them in their blood – an inheritance that made their childhood wretched, and, until recently, life itself a burden'.

THE EDDY FAMILY HISTORY

Zephaniah Eddy, the father, was a farmer living at Weston, Vermont, a few ridges and valleys to the south of Chittenden, and married Julia Ann Macombs, a girl of Scottish descent, who was also of Weston. She was first cousin to General Leslie Combs, of Kentucky, who changed his name to its present form (Macombs), and was distantly related to a noble Scottish family. About 1846, they sold their farm in Weston and moved to the farm in Chittenden where soon after, Julia would startle the neighbours and townfolk with her amazing predictions and visions.

Very significant to the story is the fact that not only was there an unbroken record of psychic power extending back over several generations of the family, but Julia's great-great-grandmother was actually tried and sentenced to death at Salem for alleged witchcraft in the dark days of 1692, but escaped to Scotland with

the aid of friends who rescued her from jail. Julia was clairvoyant, although back then it was called 'second sight'. She saw and conversed with spirits as commonly as though they were ordinary neighbours. She would talk to them, hear them plainly address their conversations back to her, and it seemed as if they followed her wherever she went. To enter deep trance and become someone else was nothing out of the ordinary for Julia. The neighbours though, lacking a psychological framework to logically explain Julia's symptoms, attributed them to the Devil, a diagnosis Zephaniah came to share as each successive child – with the sole exception of the first, John, who had the father's temperament – was born with Julia's peculiarities and, at tender ages, started to exhibit traits and indications of psychic power.

Zephaniah Eddy, to the grave and unimaginable misfortune of the children, was a cruel, ignorant brute, and a deeply bigoted religionist. In their early married days, Julia would keep inner revelations to herself as best she could, refraining from ever mentioning them to Zephaniah. It had been alleged though that the very reason Zephaniah sold his farm and moved to this rugged, inhospitable out of the way mountain town was because Julia's mediumship was beginning to perturb the pragmatic Scotsmen of Weston. If this is so, and whatever the case may have been, it did not stem the tide in the least of the psychic force which was growing as each successive child was born. With the addition of Julia, a fully developed medium in her own right, eventually, the entire house was filled with young, developing mediums, the majority of them physical, and of cyclone power.

Throughout the Eddy story, not much is mentioned of certain members of the family, and it seems as if they wanted to stay in the background and especially out of the public eye, although they did, on most occasions, add their battery strength when needed to the situations. William and Horatio were eventually to become the most famous, if one were to call it that, they certainly did not, the former for materialization and the latter for dark circle phenomena, but there was an older sister Maranda who, although taken from physical life at only 35 years in 1871, was said by the family to have been, without question, the most powerful medium of them all and believe me, that is really saying a lot when we are considering this level of power.

I have discovered, from another source, that when Henry Olcott journeyed to the Eddy farm in 1874, the family, originally thirteen in number, were at that time reduced by marriage and death to five – three sons and two daughters.

Let me now, at this point in the narrative, list the names of the Eddy family, then at least the readers will know who is who from here on in. Except for John, all of them mediums.

In order of their dates of birth, there was born to Zephaniah and Julia Eddy, John – 1832, Francis – 1834 (died 1862), Maranda – 1836 (died 1871), William – 1838, Sophia – 1840, Horatio – 1842, Mary – 1844, James – 1846 (died 1862), Delia – 1849, Daniel Webster – 1853, and lastly, Alice – 1857.

EARLY MANIFESTATIONS, SPONTANEOUS PHENOMENA AND PORTENTS

No matter how hard Julia had wished for or tried to keep from Zephaniah the mysterious happenings – which must have been difficult for her considering the fact that she herself was prone to trance out at any given time – once the children were born there was no stopping the continuous unfolding; the sequential, the sudden, the extraordinary and the mystifying – the inevitable and unstoppable outcome of many mediums under one roof. With the newborn children, clouds formed in their rooms and mysterious sounds would be heard; their cradles would rock gently by themselves and voices whispered through the barren halls.

As time moved on, disembodied hands and faces began to appear and, becoming increasingly clearer and more distinct were the ever-present voices, calling to them from the darkness. In the very early days, the children were extremely terrified and would huddle together in one bed, shivering in fear. Thank goodness for Julia, for she played the most important role of all in their early mediumistic lives; she was the sole link in helping to bridge their realisation of there being mysterious things happening about them, and their understanding of inherited gifts as part of their lives.

They would play by the hour with beautiful children, visible only to their eyes and their mother's, who brought them flowers and pet animals, and romped right along with them. Once in a while, after they were all tucked away in bed, their little bodies would be lifted gently and floated through the air to different parts of the house, at times even outside. The Eddys, I should point out, needed no development circle or any of the standard procedures associated with the building of mediumistic power by a circle, and so on. This was not the case.

Every day, living itself, was a continuous unfolding, a spontaneous rising force. The manifestations would come at any given moment, without any warning or discrimination whatsoever. The Eddy children, trying to be normal, attended school but, of course, it was not meant to be. There was rapping on the walls of the classroom, the chairs moved by themselves, voices would suddenly speak as if out of nowhere, glasses would be overturned, slates written on by invisible hands and the chalk then thrown across the room, and the



Looking from left to right there are five poles holding up the porch roof. Standing to the left of pole 4 is William, with the moustache and wearing a suit & tie... to the right of pole 4 down in the front row, sits Horatio with his hands on his thighs... next to the last ring. We suspect that their sister, Mary Eddy is sitting in the front, far right with the child on her lap, but we can't be sure. All of the sketches were done by the artists who were employed for the occasion by Henry Olcott, Alfred Kappes and T.W. Williams. Source N Riley Heagerty



Julia Eddy's Gravestone



THE MEDIUMSHIP OF THE EDDY BROTHERS CONTINUED

desks would levitate in the air. I cannot even imagine how they must have felt, but the mayhem in this one room schoolhouse escalated to the point where they were viciously attacked and barred permanently from ever returning to school. William, Horatio, and two or three of the Eddy girls had scarcely a month of schooling in their entire lives.

Not surprisingly, especially in the lawless days of 1874, with the advent of being banned from school for reasons that may have involved the Devil itself, the Eddys became the target of taunts, jeers, and were ridiculed everywhere they went; they became the focus of inarticulate fears and prejudices. The psychic force did not abate and only increased in strength.

Zephaniah would, on many occasions, look out to the open field where, behind the house, William and Horatio would be playing when suddenly there would be other boys and girls playing with them. When he advanced threateningly, they would simply vanish like steam right in front of him. When the late Alton Blackington, who did an extensive study on the Eddy phenomena, interviewed a number of people in Rutland and Chittenden back in 1944 in preparation for his radio broadcast about the mediums, there was a man who well remembered the time he had called on the Eddys – then young men – and found the brothers William and Horatio working alone in the cornfield. He hadn't been there but a few moments when 'two other figures' appeared out of nowhere and followed the Eddys wherever they went.

When I first visited Chittenden myself in 1989, I stood in the family plot of the Eddys in tiny Baird cemetery right down from the old homestead. The original farmhouse may have been done over as such, but believe me, time has not reshaped this little graveyard in the slightest degree. The total and absolute reality of their beliefs and way of life; the feeling of mediumship and the religion of Spiritualism so obvious right there in front of you with the timeless 'ENTERED THE WORLD OF SPIRITS' inscribed on Julia's and Miranda's headstones. On my second visit in 1992, I found the resting places of William and Horatio, further down, in the overgrown little Pittsford cemetery. As it was near Halloween, I placed a pumpkin by the grave of William Eddy. The birds sang merrily in the trees, and the wind bristled through the hills and here, I thought to myself, lies, most likely, the greatest materialization medium of the 19th century.

The circle-room, which would eventually become one of the most famous in the history of Spiritualism, was finally finished in December 1873, and officially opened to the public on January 1st, 1874. The opening séance started with a dark-circle at which the spirit, George Dix – one of the controls – in independent voice, gave a lengthy and dramatic dedicatory address.

Since that first historic and eventful evening at the opening of the circle-room, the Eddys, with William and Horatio as chief mediums, and with the aid of the others where needed, held circles every single evening, with the sole exception of Sundays. In light of the usual serious exhaustion associated with this type of phenomena, it attests even further to the absolutely extraordinary power and stamina of these mediums, especially William, who sat for materialisation.

On yet another note, they usually worked in the fields, and carried on with their rugged farm chores in the daytime.

The Eddy house was eventually to be called 'The Spirit Capitol of the Universe', and also Spirit Vale.

OBSERVATIONS, LIGHT & DARK CIRCLE PHENOMENA AND FULL FORM MATERIALIZATION

My main concern is the eye-witness accounts of the manifestations produced by William and Horatio Eddy in their circle room séances, held nightly for the public at their farm. The main emphasis, and for good reason, will be on Henry Olcott's work, but to add evidential weight and balance there will be included additional accounts by Mrs M.D. Shindler and Epes Sargent – whose work I mentioned by name in Part 1 – and within these, there are additional reports which had been made by others who had also witnessed the phenomena such

as J.M. Peebles and Mr Henry Lacroix through the famous Boston Spiritualist publication, The Banner of Light (Founded, 1857).

Colonel Henry Olcott was a pioneer in the truest sense of the word, his investigation into the Eddy phenomena predated the work of Geley, Crawford, Crookes, Madame Bisson and Schrenk-Notzing, – just a few of the weighty names associated with research into the scientific aspects of physical mediumship. The phenomena of fully materialized spirit forms – of which the Eddy Brothers probably have never been excelled – is so startling and extraordinary in its nature, that Olcott's reporting was met with extreme incredulity and shock; manifestations seemingly regulated by no known law – as of yet – above and beyond even the understanding of science and the laws of nature, were being produced not only through two rude farmers, but ones that were supposedly unmannered and illiterate besides.

THE MEDIUMISTIC GIFTS OF THE EDDY FAMILY, IN GENERAL. BY HENRY OLCOTT.

'It is scarcely exaggeration to say that this family of mediums, if we may believe their story, is the most remarkable as to psychological endowments of which mention is made in the history of European races.

The phases of mediumship represented by the family members were rappings; the disturbance of material objects from a state of rest; painting in oil and water-colours under influence; prophecy; the speaking of strange tongues; the healing gift; the discernment of spirits; levitation, or the floating of the body in free air; the phenomena of instrument playing and the show of hands; the writing of messages on paper upborne in mid-air, by pencils held by detached hands; psychometry, or the reading of character and view of distant persons upon touching sealed letters; clairvoyance; clairaudience, or the hearing of spirit-voices; and lastly, and most miraculous of all (as Olcott stated it), the production of materialized phantom forms, that become visible, tangible, and often audible by all persons present.

THE PHENOMENA PRODUCED BY WILLIAM AND HORATIO EDDY IN THE CIRCLE-ROOM:

- 1 The materialization of spirit-forms in the second story of the house;
- 2 The showing of materialized hands; the 'ring test' (which I will explain), writing of names of deceased persons upon cards, by detached hands; and playing on instruments in the light; which usually happen in a circle held at the conclusion of the materialization circle.
- 3 The playing of musical instruments; voices; the sound of heavy dancing; the moving of ponderous bodies; the floating of musical instruments through the air; the noise of struggles and sword combats between two combatants; the flashing of phosphorescent lights; the touching and patting of our persons by supposed spirit-hands; a concert of musical instruments, numerous enough to require the aid of at least four performers; solo-playing on the harmonicon, accordion, violin, flute, guitar, or concertina; the improvisation of rhymes by a voice, upon a subject named by any person present; whistling; the imitation of a storm at sea, with the whistling and roaring of the gale, the force of the waves, the sucking pumps – all these in a darkened room'.

Olcott: 'Much account has been made of the story told by Lord Dunraven and Lord Adair (and, I may mention, confirmed to me personally by the later gentleman), of Mr Home's having been 'floated' out of one third-story window at Ashley House and into another; but what will be thought of Horatio Eddy having been carried, one summer night, when he was but six years old, a distance of three miles to a mountain top, and left to find his way home next day as best he could; of his youngest brother Webster, when a grown man, being carried out of a window and over the top of a house from the presence of three witnesses (from two of whom I have the story), and landed in a ditch a quarter of a mile off; of William being carried to a distant wood and kept there

unconscious for three days, and then carried back again; of Horatio being 'levitated' twenty-six evenings in succession, in Buffalo, in Lyceum Hall, when fast bound to a chair, and hung by the back of the chair to a chandelier hook in the ceiling, and then safely lowered again to his former place on the floor? Of Mary Eddy being raised to the ceiling of Hope Chapel, in New York City, where she wrote her name?'

QUOTABLE QUOTE

'Let any fair man stay at the Eddy house for a week or two, take time to hear both sides of every story, and watch what occurs, and, my word for it, he will carry away food for reflection to last him the rest of his natural life'. (Henry S. Olcott, October, 1874).

A MOTLEY CROWD

The impression that is given by every account is that the Eddy house and grounds were generally thronged with people. They themselves could only board just so many in the house, so many others had to fend for themselves in the nearby hamlets. Nonetheless, Mrs Shindler stated that there were, when she was there, almost fifty people boarded at the house.

Henry Olcott's description of, or better yet, perspective of the visitors he saw at the homestead while there is one of the most classic statements of Spiritualism. After describing the stupendous beauty of the surrounding hills and green pastures Olcott, leading up through his statement says:

'But there appears to be slight evidence that this scenery has exercised an ennobling effect upon the inhabitants. They are usually a prosaic set, and I have vainly watched for any responsive glow when I have called their attention to the natural beauties around us. The Eddys themselves form rather an exception to the rule. True, they waste no enthusiasm upon their familiar hills and valley, but the tenderness of their hearts is shown in the gathering of pet pigeons, dogs, parrots, ducks, and chickens, about them, and their innate refinement, by the hours snatched from menial toil, to water and trim their plants and flowers... English visitors to this place would find abundant relaxation is the long walks or mountain climbing, but we Americans avail ourselves little of the privilege... but the minds of the people who come from far and near to this Vermont homestead, are so bent upon the pursuit of the marvellous, that all day long they sit and talk of last night's circle and past wonderful experiences, until one fairly gets a surfeit of the subject.

They are a motley crew, in sooth. Ladies and gentlemen; editors, lawyers, divines and ex-divines; inventors, architects, farmers; pedlars of magnetic salves and mysterious nostrums; long haired men and short haired women; the 'crowing hens' of Fowler, and the cackling cocks, their fitting mates; women with an idea, and plenty of men and women without any to speak of; people of sense and people of nonsense; sickly dreamers who prate of 'interiors' and 'conditions' and 'spheres' as intelligently as a learned pig or a chattering magpie; clairvoyants and 'healers', real and bogus; phrenologists, who read bumps without feeling them, under 'spirit direction'; mediums for tipping, rapping, and every imaginable form of modern phenomena; 'apostles' with one and two arms; people from the most distant and widely-separated localities; nice, clever people whom one is glad to meet and sorry to part from; and people who shed a magnetism as disagreeable as dirty water or the perfume of the Fetis-Americanus. They come and go, singly and otherwise; some after a day's stay, convinced that they have been cheated, but the vast majority astounded and perplexed beyond expression by what their eyes have seen and their ears heard.

Through all, the family jogs on in the even tenor of their unsystematic way, receiving newcomers with distrust, and letting life slide after a happy-go-lucky fashion. Those who stay longest with them have the most confidence in their mediumship, for they discover that their external misanthropy and curtness are the outcome of years of sorrow and injustice, the result of poor education and bad training. More than any man I have ever met, William Eddy lives an interior life; and to be in relation, of supposed relation, with the people of the Silent Land, seems as

natural to him as it was to the ecstatic of the early centuries of the recluses of Brama'.

Before moving on to the circle-room manifestations, I want to add to this work a few important issues which were brought to light in Olcott's work, People from the Other World. Those who are interested in this field of research and the historical aspects of Spiritualism and physical mediumship will especially find it significant.

Olcott: 'The Salem witchcraft tragedies were followed by such a reaction, that tardy justice was done to the families of the victims of the popular frenzy, and nothing was said about supernaturalism –

at least nothing, I think, that aroused general interest – until the present dispensation was ushered in at the little cabin of Michael Weekman, in 1847, where, in the family of John D. Fox, its then lessee, there bubbled up a tiny spring that is now so great a river. The raps and poundings which will always be known as the 'Rochester Knockings' and forever perpetuate the memory of Kate and Margaret Fox, were followed by many other and more wonderful forms of manifestation, such as the lifting of heavy bodies, the phenomenal increase and diminution of their normal weight (the lightest articles acquiring marvellous ponderosity and the heaviest equally notable levity), the ringing of bells, the playing of unseen performers on instruments, and, finally, by the materialization of spirit-hands, faces, and full forms.

At the same time, however, that these things were going on and the attention of the civilized world was arrested by them, similar phenomena were happening in other private families. The Davenport, of Buffalo, N.Y., were having some slight premonitions of the future career they were destined for, but the physical manifestations did not occur in their presence until February, 1855. A year before this the Koons family, of Athens County, Ohio, had instrumental and vocal concerts by the spirits, and materialized hands wrote communications. But the Eddys tell me that they had been seeing materialized spirit-forms from their childhood, and their mother before them, and, in the absence of conflicting evidence, I suppose that the credit will have to be awarded to them of witnessing the first instances of this highest form of physical manifestation, occurring in our time.

One evening, in March, 1872, the Eddy family were sitting about the fire, when an event occurred that ushered in the series of materializations that have culminated in the public séances now given nightly. William had cut his foot very badly with an axe, and was confined to his bed in an adjoining room. Suddenly, without warning, the grandmother's spirit in full materialized form appeared at the threshold, and gave instruction for some salves to apply to the wound, and a cooling draught to abate the fever that had set in; after which she disappeared. Shortly after this, when Delia Eddy was engaged in reducing some maple-sugar over the kitchen fire, the spirit of a man of short stature suddenly materialized himself, frightening her so that she dropped a pan of sugar she was carrying.

The spirits then told the family that William was to be developed as the greatest medium of the age, and that he must no longer sit for the instrument playing exhibitions, as he had been doing for a number of years, but must go into the cabinet or closet alone and take no bells or instruments with him'.

QUOTABLE QUOTE

'I did not content myself with merely attending the séances of these famous brothers, but watched them continually at their daily tasks, and in their hours of relaxation, and am firmly persuaded that all their manifestations were perfectly genuine. Especially did William impress me as a man of singular honesty and simplicity of character; too guileless to protect himself from the wiles and snares of others. I loved him as one of God's chosen instruments to bless and comfort the mourning hearts of those whose friends had been taken out of their sight'. (M.D. Shindler).

To be continued...

EMMA HARDINGE'S SPIRITUALISM PHILOSOPHY IN THE 21ST CENTURY

By Perry Rabbitts

INTRODUCTION BY DENNIS PEARMAN

I was browsing the internet's eBay site the other day and came across some recordings of Emma Hardinge's philosophy. You probably know that Emma was a famous medium, trance and inspired speaker in the 1800's, a pioneer of modern Spiritualism, founding editor of the 'Two Worlds' magazine, and through her mediumship came the Principles of SNU Spiritualism. In 1865, Emma gave her first public addresses in England on the subject of the 'philosophy of Spiritualism' and these had been written down word for word at the time. I wondered why someone had recorded Emma's words to CD, so we bid for them and received them the other day. The producer of the CD's, who I later found to be a committed Spiritualist, requested that I give him feedback as this was the very first set that had been sold.

Listening to them I found that Perry had reproduced Emma's addresses clearly, at times with passion, and it seemed with a genuine desire to make Emma's philosophy of Spiritualism come alive and more accessible. It was just great to be able to relive Emma's address. A few weeks later I telephoned Perry to give my positive feedback and asked him to write in to the Zerdin fellowship to explain why he had gone to the trouble of recording Emma's words.

PERRY RABBITTS THE PRODUCER OF THE CD'S WRITES:

Thank you Dennis for your kind words about my recordings. It has been a four-year project and I will explain why I came to devote myself to it.

In a dusty corner of my bookshelf was a book of Emma Hardinge's addresses given in 1865. In the 1990's I had read through this book but it didn't make an impact. The nature of Emma's addresses made them difficult to read and probably, as with many spiritual writings, you need to read them a few times before the full meaning becomes clear. In every address Emma referred to 'human magnetism,' in fact speaking symbolically, she says, "psychology and magnetism are the pillars that support the temple of Spiritualism." I had been a Spiritualist for over ten years, psychology hardly got a mention and human magnetism never referred to except magnetic healing in a study manual.

Years later I saw in our church reference library great volumes dedicated to the subject of 'personal magnetism' and various other books about the art and practice of magnetism. I had begun to read spiritual works by Yogi Ramacharaka and he explained yet more about this magnetism. To be honest I am a mathematical, logical thinker rather than a literary philosophy reader, but human magnetism seemed to make sense to me and I eagerly ordered more books about it from the internet.

Emma had spoken of human magnetism, my further studies about it helped me to grasp her explanation that magnetism

was the 'connecting link between the natural and spiritual worlds.'

I had heard time and time again that mediumship, whether mental or physical, needs energy, and generally for lack of a better explanation the term 'psychic energy' is used. However, no one explains where this 'psychic energy' comes from. Energy cannot come from nowhere? Human Magnetism, or the energy produced within our brain and nervous system seemed a clear explanation as to the source of energy that facilitates psychic and mediumistic work. In a nut shell, just as an electric current passing through a wire always produces a magnetic field around that wire, so do our thoughts and nerve impulses produce a magnetic field around our brain and nervous system. The combination of all these millions of little electro magnetic fields explains very nicely the human aura, but here is the interesting thing; you can make this human magnetic field stronger, more vibrant, more energetic and this can have a hugely beneficial effect on mediumship. You can have more vibrant magnetic energy, which enables spirit to work with you better.

Why has a fundamental principle of Emma Hardinge's philosophy since been forgotten? Human magnetism is a logical and simple concept completely missing from today's Spiritualism. I cannot answer why it was forgotten, but I say we should look back to the understanding of the early Spiritualists and relearn from them.

"I have come to believe that human magnetism, the energy of our nervous system that radiates out, if understood and it's principles applied, could be a means of improving psychic phenomena taking mediumship both mental and physical to a new level." This is why Emma's words have taken on a fresh interest for me. I suspect that spirit guides have inspired me to bring Emma's words once more to the attention of Spiritualists, to give her philosophy and to explain one of its fundamental principles. I am convinced that, applying the knowledge of human magnetism, that is; practicing absorbing the energy from around us, channelling it through our brains and nervous system, storing it in our great nervous centres such as the solar plexus, and knowing how to use it wisely, all this will improve the quality and quantity of phenomena produced by our mediums.

There are over 10 hours of recordings for Emma's 1865 addresses. Also two supplementary CDs that explain human magnetism, where it comes from, how to get more, storing it, and directing its use. I would have liked to use a professional actress's voice, a recording studio and professional sound editors but then the cost would have been prohibitive. I did these recordings myself, there may be a few mistakes and mispronunciations, but generally I invite you to relax, close your eyes and listen to Emma's profound, deep Spiritualist philosophy in the comfort of your own home. Let her words inspire you and help you appreciate a deeper understanding of the grand and sublime philosophy that is Spiritualism!

EMMA HARDINGE'S SPIRITUALISM PHILOSOPHY IN THE 21ST CENTURY AVAILABLE TO BUY ON CD



CONTENTS OF CDS

- CD 1. Are the teachings of Christianity and the gospels elucidated and confirmed by Spiritualism?
- CD 2. What is the basis of the connection of the natural and spiritual worlds?
- CD 3. Is Spiritualism the witchcraft referred to in the Bible old and new Testaments: please define the difference between them?
- CD 4. The philosophy of the Spirit circle & the Spirit Medium.
- CD 5. On ancient magic and modern Spiritualism.
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MEDIUMSHIP WITHOUT FREEDOM

By Isabelle Duchêne, Belgian Spiritual Medium



Dear Readers

I would like to share a little story with you. It is probably a surprise to be reading an article about Belgian mediums in your favourite magazine. My name is Isabelle and I have been a medium since birth. As a young child I could see, hear and feel the spirit world and I thought everybody could. The spirit world has always been second nature to me. It is as natural as breathing, eating and drinking.

Being a medium overseas is a challenge, because it is not known or as popular as in the UK. Spiritual Churches don't exist over here and contacting the dead is known as

a game with the Ouija board and is not taken seriously. For those who want to work in a proper atmosphere, it's hard to find sitters to create a circle.

The Roman Catholic Church and it's belief system has a big influence on my country and it's inhabitants. Ghosts and spirits simply don't exist. It's all bedtime stories and food for foolish mortals and the supernatural is a hidden world, used as entertainment.

There are some organised events where tarot readings will take place and people can have a palm reading done. Next door are the hotdogs and the psychic lady who tells you when your love will arrive. Surprised? People with a gift are not taken seriously. If you want to become famous and want money be a Psychic! There is no control or help given in this matter. Anyone can take a seat and be a fortune-teller tomorrow. A lot of these people call themselves Mediums, but work on a psychic level. If you are smart, know about body language and have a bit of intuition off you go!

They use tools like tarot cards and do fortune telling. Trance and Physical mediumship is rarely known or classified as circus, or mumbo jumbo entertainment. Unfortunately I have dealt with some serious problems by admitting to being a Medium (a real one). It is very hard to work in an atmosphere when people are not free to talk in public about their profession. If you do platform work and you remind people that they can think and be more open-minded you can be sure you will get impending problems. There is a hidden system in Belgium that is trying to keep it's inhabitants under control - like in the rest of the world to be honest. I know it sounds like science fiction, but I can reassure you it is not. Spirituality in any form is a target and it would take too long to give the whole, bigger picture about this spiritual discrimination.

As a medium, I work on the mental part as well. I am trying to change the energies in my hometown Antwerp and to let people see the difference between working with different energies. From time to time I have some phenomena going on in my house. Some of it is too private to talk about, but others are knockings and levitation and moving of small objects. Cold spots can be felt many times. These phenomena have been with me since childhood. (I am now 33)

People cannot understand that death doesn't exist and that the knowledge is here to understand.

Through communication with the so called dead and the living lies the salvation of the world. Gandhi spoke these words through Leslie Flint years ago and its beautiful part of his love for us.

One of my friends in the spirit world, Red Cloud, told me that he is always pleased to speak to people overseas who are not aware about spiritualism.



MEDIUMSHIP WITHOUT FREEDOM CONTINUED



“Give me a blank canvas to paint the beauty of our world” is always his answer.

I find it a challenge being a pioneer in my country and demonstrating mediumship in all forms. I am very aware that many years of circle, hard work and dedication are in front of me, revealing the treasures of our development.

I'd like to thank the readers of this magazine and share my story with you. United in Spirit we are weaving a web of light to keep the knowledge alive and to honour wonderful Mediums like Leslie Flint, Helen Duncan, Jack Webber, Florence Cook, and DD Home and many others. I feel your love Dear Hearts that we all share for trance and psychical development and we are all keepers of the unity.

I'D LIKE TO SHARE A FEW WORDS FROM MY FRIEND RED CLOUD

“Again we bring our presence closer to your vibration of knowledge. Be aware my friends that in the spirit world we are waiting for your awakening. The time is short and we are looking forward when the veil will be lifted and we will become visible to your level of awareness. We always have striven to be a torch in the labyrinth of your brains. In this realisation of collaboration to open up the possibilities of communication there lies one truth. Unity. Be united in the purity of home. You my friends are spiritual beings trying to be human. Soon a white buffalo will be born again and yes, there will be heavy storms on your planet soon, purification is needed. It's all in the divine plan of planet Earth. We have never left you and we can never leave you. Open your heart so that our perfume of love and wisdom will penetrate in your ethereal and mental bodies. I shall beat the drum like we have one heartbeat. I am here waiting to be invited. Like the sage in the wind, lets come together. I am holding a vision of true blending with our beloved friends in the flesh. Salutes Dear Friends and we will come again. PEACE I AM Red Cloud”

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DOCUMENTED INFORMATION ON RED CLOUD: RED CLOUD Makhpiya-Luta (1822-1909)

As a warrior and a statesman, Red Cloud's success in confrontations with the United States government marked him as one of the most important Lakota leaders of the nineteenth century.

Although the details of his early life are unclear, Red Cloud was born near the forks of the Platte River, near what is now North Platte, Nebraska. His mother was an Oglala and his father, who died in Red Cloud's youth, was a Brulé Red Cloud was raised in the household of his maternal uncle, Chief Smoke.

Much of Red Cloud's early life was spent at war, first and most often against the neighbouring Pawnee and Crow, at times against other Oglala. In 1841 he killed one of his uncle's primary rivals, an event which divided the Oglala for the next fifty years. He gained enormous prominence within the Lakota nation for his leadership in territorial wars against the Pawnees, Crows, Utes and Shoshones.

Beginning in 1866, Red Cloud orchestrated the most successful war against the United States ever fought by an Indian nation. He died in 1909, but his long and complex life endures as testimony to the variety of ways in which Indians resisted their conquest.

“When we are to consider Trumpet Mediumship in the most classic sense of the word, Mrs Elizabeth Blake stands alone in a category so unique and wondrous that it carves out a single chapter in the annals of Physical Mediumship all by itself. Let her name live forever within the hierarchy of Spiritualism.”

THE PHYSICAL MEDIUMSHIP OF ELIZABETH BLAKE

BRADERICK OHIO, 1847-1920

By Riley N. Heagerty



ELIZABETH BLAKE AND THREE GENTLEMEN

Elizabeth Blake sitting in daylight holding her double trumpet as spirit speaks through the double trumpet, surrounded by three very serious looking gentlemen. From left are Professor James Hyslop, Elizabeth Blake, Dr. L.V. Guthrie and the magician David Abbott.

The chief stones in the wisdom of Spiritualism are to be found in the following postulates: That life is God, good and not evil; that the soul is indestructible and dwells in the body and can be materialised; that the body is subject to death; that the spiritual real person has consciousness of life after death-Elizabeth Blake.

Within the hierarchy of Spiritualism, a chapter has been written single-handedly by the selfless acts of Mrs. Elizabeth Blake, whose demonstration of physical mediumship brought thousands upon thousands to the light. One of the unique characteristics of her séances – one of which I have never heard before – was the fact that she used, in full light, a double-trumpet.

This instrument was a long metal tube, slightly large in the middle and tapered off with small holes at both ends – similar in size to the hole at the small end of a standard séance trumpet. While resting the tube on her lap, it would either move or become heavy and this was the signal for the sitter to hold one end to their ear and listen. Mrs. Blake would either hold the other end to her ear or simply let it rest on her lap while the voices would manifest from inside it (see photo).

Mrs Blake, along with her husband Zachariah, lived in the obscure little village of Braderick, Ohio, so removed from the beaten track that the only mode of access to their farm was by the little ferry coming across the Ohio River from Huntingdon, West Virginia.

Last year, my wife Caroline and myself made the long journey to Camp Chesterfield in Indiana to see the Bangs portraits and we had to pass through Ohio on our way. Were it not for the fact that we were in the far north of this state we could have considered searching out this little village and Mrs. Blake's house and gravesite, but it was simply impossible at that time. The consideration of a future trip to that location will not be ruled out though, rest assured.

Anyone who does research on physical mediums knows that in certain instances it is extremely difficult to find in depth material on certain mediums. Reference books at times, do not cover all the bases, it is literally a hit and miss process which, of course, adds to the excitement of the chase, but can take a long, long time to unfold.

It seems as if, and rightly so, that literally everything of quality having to do with physical mediumship takes time, and that includes research. For this project, I initially had three sources; a section of a book by Isaac K. Funk 'The Psychic Riddle', a reference by A. Campbell Holms 'The Facts Of Psychic Science' and a 1913 issue of the Proceedings of the American Society of Psychical Research which had, to my absolute amazement a photograph of Mrs Blake with her double-trumpet.

It is quite a gem; she is surrounded by three gentlemen who look



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THE PHYSICAL MEDIUMSHIP OF ELIZABETH BLAKE CONTINUED

as if they were moulded by wax and then placed there to 'look suspicious and scientific'. One of the men is James S Hyslop I believe, the famous American professor at Columbia University, author and psychic researcher who died in 1920.

On one of my visits to Lily Dale last year, as I was searching through a dusty collection of books-there are hundreds- on the second floor above the main office I saw 'The Voice of the Dead' (or Elizabeth Blake's Phenomena) by Earnest G Williams. Since I could not find a copy of this book after seeing it, the manager of the office was very kind to make a copy of it for me. It is, as far as I know, the only book, which specifically deals with Mrs. Blake.

It has one curious downside to it though. The first half of the work deals with Mrs. Blake's personal life, her mediumship and has wonderful séance memoranda, but the second half is almost entirely spent in dealing with Mr Williams's in-depth 'scientific explanations' of how, in general, fraudulent séances are demonstrated by sly phoney mediums.

All in all, one thing is certain about Mr. Williams, he was a complete believer in the genuineness of Elizabeth Blake and did an honourable job in stating these convictions.

EARLY BIOGRAPHICAL INFORMATION

Mrs. Blake was approximately eight years old when she discovered her mediumship. It is rather an interesting story as she says:

'It was about three o'clock in the afternoon that I was walking along the road on my way to Guyandotte, a village not far from my home, when suddenly, I heard a noise which came from behind me. It sounded like someone was rapping on the fence with a stick of wood. I turned around and to my surprise, not more than thirty feet from me, stood the spectral figure of my Grandfather Morris. It moved towards me, I became frightened. I thought it was a ghost; I turned and ran all the way to Guyandotte.

I never turned to look at it again, but I could hear the rapping noise pursuing me for a considerable distance. When I reached my Aunt's house I ran in all out of breath and very excited. It took her some time to quieten me and learn the cause of my fright. When I finished relating the experience she told me that it was all imagination, but I knew better.

That night I heard noises around my bed, my Aunt heard them also, then she knew it was not imagination with me. My experience became the talk of the neighbourhood; my father was induced to secure a tin trumpet, which I placed to my ear. Immediately an audible voice sounded inside the trumpet. This was the beginning of my mediumship. I learned to love the voices, and talked to them very often. My parents were opposed to spiritual theory, later they became convinced of the truths. I did not give séances to the public until after I was married.'

Mrs. Blake was an extraordinary physical medium of the highest level that has ever been attained and her séances were almost flawless in every instance of evidential quality. There are only a handful that make the grade in this category and she is one, indeed.

Aside from the most absurd and preposterous theory I have ever heard, concerning how a physical medium - in this case Mrs. Blake - might be causing the phenomena to manifest inside her double-trumpet (according to the A.S.P.R.) by talking through her ear, I know of no report that can conclusively explain her phenomena to be anything but genuine.

Even David P. Abbott, the magician and curse of many mediums, said this about Mrs. Blake: 'Among all the cases of my investigation, it stays unique and alone, entirely in a class by itself, still to a certain extent shrouded in mystery with some features which I have not yet thoroughly explained satisfactorily to myself. The memory of this remarkable experience and the weird and dramatic effect of what on the surface appeared to be the voices of the dead talking to me and exhibiting an intimate knowledge of my family history will remain with me through life.'

I will quote some valuable instances of this séance of Mr Abbott's later.

ALIVE, ALERT AND RECEPTIVE

Of her life and character, Mr. Ernest Williams stated after meeting her; "This woman is alive, alert and receptive. She is giving séances and inviting the sceptic....while Mrs. Blake is not a scholar, she converses well and in a degree correctly." {a little condescending on the part of Williams I'd say - NRH}. " She is a plain, honest woman and a devoted Christian and a member of the Methodist Church. She is a great student of the Bible and well versed in the Scriptures which she takes straight without a doubt.

She speaks as one having authority as did Moses of old. She enters readily into debates; this intense conviction, which admits of no parley, is one of the secrets of her power. She is diligent in all things, fervent in spirit and accepts what comes without protest, finding it good. Elizabeth Blake has lived a human life. Through her manifold experiences she has become a very kind and wise woman."

When Mr. Williams met Mrs. Blake she had already been giving séances for 50 years. During this incredible expanse of time given to the cause, Williams further stated 'About one hundred and thirty thousand people have heard these voices coming through the trumpet at her séances. In former years she gave everybody a sitting who came to her regardless of colour, nationality or sex.

NO FAVOURITES

She would give from twenty-five to forty per day, though recently she has reduced the number to five or six per day and these she will only give during the morning hours. She has no favourites, the first to come to her are the first ones served. She turned away forty to fifty daily.

Her reason for not giving more than five or six in one day is that her doctor says that it is too big a strain on her physical system.

During the year 1905, more than three hundred ministers of the gospel listened to the voices coming from the unknown realm, through the mediumship of Mrs. Blake. This vast number of men of one profession shows the interest, which the clergymen are taking in modern spiritualism.

Practically all people of prominence throughout the states of West Virginia, Southern Ohio and Eastern Kentucky have paid a visit to the medium and come away dumbfounded, though satisfied that she has a power that none can equal.

She has given sittings to many governors, congressmen, legislators, Supreme Court judges, lawyers and physicians, yet all of these high minded people are unable to cast the slightest light that would cause doubt of the truth of her phenomena. She has baffled them all, the uneducated and scientists as well....'

VENTRILOQUISM AND HYPNOTISM

Mrs Blake was not a trance medium and was fully conscious during her trumpet and dark séances. Her husband was accused of being a ventriloquist and it was asserted that it was he who did the spirit talking.

This, of course, was proven to be absurd as he was absent for as many séances as he was present. Elizabeth was also accused of this and E.G. Williams said that "people who have made such assertions know absolutely nothing of her phenomena or of ventriloquism... a ventriloquist cannot speak successfully with the mouth entirely closed and this is usually the position of Mrs. Blake's mouth during the séances.

She sometimes speaks to the sitter or the purported spirit and, yet, the voices never falter. The voices very often speak in a low audible, whispering tone, especially the voices of children. This fact alone destroys the idea of ventriloquism, as no ventriloquist has yet been able to speak in a whisper..."

Mrs. Blake, of course, was also accused of being a hypnotist, but this theory had also to be cast to the wind. She would sit passively and never use her hands or speak to the sitter in any manner that would imply she was using mesmerism or hypnosis. Telepathy was mentioned, as usual, but in the case of Mrs. Blake's voices, I have to agree with the statement made by Professor James Hyslop concerning telepathy.

'Although it was as established fact, the trouble with the theory that attributes all spiritualistic phenomena to telepathy is that it seemingly endows it with omnipotence and omniscience...'

The idea that Mrs. Blake was a deliberate fraud was absolutely proven false by all the most able investigators of that time. Not once was fraud ever detected; all the standard accusations and theories were put forward and all of them crumbled to dust.

Concerning the eternal parade of pessimists, who were opposed to anything of a supernatural character, Mrs. Blake stated; "If Christ should appear in bodily form before us, the pessimist would walk around him and ask for further proof."

Mrs. Blake made no charge for her séances, but was satisfied with whatever the sitters chose to give her, unless they happened to give her too much when she would return the excess. On these voluntary contributions she lived and was able to give free sittings to the poor.

TEST SÉANCE MEMORANDA 20th February 1909, Blake Residence Statement by Ernest G. Williams

On arriving at the house we found three people trying to get a sitting with the medium, but she turned them away in order to keep her appointment with me set for 7 a.m.

We were seated in a well-lighted, comfortable room. Mrs. Blake picked up the trumpet and handed one end of it to me. As I took hold of the trumpet it immediately began to get heavy and continued to increase in weight for twenty five seconds. Mrs. Blake said, "Someone is here and wants to talk." I put the end of the trumpet to my ear and its weight was reduced to normal. I did not have to wait long for at 7.13, just thirteen seconds until the stillness, which had reigned over the room like death, was broken by the clear, ringing voice of a child issuing from the trumpet. It was audible to all in the room, it said, "I want Papa."

I looked at Mr. Tanner (one of my guests), who seemed to be absolutely startled. He afterwards told me that he thought he recognised the voice, there was no mistaking as to who the words "Papa, Papa", were meant for, though I asked, "Who is your Papa? I don't know him!"

The voice responded slowly saying, "Yes you do. He's here. Let him come." The voice seemed to be getting weak, I handed the trumpet to Mr. Tanner and immediately on placing it to his ear the voice seemed to have gained strength for these words were heard by all in the room: "Papa, papa, don't you know me?" Mr. Tanner answered, "No, who is it?" The voice responded. "Don't you know your little John, your baby?" Mr. Tanner replied, "Yes, I know him; can't you tell me something that will prove this is my little boy talking to me?"

The voice answered inarticulately. The question was repeated several times before a response was obtained, but it came clearly and distinctly. "You know you used to hold me up by my feet and play with me."

"Now, tell me your full name." Said Mr. Tanner.

"Don't you think I know my own name?" responded the voice.

"Yes, but I want you to tell it to me like you used to," said Mr. Tanner, very much annoyed by his question.

"John Anthony Tanner," responded the little voice.

By this time tears had come to Mr. Tanner's eyes. He dropped the trumpet and drawing out his handkerchief, walked into the next room.

While Mrs Blake was talking to her husband, a lady's voice

addressed me, in a clear and plain manner saying, "Ernest, do you know me?"

"No", I answered.

"Don't you know your Aunt Nettie?" responded the voice.

Thinking it was a good chance for a test, I responded by saying, "Yes, I know my Aunt Minnie."

"Of course you do," said the Spirit. "You have two Aunt Minnie's, only they are both living."

Mr. Tanner came back into the room and as he did so a voice said through the trumpet, "Toney, Toney, Toney," very loud and clear. On hearing the voice Mr Tanner immediately seized the trumpet and quickly placed it to his ear saying, "Who is it? Who is it?"

"Willie," replied the voice.

"Willie, Willie, now is this really you?" exclaimed Mr Tanner with intense emotional earnestness.

"Yes, and I am so glad you came to talk to me; I have been trying to talk to you for a long time and when you came here, little John had to talk to you first. We are all right."

The last words were very weak; the voice kept muttering something we could not understand. It seemed to be dying out. It then vanished and was gone. Immediately a loud sharp voice of a man broke in; it had a quick piercing tone, producing a very weird effect.

"My son, do you know me? My son." Said the voice.

"This is Father, I believe," said Mr. Tanner.

"Yes," responded the voice, and continued, "I want you to go to your mother and tell her to stay where she is. Tell her that I have talked to you and I want her to come and see me."

The voice now paused a moment and then said. "I must give way to your wife, she wants to talk with you." The man's voice disappeared as quickly as it came and suddenly came the next voice, a female.

"Oh Toney, tell Mama I want to talk with her will you? I know you will," exclaimed the voice, and then continued, "Oh, I am so happy over here. I wish you could see the beautiful lights and the many pretty things. Will you try to be a better man? I know you can if you will," said the voice.

"I will try," said Mr. Tanner. (obviously a difficult task for someone whose personality is made of cement. NRH)

"That is right," responded the voice. "Can't you tell me something that will always make me believe this is you talking to me?" asked Mr. Tanner. Trying desperately to suppress his emotions.

"Yes, you have my engagement ring in your pocket. It is broke, and wrapped in a handkerchief. You must come again, goodbye."

A MAGICIAN'S TESTIMONY

This next segment is another outstanding example of the full light phenomena of Mrs. Blake with her double-trumpet. It is highly evidential as it involves a letter written to Prof. James Hyslop by the famous magician David Abbott. The letter contains the testimony of another Conjuror he knew, Edward A. Parsons, who, it is said, "is a magician of forty years experience." This, of course, adds considerable weight to the testimony.

MR. PARSON'S REPORT IS AS FOLLOWS:

In the Winter of 1904-1905, after a considerable long distance investigation and after satisfying myself that the case was one worthy of close and careful scrutiny, I visited Mrs. Elizabeth Blake of Huntington, W. Va., and had two daylight sittings with her.

The first person to speak to me in the horns (trumpets) purported to be my mother.

I asked as a proof that if it was she that she tell me my full name. She at once did so, but gave my middle name wrong, saying it was Albert; in reality it was Augustus. All other questions she answered correctly.

Next, my little daughter, long since dead, spoke to me. She answered many questions, among them her living brothers name,



THE PHYSICAL MEDIUMSHIP OF ELIZABETH BLAKE CONTINUED

profession, where he is at present living, etc.; what city, in what street, in what kind of house I am living, finally in what cemetery she is buried; all quite correctly.

My father, father-in-law, an uncle whom I did not know of (but afterwards verified) and several friends spoke to and even conversed with me. All the details given were correct.

Perhaps the most striking effect was the voice of an old music teacher of my boyhood days, who died twenty years ago. After a few words he said he would like to play the piano for me. I expressed my incredulity, but Mrs. Blake insisted that I should listen, when, to my absolute astonishment, I could distinctly hear passages such as he used to play, in the trumpet. They sounded as they would on the telephone if you were at one end, and the piano player at the other.

During the sitting, I asked for raps. Mrs. Blake thereupon asked if "a spirit would rap on the horn for me?" Sure enough, sharp metallic raps came on the outside of the horn. The voices were usually whispers, but once the sound was so loud that it became vocal and seemed to be the voice of a man. This occurred when another party was holding the horn, and I was at least six feet away.

Although Mrs. Blake usually holds one end of the horn to her ear, yet when I requested, she wrapped my handkerchief around her hand and held that against one end of the horn, whilst I listened at the other end. The voices were quite as distinct. Also, at the request of two friends, who were with me, both held the horn and both listened at the same time, one at each end. Mrs. Blake merely touched the horn with her fingers. The voices conversed just the same and I, a distance away, could hear them as well as my friends. All this time the sounds seemed to be in the horn, and not outside.

Further than this, a guitar was laid on the table, and in the sound hole of the instrument I distinctly heard whispers. Not only myself, but also my friends who were with me heard them and conversed with them.

In several instances I successfully used the horns when they lay in Mrs. Blake's lap and once when the end was pressed against her back.

All of these phenomena occurred in broad daylight (between the hours of eleven and three), and in the presence of two of my friends. I was totally unknown to Mrs. Blake and my name had not been made known to her. I was particularly impressed by the readiness with which Mrs. Blake submitted to all suggested tests. IN THE INTEREST OF physical mediumship and the integrity of Mrs. Blake, I strongly urge those who are interested in this great subject to locate, where possible back issues of 'The American Society of Psychical Research,' specifically Volume VII. December 1913, Number 3, Nearly 220 pages are dedicated exclusively to 'The Case of Mrs. Blake', and it will stand for all time as one of the most complete and evidential records of séance memoranda ever put to paper.

It is a book unto itself (and should have been published as one. Adding extreme weight to the case is the fact that the report includes the testimonies of six individuals, two of whom were well known names at that time, Prof. James H Hyslop, and the magician David P. Abbott. The others were Dr. L.V. Guthrie and the attorney Mr. George W. Clawson and his wife, and E.A. Parsons (also a conjurer and friend of Abbott.)

The testimony of Abbott has always interested me in this case; he was considered the curse of many mediums of his day. He would publish the results of his investigations under the premise that if he could reproduce certain phenomena by magic or "illusion" then the phenomena itself must be fraudulent, or the mediums were magicians. (See behind the scenes with the mediums. 1907/Spirit Portrait Mystery-it's final solution, 1913.)

Vice-Admiral Moore had an interesting thing to say about the 'conditions' of Mr. Abbott concerning his reproducing the Bangs

Sisters spirit portraits... that of a "teapot to a locomotive". "In the particular case of Mrs. Blake, there was not much more Abbott could do than report the findings and this he did extremely well. I admire the frankness of his convictions - which we will consider towards the end. I get the feeling that he was profoundly affected (this can happen when, in a highly evidential situation, one's parents come through and communicate.)" The other conjurer, Parsons had written to Abbott about his experiences with Mrs. Blake. His sittings were so marvellous that not only did they get the attention of Abbott, but they caused Abbott, in turn, to contact Prof. Hyslop, and this, in turn, caused the contact between Abbott and Dr. Guthrie, who was the physician of Mrs. Blake.

Dr. Guthrie had known Mrs. Blake for many years, but as he had not sat with her for phenomena, had not made up his mind about it. His convictions, stated to Abbott, before he sat with her were deep. In his letter to Abbott he said, "I have been seriously interested in the subject at hand for several years and, if there is such a thing possible as the living having communion with the spirits of the departed, it should be, in my opinion, of more value and satisfaction to humanity, than anything which has taken place on earth since the birth of Christ; for if it is possible, even on the most rare occasions for a spirit to prove its existence, it is proof beyond a doubt as to what comes to us after we have ceased to exist in our earthly form."

In his letter - many of which were published in full in the 'Proceedings' - Dr. Guthrie went on to say that he had heard of Mrs. Blake for several years before he had had an opportunity to sit with her in a séance. He had tried on three occasions, but as she was over-run with people (as usual), it was simply impossible to make an engagement, but he eventually did.

One of his employees had sat with Mrs. Blake, and had found out from her mother in spirit, where her brother, who had been missing, was. He was alive and all were reunited eventually. Another acquaintance of Mr. Guthrie had sat with Mrs. Blake, and their grandfather came through via the trumpet and gave precise evidence of what took place when he died.

Everyone had been under the mistaken impression that he had been intoxicated and fallen off a local bridge. He was found with his skull smashed and life extinct. As it turned out, he'd been murdered by two men who had mugged him and thrown him from the bridge.

The evidence supplied by the grandfather led to the arrest and conviction of one of the men, the sitters had not, according to them, been thinking about the grandfather when they went to Mrs. Blake. The dramatic testimony of those acquaintances of Dr. Guthrie - and many more that he had heard - of course, compelled him finally to get it together and see this wonder worker of the age.

I now quote in full details from Dr. Guthrie's first sitting with Dr. Blake:

"Mrs. Blake did not know me the first time I saw her, as I was dressed in a Prince Albert coat, and white tie. She thought I was a Minister, but I had only been with her a few minutes when 'conditions' were good and my father, who had been dead about three or four months, called me by my first name. Upon being questioned, he told me of the nature of the disease that had caused his death, the exact hour and minute of his death, and many other little details connected with his last illness. Afterwards, when I had prepared a series of questions to ask him, they were all answered correctly, and in detail. I was completely taken off my feet, so to speak, at this my first interview with her, and was thoroughly convinced that spiritualism was a reality, but upon subsequent visits was not always met with satisfactory success, but must confess that, as a usual thing, the information that she furnishes is simply beyond comprehension.

I suppose I have had twenty-five or possibly thirty sittings with her, including the times that I have called on her with friends of mine

who were interested in the subject. Friends of mine who go with me to see Mrs. Blake, are never introduced to her by their right names; frequently I simply state that 'this friend of mine' and do not give any name, and I have never yet failed to see Mrs. Blake give the correct name and other details concerning the individual.

"A few days ago I introduced her to one of our most prominent men in the state by a fictitious name, as he did not want it known that he had been to see her, and one of the 'spirits', very promptly called him by his correct name, and Mrs. Blake was greatly surprised when she found out who she was talking with.

One of my particular friends, who is a prominent lawyer, had a seriously sick daughter, and a dead uncle who had been a physician. He called upon Mrs. Blake one evening and procured through the trumpet an intelligent and practical prescription from the uncle for his daughter, with full instructions and prognosis for the case."

Since we have already considered what Mrs. Blake's daylight séances were like, I would now like to add some information, from Dr. Guthrie's report, on her dark séances that should be of interest to the readers.

"Here night meetings are entirely different from the day. She does not like to have strangers in her night sittings, but has frequently accommodated me by permitting some of my friends to come in. She has the room dark, and with six or eight friends gathered around a dining room table upon which an ordinary guitar has been placed.

As soon as the conditions are good, her 'control', who is her son Abe, asks the prayer be given, whereupon the Lord's Prayer is repeated by everyone in the room. Then the spirit control usually asks for a certain religious song (Lead Kindly Light.)

After this and sometimes before it, there will be rapping's on the table, and frequently little blue lights, about the size of an ordinary head of a sulphur match will be seen floating around through different portions of the room, usually over the centre of the table, or over the top of the head of some of the persons in the room.

Frequently those lights will travel in pairs and pursue an erratic course, sometimes in circles or sometimes in a zigzag course. I have tried to pick up these lights from the floor, but there was apparently nothing there to pick up.

During the performances the guitar apparently picks itself up off the table and floats around the room over the persons, playing chords as an accompaniment as it, moves around. This however, usually takes place while there is singing going on.

Materializations take place, which, however, are not visible to myself or any of my friends, but a few of my friends have claimed that they have undoubtedly seen vague outlines, but, of course, this may have been their imagination.

However, Mrs Blake will describe in detail some of your relatives and state they are standing right by your side, or right behind your chair, and go into all the details concerning their appearance.

In one instance she described a sister-in-law of mine whom she had never seen in the flesh, and the next day, when Mrs. Blake was in my office and my sister-in-law's photograph was along with several other photographs on the wall, Mrs. Blake at once recognised her and said that she was the lady who was present at the meeting the previous night.

Sometimes the voices seem to come out of the guitar, at other times they come from high up in the room and sometimes under the table. There are several voices which talk at these meetings that are not related to anyone present, but seem to be some sort of 'controls' of the medium, and attend her meetings regularly. At times during these dark circles different persons present will be touched on the head or the back by the hand of spirit.

Mrs. Blake conducts these night sittings usually at her home, but has conducted them in my office and at the residence of an acquaintance of mine here in the city."

It is necessary in this report to give details of what Prof. Hyslop thought of his sittings with Mrs. Blake. As always, he maintained his 'cement like' scientific approach, always considering every

conceivable possibility for fraud even after Mrs. Blake and the spirits gave him and his associates every conceivable and worthwhile forms of evidence that was within their particular experience.

Professor Hyslop, in one instance, actually asked Mrs. Blake if she felt any "sensations" in her throat or vocal organs during the séance while the spirits were conversing. He stated that Mrs. Blake was "consciously honest." "I think that statement deserves a special award. This kind of ludicrousness may apply to other mediums whom Hyslop had met on his journeys, who were not frauds and pranksters, but NOT Mrs. Blake, one of the finest mediums who ever lived on this planet.

Professor Hyslop was also suspicious of Mrs. Blake's dark séances and admitted that it was difficult to rid himself of his feelings that her own organism might be the cause, not explaining how, of the flitting lights and the other phenomena.

Getting back to Professor Hyslop's sitting, after he had had communications from his wife, grandmother, and lastly, his own father who, when asked if he had ever communicated to Professor Hyslop before stated "Yes", and when asked where, stated clearly several times, "at Mrs. Piper's", which was absolutely correct.

Dr. Guthrie heard this conversation from across the room, nearly six or seven feet away, and yet the wily Professor Hyslop surmised in his report that Dr Guthrie, as well as Mrs. Blake, may have known this fact beforehand. Can anyone tell me exactly what it was that this man was trying to imply?

Here is an excerpt from Professor Hyslop's séance memoranda, the readers can decide for themselves:

"When we began again, the communicator claimed at once to be my mother. I welcomed her and asked if she had ever communicated with me before and the answer was "Yes, several times." This was true, at least as far as attempts are concerned.

As soon as she said she was a my mother, I got the statement, "Do you hear what I say?" and added "Annie is with me." Mrs Blake said."She says your wife is here." She interpreted it: "Your wife is with me."

I expressed surprise in my voice and asked if my wife was there and the answer was in the affirmative. I then asked for the name. After some struggle I got what I purposely recognised as "Addie" and the answer was "No" emphatically.

Then I seemed to hear "Annie" again. I asked if it was Annie and received the reply "NO." I then asked that it be spelled. A ma appeared to be given two or three times and then, "Ma, Ma," and finally "Mamia" (or Mamie).

As soon as it was clear after many attempts that Mammie was the intended name I then asked her for her maiden name, her name before we were married, and after as many difficult efforts and attempts to spell it the name "Hall" was spelled out.

I recognised these as correct and asked then for her middle name. I then got "Mammie Hyslop" clearly with indistinguishable sounds for the middle name which was finally gotten clearly enough for me to recognise what was meant. I recognise it as right without uttering it and apparently Mrs. Blake did not discover what it was."

How any spirit could manage to stay composed and still manage to articulate this amount of evidential information under such a cold dispassionate interrogation such as this attests even further to the absolute stupendous power of this remarkable medium. In most instances the conditions would have most likely broke down.

What, I ask you would be the scientific reason for having to know what a spirit's middle name was, or even their maiden name was after such an effort was put forth in the first place to give abundant evidential information? Many times when I am reading these reports by these so-called 'scientists' I feel like a stake is being driven through my heart.

THE REPORT GOES ON:

Professor Hyslop. "It was a very unusual name, especially for a lady, and because I was not sure of it for some time, I refused to admit or recognise it until the resemblance was fairly well assured.



THE PHYSICAL MEDIUMSHIP OF ELIZABETH BLAKE CONTINUED

The Mammie Hyslop was perfectly clear and the middle name finally clear enough to make further efforts at making it clearer wholly unnecessary. This middle name was Fry."

Several séances of this nature are recorded and it is unnecessary to report them all. Many were daytime sittings and a few were evening séances in the dark circle.

It will be necessary though, to add a few facts issued by David Abbott when he wrote to Dr Isaac K. Funk (we should know who he is by now.) about Mrs. Blake and which information, in condensed form, is included in Funk's book "The Psychic Riddle", published in 1907.

Mr Abbott stated: "We found Mrs. Blake (when they visited her in Bradrick, Ohio) sitting by her window in a willow rocker with her crutches by her side."

She at first hesitated to give him a sitting because of her feeble condition, having just recovered from six weeks illness. The first three sittings were held in Mrs Blake's home and the last one was given across the river at the office of a Mr. X where they had taken Mrs. Blake to have a photograph taken. (In the beginning of this article. I included this photo; Mr. X is, I believe, Dr, Guthrie, standing. David Abbott is sitting closest to Mrs. Blake, and the third individual is George Clawson.)

Mr. Abbott said that in their sittings Mrs. Blake used her double-trumpet, one end of which he or Mr. Clawson would put to their ear, and the other end Mrs Blake would either hold sometimes in her hand or put to her own ear.

These sittings were held – as usual – in the full light. Sometimes, the voices, according to Abbott, "...were so loud, that they could be heard frequently, at the distance of a hundred feet or more," and he further stated, "The information we received was most marvellous. We received in all nineteen correct names, while we received none that were wrong."

There was evidence that satisfied Abbott and Clawson that the intelligences talking could not have received their information by fraudulent means, meaning Mrs. Blake. Mr Clawson's correct name was given on several occasions, as was Abbott's, all from spirits claiming to be their personal friends. On and on it goes.

I think it necessary in this report to give Abbott's final remarks concerning Mrs. Blake. It is verbatim with nothing being edited out:

"Those who would give a theory that will explain these phenomena must advance one that will explain the facts. The theory that it is trickery may apply to some of the facts given to me, since one person in that country knew that a person of my name lived in Omaha, but it is very improbable that trickery was resorted to.

This theory does not explain Mr. Clawson's case. People living a thousand miles distant from me could not know that I intended to take an unknown person with me; then they could not go and look up his name and history minutely.

That it is guesswork on the part of the medium, or chance, is simply a silly statement. How many readers could have guessed that George's second name was Clawson, how many could have guessed and given correctly nineteen names while giving none that were wrong? The information given by the voice was always correct.

"Do I believe in what is known as Spiritualism and is exploited by hundreds of spirit mediums all over the country? Emphatically no! I am too familiar with the methods of trickery, with which they produce their illusions, for that I produce most of their feats for purposes of amusement to myself.

Do I believe in Mrs Blake? That is another question. The information, which her voices furnished, is entirely beyond the possibilities of any system of trickery.

There can be no question as to this. That she possesses some power not possessed by ordinary mortals must be conceded.

"Is it really spirits, or is it some freak power of the mind? Each must judge for himself. The lady solemnly assures me that it is the voices of our dead. I said 'Mrs. Blake, do you really believe it to be the dead

talking?' She replied, 'I do not believe, I know. Belief is one thing, but knowledge is another.'

What is my opinion? It does not matter. It is not my place to express an opinion; it is only my place to relate the facts with sacred accuracy. Each reader must form his own opinion of the meaning of the facts. I most solemnly assure the reader I have given these accurately There is no need of explanation in this case, for the truth is sufficient without any additions or exaggerations.

It seems like a fairy story, yet it is a true story. I only know that far away, hundreds of miles over the hills on the banks of the Ohio River, there sits an elderly and frail woman in a chair, and Kings could well afford to trade their power for hers."

Certain scientists, when faced with demonstrated, undeniable evidential facts will report what they have witnessed and experienced, but stay mute about their personal convictions regarding the events.

Thus it was with Professor Hyslop, he had conversed with his wife, mother, father and grandmother and I know he was convinced. Scientists wrote their reports exclusively for their fellow scientists and feared the scorn that might come from the more aggressive, medium-haters, of which there were many.

They could outline the observed 'facts' but stay silent about their beliefs... true cowardice. Many of these scientific types were very fortunate to have been invited by Mrs. Blake to her house in the first place.

In one instance, Professor Hyslop sat alone with Mrs. Blake. In the daylight, and said "The voices were more clear, or perhaps I should say, more loud than on previous occasions. One fact I noted particularly. When we rested a moment, the trumpet soon pressed very strongly against my hand, as if indicating they were ready to communicate... The first voice that spoke was that of my wife. She gave her name and expressed a kindly greeting and soon said that she wanted her grandfather to speak. At once he appeared and greeted me in a rather deep clear voice."

This report, as I mentioned earlier, was published in the Journal of the ASPR, had absolutely no comment at the end from Hyslop. I guess it bothers me so much because of the total lack of emotion coming from these people.

Many of these "higher ups" could have done a great good for the cause of Spiritual Truth throughout the World, but left loopholes in their findings, indicating it seems, that they left the facts in the hands of others so that they might disseminate the 'verdict' instead... pure cowardice. On the other hand, I felt a genuine sincerity underlying the words of David Abbott regarding Mrs. Blake, and this was the very same man whose attempt at discrediting the mighty Bangs Sisters, I deeply despised.

At least there was conviction in his findings regarding Mrs. Blake; you know that he believed what he witnessed beyond any doubt, and had no trouble stating it. For that he deserves very much credit. All in all, from the research I have done, I know of not one instance, ever recorded, of there being the slightest doubt, legitimately, of Mrs. Blake's mediumship.

It has been more than an honour to add to the files the great name of Mrs. Elizabeth Blake, one of our finest physical mediums. Perhaps some day I will make it to the tiny village of Bradrick, Ohio, to see if her house, or most likely the remains of it, are still there, and also to lay a flower or two at her final resting place, as a simple act of kindness for this wonder worker of the age. Long live her name within the hierarchy of Spiritualism, physical mediumship, and the advancement of truth.

Another interesting fact in this case was Professor Hyslop's experimental sittings with the granddaughter of Mrs. Blake, five years old, for trumpet voices and automatic writing; both proved to be completely genuine. I only wish I could have been there to see it.

A series examining methods of achieving high quality audio and video recordings using digital recording techniques. Aspects covered range from using the straightforward cost effective Minidisc® system to more complex arrangements. Editing, copying and cleaning up old noisy recordings will also be covered.

RECORDING SÉANCES AND OTHER EVENTS

By Lew Sutton I.Eng MIIIE

PART 3: 'TWIXT MICROPHONE AND RECORDER

INTRODUCTION

In Part1 we looked at the simplest and possibly the cheapest method of achieving high quality recordings by using a stereo microphone and Minidisc recorder (see end of this article concerning temporary supply problems). In Part 2 we covered microphones for more exacting situations.

Now in Part 3 we shall look at equipment to link those microphones to a recording device, be it a recorder or computer and/or a PA system. This Part is all about equipment not only for séances but also to give flexibility and versatility for covering various events that a spiritualist, a church or an organisation may encounter.

Many may find Part 3 heavy going so you have the option of leaving this part until we look at overall configurations later in the series. Then you may wish to just read the parts that are relevant to your requirements.

GENERAL REQUIREMENTS

The electrical signal generated by a microphone requires amplifying by a low noise pre-amplifier to boost it to a level whence it can be passed on to other equipment. This amplifier can be a free standing device or be incorporated into other equipment such as a Sound Mixer.

Sound Mixers form an essential part of a recording system due to their versatility and can bring several elements together into one unit. DJ type Mixers are often seen for sale at reasonable prices but are not suitable as in general their facilities and performance falls short of what is required for high quality recordings.

A major requirement of a recording system is a means of controlling the dynamic range of the sounds being recorded so as to fit within the range that the recording device can handle.

This can be accomplished by human hand using a Sound Mixer's master fader (output level control) or by a Compander – also known as a Dynamic Range Compressor. Adjusting the level manually is rather a tedious job so Companders will be considered as a major system requirement

MICROPHONE MIXERS

Basic Facilities

Microphone sound mixers giving near studio quality performance used to be expensive but now a mixer such as the 10 channel Behringer UB1002 can be purchased for £50 or less on the Web. Using such a mixer for the applications we are considering may look a bit like over-kill but it does provide versatility and also

supplies power to two condenser microphones that require a phantom supply (see Part 2).

Like all mixers of this type it also has Line Inputs to handle inputs from CD players, cassette recorders, radio microphones etc. Hence the Line Input connections enable the mixer to be used with a PA system or for editing purposes as well as recording live events. Thus various sound sources can be added such as pre-recorded dialogue or background music for general use rather than for séances. Extra microphones can be fed into the Line Inputs but will need separate microphone pre-amplifiers to boost the signal level.

If you are likely to use more than two microphones then the UB1202 model has input for four microphones requiring phantom power supplies (the phantom supply can be switched off for mics that don't require it).

Sound Mixers invariably have controls to adjust tonal balance, which may be in the form of Hi-Fi type tone controls or Graphic Equalisers. The UB1002, like many models, has facilities to significantly reduce low frequency sounds such as 50Hz mains hum and rumble (no – not talking about tummy rumbles!). From the photo you will see that the 10 channel (or 5 stereo channels) UB1002 is a very miniature version of the large complex Sound Mixers often seen at the back of theatres for stage productions. This one however measures only 22 x 19 x 40cm (about 8 1/2 x 7 1/2 x 1 1/2 inches). The XLR connectors for two microphones can be seen at the top left hand corner.

Mixers display the overall output sound level and provide a control to adjust that level (usually a sliding knob). Thus if a recorder without automatic level control is being used the level can be manually adjusted. This is not very practical for séances unless someone is prepared to sit outside the séance room when used for this purpose.

Alternately, what is known as a Compander can be added to the system to reduce the high level peaks thus containing the range of sound levels to within the dynamic range of the recording system. Extra devices like Companders can be linked into Sound Mixers via what is known as 'FX' facilities. This ensures that the device comes under the control of the overall monitoring and level adjustment of the Mixer.

Another standard feature is a socket for earphones allowing audible monitoring of the output signal from the mixer. Sometimes monitoring is switchable to individual inputs.

Additional Facilities

It is now common to find 24 bit digital processors built into Sound Mixers pre-programmed to perform a variety of effects used by recording artists to modify the original sound – sometimes almost beyond recognition! However, for us the most useful facility that these processors sometimes provide is that of companding the audio signal (see Companding Section). However, only larger mixers like the 16 input Behringer UB1222FX-PRO (about £150) currently appear to have companding included in the processor's repertoire.

RECORDING SÉANCES AND OTHER EVENTS CONTINUED



Also becoming more common is the very useful ability to output the signal in digital format using a USB link to couple the Mixer to a computer. This prevents any deterioration in the signal which can be experienced in relying on an analogue link to a computer's Sound Card.

Powered Sound Mixers

Sound Mixers intended mainly for Public Address Systems (PA Systems) can be purchased with built-in power amplifiers. This means that just one piece of equipment is the only basic requirement to interface between microphones and loud speakers and/or recorder.

There are numerous models available from just inputs for 2 microphones and one Line input (for CD player etc) to multiply input models. These mixers can be ideal for churches and special events such as seminars or trance dems. However, they should not be considered for serious recordings of séances but can serve as a temporary measure especially for séances held in churches where such a system may exist or be contemplated.

The 60watt output DP26836 made by Adastra costs about £140 or less. A similar model is used at Paignton SNU church which holds over 160 people). Lower output versions suitable for smaller venues are available for about £70 or less. See photo of a typical PA system powered mixer (not suitable for high quality recordings). Powered mixers in the main have somewhat limited facilities and the lower priced models such as the one mentioned above would need phantom powered microphones to be fed to the mixer via a power supply. A typical power supply is the dual channel Phantom II made by ARTccesories at about £50.



Digital Sound Mixers

If one is to use a computer for recording and editing it is possible, but not essential, to purchase Sound Mixers that are totally digitised and rely on Digital Signal Processing (DPS) techniques. Mixing and processing the outputs from the microphones and other inputs being all performed digitally with recordings being transferred digitally to a computer's memory, a CD/DVD Recorder with digital input, or to a Hard Disc Drive (HDD) recorder such as those now becoming popular for video - known as Personal Video recorders (PVR).

The digitisation process can be carried one step further with the mixing process being performed without physical controls as discussed next.

Software Sound Mixers

Equipment is available to provide the necessary interface between microphone and computer so that sound mixing can be performed using a computer display and mouse. This approach may appeal to those who like to computerise everything!

One piece of equipment that provides all the necessary interfacing is the FA-101 made by Edirol. It can provide the phantom power for two microphones, boost the signal level, convert the analogue signal to digital format and provide output to a computer using the Firewire format, as well as do other functions.

Alternatively, microphones are available with digital output to connect direct to a computer (see Part 2).

COMPANDERS

These devices are also known as Compressors or Limiters as they are normally used to compress (or limit) the dynamic range of recordings so as to fit within the range that can be accommodated by the particular media being used (e.g. Tape, CD, DVD, hard disc etc.).

Preventing overloading the signal level applied to digital recording devices is far more essential than with the old type analogue cassette recorders due to the far more objectionable distorted sound produced if overload occurs.

Radio transmissions of classical music are often compressed due to the exceptional range of sound levels that can be produced by a large orchestra. The same situation can arise in physical séances with sounds from a quiet whisper to rather loud singing.

Companders are also useful at seminar type events using a PA system where delegates may not be familiar with using a microphone. Without a Compander the sound levels may vary from the near inaudible to rather loud distorted sounds coming over the loud speakers (some better radio mics incorporate a compander).

As mentioned in the section on Sound Mixers, companding circuitry is sometimes built into mixers but these are usually with limited adjustability (or none). Separate dedicated Companders however have considerable control over the amount of compression applied and the way it is applied. However, this degree of control is only likely to be appreciated by audiophile spiritualists.

Stand-alone Companders are designed to take Line Input and/or handle low level signal level direct from a microphone. The dual (stereo) channel Behringer Minicom COM800 (about £39) only handles 'Line' level signals. The Behringer Shark DSP119 however connects to a microphone or operates at 'Line' signal levels - see section 'Multifunctional Microphone Pre-amplifiers'.

MICROPHONE PRE-AMPLIFIERS

A separate microphone preamplifier is normally only required if: (a) a Microphone Mixer is not being used; (b) there is a risk of picking up interference if the signal is not boosted close to the microphone; (c) the signal requires to be boosted to feed equipment with 'Line Input' connections.

Typical of the preamplifiers suitable for the types of microphone discussed in Part 2 are: the dual channel MPA-202 made by Stageline at about £70; the Behringer single channel MIC100 at about £33; the Shark DSP110 described in next section. These models provide Phantom Power via the input XLR connectors for microphones needing this method of powering.

MULTIFUNCTIONAL PRE-AMPLIFIERS

Microphone pre-amplifiers with major additional features are now coming on the market at very reasonable prices. Outstanding amongst these is Behringer's Shark DSP110 at about £69, or less on the Web.

This single channel device not only provides phantom power but can also reduce 'howl' feedback (see below) plus compand (compress) the signal as well (see Companders section). What is more, the degree of compression is adjustable making it suitable for using with cassette recorders with their rather limited dynamic range - compared to digital storage media.

It can also be set to be used at 'Line' signal levels enabling it to be looped into Sound mixers via the 'FX' connections thus one device can deal with multiply microphone inputs.

An additional feature of the Shark DSP110 includes comprehensive filtering facilities. So for instance, could be used to compensate for poor room acoustics where the recording takes place.

HOWL SUPPRESSORS

Howl suppressors can play a useful part in allowing participants at seminars etc to wander about with hand-held microphones and not have to worry about staying well clear of loudspeakers. Some equipment has Howl Suppressors built in such as the fore mentioned UB1222FX Sound Mixer or the Shark DSP110 pre-amplifier.

Howl suppressors work either by transposing the signal (frequency shifting) by about 5Hz or by automatically inserting very precise filtering to suppress the frequencies at which the 'howl' occurs. The former is no good for singers as it makes them sound off-key! Both devices mentioned above use the filtering method.

PURCHASING EQUIPMENT

For the more complex systems covered in this Part 3 it is advisable to seek help in selecting and setting up a system unless you have the ability yourself.

The examples of named items must not be regarded as recommendations but are mentioned for guidance as to what sort of equipment is available and at what typical price. Buy a copy of a magazine like 'Sound on Sound' as a starting point for suppliers or use the Web.

Manufacturers often change the spec. of the products so check that any item you wish to purchase still has the functions that have been mentioned in this article.

Typing into a Search Engine the name of a Supplier, Manufacturer, name of particular item, or type of equipment such as 'microphone mixers' will get you a host of information. If you select 'UK web sites only' you will get UK prices and suppliers etc. But for specifications, select 'worldwide' as most of the equipment comes from overseas.

WHAT'S NEXT IN THE SERIES?

In Part 4 we hope to be covering means of producing permanent recordings and also look at software for editing and processing recordings. Further parts will cover: video recordings, including low-light cameras; miscellaneous matters pertaining to recording equipment; an overview of recording set-ups; and finally, the latest developments.

RESOURCE INFORMATION - Manufacturers and Suppliers.

www.electromusic.co.uk 01302 369999
 www.joemeek.com 01803 215111
 www.turnkey.co.uk 020 7419 9999
 www.adastra.com
 www.behringer.com
 www.dolphonmusic.co.uk
 www.newdayaudio.co.uk

Purchasing Minidisc Recorders

Since Part 1 of this series was published I have recently discovered there are problems in purchasing Sony Minidisc recorders. Apparently Sony had intended to stop production but may resume due to public demand. I will keep readers informed when I can ascertain what the situation is. At the beginning of November www.electronics-online.co.uk was the only UK Company that I could find stocking the new high density model, MZ-RH910.



Sitters were treated to an interesting insight into reincarnation and some usual good wit from comedian Peter Cook during this demonstration of physical demonstration at the Spirit Lodge by medium David Thompson.

DO WE COME BACK?

DAVID THOMPSON PHYSICAL MEDIUMSHIP DEMONSTRATION 24th FEBRUARY 2003 AT THE SPIRIT LODGE, HAYWARDS HEATH, WEST SUSSEX, ENGLAND.

By Ross- James Pearman

Following a check of the medium's binds and gag by some new sitters to the lodge, an opening prayer was said and the recorded music was played.

After a few minutes of soft music sitters were greeted by the familiar voice of William Charles Cadwell, David's Spirit guide and mentor.

He pointed out that everyone needed to be mindful that the thoughts created in your mind reverberate around the séance room, which has an effect on the communication and phenomena that takes place.

"Be mindful of the person next to you who comes to the séance with an open mind and open heart, in the hope that spirit will come close to them," he added.

William then opened the floor to questions. One sitter asked about whether we travel in the sleep state.

"While you are in the state of sleep the spirit within the physical body is not restricted by the consciousness. The spirit is free to leave that of the physical body to experience different vibrations and existence and vibrations that you want to encounter.

Because the mind isn't incumbent to the body, the spirit is free to manifest outside the physicals body, it's as simple as that. This happens to different degrees for each person. For the majority of people in sleep, the spirit leaves the body and hovers about 2ft around the physical body to allow the spirit to rejuvenate."

Another sitter asked about reincarnation and whether it occurs.

"I am an ardent believer of the ability to reincarnate. I have found this to be true. However, my dear friend David [the medium] is open-minded about the whole subject. I believe in the probability that in the realms of the spirit that you come to a plane of understanding where you have the opportunity, if you so wish, to reincarnate to a different cycle. It might not be of the earth vibration, but other vibrations in the realm of spirit."

Asked about the process of apports and how they happen, William explained: "When it is decided that the energy is correct for an apport, a suitable item must be located from a particular place that has been chosen.

"When this item has been located the molecular structure of the article is broken down by means of vibration. This allows the object to be transmuted into a fluid level so it can be taken from one level to another.

"The energy created in the séance room allows the molecular structure to slow down so that the article can become physical once more. We do the same with David's cardigan [often found to be back to front once a séance is completed]. It is taken from the medium's body and then rematerialized the other way around."

"How long does it take to dematerialize and materialize?" asked another sitter.

"About five minutes," he said. "We do this in order to prove that this is something different from physical matter."

Another sitter then asked whether we choose what happens to us and the illnesses we have?

"When you come to the physical plane you may decide to have experiences that are part of your spiritual evolution. However, when it comes to illnesses, when you live in an environment as you do, and when you are encased within the physical body, illnesses are something incumbent with the make up of the physical body. The spiritual body does not want to inflict illness on itself."

William then said his farewells and withdrew into the cabinet asking for the music to be played.

During a lively blast of music, sitters witnessed an illuminated trumpet, placed in the séance room before proceedings started, being levitated around the room and tapped on the high ceiling and sitters' heads and knees.

The music was then stopped and Timothy Booth, one of David's regular communicators and who controls the ectoplasm in the room, came through and introduced himself to those gathered.

Tim asked one sceptic in the audience how it was possible for him to talk with the medium being gagged. "I'm not sure," replied the sitter.

Tim went on to demonstrate his ability to manifest himself in the spirit room and touch the sitter's hand, despite the medium being restrained in the chair within the cabinet.

He was asked by one sitter to describe the spirit world, although "he wasn't in a rush to get there".

Tim then talked about his passing to the spirit world following a short illness in the 19th century.

"I walked into this fog like mist and when I walked through it I was on this bridge. I thought this was funny as it smelt better than Stepney Green (in London where he lived his life on earth). I looked around and it was quite nice. I was with my friend Jack and he showed me the flowers that were sending out a happy vibration, which you don't get on earth. Flowers cry on earth as they pick up on all the negative vibrations.

"I wouldn't want to come back to Earth, I can tell you. They (in the spirit world) wanted me to, but I said I would rather work on this side, which is why I am working with the medium in controlling the ectoplasm. It saves me having to come back and learn my lessons."

He added "Every thought, word and deed is like a vibration. That vibration remains in your aura and you take it with you so that people can see if you're good or not when you pass over.

"I had to take what was in my aura to the spirit world and work on clearing it, which is why I was offered this job or to return to earth. I was told I had to experience some of the earth vibration. I am now doing this through the work with the medium."

Asked by a sitter how you can clear your aura on earth, rather than bringing it to the spirit world, Tim replied: "You have to make more positives than negatives. You have to be mindful in

thought, word and deed and love all. Just live your life in a positive, loving kind of way which will transmute the negative aspects in your aura."

Asked what sort of person he would have been if he wanted to return he said: "They don't tell you that. All the souls who want to reincarnate gather in a cumulative space in the spirit world. When a woman is pregnant it then creates a vibration in a mother's auric field which draws the spirit vibration of the child to the physical body.

No identity, just personality.

"That's why when people remember past lives, their energy is stronger.

What lessons you have to learn are in your vibration. Your spirit knows by a natural process, call it intuition."

Tim then drew an end to questions and asked for the music to be played again.

Tim soon returned and told one sitter he had her father in the spirit world who wanted to speak to her.

Within seconds the sound of the woman's father came through and introduced himself. He confirmed to the lady that he was there while she was cleaning his medals.

After departing another male communicator came through and introduced himself as a guide of one of the lady sitters. He said that "everything would be fine with her and not to worry".

He soon departed and Tim requested that the music was returned while Tim played the harmonica placed in the séance room at the start of the demonstration.

Sitters were then greeted to the familiar voice of comedian extraordinaire Peter Cook.

He was asked by one sitter what performance he would like to give in heaven.

"Heaven, coming to this lot gathered here it's more like hell," he added. He then proceeded to carry out a tap dance in the centre of the séance room.

He then told the story of the ferret.

"There were two kids walking down a road, when one said he need to go to the toilet - a number two. He then squatted by the pavement and went to the toilet. The poor bugger was heaving, pushing and shoving and out it plopped. It was so big it could have been attributed to a horse.

"Just after he finished a policeman came down the road. The young chap quickly threw his coat over the stool. On his approach the policeman asked the boy 'what have you got under there?' The boy replied: 'a wild animal'. The policeman said 'you are not lying are you boy, it's not stolen goods is it?'. The boy replied: 'No, it's a wild animal under there'. The policeman said: 'I don't believe you'. The boy replied: 'Ok, I will take off the coat and you whip it up as quickly as possible'.

"The boy then lifted up the coat, the policeman quickly scooped up the poo to which the boy replied: 'Bloody hell, he was that quick that he even had time to poo in your hands before he left'."

To sounds of laughter Peter said his farewells and asked for the music to resume.

Honest Jack then greeted sitters and added that the team wanted to carry out an experiment to prove that the voices being heard in the séance room were definitely not coming from the medium.

He asked the red light to be illuminated to show that the medium was still bound and gagged to the chair, which was confirmed following the lights' illumination.

Jack returned after the red light was dimmed and answered some personal questions before proceedings were drawn to a close and the medium safely returned from his altered state.

THE ZERDIN FELLOWSHIP **WANTED** GIFTED PHYSICAL & TRANCE MEDIUMS

If you are a physical medium with a home circle already producing phenomenon in the séance room and may feel the time is right to share this gift with the Fellowship we would be happy to talk to you in the strictest confidence.

We have over 300 knowledgeable sympathetic sitters many of whom have years of experience in Physical and Trance Mediumship.

Naturally if you can present your gift to the public in this safe environment that offers all the necessary facilities a fee would be payable direct to you.

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WE WOULD LIKE TO HEAR FROM YOU**

In the first instance, why not telephone Dennis Pearman for an informal chat, all calls will be received with a sympathetic ear.

Tel Mobile: **07973 205183**

Home Tel: **01243 576063**

CALLING...

...all those interested in physical and trance mediumship that is happening now in the 21st century, why not get involved by subscribing to our by monthly newsletter and become part of The Zerdin Fellowship.

To enquire email address below or telephone Dennis on the above numbers.

Email:
zerdinfellowship@rpearman,fsnet.co.uk

Alternatively, write to:

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BEQUEATHMENT INFORMATION AND HOW YOU CAN HELP THE ZERDIN FELLOWSHIP

Obviously you can support us in many ways by offering your time, love and energy. However, sadly we live in a world where finance is a necessary evil we cannot ignore, especially if we are to market and promote ourselves in a professional, credible way. Consequently, we would welcome donations of any size that will contribute to a wide range of projects, from funding workshops, staging events and of course the print and publication costs of the Zerdin Buzzsheet and the creation and future development of the Zerdin Website.

Also, don't forget that a gift in your Will also has the power to help us continue and develop our work and can be a lasting tribute to something or someone you felt passionate about during your life on the Earth plane!

The following is intended to give information to anyone who is considering leaving a gift to The Zerdin Fellowship in his or her will. The Fellowship strongly recommends that professional legal advice is taken when dealing with any aspects of will making or changing – particularly if you are a supporter living outside England and Wales where different laws may apply.

WHY LEAVE A GIFT TO THE ZERDIN FELLOWSHIP?

A gift in your will (or legacy as it's often called) has the power to help us carry on the work already started.

In order to fund events, raise awareness and develop physical Mediums across the world we need to travel, advertise and promote ourselves. Of course time is the most precious commodity we have and most of us are willing to spend it in the service of Spirit. But we live in a material world and if we are to be taken seriously we must promote ourselves to the best of our ability.

All gifts are welcome – no gift is too large or too small. Your generosity will contribute towards our Fellowship and will be used in the best way possible. You can be assured that 100% of your gift will be spent on developing physical mediums and helping the Zerdin Fellowship continue the work for Spirit across the globe.

We cannot always plan when we will need financial help most, so any gift will be of maximum benefit if given unconditionally. However, if there is something you specifically want to support – sponsoring the development of an individual Medium or a special event for example –you can direct your gift for this purpose and we will use it in accordance with your wishes.

Please also consider that gifts can be made in your memory at your funeral or service. This can be a fitting tribute and comfort for friends and family who want to contribute to something you felt passionately about during your lifetime.

All donations are recognized & acknowledged with much love & greatly appreciated.

WHAT DO I DO NEXT?

If you have yet to make your will, contact a solicitor to ensure that your wishes will be carried out and are legally correct.

You will need to think about the value of your current assets, who you would like to benefit, the type of gift to leave, and who your executors will be. If you have already made a will, but would like to amend it to include The Zerdin Fellowship, contact your solicitor who will make the necessary change (also known as a codicil). There should be no need for a new will. However, most solicitors recommend that you review your will every five years to incorporate significant life changes (such as finances, births and moving home).

Your solicitor will also be able to advise on suitable wording for inclusion of The Zerdin Fellowship in your will.



The Zerdin Fellowship

The Gatehouse, Priors Leaze Lane, Hambrook,
West Sussex PO18 8RQ ENGLAND

Email: zerdinfellowship@rpearman.fsnet.co.uk

www.zerdinfellowship.com

BEQUEATHMENT INFORMATION

AND HOW YOU CAN HELP THE ZERDIN FELLOWSHIP

IMPORTANT INFORMATION!

If you would like to include us in your will please ensure you have the correct address as detailed below:

The Zerdin Fellowship, The Gatehouse, Priors Leaze Lane, Hambrook West Sussex, England PO18 8RQ

For any executors who already have a gift for us, please send a cheque payable to:
The Zerdin Fellowship

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 I intend to remember The Zerdin Fellowship in my will

TITLE: _____

FIRST NAME(S): _____

SURNAME: _____

ADDRESS: _____

POSTCODE: _____

TEL NO: _____

EMAIL: _____

By letting us know today, you are helping us plan for the future – Thank you.

All information is confidential and in the safe keeping of the trustees and will not be shared with any third parties. It is also not legally binding if your circumstances change.

The Zerdin Fellowship does not have a Registered Charity Status at present, but we will keep you informed of our progress in this matter.



The Zerdin Fellowship

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They are available to whoever would like to hear them in accordance with the wishes of Betty Greene, George Woods and Leslie Flint.

However in producing these compact discs and sending them out the Zerdin Fellowship incurs an expense. We don't want any one to go without because they can't afford them, so we are asking you to include a suggested donation of £4.95 to the fellowship to cover its expenses.

If you wish to order any of these titles on CD at a suggested donation price of £4.95 per CD this will include Postage & Packaging.

Please tick the box(es) and send a cheque payable to 'The Zerdin Fellowship' to:
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Zerdin Fellowship Co-ordinator
The Gatehouse,
Priors Leaze Lane,
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Order Form

LIFE IN SPIRIT – Recordings of Bobby Tracey, Rose and Mickey discussing the world in which they now live.

HAUNTING AND RESCUE WORK – Dorcas liked to haunt the earth, Sammy tries to let people know he's around and David discusses doing rescue work from the spirit side of life.

PASSING OVER – Terry Smith, Sid Hopkins and Sam Woods recount the moments that they passed from this world and found themselves in the next.

THE SPIRITUALISTS – Big names within the spiritualist movement return to give their views on life before and after death.

THE SCIENTISTS – Sir William Crookes, Nobel scientists and investigator into physical mediumship, Sir Oliver Lodge, and Professor Charles Richet all return to discuss their experiences.

SPIRITUAL PHILOSOPHY PART 1

A TWO PART CD COLLECTION CONTAINING WORDS OF INSTRUCTION AND ADVICE FOR DEVELOPING A SPIRITUAL APPROACH TO LIFE.

COSMO LANG – The Archbishop of Canterbury who suppressed the Church of England report into Spiritualism reports back on how important the gift of mediumship is. Talking of the power of spirit and the importance of a spiritual life.

A PERSIAN – After hundreds of years in the Spirit World this gentleman returns to give his understanding, castigating religious life as a block to spiritual progress.

LOUIS PASTEUR – 'Many illness's are a product of the persons thoughts' 'man must learn to think right' The famous scientist makes his return to talk of the role of the spirit and the mind in maintaining a healthy body.

SPIRITUAL PHILOSOPHY PART 2

MAHATMA GANDHI – Gandhi talks of the need for having time for the things of the spirit. He teaches of the need for people to recognise the sorrow that is caused by the selfishness of mankind.

BROTHER BONIFACE – This is one of many communications by Brother Boniface through the mediumship of Leslie Flint. In this he guides on developing the power of the spirit within.

PIONEERING WOMEN

ELIZABETH FRY – Quaker prison reformer Elizabeth Fry gives instruction on the conditions people find themselves in on passing to the Spirit World and the reason for this. Explaining the way change happens within the Spirit World and people make progress.

LILLIAN BAYLIS – Manager of the Old Vic, theatrical producer and founder of a ballet company Lillian speaks of the demise of the Old Vic and the development of the National theatre. She goes on to talk of her passing and the difficulty in using language to explain the conditions of the Spiritual realms.

ELIZABETH GARRETT ANDERSON – Describes her interest in healing as the first woman Doctor licensed to practice, her interest in recovering health continues. She describes the importance of spiritual and mental adjustments for health.

POETS AND PLAYWRITE'S ELIZABETH & ROBERT BROWNING

– Talking of their earthly life, their spiritual conditions and how they endeavour to help people on the earth now.

GEORGE BERNARD SHAW – Talks of the way he was inspired to write his plays and used his skills of observation to base his characters on. He explains how progress in spirit is based on breaking down the barriers of separation. In practice ideas of national pride or class distinctions must be let go of in order to progress.

OSCAR WILDE – With all the wit and charm of his nineteenth century life, Oscar returns with an entertaining discussion and speaks of the peace that is found within the unity of the Spirit World.

POT POURRI

ELLIS THE HANGMAN – Speaking about his work and the effects it had on the individuals put to death. The effect of earthbound spirits who inflict their will upon weaker minds upon the earth causing them to commit crimes they would not normally have committed.

LIONEL BARRYMORE – Famous for his work as an actor and film director he describes life in spirit and the work of theatre in spirit in creating plays that uplift and create understanding.

NELLIE WRIGHT – Nellie is a Salvationist and sets about to try and 'save' Betty Greene and George Woods. She describes her life and earthly death in the war years of Britain's second world war.



Selection Of just a few of Anne Mcaviney's amazing photographs as per article 'Photographic Spirit Researchers in Paris' by John & Maryse Locke in this issue.



You can contact The Fellowship via the International Co-ordinator:

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