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ISSUE 12 - FEBRUARY 2007
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The Dazzling Darkness

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

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WITH OUR DEEPEST THANKS

Unfortunately due to work commitments, we are very sad to announce that Mr Gerald O' Hara and Mr Eric Cargill have decided to resign as trustees of The Zerdin Fellowship. As our dear friends, as well as our fellow trustees we would like to express our gratitude for all their help and support with The Zerdin Fellowship over the last two years and wish them both well for the future.



EVA C ENERGY BETWEEN HANDS

Luminous energy between the hands of the medium, however from another identical photograph taken at the same séance no energy was seen between the hands, the photographs showing this energy was not noted in the séance report of the time written by Albert-Von Schrenck-Notzing.

Also one of the felt slippers that the medium often wore, appears to have come from one of her feet to land on her head, however in another photograph taken at the same séance both slippers were seen on the mediums feet. This is indeed a curious photograph was the luminous energy added fraudulently at a later time or was the luminous energy present as this photograph would suggest.

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NOAH ZERDIN

THE FAMILY TALK TO ZERDIN PART 1

4th NOVEMBER 2006 SHREWSBURY ENGLAND

It was a great pleasure that Ruth and Dan Noah Zerdin agreed to talk to Zerdin about their Father – the man and his family's life with Spirit. It gave us all time to catch up on our history as we heard about life at the Zerdin's home.

Chris Eldon Lee, writer, broadcaster and radio producer talks with Dan and Ruth Zerdin, son and daughter of Noah Zerdin. Here follows a transcription of that meeting transcribed by Maggie Carrington.

Chris began by introducing us to Ruth and Dan, and proceeded to ask Dan to tell us of his memories of his father....

Dan: How long have we got? (Laughter)

Chris: As long as you like. You've come a long way.

Dan: We've come a long way too! He started life in Latvia. He was never quite sure when he was born, it was either 1888 or 1899. No-one was quite sure, and his passport says 1889. I think that was a guess on his part, he was never really sure, he came to England in 1905 or early 06 after Bloody Sunday. He, like so many people was a Revolutionary in Latvia, which was really under the thumb of the Tsar and he thought it safer to skedaddle whilst the going was good. Anyway, he came to England with two of his brothers, I think the other one went to America.

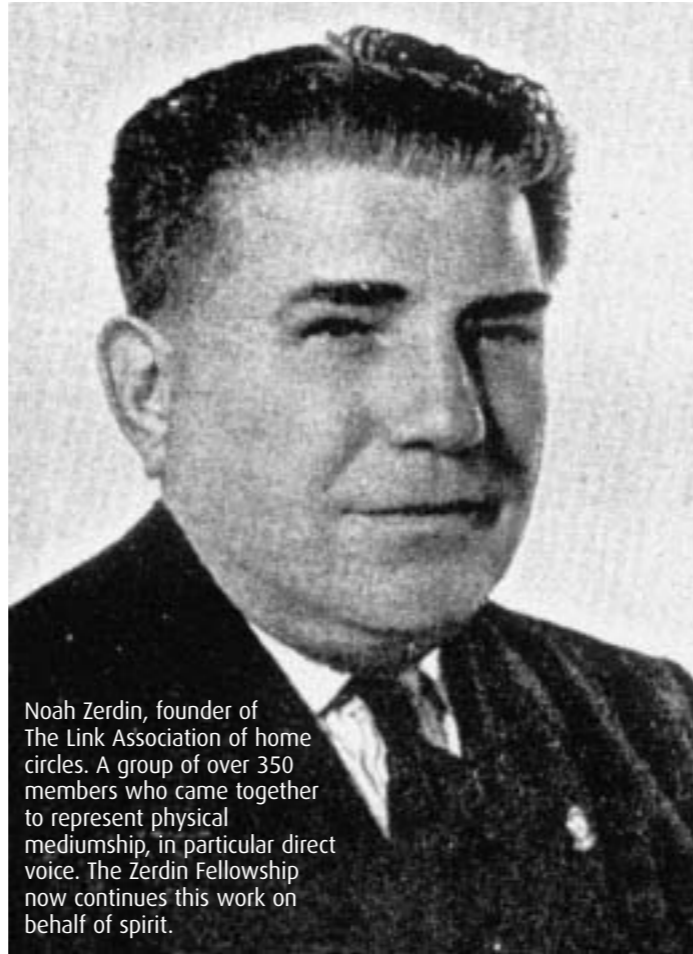
Ruth: His sister went to America.

Dan: Oh I'm sorry, Thank you. His sister went to America and he managed to set up his own business, first as a Furrier, and then he went into the carpet business and then he went into the mining business in Brazil; but it was the relevance to where we are today when he started with a fire in his premises in Oxford Street in London. He wasn't there, he was at home, but his wife, my mum was there, and she died in the fire.

It was about 3 months after that. He never really had an interest in psychic phenomena at all, he had no interest in Spiritualism, he was a Jew, but he was also an Atheist. He was certainly not a religious Jew and he left quite a fair amount of the beginnings of a book, in fact more than the beginnings, and in this book, he recounts that before the tragedy happened, he was talking to Bertha, (Dan's Mum), and the subject of life after death came up, and they both decided there was nothing there, you know, that when you die, that's it, but they also said....'Look, just in case there is something, whoever goes first will try and tell the other that he or she is still around'. They, you know, sort of laughed about it, and that was that.

Anyway, the tragedy happened, and three months afterwards he was passing in town, the psychic bookshop – there was a psychic bookshop there in those days certainly until the '40's '50's in town – and the original psychic bookshop, he thought was run by Arthur Conan Doyle's daughter, because Doyle was very interested in psychic matters, and he'd heard about, no, he'd read a book, that talked about communicating by a planchette He'd never heard of a planchette. So he went into the shop, and said, very furtively, 'Have you got a planchette?' and the girl behind the counter said, 'yes, of course, they're 7/6d'. Dad said, 'OK. I'll buy one then.'

He took one home, he'd heard that what you do, you sit at a table, so you got out a table and you sat round it, and he had people round it, and he had a Nanny, my Nanny who was a Welsh girl, and there was Dad, and he had his young sister in law, who was about 15 at the time, she was there a great deal in the house, and who was Ruth's Mum, eventually and they sort of sat.



Noah Zerdin, founder of The Link Association of home circles. A group of over 350 members who came together to represent physical mediumship, in particular direct voice. The Zerdin Fellowship now continues this work on behalf of spirit.

Sorry, no, there wasn't Goldie, his sister in law she wasn't in the picture at the time, but there was his secretary there, and so Dad said, 'Ok. Let's start, you put your hand on this planchette,' and his secretary, who was Sally Lloyd, who had known him for many years, she sat opposite him, and they put their hands on there, and nothing happened, absolutely nothing at all! So he said to my Nanny, Alwyn, you try, so Alwyn sat, and the thing immediately started whizzing, and she said 'Why are you pushing this Mr Zerdin?' and she said 'I thought you were', and he said 'I'm not pushing it, I'm not doing anything.' He'd put a sheet with letters and things underneath it, under a sheet of glass, and then it started spelling out messages, and the first communicator spelt out her name Bertha. It really sort of went on from there.

They used to sit quite regularly, and they had raps, and all sorts of strange noises. They used to get raps that came from they didn't know where, and they were meaningless, they were just knock, knock, knock, and Dad thought, well, let's have a bit of order in this, and he said, 'supposing' if I ask you questions, you can give two rap for yes, three raps for no, and one if you don't know what the hell we're talking about!'; and they gradually built up communication like that, and that was really the beginning of his own Home Circle.

Also they spelt out who they wanted in the Circle, which was: Alwyn, Sally Lloyd, Goldie, who was only 15 at the time, Dad, and Dad's older brother Jack, and they used to sit quite regularly, and for a long time, nothing at all happened, and then things started to happen. At first they didn't have a table, they sat in the dark, and then they were asked to bring in a table, and they put their hands on the table, and the table started going walkabout! and it went all over the place, and there they were, with their hands more or less flat on the table, and this table was sort of dancing around, and this carried on for some time.

Eventually they said, we don't want the table any more, and the table sort of put itself in the corner and was never used again, and they just sort of sat there because they'd said, we don't want the table anymore.

Let's have your next question.

Chris: Let's explain, Dan and Ruth are half brother and sister, because they share the same Father, but your mother was Bertha's younger sister Goldie, (addressing Ruth.) What are your earliest memories of living in the Zerdin household?

Ruth: Yes, Because was very young when all this was going on, so my early memories are that they used to use a little room in the house for all the séances, I know that all my friends from school were wondering what was going on in the room and I used to tell them, and they all used to run past it to get to the bathroom! They didn't like it at all really, and then my other early memories were really, where they used to have a kind of curtained off area, which they'd put up, which was a kind of box, which they would use for Mediums, and it was heavy blue velvet curtains, and I can remember thinking, well it must be something to do with something other worldly, so I went inside, and apparently, said the Lord's Prayer out loud. (Laughter)

Dan: It was a curtained off corner in the room, in fact.

Ruth: Yeah, and so that's what I did automatically, so I knew there was something afoot. There was always talk at home of these friends of my Dad's. So I thought, Oh Florence Nightingale, that's a nice friend, that's a nice name. The likes of Florence Nightingale, Hannan Swaffer, all those names, Oliver Lodge, I thought they were all Dad's friends. I just thought you know, they were his friends, because he used to talk about them, and I didn't realise, that in fact they were people he was contacting from the Spirit World, so my thoughts are that I suppose I was really too young to understand what was exactly going on at that time. So I just built up my own pictures – that was when I was very young.

Chris: Were either of you actually encouraged to join the Circle at all, or were you kept out?

Dan: Well, I was very young. Certainly not encouraged, I was put to bed. When they really developed, and they had a proper Home Circle at home, and they used to meet...Do you remember? They used to meet twice a week and I was very small.

This must have been, crumbs, 1930-1931, but I used to be put to bed first, and I was far too curious, and also, far too scared to go to sleep, when they all disappeared into the front room of the house, (and this was the previous house) where the first phenomena were encountered. They used to sit in the front room, and there was a big heavy velour curtain over the door, mainly to keep the light out of the cracks, but it also tended to keep the sound out too.

But, they used to have a gramophone and they would play a lot of music quite loudly, and there were a lot of voices I could hear as I used to sit at the top of the stairs. I used to get out of bed, and sit at the top of the stairs, because I was too scared to stay in bed, and I needed to know what was going on. It was more reassuring to hear what was going on than to imagine all sorts of things. So I used to sit at the top of the stairs, and listen and I remember hearing. There was one record it was of Chelopian (?) Masonets Energy(?) It was an old HMV Yellow label and it was marvellous singing. It struck me as the most unearthly sound I could imagine. It frightened the daylight out of me! There was

this strange ghostly voice and in those days it was quite a primitive recording, I used to be quite scared, and I never really went to bed, until the sitting was over.

They had lots of music, the main thing was an Irvin Berlin song called 'Russian Lullaby', which Dad was very fond of, and it always seemed to produce more raps, knockings, noises and trumpet waving around, than anything else. But he also had other music. He was told, when they first started the circle, to bring some music, and told also to sing. So he said, 'Look, what do you want us to do? Do you want us to sing or to play the records?' The answer came back, 'a little bit of both.' So they sang, and they played the record, but the instruction came through, "Please don't sing, but play the records" (laughter) so they had a great mixture of music. They had a hymn I think I seem to remember 'Abide With Me' and 'Open my eyes', or 'Open your eyes,' or 'open somebody's eyes'! And there were various other selections that I remember. This was when I was very small.

Chris: You must have asked questions at some point, of your father?

Ruth: I suppose it was more just getting information from just hearing them talk. When I got most of my knowledge really would be in the 1950's. At that point they used to have the séances up in the Centre of London, where my Father had a kids carpet's business. It was a tall building, about four stories high, and they used to have the séances right at the top of the house. Well, I thought I would prefer to be in the building with them than at home on my own. I didn't like being at home on my own. After school I went there, and I was responsible for making tea, and like Dan, I used to hear all the music, and my memory is of hearing 'Fernando's Hideaway' It was always the music that was coming out, so there was a lot more up to date stuff you know.

Then I would hear them talking afterwards when they were having tea, I'd hear them talk about things like 'apports' and I used to hear them say, 'Oh yes, there was a Rosary left,' afterwards, or they'd find a Rose, but the thing that struck me most of all I think was my only real personal recollection was we went to a family wedding, and I suppose I was about 13 or 14, and as we went in there was a huge bouquet a flower arrangement of roses, and I remember thinking – because now of course now we get flowers from all over the world, but these were roses without thorns – and I remember asking what they were, and I was told 'Bacara' roses. Do you remember? And they said how many there were there, how many Bacara roses I was told the following week at the séance, there was a rose left there, and it was a Bacara rose, the one without thorns. So that was the only ever personal experience that I ever had of a real connection that was sort of semi surprising. So that's how I got most of mine, and also tape recordings, I would listen to those sometimes.

I remember when I was very young, also going into when they had the Ouija board meetings because of course, they had the Ouija board meetings for years and years and years didn't they? Absolutely years, and of course at that time they were tape-recorded weren't they? Some of those I think. I remember listening to those, and the Ouija board was very, very old and it had all the letters on, and some great wooden frame that Dad had obviously made, and it just seemed normal to me. Because I'd grown up with it, it just seemed like part of life, and I thought everyone did these sort of things, and that everyone talked to these people, and had funny things sort of flying round the room; and it was only when I spoke to all my friends, who used to love me telling them all the stories, and I remember thinking, well, why don't you know about this already. So, it wasn't strange to me, I just sort of, grew up in a house this was happening in and it seemed perfectly normal.

Dan: That Ouija Board, actually succumbed to woodworm, and went in the dump about a year ago. (laughter)



NOAH ZERDIN CONTINUED

Chris: Noah wasn't a Medium himself.

Dan: No, he wasn't.

Chris: It must have been one of the early mediums, can you tell us who the earlier Mediums were, or do you know who the early mediums were? Which names do you remember?

Dan: I remember there was an extraordinary man, who used to come to the house, who was a Medium, and that his name was Vivian Deacon. He was a great giant of a man, but I can't tell you any more than that. I remember a medium, who was not only a Direct Voice Medium, but his speciality was levitation, and his name was Colin Evans. He was a very strange man, I'm not sure that he ever had a bath! (laughter).

He had a little beard, and he was a funny little man, but I remember seeing an infra red picture taken during a séance, and there he was, sort of sitting down, on the chair, about that high from the ground, (gesticulating at his shoulder height), but there wasn't a chair there, but he was just sitting down, or sitting up, what do you call it? Sitting! I don't remember any more about him than that. Colin Evans.

Then came the real breakthrough, when Dad was told about this Mrs. Periman. Apparently, because Dad's main and only real aim in all of this, because once he had convinced himself of the genuineness, and proof of survival, he wanted the whole world to know about it. He thought if I have got great comfort from this knowledge, why shouldn't everyone else benefit from it. Surely it would make a difference if the world knew that life was just a passing of physical life, but it goes on, and on after that, so that surely would make a great difference to the way people thought, the way people acted, the way governments acted, the way, yes, that people acted. Wars might possibly be averted, (ha, ha) so this was his main ambition, and the way he saw it, was by giving proof, to the people. The trouble with this is you cannot tell people 'I've had proof, I'm convinced of this, and therefore, it is', because everybody wants their own proof. This is why, in many respects with messages, there's always the accusation, that the stuff that comes through, is banal, really meaningless, and why don't we learn something else?

It is the banality, to somebody else, that is the reality to one particular person and if that one person, is convinced, then OK. You go onto somebody else, you can't convince other people, and you have to get your own proof. Dad wanted it to be, if you like, disseminated in the best way, and in the most fool proof way possible, which is why, when he heard about a Medium, he thought he could develop a Medium, who could give a demonstration to a lot of people in lighted circumstances, not in the dark, take it out of the dark, and make it available to everybody.

He heard about this medium, Mrs. Periman, who was not only a Direct Voice Medium – he didn't know much about Direct Voice before that – but also a Materialisation Medium, and he had heard stories of materialised forms being seen in broad daylight, in her own garden. She lived in Hampstead about then I think, anyway, he thought it was the Direct Voice aspect of her mediumship that could be useful. So he sat with her many times, and knew that her mediumship was genuine, and it gradually built up until she was able to give a public demonstration, and that was what was called 'the great experiment', and I've forgotten now where it was. The Ionian Hall?

Chris: The Ionian Hall, and the Westminster Hall were both used.

Dan: The Westminster Hall I don't think was for séance, it was more for conference.

Ruth: Wasn't it the Kingsway Hall? Or was that later?

Dan: No, that was the first one, I think the first one was a bit earlier; anyway eventually it belonged to the BBC as I remember it.

Chris: Yes I think it was where you hear the early Beatles Tapes, it was where they were recorded

Dan: Yes, that's right. And after Mrs Periman, Leslie Flint sort of took over the mantle and he apparently was a most marvellous medium. He became her natural heir.

Chris: Leslie Flint comes into your lifetime, doesn't he Ruth?

Ruth: Yes,

Chris: Can you explain?

Ruth: Yes, both my mother and my father died shortly before I got married, in 1972. Mummy died at the end of 1971, and Dad died in March 1972. We got married in August of that year. Obviously, because they could no longer be with us in a physical form, we thought it would be very good to have a séance around that time, so that we could connect together with them. So you organised it didn't you, for us two, (referring to Dan), yes, and by that time it was many many years on, and he wasn't doing an awful lot of work any more, but we didn't know whether this would happen, whether his pal would allow this to happen, but we still went with Hilary and Mark, who's not here today.

We met, at his place, I hadn't seen him for donkeys years, and Dan hadn't either, so he really knew very little about our present circumstances, and at that time, Mark was sceptical about all this business, and so was Hilary, if I may say so, but they said, oh yes, that they would come along. When we arrived, we went into a sort of darkened room, it was like a mini cinema, and we sat there for ages, and nothing much happened at all, and I think Leslie was thinking, well perhaps nothing is going to happen, and then suddenly things did start to happen.

I can't remember the order now, I know that someone, well Mark's father died, when he was 12 years old, and he came through first, and everyone was a bit taken aback by some of the things he said, obviously things that no-one else could have known about, and when he was a little boy, there were these trees he'd planted near his house, and he used to call it Daddy's Wood. The voice that came through was talking about Daddy's Wood. So that was a bit, well, he was rather taken aback by that. He wasn't expecting that. Then my mum came through, and at that time Dan and Hilary were moving back in to the family home, it was the same as it had been in the 1930's, and Hilary wanted to modernise it, because sadly, my mum wasn't alive to do that. She said to you that it was OK if you wanted to do that, and to go ahead, and for years she had wanted to do it, and hadn't been able to, so she reassured her.

Then my Dad came through, and again, it was quite banal things, for Mark and I had been doing quite a bit of clearing out of the house after he died, and my Dad was a real hoarder, thank goodness he was a hoarder, because he left such wonderful things, the acetate discs, for a start, and we found in there a pair of trousers, brown trousers, wrapped very carefully up in brown paper and string, he was about 5'5", and there were these huge trousers, for someone about 6' long, and we were thinking what on earth has he got a pair of trousers for a 6' tall person for? Then in the séance he said, 'well, those trousers, you'll find the jacket in the loft!' Just you know, things like that, as Dan was saying, and so what came through, was actually quite amusing, and were very dear things to us, so that was our connection.

Chris: Let's move on then to Noah's mission, which was to publicise the possibility of, or rather his beliefs of life after death, and he engaged upon, I think, what was a series of public demonstrations, so what can you tell us about those?

Dan: Ah! What can I tell you about those? Well, I wasn't there, so I can't tell you anything that was first hand. I know he had the medium in a sort of cabinet. It was a bit like the old style bathing hut. I think this was the Ionian Hall one. With Mrs Periman, I think there must have been something like, about 300 people in the hall in light, but she was in the cabinet. Dad wanted it recorded, by an outside company, well; it had to be an outside company!

He got a record company to install a microphone inside the cabinet. There was an engineer, just the other end of the room, making these acetate records, I think there were two

microphones, in case one went down. There were several voices, I don't know if it was a dozen or more voices, of all sorts of people, who had connections with people in the audience, somebody asked to get a message to Harry, who lives in Stoke on Trent, or wherever. There were names known, and names unknown... The thing that impressed the recording engineer, was that the medium, Mrs. Periman, had a terrible cold, she had bronchitis, and she could hardly speak. It didn't affect the voices, they were varied, they were fluent, and there was no trace of anybody with bronchial trouble. The other thing was, that one of the microphones went down, now there was no way, that anybody knew that one of the mikes had gone down; but the voices transferred themselves to the mike that was live, and only the engineer knew about that, and wondered how it could happen, because he didn't tell' he couldn't tell anybody, anyway, that the mike had gone down, but it had, and they transferred themselves to the other mike, and the engineer was perplexed.

Chris: ...and were these voices coming from Mrs. Periman herself, or were they separate entities?

Dan: No, no, they were direct, they were separate entities. That was the whole point, when I said she had this awful bronchitis. She could hardly speak. They were unaffected.

Chris: Would you like to hear some of the recordings now?

Audience: Yes!

Member of the above: That thing he bought for 7/6d, your father.

Dan: Oh. A planchette?

Same member: What is that?

Dan: Oh, a planchette was a piece of wood on ball bearings really, it was a heart shaped piece of wood, on ball bearings, with a sort of point at one end,

Ruth: It had a pointer on it didn't it? A pointer on the end.

Dan: Yes, and you had a sheet of paper underneath, with letters of the alphabet, and the thing used to sort of whiz around, or it didn't yeah, and sometimes it definitely didn't. They would sit for an hour and a half, and sometimes, absolutely nothing would happen, and at others they would sit down, and before they were almost ready, this thing would go zooming around.

Ruth: If I can just say something; what amazes me, is that during some house clearing that we did last year, we picked up some papers etc. there was a lot of stuff and I took a few of them home with me, and I knew there was quite a lot of automatic writing that went on with a pen and paper in the dark, where you can't see what you are doing. Numerous times, on these different pieces of paper, different sizes, different sized writing, some this big, on different bits of paper sometimes, were written exactly the same signatures, and Hannan Swaffer's, his name was there a lot. It was just amazing that you'd see the same signature, exactly the same on this piece of paper, which would make it seem impossible, that he could have done it in the dark.

Dan: And Carl Marx.

Ruth: Oh Yes! Carl Marx

Dan: This writing, turned up on different pieces of paper from different sessions, and the same signature of Carl Marx, and I compared it to Carl Marx's signature in life, and it was almost identical! And they kept on coming, and sometimes it was terribly tiny, obviously exactly the same, and other times it was quite large.

Ruth: Yes, it was really strange.

Dan: So quite what Carl Marx had to do, I don't know!

Ruth: But he was, yes.

Chris: These were left on the table?

Both: Yes, yes.

Dan: You try writing your name or anything in the pitch dark, and see what happens. That was quite extraordinary.

Chris: So Noah was determined to record these public gatherings, large public gatherings and I understand his aim was to record

these to be heard on the BBC, which didn't actually happen until 70 years later. Some of them eventually did get broadcast, but I'm going back to some that have been cleaned up by a BBC engineer from the National Sound Archive, and because Noah, was a hoarder, luckily 70 years later a lot of those recordings were still in the back of Noah's garage. They were in a pretty ropery state, weren't they?

Dan: Yes. They were pretty much clumped together

Chris: Yes, in pre-war carrier bags!

Dan: That's right, it was from an old gramophone shop.

Chris: Yes, and you entrusted them to the BBC. A former archive Engineer, called Phil Farlow who specialised in old recordings. Dan went round one day to Phil's house; it wasn't very far away, about a 10-minute walk.

Dan: That's right. Near Hyde Park, well...

Chris: and so these recordings saw daylight for the first time in 70 years. I remember thinking, listening back to all this, what Phil Farlow must have made of all this, and he actually said, I've been a Spiritualist myself all my life anyway, so it was no great surprise to actually hear it! And he produced a series of records that had been passed round, for Noah would go from Spiritualist Church to Spiritualist Church, and play them to gatherings. Is that right? (affirmation), so there were several copies, so what he did do, luckily for us, and Dan didn't know this until the recordings were playing, he recorded himself, introducing the project. What you are now going to hear, is Noah introduce the work he was doing.

THE RECORDED SPIRIT VOICE OF NOAH ZERDIN

This is a unique set of records of it's time, produced for public leisure and activity.

It has been my privilege to preside over a live historic gathering where these records were published. On April 28th 1934, five hundred and sixty people were present at the Ioleon Hall London West, who listened in amazement to the voices of the dead, speaking direct from the stage, and independent of any physical voice. Four separate, and individual voices, on stage through a medium, and by means of microphones, were heard by all present. And were, at the same time, used on a set of records for us to hear.

Chris: That's Noah's own voice, and you were quite shattered weren't you, when you heard it.

Dan: Yes, because that was 1934, yes. A much younger voice, but yes, yes,

Ruth: In his 'tick' accent!

Dan: Yes,

Chris: Then we get a series of extracts, I think mainly from that particular séance, from 1934, and what I found fascinating, was the number clerics who came through from the other side (laughter) and I found this quite interesting, because my Father in Law was a Clergyman, and after he died, he came through to the Spiritualist Church here in Shrewsbury, through a Clairvoyant Medium, he was a great joker. The first thing my Father in Law said 'I wouldn't be seen dead in a place like this when I was alive!' (More laughter)

So this original work, which is also the 1930's it is public speaking, and a rather 'preachy' type of communication. This is a gentleman who identifies himself as

Dr. Coultard.

THE RECORDED SPIRIT VOICE OF DOCTOR COULTARD

There is no death; there is merely a new change merely a change and nothing more

Then you have realised, as you surely will, that in time, that even now within your lifetime, the day will come, that people will



return to that long distance telephone. That long distant telephone where people who love you, are waiting to hear the call For my friends, we are working over here, just as much as you are working over there and remember, there is a great army of peace, who even now are working on this side of life. I am Doctor Coultard.

Chris: He talks about a great army of peace who are working on the other side, and a lot of these recordings are of how people are actually carrying on with their work on the other side, and the work they did over here. Dr. Coultard clearly bought somebody with him a Vicar, his name is White.

THE RECORDED SPIRIT VOICE OF 'WHITE'

I have been brought here by Dr. Coultard. Will you please let my people know I have been brought here, and tell them I am going to preach the same tale only with a different ending. Please make the matter public and tell them I am here, get in touch with my people and tell them that I will preach again, Burton on the Water. Goodbye. God bless you friend.

Chris: We were trying to work it out. It sounded like Boughton on the Water, but it spells out Burton on the Water, so that means he was either the vicar of Burton on the Water, wherever that is, or

Boughton on the Water in the Cotswolds. He wanted to pass a message on, and he would speak again to his own congregation. I'll play one more of these for the moment; this is again, somebody talking about the work being done on both sides.

SPIRIT VOICE RECORDING OF HENRY

Hello Leonard, It's Henry, and Hilary's my sister in law, and Harry's my brother in law. I'm with Mother. Say hello to my sister in law. Say hello to my brother, and now, I'm glad to see you all. I hope with all my heart that the link will be much more progressive, in the future, I've never known it so strong at the beginning. And I hope with all my heart that the Lord God will allow the work to continue.

For remember one thing. All the time I have had here I have been with my home circle.

The home circle has made it possible for those meeting here to be heard in every part of the world today. Home Circles, hurry up and get some more mediums. God bless you and it's Turner who calls.

to be continued...



The Link association of Home circles at Banqueting Hall, Thames House, Westminster, London England 1933. Various sources

OUR HISTORY THE LINK ASSOCIATION OF HOME CIRCLES

Noah Zerdin a gentlemen who in the the 1930 founded The Link Association of home circles (some 350 plus members) formed to represent physical mediumship in particular independent direct voice its knowledge understanding and development through the home circles and eventually to the public at large in controlled safe conditions. Mr Noah Zerdin was also mentor to the renowned direct voice medium Mr Leslie Flint bringing his gift of direct voice mediumship to a greater audience at larger gatherings not normally seen for the this rare gift of direct voice mediumship.

The pinnacle of the work carried out by The Link Association of home circles was at a gathering of 350 delegate representing the home circles at the third annual conference of THE LINK, held at banqueting hall Thames House Westminster London England 1933 where following the conclusion of general business a direct voice demonstration by Mrs A.E. Perriman was demonstrated by

way of a microphone placed on a table alongside Mrs Perriman where spirit spoke independently of Mrs Perriman to the audience through direct voice. No fewer than twenty-three voices belonging to those who have passed to spirit spoke to the audience with the voices being herd through the loudspeakers in the hall. Yorkshire men Lancashire men and women, Scotsmen Welshmen all in there own dialect and recognised and answered by friends and relatives in the audience. One woman communicator even managed to sing to the audience; Sir Arthur Conan Doyle from spirit also spoke at length to those gathered.

There is no doubt Mrs Perriman was a remarkable physical medium and through her mediumship it is calculated that in her lifetime over ten thousand spirit people were able to communicate with their loved ones.

(See... The Mediumship of Mrs A.E. Perriman this issue Buzzsheet 12)

THE MEDIUMSHIP OF MOLLIE PERRIMAN

Details of Mollie Perriman's mediumship are supplied by Mr A. E. Perriman, her husband, in his book, *Broadcasting From Beyond*, from which the following information has been taken.

Mr Perriman describes how, through being dissatisfied with the usual opinions expressed about death and life after death, he discussed the matter with a friend who advanced the Spiritualist view. He admits to being very sceptical about this, but considered it only fair to test the possibility, and began to sit twice a week with his wife: an example of their dedication is revealed by the fact that they did this for some twelve years before they heard the first rap. As he says, 'Just remember the best things of life are the hardest to get, and to enjoy them to their fullest, one has to work very hard'.

After moving to Llandaff in Glamorgan, when Mollie's mediumship was in the initial stages of development, a sitting was held at short notice due to a request by a visiting friend. At this, the phenomena were of a better quality with table vibration and levitation, together with the sitters also being levitated. As Mr Perriman notes, 'Our combined weight totalled nearly thirty-five stones, yet we were lifted off our feet by some unknown power with such ease'. He also admitted that the sequence of events, that took place in the dark, had unsettled him and, 'We were unnerved, and not ashamed to admit it'.

It was only with considerable reluctance that Mr Perriman consented to a further séance a week later, and this was only forthcoming when it was agreed there would be a handy box of matches in the room. At this séance, Mr Perriman, Mollie and their friend, heard rapping's soon after it began. However, these were not only on the table on which the sitters had placed their hands, but on various parts of the walls. Only fifteen minutes later, the sitters witnessed the manifestation of ectoplasm that Mr Perriman described as looking like 'snow'. While discussing this, a noise was heard and the sitters discovered that a cross from another room had been apported, but were further astounded to see that a piece of honeysuckle, from the garden, had been attached to it. After their friend departed, Mollie and her husband continued with their investigation of the subject and in the next sitting, witnessed the manifestation of lights that Mr Perriman describes as 'huge patches of lights twinkling like stars in the heavens'. In fact, the illumination was so great that the couple, despite sitting in a room without any normal light, could see each other. On hearing the noise of rappings, they began to ask the communicator questions, but on this occasion, sadly, Mr Perriman reports, 'we failed to get any message'.

Despite the lack of success, they continued to hold séances and while nothing dramatic occurred, they were intrigued by the fact that the name 'Belle' was rapped out on several occasions. The phenomena improved when their friend, together with his wife, visited and participated; this effected the phenomenon of physical touches along with object movement. At a later séance, a message was rapped out asking that the sitters obtain a trumpet and promised, 'We will try to speak'. The sitters complied with the request and on the next occasion when they sat together, after about twenty minutes, they witnessed a movement of the trumpet: 'It circled round, dipping and rising... This went on for a little while, and then the trumpet gently tapped our heads'.

As so often happens with this type of phenomenon, the sitters began to hear hissing and then gurgling noises, and



This photograph of Mollie Perriman was taken during an actual séance. The gentleman on her right is holding a microphone. On her left is her husband.



THE MEDIUMSHIP OF MOLLIE PERRIMAN CONTINUED

eventually a voice was heard. This only greeted those present and then promised to speak again at a later date. Mr Perriman adds how he and Mollie realized the problem of communicators being able to speak, and furthermore, do so in their pre-mortem voice.

With the obvious progress made, the Perrimans were anxious to improve the communications and shortly afterwards, another séance was held in which: 'we observed the trumpet leave the table and rise above our heads where it remained suspended'. Fully expecting yet more inarticulate noises to occur, as before, those present were astonished when, 'a terrific "voice" bellowed through the trumpet... It was deafening, and vibrated the whole room'. The communicator was a Welsh clergyman who spoke at length; indeed those present were held 'spellbound' by his speaking. After this, details given by the clergyman, concerning his home and two daughters, were checked and found to be as he had described them.

In the course of time, as Mollie's mediumship developed, other next-world visitors became a regular part of the séance, and took on the role of controls. Belle, a young Indian girl communicator, became firmly attached to the circle and often assisted in organizing the next-world interaction with the circle. Despite the progress being made, the Perrimans experienced one particularly disturbing séance in which the atmosphere became unpleasant and suffocating and a voice was heard, swearing and cursing. Even a dog, present in the room, began to react, snarling at the being who had interrupted the proceedings. After this event, the Perrimans decided that it was essential that the appropriate mental attitude be adopted for séances; after this episode, much greater care was taken concerning the procedures carried out, and they were not troubled again in such a manner.

Further development later occurred when Belle gave instructions for the séances and shortly afterwards, a materialization joined the sitters, going up to each one and speaking. Belle then partly materialized and also went to each sitter and spoke. Following her departure, Mr Perriman describes how, 'twenty-two entities communicated, among them being my wife's four brothers who were killed in World War I, my mother, my brother-in-law, my two regimental pals...who were killed..in 1916'.

Belle's abilities were surely demonstrated when she described someone who had burgled the Perriman's home; only after she insisted that no action be taken against the man as, 'He was poor, his wife was seriously ill, and his children had no food', did she supply enough details about the man by which Mr Perriman could trace him; the enquiries that he made, 'confirmed Belle's statements'.

Not surprisingly, after it was evident that the communications were both valid and strong, the Perrimans were told by one of the regular communicators that the 'direct voice is intended for the many and not for you alone', and they were to move to London. There was some argumentation about this and it was only after a considerable number of hurdles, that Mollie and her husband followed the instruction to move and she was able to provide evidence of survival to a greater number of people. In the usual Spiritualist tradition, the Christmas parties were an occasion always welcomed by the Perrimans. Hannen Swaffer recorded one such occasion referring to it as 'the most remarkable séance'. At this, one child communicator explained that in the case of the toys brought into the

séance room: 'We take back with us the impression of them, and then each has one like the one chosen here'. Hannen Swaffer noted that after the celebrations, the actual toys were sent to children living in the slum areas of London.

The séance lasted for over two hours; during this period the sitters could hear the children having heated discussions about who was to have a certain toy, although Belle endeavoured to keep some order in the proceedings. The séance was also not only enjoyable, but evidential: 'Several children were recognised by sitters. Several were addressed by their pet names'.

The séances conducted by the Perrimans also provided an opportunity for those killed in the war to demonstrate their survival. One, in 1932, began with the usual prayer and hymn, and within a short time 'a trumpet, with bands of luminous paint, was seen above our heads beating time with the music'. Furthermore, 'many spirit lights, too, were observed in different parts of the room'. On this occasion, there were communications with the sitters, from those who had killed, in which personal conversations took place. Mr Perriman notes of this particular event: 'The séance lasted two hours, and there were fifty-three spirit communicators'.

In view of the success, Mollie gave public demonstrations at which a microphone was installed in order that the hundreds of sitters would hear what was being said; at the demonstration on 15 October, 1933, one communicator after another spoke to the audience, and a number of sitters who were there issued a statement, 'that they had received from relations and friends who have departed this life unmistakable messages'.

A short time later, another demonstration was organized by Noah Zerdin, and once again numerous persons who had departed this life made themselves known. One communicator spoke on behalf of another who was unable to speak and asked that his message be relayed on to his sisters, also supplying their address. A letter was then written to the sisters who confirmed details about the person who had been unable to communicate.

Further evidence was forthcoming at the public séance held at the Victoria Hall in London on 27 April, 1935. It was decided that, despite the problems caused, light would be permitted in order that the sitters could see Mollie while the communicators spoke. The light was in fact 'sufficient to enable all sitters to see each other clearly', and although Mollie was shielded from the light during the main part of the séance, the voices were heard before this when Mollie was in view. Despite this being an experiment, 'the voices were strong and clear, and came plainly through the microphone'. One of the communicators was a clergyman from Bourton-on-the-Water who asked that people be assured of his survival. The voices that were heard on this occasion were recorded, and when the recording of the clergyman speaking was later played to those who had known him before his death, they confirmed 'His voice is the same'.

One of the more interesting features of Mollie's mediumship was that the same communicators would manifest themselves not only at her own circle, but that of Hannen Swaffer. As her mediumship developed, the phenomena became even more impressive with full materializations. On one occasion, Noah Zerdin's wife materialized and the couple were able to embrace each other: the description of the time following was that 'the form moved round the room. The face was distinctly seen...An odour of ozone mingled with

perfume filled the room'. In addition to this visit, and after over thirty different communicators had spoken, the sitters enjoyed the manifestation of apports.

One of the more spectacular demonstration of Mollie's mediumship was undoubtedly the occasion when a séance was conducted in a garden. As successful communications had taken place in both red and white light (sometimes as strong as one hundred watts), a séance in a garden environment at dusk, seemed to be the next logical, and surely the most pleasant step for those seeking communication with their loved ones.

In this instance, Mr Perriman together with three friends sat in the garden of one of the friends and he records how, 'we noticed that the medium appeared to be covered with some luminous substance...The voices spoke apparently from the air'. After Belle had spoken, 'then came the father of one sitter. He gave very good evidence, mentioning family names and telling of incidents which were at once recognised'. After other communicators made themselves known to those present, the conclusion of the sitters was that, 'the séance was remarkable, having regard to the close proximity of the garden to a main London road with its continual stream of motor traffic. During the séance, psychic lights flitted around our feet'.

We sat for the first time on the 14th of September 1993, two ladies and four gentlemen. We were complete novices, not knowing much about procedure for physical sittings, but we had a round table with luminous tabs, a trumpet, a plaque, some chimes hanging on the wall and a cabinet made with a curtain in one of the corners of the room. Our 'black-out' was rudimentary, made of black plastic dustbin bags joined together with sticky tape. Immediately the table was alive and after agreeing upon the different movements for 'yes', 'no' and 'don't know', it started feats of movements, tilting, turning, dancing with the music, conversing with us and finally moving on its own accord, without the help of our hands at the end of the evening.

THE HISTORY AND DEVELOPMENT OF BILL MEADOWS CIRCLE

The plaque resting in the middle of the table remained unaffected by its movements. The second week Bill went in to the cabinet. We were all very elated and experienced the evening in different fashions: Steve felt as if he has done thirty press-ups, Monica had her hands tingling and her ears burning, Brian and Eddie felt a slight discomfort in their solar plexus. Something touched my leg. Bill - in the cabinet - could see many children around. We felt cold air on our faces.

Right from the beginning the spirits started to interfere with our tape recorders (one for the music and one for recording the evenings). The very first week the music stopped twice and later on it didn't start when

I switched it on. Because four of us are clairvoyant, in the beginning our conversation was triggered by what we picked up clairvoyantly. We also used the table to get guidance and information about the circle. And for years to come the table was going to be 'one of us', a living member of the team and our best friend! And the feats it performed over the years have been unbelievable!

It has tilted to spell letters and numbers and tilted at the beginning of the evening towards each of us to welcome us.

Illustrating that mediumship is not limited to only providing evidence of survival, Mollie was also able to prevent suicides by those who were grieving the passing of their loved ones. In one case a woman had a sitting with Mollie, with nothing being known about her beforehand. After the séance began, a boy began speaking to the sitter saying that his father was also present. He referred to her grieving and told her that she should not carry out the action she had been contemplating as 'you won't join us, as you think you will'.

After the séance ended, the sitter explained that after her husband and only son had died, she had often thought of committing suicide and had even attempted it on more than more occasion. However, after hearing the words of wisdom from her son, Mr Perriman notes, 'it was a very different person who left our house that evening'.

Mr Perriman relates how, after just seven years following the move to London, 'we have held some two thousand five hundred sittings, and have listened to over ten thousand spirit entities discourse'. In these and the many that followed, Mollie Perriman was able to demonstrate, through her remarkable physical mediumship, to so many people, the reality of the life that follows physical death.

References

1 Perriman, A. E., Broadcasting From Beyond (London: Psychic Book Club, 1952), p.9.



BILL MEADOWS CIRCLE CONTINUED

The plaque would 'climb' gently towards the top edge, go further up and remain, balancing half way on the edge. The trumpet would walk across the table, in little jerks.

Sometimes, it seemed that the table was 'breathing'. Sometimes it would rest on one leg in perfect balance. During the first weeks, each of us went in turn to sit in the cabinet. On the sixth week the table levitated for the first time. The following week water was sprinkled on the table and later on when we unhooked the blackout curtain made of plastic bags, we found that only one of the sacks was covered with water. A few weeks later, without any touch from us, the table moved on one leg and then fell upside down. The heavy bowl, full of water resting on the top of a chest of drawers, was moved one foot along. The following week (in those days we still had quite a lot of knick-knacks in the room) the dried flower arrangement was placed underneath Eddie's chair, the red mat was hanging from the edge of the sideboard and a bowl of potpourri was resting, precariously balanced on the edge. The spirits kept making so much mess each week with the different objects in the room, that progressively we removed all of them.

One night, three months after starting, they managed to open the drawer of the sideboard, emptied it and shut it again without a sound. And when the light was on again, I found my tee-shirts and different items of clothing neatly arranged on the floor! In November 1993, amongst other mischief, the ballpoint which was close to the telephone, near the door, landed in the middle of the table. On the 14th of December 1993, our chairs suddenly started to shake, then the floor, the table and then whole room was shaking! It lasted a few seconds, then it started again and again.

At the end of the séance we found, in the middle of the table, our first apport – a small plastic horse-shoe. In those first three months, each séance was a complete success. Besides the fully active table, objects were being moved around, there were thumps on the floor, light touching or brushing for some of us, tremors in the floor and tampering with the

tape-recorders. The spirit team answered umpteen questions from us, always showing their extensive knowledge of what was going on around us.

We were still taking turns going behind the curtain and they did not know yet who would be the medium. When we asked how they were able to perform all these physical phenomena they said they were using only energy and telekinesis and no ectoplasm at all. In early January the following year we had our second apport: a little frame with a picture of myself which was kept downstairs fell in the middle of the table.

In February, as I was preparing the room for the evening with the help of a friend, we saw that six rings of the curtain had been pulled off and replaced the wrong way round. We carried on with our task and still very puzzled,

I picked up the rod to prove to my friend that the rings could not have moved off the rod by themselves. We could not believe our eyes; this time, at the other end of the rod three rings had been pulled off and replaced the wrong way round. Five or ten minutes later (we had been in the room all the time, except to get the chair in the other bedroom) I picked up the rod again and they had put back the six first rings properly!

That evening, we had a very strong smell of perfume coming from the table. We felt breezes on our hands and faces. But

strangely enough that night, the table was quite subdued and not answering any questions. We asked "please give us a clue" and the trumpet jumped from the sideboard onto the floor. Then suddenly to my right, quite high up, I heard heavy breathing, then we all heard a series of breathing, also whispering and a strange whistling sound. The following week, we managed to hear "I...I am", and Bill clairaudiently heard the name of Sadiq. So the following week we asked, through the table, for confirmation of the name. And that day we had our first personal contact with the team. Sadiq, a Persian, but a Christian, who lived 2000 years ago was in charge of the team. It was him communicating through the table. The following week he managed to whisper a few words and the same evening we met another member of the team, a Scotsman.

For a few weeks we managed to converse in direct voice and through the table simultaneously, but only with questions requiring 'yes' or 'no'.

By that time Bill was the one regularly sent to the cabinet, but not for the whole of the evening, only at their request.

The spirits themselves never used the trumpet to speak. But we did use it to try to hear better, when they first started to speak in direct voice. It was through the trumpet that in May, for my birthday, I heard somebody say my name and something in French (I am French). Also by May 1994 we knew of nine spirits making up the team, among them a French professor who also said a few words in French.

On the 10th of May 1994, the evening was hard going, the voices being there in the cabinet, but not loud enough. We could not make anything out of them. Steve even asked permission to stand near the curtain to try and catch what was said. Suddenly, very loudly and not coming from the cabinet we heard "I am lost". We had just heard the first proper direct voice. His name was JONATHAN. He needed to be rescued. We helped him to pass over and he said "God bless you. I am all right now". We did not know that this was going to be the 'beginning of the rest of the life of our circle'!

The following week we wanted to know more about that event.

We could not quite understand how somebody 'new' in the spirit world and lost could have manipulated an ectoplasmic voice-box to speak. Through the table and with the help of pertinent questions, we learned that, like the other physical phenomena they had performed so far, they were not using ectoplasm at all, but energy only and that Jonathan had been able to speak merely by impressing his thoughts on his surroundings and that also, it had been easier for him than for the other spirits, because he had only recently passed.

That was the beginning of the history of our circle. We have now been sitting for over thirteen years and over that time we have experienced all the different types of physical phenomena, including materialisation.

For many years we have had materialization, but in total darkness; when the spirits came out of the cabinet and shook our hands and touched us, when the little dog that is part of the team scratched our legs with his claws, and the children touched us with their little hands. But recently we started to have materialization of visible hands and arms with the red light on. We also had three attempts of head materialisation above the luminous plaque. Although our medium is fully developed and the range of phenomena is extensive, each evening is an experiment and we cannot

promise anything. We are not looking for publicity. We are a group of honest people who want to share with you the fantastic experience of communicating with the spirit world.

If you come to sit with us in a public demonstration you must be ready to sit in semi darkness (with a small red light) or total darkness for a couple of hours.

It is imperative that you do not touch anything or anybody. Before entering the séance room you will be asked to leave behind any metal objects such as jewellery, keys and mobile phones. We ask our sitters not to wear strong perfume or aftershave, firstly because our medium is sensitive to scents and secondly, in case the spirits decide to manifest themselves with scents.

No films, videos or photographs are allowed at this stage.

Now, please meet our team of spirit friends who communicate with us every week:

SADIQ is the leader of the team. He was a Persian Prince 2000 years ago and a Christian. He speaks from the left hand side of the cabinet.

FATHER JAMES speaks from the middle of the cabinet. He was an Irish monk.

JONATHAN was the Cockney we rescued early on at the beginning of the circle and who has never left us since. He calls me 'MA CHERIE' (my darling in French). He speaks from the right hand side of the cabinet.

MARIE was a little Polish girl who died in a concentration camp when she was ten, during the war. With her 'sisters' ANNA and SARA she makes the team of spirit children who have been with us for years. She calls me 'FRENCH LADY'. She speaks from the left hand side of the cabinet, but much lower than Sadiq.

RALPH is a young boy, who has recently been visiting us with his little birds which we can hear chirping and BLACKIE, a little dog, has been with us for years and used to be the first one to appear each week, before Marie took over. He beats the carpet with his tail, scratches it and sometimes howls.

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- Joyce sitter from NW London... looking to join physical circle
- Geoff sitter from Norfolk... looking to join a circle to help develop mediumship, physical or otherwise
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- 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



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For enquiries only please contact:

Rosalind Pearman on **01243 576063**

or email **zerdinfellowship@rpearman.fsnet.co.uk**

All new sitters who have not sat in a Séance before, must contact Dennis Pearman prior to booking on 07973 205183

BOOK REVIEW:

MATERIALISATIONS BY HARRY BODDINGTON

PAPERBACK 192 PAGES. £6.95 PSYCHIC PRESS

By Graham Jennings

Of all our pioneers probably none was more zealous, knowledgeable and investigative than Harry Boddington.

He was active for some forty years. In 1897 in South London, he founded Battersea Lyceum and Church (now sadly closed) and in 1902 the Clapham Society. From 1925 he was President, and afterwards Vice-President, of the London District Council (as it then was) of the SNU.

A well-known author and lecturer, he also invented the Kilnascrene and Aurospecs for continuing Dr. Walter Kilner's work on the aura. It was, however, his all but ruthless, yet entirely objective, examination of physical mediums that makes him more than worthy to be included in our movement's Roll of Honour.

The principal fruit of his many labours was "Materialisations", first published in 1938. "The immediate object of the book," he wrote, "is to call attention to the anomalous state of English law and to the fact that honest citizens who happen to be mediums are treated with less consideration than known criminals." His secondary object was to raise funds for a Centre where martyred mediums, such as civil servant Clive-Homes, imprisoned and deprived both of work and pension, might continue their mediumship. He had meticulously examined him and vouched for his absolute integrity, but more of that in a moment.

One of the first to submit to his vigorous testing was Mrs Corner. As Florrie Cook she had been the subject of scientific investigation by Sir William Crookes, physicist and Fellow of the Royal Society. Those were the famous séances where the fully materialised Katie King appeared on a number of occasions. She was repeatedly seen to leave the cabinet and walk about. She permitted Sir William to embrace and even kiss her. A photograph is reproduced here. It clearly shows a fully-grown woman, utterly different to the medium, then a fifteen-year-old schoolgirl.

Harry Boddington subjected her to restraints that would surely be excessive for a stage magician. In the cabinet - merely a curtain slung across his kitchen - her arms were tied and her clothes stitched to the chair. Then the neck of a large bag, already in place on the floor, was drawn up around her, enclosing her completely. Its cord was pulled tight, knotted and sealing-wax applied to the knots. "Sometimes," he adds, "despite our precautions, the bag, neatly folded with all our seals and knots intact, would be thrown at the last person to leave the cabinet." This was in the space of a second!

The principal spirit to manifest at those séances - witnessed by eighty members of the Battersea Spiritualist Society - was Marie, a Breton fishergirl. "She stood quite clear of the cabinet," he states, "while I marked her height on the wall nearby. Her eyes were clear and lifelike, her breast heaved naturally, her feet and hands were considerably larger than those of her medium, whom we could hear occasionally emitting loud sighs from within the curtained recess." Marie even allowed sitters to handle her. "At such times, she would be quite solid and, so far as we could judge, real flesh and blood. On closing the séance, it was difficult to realise that so solid a reality could actually have vanished."

The climax of his career was his work with the physical medium, Clive-Homes. He sat in a cabinet surrounded by sitters. The chair was screwed to the floor, his limbs were intricately bound and taped and his wrists secured to the chair back by skin-tight police handcuffs. As many as twenty-six materialisations were counted at one séance! The degree of materialisation was variable with many forms unrecognisable, but some were positively identified. One incredulous father was re-united with his nine-year-old son who climbed upon his knee, called him "Daddy" and kissed him. He could even feel the lad's weight on his lap!

The fatal night came on 20 May 1937. A deranged woman, having

repeatedly begged admittance, was allowed into the séance room with her young son. As usual, a donation of two shillings was asked to defray expenses. As soon as materialisation occurred, the son shone a torch. This resulted in injury to the medium as the ectoplasm rushed back into his body. The police were called and he was arrested. The prosecution's case was that as the spirit world did not exist, anyone pretending to contact it was necessarily guilty of deception! The woman's donation had been returned; but the magistrate concluded that as there had been a series of séances where two shillings had been requested, this amounted to obtaining money by deception.

In the last two chapters the author also laments the low esteem in which Spiritualism had come to be held and suggests a change of direction. As well as a record of some of the finest mediumship ever, it is a fascinating social document of the times.



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Just before Christmas 1961 Tom and Brenda Horsley buried their 5 month old daughter and it seemed that their world would never be the same again.

MOONSHADOW CIRCLE MY STORY AND WHY I WANT TO SIT FOR SPIRIT

Richard Horsley

However, sometime later, during a chat with a Spiritualist friend called Ruby, Brenda was told "I can see a pram outside your front door. I think a baby is coming from somewhere." and over next two years, every time Ruby came to visit she repeated this message. Then one day by chance, Brenda bumped into an old friend who she hadn't seen in years. Her friend was pushing a pram with two little girls in it. Her friend asked "Haven't you got any children yet?"

Brenda replied that she'd had a baby, but she'd passed away and she wasn't able to have anymore. The friend said that she was pregnant again and wished she wasn't, because she didn't want the baby. In August 1964 her friend gave birth to a baby boy. Tom and Brenda took the baby straight home from the hospital and adopted him. Their life was complete again and they called their son Richard (me). So Ruby's prophecy of a baby coming from somewhere was spot on.

I was very sensitive as a child and in 1975, two years after my dad took ill, he passed away. His death totally devastated me and I cried and cried. He was my hero. The emotional pain was unbearable. I went into a shell for about a year. I could feel a presence in the house and it frightened the life out of me.

During the following years a lot of strange things happened to me, a letter vanished and appeared somewhere else, I heard loud raps and bangs etc and I saw my first spirit when I was thirteen. I was sleeping at my uncle Roy's house and the house was silent as everybody was in bed and I was tucked up soundly on his couch. During the night I woke up suddenly as if someone had woken me. I could feel something behind me, but I was too scared to turn around. I tried to ignore it, but I couldn't. I can only describe it as a vibrating current of electricity, that's what it felt like. I knew there was something in the room but didn't know what. After about five minutes I plucked up the courage to turn around and nothing could have prepared me for what I saw. I saw an old woman sat in the chair, but I couldn't see her face as it hadn't built up fully and I wasn't waiting to find out as I leapt off the couch like a scalded cat and ran upstairs into Roy and Jean's bedroom and woke them up.

I was terrified. Roy said it was my imagination but it certainly wasn't. I know what I saw and it was a real spirit. One day at work a colleague told me about a Doris Stokes book that he'd read and it fascinated me so I went to the local library and got it. When I read it, it awakened something in me and I thirsted for more and read as much as I could. At night in bed I would feel what was like a

vibration all over me and my body would be paralysed and suddenly I would be floating around on the ceiling. I went back to the library and asked if there were any spiritualists in the area and was given the number of a woman named Ruby Webster (this was in 1988). I phoned her and she held philosophy nights every Thursday at her home and invited me along. Ruby was a lovely woman with a vast amount of knowledge and she was born in a spiritualist family. All week I would look forward to Thursday nights. The philosophy was amazing and I just felt at home. I went to Ruby's for about 1 year. I started to question things, yes ok I loved it there and I felt at home but I wanted proof of life after death and until I got it there was still a big question mark in my mind. I stayed away from Ruby's for two weeks and in that time I had a photograph of my dad Tom and I was talking to it everyday in my mind. I would say things like "please dad come through and give me proof that life is eternal. I know that if you can you will so I know if you don't come through there is no life after death"

I was saying stuff like that to the photo everyday. As Thursday arrived I said "if my dad doesn't come through tonight it's going to be my last time because it obviously isn't real"

The meeting was just about over and I was saying to myself "it was nice while it lasted but I'm not coming anymore" when all of a sudden Ruby said "I've got a man here called Tom, someone here knows him." And then she described the kidney dialysis machine and how he died and other things about him, which was all true. I sat there speechless and couldn't open my mouth. Then she said "someone here has a photo of this man and talks to it with their mind."

Well, that really blew me away and that was my proof and I knew that my dad had been listening and had responded. I can't describe the joy I felt. I wrote Ruby a letter and the next week she told everyone present that the man who came through last week was my father. I knew then that there was no death. I started going to spiritualist churches throughout the North East of England where I live and also sat in development classes for a further two years. I had enough proof to last me a lifetime. I don't need messages anymore. Although I sat in development for two years (three if you include one year at Ruby's) I never got anything. I never saw anything. I used to see the odd little thing when I used to meditate at home alone. Once when meditating a silver haired lady in her 60's or 70's opened the door walked over to me and stroked me on the face. She walked over to the

window and vanished. I didn't recognise her but her hand was as warm and as real as any living person. I drifted away from the churches for a few years. I go back once every few months when there is a good medium on whom I haven't seen before. I was also named in church, my spirit name is Endeavour.

I bought the Tom Harrison video back in 1995 and I thought it was fantastic. Since then I have been mainly interested in trance and physical mediumship. I still meditate at home when I can, but I don't know if I get taken out of the body because I seem to come round and have no idea where I have been. It's like I have been asleep, but it doesn't feel like I have been asleep. I get lots of little knocks and raps in the room as well. It could be energy - physical power. A friend let me borrow some Buzz Sheets and I read them from cover to cover and I couldn't put them down. Last month (August) I joined the Zerdin Fellowship. I want to be part of this. I want to be involved with people who seek the truth. I will embrace it with 100% love and sincerity in my heart. I look forward to going on seminars and meeting like minded people. I'm going to see a demonstration of transfiguration next month with the medium being Jean Skinner and I'm also going to my first physical seance in December with the medium being Stewart Alexander.

I'm really looking forward to both. I've just started to sit in a home circle. There are five of us. Two are experienced, one worked in the churches for 18 years giving Clairvoyance and is called Enid. The other has sat in various circles and used to sit in a home circle with Colin Fry and is called Sylvia. Then there's a father and his daughter (Tony and Amanda), then me. The home circle was only formed in June but the love and energy is building. We sit once every two weeks and have called it the Moonshadow Home Circle. I can tell you that we have made a fantastic breakthrough and have made very good progress after only three months. At our last circle I was taken over by a spirit person. The sitters said my breathing went very shallow and Enid and Sylvia both opened their eyes at exactly the same time because they said they realised what was happening. They both said my face, especially my mouth changed shape and they fully expected someone to talk through me. All I can say is that I felt someone come through me and it was a feeling of unconditional love. Then after about a minute the spirit person took a step back. Maybe they were giving us a little taster of what is to come. I'll keep you posted with our progress. Well, that's my story. I hope you like it.

Love and Light
Richard Horsley

THE PORTANY CIRCLE GOES PUBLIC TRANSFIGURATION DEMONSTRATION

A personal account of an Evening with Christopher Howarth and his Portany Circle, demonstrating Trance and Transfiguration.

On 3rd November 2006 thirty six members of our little church in Scarborough experienced a wonderful demonstration of trance mediumship and transfiguration by Christopher Howarth and members of his Portany Circle, Bill and Jason Poulter. Most of those attending had not been to a demonstration like this before and there was a great deal of anticipation and excitement in the atmosphere and perhaps a little scepticism. What happened that night, however, thrilled all those present.

The room was put into darkness and we were asked to sing songs to lift the vibrations and allow Chris's guide, White Feather, to come through, at which point a red light, placed in front of where Chris was sitting, was switched on. Chris was seated in front of a white backdrop with Bill and Jason at either side of him. You could have heard a pin drop at this point. White Feather came through first to pave the way for our spirit friends to enter. We were encouraged to speak out and describe what we saw. I personally saw his features change several times during the demonstration. He went from seemingly being fat to thin; his hair was long and then he appeared bald, but the best image for me was seeing a Native American Indian who I can still recall in my memory now. When a link was established with someone in the audience that person was invited to step forward to speak to the visiting spirit person. The proof people received was undeniable. Each person was able to identify their loved one or their visitor by their presence overshadowing Chris and they were each given a smell on their hands which was so clear to them that they instantly knew who it belonged to. I recall someone received the smell of geraniums as a remembrance of their mother; another had Johnson's baby powder for their child; the smell of fresh fish was given to someone who originated from Grimsby see.. additional comments below Also the smell of motorbike grease was given to the sister of someone who lost his life on earth in a motorbike accident.

For those who heard from and saw an image of their loved one it was a moving and rewarding experience. Everyone there was fortunate to see evidence of someone coming through, but above all, the feeling of love and peace was the most joyful and exhilarating experience of all. Needless to say we are looking forward to our next evening with Chris and his Portany Circle.

Elaine Dolan

President of the Westborough Spiritual and Healing Centre, Scarborough

Additional observation and comments from Gwen Bowen; The trance evening was fascinating! I have seen trance once before at close range with a great aunt of mine (a fantastic medium) but this is the first time I have seen it under church conditions. I had good evidence when my great aunt came through and this was backed up with the smell of fish!

They were from Grimsby and involved in the fishing industry. I couldn't have had better proof.



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Earlier this year I was privileged to attend a Stewart Alexander Physical séance at Mansfield in Nottinghamshire. On this occasion a woman by the name of Carolyn was invited by Stewarts guide Walter Stinson to sit with him while he made adjustments that would help in her mediumistic development.

THE ARGYLE CIRCLE MANSFIELD, NOTTINGHAM, ENGLAND

By Eric Cargill

Some months later, I was invited to experience the development of the circle that Carolyn is the medium for. It is always a great pleasure to join together with Spirit and it is exciting to meet new people from the spiritual realms who are working with groups on the earth plane in order to push forward knowledge and understanding. So it was that I found myself sitting in the lounge of the circle leader Jean, eagerly anticipating the evening to come.

I was greatly impressed by the dedication of the group who meet twice a week. The séance room involves a short circuit television camera that was focussed on the cabinet and recorded the evening. Apparently, Jean's son had bought the device planning to install it in his home but the spirit team had other ideas and diverted him from his track to install it in the séance room.

The evening began with all assembled, a small red light clearly lit up the face of the medium. Songs played on the c.d. player were accompanied with some gusto by the circle members. Those of you who sit in circle will have no problem relating to neither the conditions I describe, nor the feelings and impressions that take over as Spirit make their presence felt within the room.

In the cabinet, in full view of all assembled, the energy could be seen swirling like the psychedelic oil lamps of the 1960's, shrinking and expanding around the still form of the medium.

The medium herself began to change in appearance, not in the form of ectoplasmic mask but certainly in terms of facial features. The voice that proceeded from her mouth, unnatural to her waking state, greeted the circle and urged patience as they took control and promised to continue their work on 'building masks'.

A short while after this a most amusing lady took control Mae Lou, she was welcoming and warm as she greeted us. She spoke of the necessity for a lack of overbearing ego in this work as large ego's were difficult for spirit to bring under trance control and were more likely to have interference in the communication. Mae Lou spoke about

an upsurge in energy based physical mediumship that takes less from the medium. However she announced that she was not interested in phenomena, but in communication, so she wouldn't be moving any trumpets.

Mae Lou described their Spirit team as focussed on teaching people about the new life that was to come. Mae Lou was chatty and jovial and very engaging to talk to.

During the following period the circle observed changes to the face of the medium that may be the beginning of masks developing.

Floral scents of Lavender were discerned. We were then treated to the marvellous character of Daphne. She reminisced on the days of her earth life, attending balls in marbled halls. She also spoke of her family's interest in mediumship and how Etta Wreidt amongst others visited her family home in order to demonstrate her mediumship. She now had a role within mediumship herself as she helped others make contact from the Spirit world to the earth plane. She proceeded to demonstrate this, making links with different circle members and bringing messages from Spirit. I too got a message which I understood and accepted her guidance on my own development.

After this a loud crack was heard in the room as Frederick a pig farmer, again using the entranced medium, made himself known. A down to earth character full of humour he regaled us all with tales of his life that he claimed was lived out in the area we were sitting in.

At the end of the séance the light was put out for a short while. At this point I noticed a deepening of the atmosphere and an intensity to the cold breezes which assured me that this circle were indeed making good progress in the development of physical mediumship.

I can only say thank you to the guides and the circle for welcoming me to their evening but a special thanks to Carolyn whose mediumship I am sure will go from strength to strength and who will hopefully soon be in a position to demonstrate her development.

The boys and their sisters endured. Although a crucial part of their story, it can be covered at a later time. In essence, the father, Zephaniah, a brutish ignoramus and Bible toting Methodist believed that the manifestations attending his boys and girls, and wife, we all due to Satan. William Eddy was subject to trance at any time of day or night & the father resorted to torture to bring him out of it. William carried the scars all of his life, as did his brothers and sisters.

THE MEDIUMSHIP OF THE EDDY BROTHERS PART 2

By N. Riley Heagerty

In 1857, with the hysteria of the Fox sisters manifestations in full swing, Zephaniah actually sold four of his children to a travelling showman. Their ages at that time were, William, 19, Horatio, 15, and their little sisters - both of whom were also fully developed physical mediums also, Sophia, 17 and Mary, only 13 years old.

They were exhibited like stage freaks and were tied, handcuffed, waxed, put in coffins and endured mouth gags, halter nooses, and every conceivable form of constraint to try and prove that it was not spirits causing the phenomena.

They nearly died on numerous occasions and were wounded by gunfire twice, attacked on stage countless times and run out of town, escaping with their lives. This went on for fifteen inconceivable years, the spirits literally saved their lives. Their evil father died in 1862, and ten years later the Eddy's returned home at last and to their loving mother, but she died the very year they returned.

They constructed their famous séance room in the back, upstairs section of the farmhouse and started public séances in December, 1873.

The dedicatory address was given in independent voice by the spirit George Dix. Afterwards, their mother, Julia materialized and gave an address to the audience, followed by three more materialized spirits, the last of which, Dr. Horton, late of Utica, New York, walked forward, fully materialized holding two children spirits in his arms and spoke to his wife who was sitting in the front row. The older of the two children eased herself down and quietly stepped forward to her mother with words of comfort, a living angel materialized. The mother wept uncontrollably.

Circles were held every evening, with the exception of Sunday, and William and Horatio, although the chief mediums, still managed to work in the fields and continue with their rugged farm work in the daytime. Absolutely amazing.

I have often wondered what "condition" awaited Zephaniah when he himself crossed the Everlasting Line; a condition of his own making. Nature's laws are perfect in their operation. It has been said by the spirits attending the séance room of Mrs.Emily French that "the laws which every individual must face at the threshold of the afterlife, are 'terrible in their completeness..'

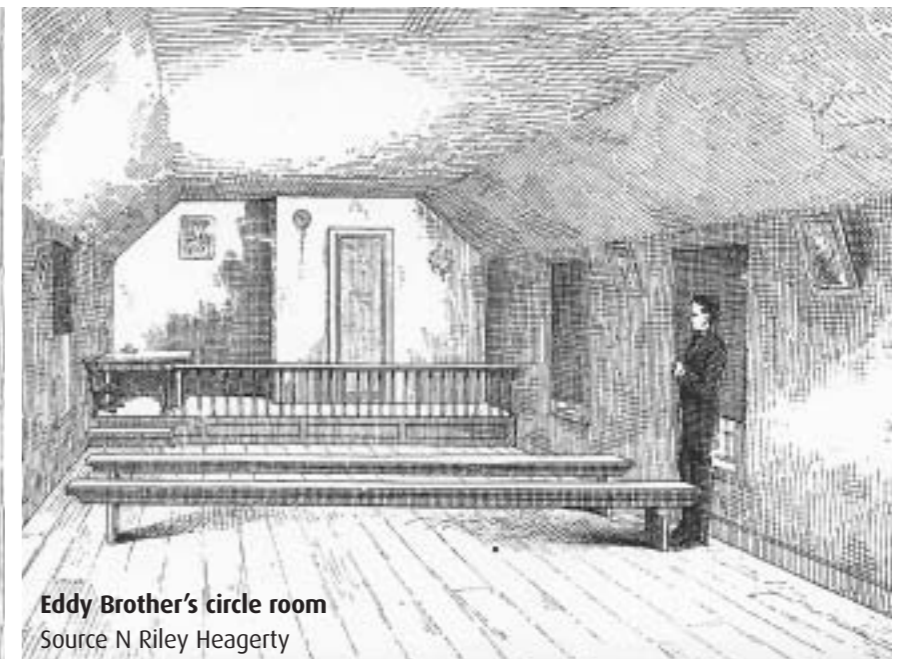
THE CIRCLE ROOM

This room had three windows on each side, 13'9" from the ground. Olcott stated that there was no ladder on the premises. For the use of carpenters engaged in making some small repairs, one had been borrowed from another farmer in the neighbourhood. There was one door of entrance into the séance room, situated next to the main part of the house. The circle room was 37'6" long and 17' wide, with a ceiling 9'2" high in the centre, and 6'11" at the sides. At the farther end was the kitchen chimney, 2'7" by 3'4", in the centre of the gable. To the right of the chimney were a closet of the same depth - 2'7" - and a length of 7', with a window in it, 2'6" from the floor, and having 2'2" by 2'3" opening.

The door to the closet - this was William's cabinet - was 5'9" high by 2' wide.



Eddy Brother's spirit cabinet
Source N Riley Heagerty



Eddy Brother's circle room
Source N Riley Heagerty

THE MEDIUMSHIP OF THE EDDY BROTHERS CONTINUED

The ceiling of the cabinet at the chimney end was 7'2", and 5' at the other end, where the roof sloped (over where William sat). Three sides of the cabinet were lath and plaster; the fourth the solid brick wall of the chimney. There were no panels to slide, and no loose boards in the floor to lift.

Every inch of the cabinet was tight and solid. Outside the cabinet there was a platform as long as the width of the room, and 6'7" wide in its widest part, and was elevated 231 inches above the general floor level. Along its outer edge ran a balustrade, or handrail, 2'6" high, making the height from the floor of the room to the top of the rail, 4'5". The outside measurements of this particular section of the Eddy house corresponded with the circle room Olcott stated.

For six months after the hall had been built, there was no window in the cabinet, but one evening during the excessively hot weather in July, the medium fainted upon coming out of the stifling cabinet, and a window was cut shortly after.

A medium can take only so much... This window, because of insinuations of its possible use for the introduction of costumes and confederates (and what of the numerous manifestations prior to cutting the window?), Olcott obtained permission to completely seal up, which he did by tacking a fine mosquito netting over the frame outside, and sealed it with wax stamped with his signet. This precaution made absolutely no difference in what occurred inside the circle room. He examined the netting every day until he left the Eddy house, and found it just as he had left it.

The audience occupied two or three uncomfortable straight benches and, on occasion, a chair was set up front for Olcott to the right of the benches (see floor plan). The circles were held by night and the only illumination was by a feebly lit kerosene lamp placed at the southeast end of the room. Olcott constantly questioned himself on whether he was being meticulous enough in his investigation, I really believe had no idea just how thorough he was; little did he then realize that it would end up being considered one of the most thoroughly conducted investigations ever on record along these lines.

He hired a man, O.F. Morrill, of Chelsea, Mass., a mechanic, inventor and carpenter, to examine every inch of William's cabinet and, in brief, stated:

'I hereby certify, that, at the request of and in company with Mr H.S. Olcott, I have examined thoroughly the walls, window, ceiling and floor of William H. Eddy's 'cabinet', and the floor of the platform upon which it opens, and that there is no possible means by which confederates could be introduced into the said cabinet, except through the open door, in full face of the audience; nor any place where costumes or apparatus could be stored. Furthermore, that after witnessing numerous materializations by alleged spirits, he is perfectly satisfied that the phenomena, whatever may be their origin, are not produced by jugglery, the personation of characters by William Eddy, or by chemical or mechanical device' (signed, O.F. Morrill).

After some singing and light dancing in the circle room, the people would then be invited to seat themselves on the benches, and William Eddy would then mount the platform and hang a thick shawl over the cabinet door, enter it and sit down on his chair. The lamp would then be turned down very dimly, the sitters in the front row would be requested to join hands, and a violinist (sometimes flute or even accordion) placed at the extreme right of the row and nearest the

platform, would play on his instrument. All would then be anxious expectation. Presently, the curtain would stir, would be pushed aside, and a form would step out on to the platform and face the audience.

Henry Olcott: 'Seen in the obscurity, silent and motionless, appearing in the character of a visitor from beyond the grave, it is calculated to arouse the most intense feelings of awe and terror in the minds of the timid; but happily the idea is so incomprehensible, the supposition so unwarrantable, even absurd, that at first most people (automatically) choose to curiously inspect the thing as a masquerading pleasantry on the part of the man they saw only a moment before, enter the cabinet'.

In other words, most of them simply could not comprehend or believe what they were seeing because it was so incredible. Olcott then stated: 'The first impression is that there is some trickery; for to think otherwise is to do violence to the world's traditions from the beginning until now; besides which the feeling of terror is lessened by the apparition being seen by each person in company with numerous other mortals like himself, and the locked hands and touching shoulders on each side soon begets confidence. If the shape is recognized it bows and retires, sometimes after addressing words in an audible whisper or natural voice, as the case may be, to its friends, sometimes not. After an interval of two or three minutes the curtain is again lifted, and another form, quite different in sex, gait, costume, complexion, length and arrangement of hair, height and breadth of body, and apparent age, comes forth, to be followed in turn by others and others, until after an hour or so the session is brought to a close, and the medium reappears with haggard eyes and apparently much exhausted'.

After only his third séance, in a letter to Epes Sargent, published in *Proof Palpable of Immortality*, Olcott stated:

'I have seen shapes of Indian men* and women and white persons, old and young, each in different dress, to the number of thirty-two; and I am told by respectable persons who have been here a long while that the number averages about twelve a night. The Eddys have sat continuously for a year, and are wearied in body and mind by the incessant drain upon their vital force, which is said to be inevitable in these phenomena. For want of a better explanation I may as well state that the Eddys claim that the manifestations are produced by a band of spirits, organized with a special director, mistress of ceremonies, chemist, assistant chemists, and dark and light circle operators'.

* Quite a number of Indian spirits materialized themselves every night at the Eddys' for Mrs Eddy was, it was said, a noble, generous woman, who cherished the most friendly relations with these red men and women when in the flesh, and one winter kept in her house a whole family of them that might otherwise have perished from the bitter cold.

HENRY OLCOTT'S FIRST SÉANCE: 17 SEPTEMBER, 1874

'I reached Chittenden on my present mission, Sept. 17, 1874, and attended a circle the same evening. Outside a violent gale of wind was blowing, the clouds hung low, the rain fell, and the atmospheric conditions seemed unfavourable. A company of twenty-five persons assembled in the circle room, among them several who, like me, had arrived that day. Shortly after seven o'clock, William entered the cabinet, and we waited expectantly for our weird visitors. To promote harmony of feeling among the persons present, vocal and instrumental

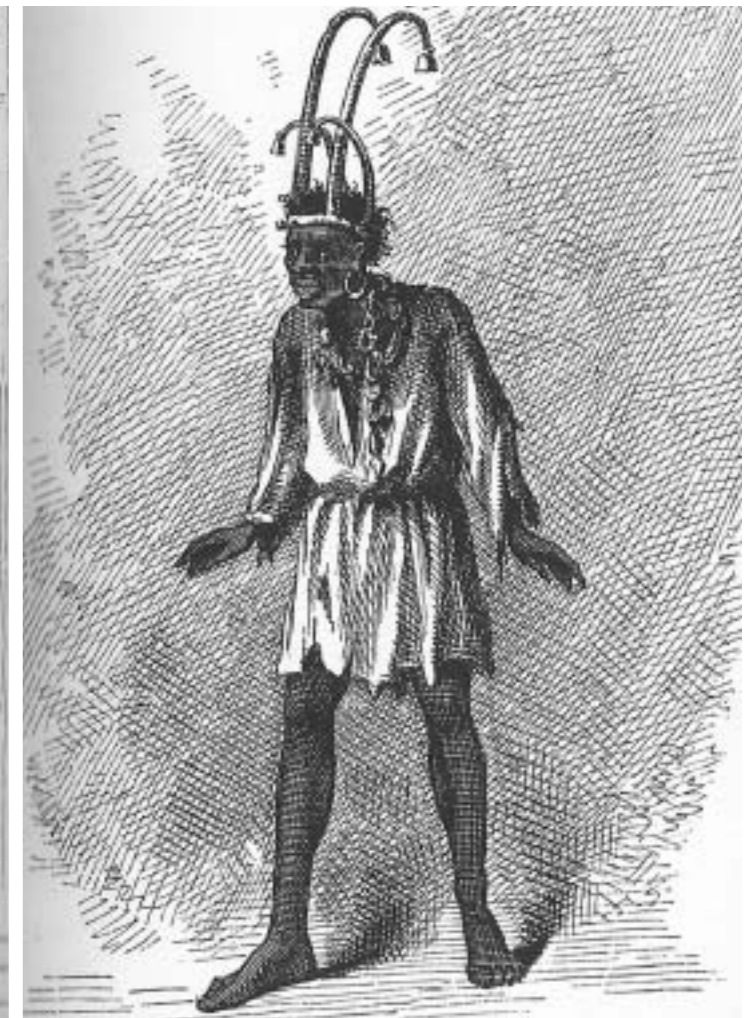


Eddy Brothers guide Safar Ali-Bek a Konde warrior

music was resorted to, continuity of sound and rapidity of time seeming to be more necessary than quality of execution. We had not sat many minutes in our first circle before a voice – the piping treble of an old woman – addressed to us some remarks from behind the curtain . . . to the effect that this was a bad night for manifestations, and none but the strongest of spirits could show themselves'.

Olcott was suspicious at first, thinking that William was simply speaking in falsetto, but eventually learned from experience – having seen her materialized on several occasions and address him personally – that Mrs Eaton was one of the controls/cabinet spirits of William Eddy; she will be mentioned on and off throughout the story, and so will this next famous little squaw of energy and vivaciousness. The curtain presently stirred, and the Indian woman named Honto, stepped on the platform. She was, according to Olcott, 'young, dark complexioned, of marked Indian features, lithe and springy in movement, full of fun, natural in manner, and full of inquisitiveness'.

Olcott, in his drive to be as exact as possible, painted a scale, full length down the side of the cabinet door. Honto measured 5' 3" and bore not the slightest resemblance to William Eddy (having seen her at least thirty times or more while there, Olcott said). Honto would change her dress frequently, sometimes appearing in a dark skirt with light overdress, shaped like the garment called a polonaise; sometimes with shades of colour reversed; sometimes with light clothing throughout with a sash around her waist, or bands over her bosom; sometimes with a cap, and at others bareheaded; sometimes with her black hair a yard or more in length, flowing over her shoulders, and again with it braided



Eddy Brothers guide Juggler from Central Africa

in a single rope down her back. The list is almost endless with what this little energy ball could do; at certain times she even had phosphorescent buttons gleaming in the obscure light like diamonds. Honto was indeed one of the stars of the show.

Olcott stated: 'the sketch (I have drawn), represents one of the phenomena attending the appearance of this spirit-girl, and what I witnessed on the evening in question. Honto steps either to the wall or to one of the two persons – Mrs R. Cleveland and Mr E.V. Pritchard, of Albany, N.Y. – who usually occupy chairs on the platform, and suddenly produces a knitted shawl or a long piece of gauzy fabric, apparently from the air itself, and exhibits it to the audience. She threw the slender fabric over the railing, and so gave us an opportunity to see that its strands were perfectly opaque (on some illustrations the railing on the platform has been omitted by the artist). Then throwing it over her head as a Spanish woman wears her mantilla, she produced another, woollen, black and apparently striped; and then passed both behind the curtain.

Mrs Cleveland was allowed to come up and feel the beating of Honto's heart; the bare flesh of her chest was cold and yet moist; the breast was a woman's, and the heart beat feebly yet rhythmically; the same pulsation was felt in the wrist. After Honto retired, various other spirits of Indians and whites (among the latter two little children) appeared before us . . . the next was that of a dark faced squaw, who calls herself 'Bright Star'. She is shapely, tall, well-proportioned, and of a dignified carriage . . . next came 'Daybreak', another squaw, dressed in dark costume, who danced to the playing of the violin, and then suddenly



THE MEDIUMSHIP OF THE EDDY BROTHERS CONTINUED



Eddy Brothers Guides Source N Riley Heagerty

passed into the cabinet . . . then came 'Santum', whose appearance as regards stature and bulk is calculated to excite surprise. He measures 6' 3" tall, full half a foot taller than the medium; his dress appears to be a hunting-shirt of dressed buckskin, striped perpendicularly and fringed at the seams, leggings of the same and fringed the same, a feather in his head, and sometimes he wears a powder-horn, slung by a belt across his shoulder.

After Santum came two other Indian men, and then several whites made their bow to the audience. The first of these was William H. Reynolds, Utica, N.Y., a Colonel in the 14th N.Y. Artillery who died May 6th, 1874, of injuries. He was dressed in black and wore a full beard . . . his shirt was white . . . this spirit was followed by his brother, John E. Reynolds, who died in 1860. He wore a dark suit, a moustache but no beard . . . then young Steven R. Hopkins, a lad of fifteen, with light curly hair. We were next favoured with the appearance in the cabinet door, of the tall figure of the late William Brown, of York, Pa. He is the father of Edward Brown, who married the medium, Delia Eddy. The phenomena of the evening concluded with the re-uniting of a family'.

A German music teacher, named Max Lenzberg, was at Chittenden with his wife and daughter. At the request of William Eddy at the beginning of the evening, he played on the flute during the séance, and so occupied a chair in advance of the front row. After Mr Brown's disappearance, the curtain was again drawn aside, and standing at the threshold were two children. One was a baby of about one year, and the other a child of twelve or thirteen. Behind, them, very indistinctly, could be observed the form of an old woman, who held up the curtain with her left hand and supported the baby with her right. Mrs Lenzberg, with a mother's instinct, recognized her departed little ones, and with tender pathos, it was said, eagerly asked in German if they were not hers. Immediately there came several loud responsive raps, and the little Lena (the daughter in the audience), as if drawn from her mother's side by an irresistible power, crept forward and peered at the forms that stood at the edge of the black shadows of the cabinet. There was a moment's silence as she strained her eyes in the gaze, and then she said joyfully: 'Ja! Ihr seid meine kleine schwestern! Nicht wahr?'. There came again responsive raps, and the spirit-forms danced and waved their arms as if in glee at the re-union.

Sceptics of the Eddys said that the baby forms seen at their séances were William with either pillows or white wrappings around his legs. Olcott said that on several occasions he had

seen babies in someone's arms come from the cabinet nestled in the necks of their bearers, and heard those forms while standing - like the Lenzberg children - speak. A very sweet little girl who often appeared, blew a kiss to Olcott every time; she appeared in a short white frock, low necked and short sleeved, with a sash around her waist and ribbons at the shoulders.

Olcott said: 'The night of my arrival, the voice of the spirit, Mrs Eaton, called me to bring a light and see the condition of the medium, the instant the last shape retired behind the curtain. I found everything as usual in the cabinet - no costumes scattered around, no signs of dressing having been going on. The window was closed against the admission of light, by a small black shawl and a piece of horse-blanket held against the panes by a bar of wood, cut to fit inside the frame. The last forms that had shown themselves were those of the two Lenzberg children, clad in white, but, although not more than thirty seconds had elapsed, no white drapery was to be seen. The medium was in a deep sleep, his features relaxed, his breathing almost imperceptible, his skin free from moisture, and every indication presented, of profound obliviousness to external things. The glare of the lamp and the noise of my footsteps, did not awaken him, but, when I shook him and called him by name, he opened his eyes and regarded me with the startled look of one suddenly aroused from slumber and seeing something unexpected at his bedside'.

From Proof Palpable of Immortality, by Epes Sargent we have the following interesting information: 'Mr Max Lenzberg, in a letter to the Daily Times, of Hartford, Conn., gives an account of his and his family's experiences at Chittenden. He describes the battery test applied to Honto, the Indian spirit-maiden, by Dr Beard, a skeptic. The full power of the battery was let on, and Honto received it without flinching. No mortal could have stood it.

Mr Lenzberg states that the spirit-form of his wife's brother, Abraham, who died seventeen years ago in Texas, appeared on the stage at Chittenden in his shirt sleeves; and he adds: 'My wife recognized him at once, and said to him, 'Let me introduce you to my husband'. I spoke to him in German (and he answered in German) trans. 'Yes, it is I; I am much delighted'. It was a very distinct apparition; there could be no mistake as to the reality of the figure, and my wife said there was none as to identity'. The older woman spirit who led the Lenzberg children from the cabinet was, it turns out, Mrs Lenzberg's mother'.

QUOTABLE QUOTE

'It has been observed by frequenters of the Eddy circles that the appearance and behaviour of Honto are good indications of the general character of the manifestations for the evening; if she is active, the séance will be a good one; if not, the reverse'. (Mr Henry Lacroix, Chittenden, 1875).

LIGHT-CIRCLE PHENOMENA WITH HORATIO EDDY

Henry Olcott's record of this is: 'The illustration represents what happened on the first evening of my visit, after William's materialization séance closed. It shows some of the visible manifestations at Horatio G. Eddy's light circles. Thousands, who have attended the public exhibitions of the Davenport and other travelling mediums, will recognize them as familiar. I was chosen as one of the committee, on the evening when the Davenports first appeared in the Cooper Institute, several years ago, and saw five hands simultaneously thrust out of the aperture in the cabinet-door and, grasping one, had my hand squeezed so that I felt the bruise for hours (pardon the digression, I could not help but add that statement - NRH). Instead of using a wooden box, Horatio Eddy hangs two shawls upon the line that stretches from the chimney in the circle-room to the south wall, leaving an open space between it and the ceiling of about two feet.

The one next to the chimney, and behind Horatio's chair, is a short one, and does not reach the floor by nearly three feet; and therefore, if it were possible for him to execute tricks behind the other curtain, without betraying himself by movements of his head, feet shoulders and body, or the disturbance of the shawl, he would be favourably placed to do so. I have watched him closely, and have never detected any such indication of fraud. Besides, it will appear in the course of my narrative that, even if he had both hands free to do what he chose, he could not have done any one of several things that I will recount.

The shawls merely form a screen, behind which it must be almost as light as in front, by reason of the open space between the cord and the ceiling. A table is pushed into the corner, and on it is laid the following: one guitar, one concertina, seven bells of various sizes, two tambourines, eight harmonicons, one flute, one piccolo, one flageolet, one tin ditto, and one triangle. Horatio sits on a chair in front of the curtain, to the left, next to him some gentleman selected from the audience, and at the right of the latter a lady similarly chosen. I give these positions as they are upon the platform.

William Eddy then pins across the breasts of the two males a third shawl, attaching the ends to the curtain. A bright light is thrown upon the group from a kerosene lamp placed near and turned up high. Presently there is a commotion among the articles on the table, and loud knocks resound. The bells ring, various instruments are displayed above the curtain; the guitar is played upon near the ceiling, beneath the sitters' chairs, between the chimney side and Horatio's chair to the left, flat against the south wall, beyond the lady sitter to the right, and elsewhere; a familiar air is played in concert by a number of the instruments; bells are wrung singly and in harmony together, and hands of various sizes and tints dart into sight through the aperture in the curtain, or show themselves above the cord.

On the occasion referred to, the gentleman sitting next to Horatio was requested after a while, to give place to a lady, who, when she had taken her seat and the shawl was re-adjusted, was caressed by a child's hand, a tiny little thing, that might have belonged to a girl of two or three years. It patted her cheek, was held at the lips to be kissed, laid upon

her head, smoothed her hair, and when her eyes filled with tears, wiped them away and renewed its caresses . . . I had an unobstructed view of all that transpired; but when this little hand was thrust from another world to cheer and encourage the mother, whose bosom it had so often clasped in life, I had drawn close up front, and saw the very dimples on it. I am, therefore, entirely able and ready to affirm that, even if the medium were an imposter, and had wished to deceive the sitters with a clever juggle, he did not then nor could not, for he could not transform his long, brown, bony, sinewy hand, and his wrist, mutilated by the cruel tying of many 'committees', into the size, colour and shape of the baby-hand that was materialized before my eyes.

A call was soon made for writing materials, and a succession of spirit-hands clutching the pen that William offered (see illustration) them, and using my note-book as a tablet, wrote names on cards and threw them towards the audience. Some were names of the dead, some of the living; none, I am satisfied, familiar to the medium.

The performance of the evening concluded, at the request of a visitor, with a series of imitations of the boring, sawing, and splitting of wood, the filing of iron, and the pumping of water, the sounds occurring behind the curtain, and all being so true to nature as to evoke great applause.

During the entire sitting, as during each of the like character, Horatio's two hands are supposed to have clasped the bared left arm of the person next to him; his eyes were closed, and, as I said before, there was neither rustle of the curtain, nor movements of his feet, body, or shoulders. For all the attention he apparently gave to what was going on he might have been in a stupor, or enjoying a nap after a full meal.

Now, these experience offers, perhaps, as favourable an opportunity as any for the application of the theory, that no reliance should be placed upon the evidence of the senses. I either saw the baby-hand, and other larger ones, not the medium's, heard the coincidental playing upon several instruments, and saw the guitar played upon, not only beyond the reach of Horatio's arm, but also flat against the south wall, in a position where he could not possibly hold, much less play upon it; or I did not'.

On the second night of Colonel Olcott's visit he said that Honto was the first spirit to appear, and that she remained in sight nearly fifteen minutes. Mr Pritchard and Mrs Cleveland occupied their usual chairs on the platform, and Honto danced with the latter in an extremely lively manner; balancing, advancing, crossing-over, and turning the old lady as though 'the whole delight of her soul were in the figures of dance'. She then allowed her height to be measured against the backs of Mrs Cleveland and a gentleman from the audience, Mr Ralph. At a later séance, she allowed Mrs Cleveland to cut a lock of her hair; had Mr Olcott fill his pipe, hand it to Horatio and he in turn handed it to her and she smoked away while prancing back and forth on the platform.

On the following evening, seven Indians and five whites appeared and the majority of them were so obliging as to back up to the wall and allow themselves to be measured. Clearly, it could be seen and once again demonstrated that it would be altogether preposterous to imagine that William Eddy was somehow impersonating all of these figures. Giant Indians such as Santum and Swift Cloud, and little children appeared and Olcott even timed the intervals between each one's appearance from the cabinet. On average, a little more than a minute transpired between the departure of one spirit and the arrival of another, all differing in size, shape and dress. Before moving on to Horatio Eddy's dark circle phenomena, I am adding details from an interesting letter, dated 21,

THE MEDIUMSHIP OF THE EDDY BROTHERS CONTINUED

October 1874:

‘We hereby certify that at a circle, held on the 28th of April last, in the new that occurred, was the following, which we regarded as very conclusive as to the genuineness of the spirit materializations: ‘Santum’ was out on the platform, and another Indian of almost as great stature came out, and the two passed and re-passed each other as they walked up and down. The stranger chief retired first, and Santum followed him. At the same time, a conversation was being carried on between George Dix, Mayflower, old Mr Morse, and Mrs Eaton, inside the cabinet. We recognized the familiar voice of each.

We had all examined the cabinet that evening, and helped clear it of some loose plaster which had fallen. There was no window in it then’. (Signed: R. Hogdson, M.D., George Ralph, Sarah A. Ehle, Cora C. Ehle, Herman Ehle).

Referring to one of the materialization séances, Mr Olcott stated:

‘On the next evening I saw more spirits than on any other single occasion but one, during my whole visit. Seventeen showed themselves, and all were whites. There were of babies, 2; small children, 3; women, young and old, 5; and adult males, 7. The theory that deceptive imitations of little children were made by wrapping white rags around one or both the medium’s legs, as occasion required, was destroyed by the circumstance that the smallest child, not a babe, I saw that evening, bowed and curtsied to its mother, in reply to her question as to its identity.

Mr Pritchard, who sat next to me on my right in the front row, was called to the platform by Mrs Eaton’s voice, and when he reached there, his two nephews William and Chester Packard, late of Albany, N.Y., came out in turn to greet him; the former shaking hands with him, and laying his left hand upon his uncle’s shoulder’.

DARK CIRCLE PHENOMENA WITH HORATIO EDDY

Usually, every other evening after William Eddy’s materialization phenomena, Horatio would hold one of his dark-circles. The preparation for this event would consist of hanging shawls or blankets over the four windows nearest the platform, to exclude even starlight, removing the table

from the platform – with its array of musical instruments – to a position on the main floor just in front of the railing, and then tying Horatio in a chair, placed to the right of the table and in front of the spectators. Upon the extinction of the light, immediately the gruff voice of the sailor-spirit George Dix, and the piping whisper of the little girl spirit Mayflower – the two main controls of the dark circle – would greet the audience, special mention often being made by favourite acquaintances of these curiously matched co-partners for these striking séances.

Dix asserts that he was drowned at the wreck of the Steamship President, and Mayflower’s story was that she died of fever, a century ago, while captive among the Indians of the Maine wilderness. Olcott said that he could not understand the underlying spiritual law associated with her but, when she re-visited this world, she did so as a child of twelve years, and manifested juvenile traits in all that she did. Mayflower had a talent for improvisation and would rattle off a verse upon any subject named impromptu by anyone in the audience; she was also an accomplished performer on various instruments, which she would play with rare power and expression. She was simple, innocent, and kindly to all; her heart was warm and sympathetic. George Dix, on the other hand, was a manly, powerful spirit, with a grip like a vice, a rollicking prankish nature, and a hoarse voice, like that of one accustomed to shout in storms from maintop to deck. He was an ingenious fellow, who sang, played well on violin, whistled like a Bohemian flute, and was always ready to keep the séance moving.

Compliments being exchanged, a medley performance begins. Colonel Olcott recorded:

‘There is a dance of a pack of a dozen howling, leaping, skylarking Indians, who beat on the drums, rattle the tambourines, blow the horns, ring the heavier bells, and make a din so hideous that one easily fancies himself caught in the dance of live redskins about starting on the warpath. If Horatio were unbound and using all four of his locomotive and prehensile members, he could not imitate this dance. The creatures yell, and one can hear their stamping on the floor in cadence with their rude music. The dance is preceded by stillness so dead that, for any sound of life, we might fancy the room empty. A slow beating of the time, a few clangs of

the big dinner-bell, a measured beat of the tambourine, and then the time grows faster and faster, until, in a moment, we are in the midst of the hurly-burly. It needed no stretch of the imagination to see, even in the Egyptian darkness of the hall, the wild figures circling round and round, for their demonstrations were of so obstreperous a character as to frighten all but habitués of the coolest temperaments. As an exhibition of pure brute force, if such a term may be applied to the occult power that produces it, this Indian dance probably is unsurpassed in the annals of spiritual manifestations.

Following this episode, upon the evening in question, came a sword-combat, apparently between two persons, for the hacking of the two blades was, it seemed to me, too violent to be done by one man operating in the dark, at the risk of chopping off a finger, or mutilating a wrist. The play in weapons ended in a sudden groan and the falling of a man’s body on the floor at my feet . . . with a match being struck and candle lighted, the medium was found sitting quietly in his chair, with his bounds undisturbed, and no sign of perspiration on his skin. The floor, however, was littered with musical instruments and bells, and the swords of the unseen combatants were lying along with them.

Accordingly a gentleman present, Mr George W. Nichols of New York City, “sat in Horatio Eddy’s lap, while I, drawing up my chair in front of him, placed my feet upon Horatio’s toes and held Mr Nichols’s hands, thus making it impossible that either of the three should move without each of the others knowing it.

Moreover, Horatio could not move if he wished, for his hands were tightly bound to the back of his chair, and even if he could disengage them, he could not move them forward to touch us, or the instruments scattered about; his slightest motion would be instantly detected by the man sitting on his lap. The light was again extinguished and a new performance began. Hands, cold, clammy and firm, stroked our faces, patted our heads and hands, slapped me on the back and legs, and Mr Nichols on the parts of his person not leaning against the medium, a pair of lips kissed my cheek, and two huge hands tickled me under my arms at one time. Then the accordion, concertina, and tambourine were played all about us, bells were rung, blows given on the floor with the swords, and the guitar, floating through the air or resting upon my head, played one or more familiar airs. Meanwhile every person in the front row of the audience sat with hands joined, which is the same as saying, that no one, even if so disposed, could get to us to do what was done . . . light was called for, and we then took our seats again in the circle”.

The next thing in order was the improvisation of rhymes by Mayflower. The dear child, who came and laid her little hand on mine for an instant, allowed me to name the subject, and then reeled off a score of limping hexameters . . . when she breathed the words through the stops of the harmonicon, with exquisite modulation of the sounds, her ‘golden stars’ and ‘silver shores’ and ‘Heavenly fields’ seemed almost to come before us as pictures of a fairy land’.

Then George Dix’s voice announced that the band composed of spirits known as Electa, Honto, Santum, Rosa, the little girl, French Mary, Mayflower, and himself, would render the piece called ‘The Storm at Sea’. The musician, Max Lenzberg, was present, and in his letter to Olcott for ‘People from the Other World’, he stated (condensed):

‘The concerted pieces were an imitation of a storm at sea, by the violin, with the accompaniment of the mouth harmonicon,

tambourine, concertina, triangle, guitar, and several bells. In the storm, the whistling of the wind was made apparently by bowing on the guitar with one hand, and at the same time sliding the other up and down the fingerboard, producing harmonic notes. The heavy blowing of the gale was imitated by a tremolo on the violin, accompanied by a confusion of sounds from the other instruments. The shock of waves against the ship was forcibly suggested by lifting a heavy table and beating on the floor with its legs. There was one sound that could not possibly be imitated by any instrument, viz: the pumping of water, with the suck of the piston, the gurgle of water in the tube, and its splash, as if running off the deck.

Throughout the whole entertainment, the medium sat in a chair in front of the spectators, with his wrists tied together and to the back of the chair. A light was struck instantly after some of the most remarkable performances, and he was found in the same position and tied in the same manner as at the first’.

MISCELLANEOUS WONDERS

In the light circle with Horatio, a standard feature was the writing of notes by the spirits and then having them handed out to members of the audience. One night, a number of blank cards were called for and handed to one of the spirit’s arms that thrust itself through the curtain. The pen and inkstand were then passed through in like manner, and immediately a number of cards were showered upon Henry Olcott, who was sitting in front of the curtain. The ink was so fresh, he stated, that he had to lay the cards on the railing to dry.

Olcott said that he was greatly pleased at the favour shown him by the spirits and that the facsimiles he was going to print would, no doubt, be very interesting to the public. When he said this there was ringing of bells, strumming on the instruments, and pounding on the table, that gave a sufficiently marked response that they were quite pleased.

In one of the most unprecedented experiments ever attempted for that time, Olcott had procured in nearby Rutland one of Howe’s Standard platform scales – the signed certificate of its quality and accuracy included in his book – and had it placed upon the platform to the right of the cabinet.

When Honto came out she saluted everyone in her usual way then turned and scrutinized the strange machine with Indian-like hesitancy. After being told what was desired, she boldly stepped on to the scale, and bent forward to look at the movements of Mr Pritchard as his hand moved the poise along the beam. When the balance was attained, Honto stepped off the pad and passed into the cabinet. Upon a match being struck, it was verified that the spirit weighed 88 pounds. Honto then reappeared and was asked by Olcott to make herself lighter. She again mounted the scale and this time was 58 pounds; the next sequence she weighed the same, 58, and for the last attempt, the beam showed 65 pounds. She changed her weight three distinct times and, I must say, the picture of Honto on the scale is one of the sweetest things I have ever seen.

To be continued...



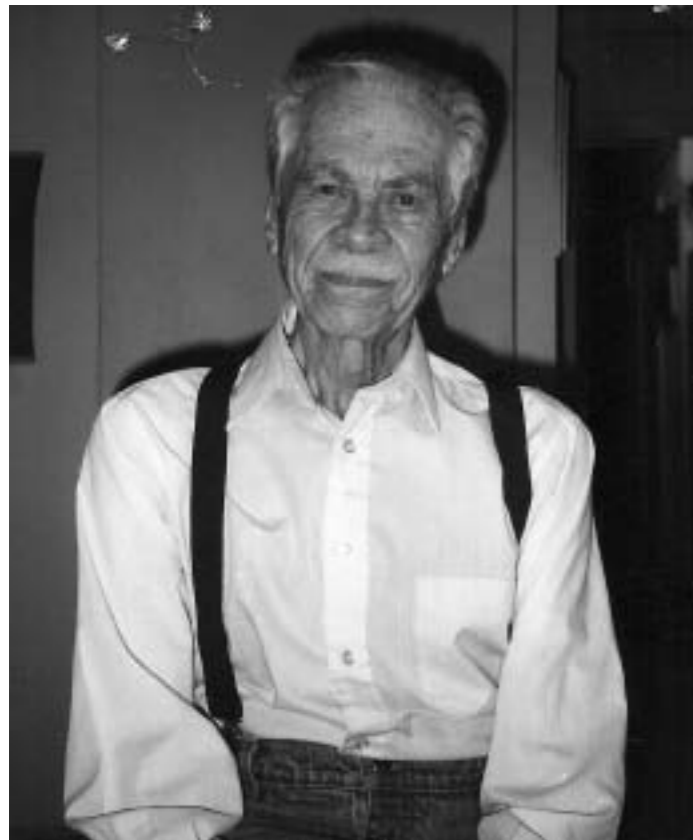
Eddy Brothers Guides Source N Riley Heagerty

ONE MANS JOURNEY OF SPIRITUAL INVESTIGATION AND UNFOLDMENT

A LIVING, BREATHING PHENOMENON

MR ALEXANDER IMICH, 104 YEARS OF AGE

A Zerdin Fellow with over 70 years experience in Parapsychology...



There have been several articles in previous Buzzsheets concerning the ongoing experiments conducted on physical medium Dr Safwat El Amin. We thought you'd like to read about the man conducting these experiments and why he is certainly qualified for the task...

Alex Imich was born in 1903, in Czestochowa, Poland, the city famous for it's sixteenth century monastery hosting the Black Madonna. In the house he lived in as a child there was one room without windows – the result of some re-modelling – that meant it was completely dark. A child's fantasy populated this room with some dangerous entities and every time young Alex passed this room, he was afraid of being attacked by some unknown spirit. However, this dark room was also the beginning of his strong interest in the unknown, supernatural and paranormal and during his high school years he experimented with table tilting and an Ouija board.

In 1918 he joined the army to repel the Bolsheviks invasion of Poland and in 1927 he graduated from the Jagiellonian University with a Ph D in zoology. The President of one of the Polish parapsychological societies put him in touch with Matylda – a music teacher and psychic. Matylda had once attended a séance with Guzick, the famous Polish medium and believed that, after Guzicks death, his powers were transferred to her.

Matylda was producing a full range of powerful paranormal phenomena; kinetic, optical, acoustic, thermal, olfactory and even phantoms.

Alex published a report about Matylda in Zeitschrift fur Parapsychology in 1932 and Harry Price invited him to bring Matylda to his London laboratory to conduct experiments. He also told the Matylda story in the 'Incredible Tales of the Paranormal' Bramble Books – a book he edited in 1995. Alex also participated in séances with little known Polish medium Tadeusz Wrzeszcz. Apparently when the spirit of the infamous monk, Rasputin, appeared during his séances, all the other spirits fled! Some spirits even requested a drink and a cup, filled with vodka, which found empty at the end of the séance. He also witnessed a hand that appeared in full daylight when a peasant girl was in trance and conducted experiments with a young girl who was a heroine in a poltergeist case and who, during a séance nine years later, just before Alex left Poland, brought a pacifier through to him as an apport.

Alex spent the first two years of World War 2 in a Russian labour camp, not far from the White Sea and the remainder of the war in Samarkand, Asia. He left Russia and lived in Poland, France and then Germany. In France he met Paul Brunton, a writer who introduced Yoga to the West. He introduced Alex to the Ramakrishna Vivekananda Order and his yogis. In 1951 Alex emigrated to the United States.

He has been in touch personally, or in correspondence with, swamis Sivananda Saraswati, Natarajan, Ramdas, BabaRamdas, Sri Aurobindo, Paramhansa Yogananda, Sister Nivedita, Muktananda, Chidvilasananda and her brother Babaji Raman, Krishnamurti, Gopi Krishna, Maharishi Mahesh Yogi, Da Free John and Sri Chinmoy.

He stayed a week in Muktanada's Ashram and a week in the Monroe Institute and at the age of ninety-nine graduated from a three year course, at the IM School of Healing Arts, with the title of Reverend!

Alex was, for many years, contributing editor to Chemical Abstracts, Psychological Abstracts and Exceptional Human Experience. He has organized and sponsored twenty essay contests, mostly on paranormal topics, each with a \$1,000 prize.

In 1999 he organized the Anomalous Phenomena Research Centre, APRC, a tax free institution, with a mission of advancing parapsychology through research and demonstration. One of it's more important tasks is to organize a large scale public demonstration of psychokinetic phenomena to a jury of Nobel Prize winning scientists, with the full participation or press, radio and television. APRC is currently seeking funds for this event of the decade.

In the United States he is currently experimenting with three mediums and has published more than 100 reports and articles in Polish, Russian, Italian, German, French, British, Indian, Brazilian and U.S periodicals and at the age of 104 is in the process of writing a book 'How To Live 150 Years'

A truly amazing Fellow indeed...

AN EGYPTIAN IN NEW YORK SESSION 3

By Alex Imich, ph.D.

The following article was sent to the Zerdin Fellowship just before going to press and is a continuing report on the mediumship and progress of Dr. Safwat El Amin, reported by Mr. Alex Imich is a paranormal researcher for more than seventy years. Yes that's correct – for over seventy years! Alex is a remarkable gentleman indeed seeing as he is 104 years of age and as passionate as he always was regarding this great truth survival after physical death.

On October 11, 2006 Dr. Safwat El Amin visited me in my New York apartment. He asked for a clean sheet of paper and cut from it a strip 10" long and 1" wide. He marked one side of the strip with letter A and the reverse one – with letter B. After writing a long row of numbers, on side A, he wrapped the strip around a 1/2" wide knife blade and gave it to me, asking to unwind the strip. After unwinding it, I found that all numbers written on side A had been transferred to side B .

He repeated this experiment with an identical result, this time winding the paper strip around a 12mm diameter ballpoint pen. Then, he asked for a needle and I produced a 3 cm. long sowing needle.

Holding the needle with the fingers of his left hand he put it, with it's sharp end to his front, gave it a push with his right hand and then took it out from the back of his head. This operation was done in a short moment of time and I told Dr. S. that I do not have a clear picture of what happened. He then put the sharp end of the needle to the dorsal side of my palm, gave it a push, and took the needle from the ventral part of my palm.

He repeated the experiment by putting the needle to my knee and taking it out from my calf. It is important to notice that in both cases I did not feel any pain. Besides producing telepathic, clairvoyant and psychokinetic phenomena, Dr. Safwat is also a healer. His action upon the bodies of people explains the fact that I did not feel any pain when the needle was passing through my palm and leg. A needle passing through the brain seems to be a very dangerous event...

However, when it comes to the paranormal – we really know or understand almost nothing.

It was already 6:00pm and October is Ramadan, the holy month of Moslems. They fast all day and eat only after evening prayers. Dr. Safwat invited me to go with him to a mosque for prayers and dinner.

It was raining, so I took an umbrella and offered one to Dr. Safwat, but he refused to take it. While waiting for the elevator, I heard a loud thump and saw an umbrella fall near the elevator door, some 15' away from Dr. S. It was one of his apports. It reminded me of the story of "little table set yourself." It also explained why Dr S. refused my offer to take an umbrella.. Observation of his paranormal deeds is continuing.



Stanislawa Tomczyk scissors telekinesis

A picture taken in 1913 showing a pair of scissors in midair. Both hands were examined and washed before each séance, nothing was found to be fraudulent and nobody could explain how she did it.



STANISLAWA TOMCZYK POLISH PHYSICAL MEDIUM MOVEMENT WITHOUT PHYSICAL CONTACT

Stanislawa with the help of her spirit helper Little Stasia.was able to produce movements without contact, make clocks stop and influence the movement of a roulette wheel where the numbers chosen by the medium would appear at a more frequent rate that could be possible by chance these physical movements it was observed where performed by rigid rays projecting from the fingers of the medium.

Little Stasia was a mischievous spirit and played many tricks on the medium. The medium considered her, at first, as her double, but all where shaken in this view by having obtained Little Stasia's photograph in an empty room, with no light, with the medium in an adjoining room.

Staniosława conducted séances in Paris 1909 and Geneva 1910. Stanisława Tomczyk was also investigated by a group of scientist at the Physical Laboratory in Warsaw. She produced remarkable physical phenomena under test conditions of a very high standard.



Stanislawa Tomczyk



Eva Carriere, whose real name was Marthe Beraud, was discovered as a medium in Algiers by General Noel and his wife. Eva had been engaged to their son Maurice, before his death in the Congo. Eva was the daughter of a French army officer and became one of the most controversial physical mediums of the early twentieth century.

EVA C. (CARRIERE)

REMARKABLE LEGACY OF PHOTOGRAPHS

General Noel invited noted physiologist and physical researcher Professor Charles Richet to investigate Eva in Algiers. Richet saw the materialization of a full-size figure known by Eva as Bien Boa. Bien Boa was supposedly a 300 year old Brahmin Hindu and the spiritual guide for the Noel family. He had a sister named Bergoglia, who also occasionally manifested. The Professor published the results of his investigation in the April 1906. Edition of 'Annales des Sciences Psychiques.

Some years later in Paris, Eva C, was examined by psychic researchers Baron A, Von Schrenck-Notzing and Gustav Geley. (this is where the medium was given her professional name of Eva C.) Geley later published a book, Clairvoyance and Materialization (New York, 1927), which contained a number of photographs taken of Eva c producing ectoplasm while in trance. Fodor reported that during her trances, Eva 'suffered much, writhing like a woman in child birth and her pulse rose from 90 to 120'.

Eva C was also studied by the British Psychical Research Society, though she failed to impress them. In her later séances, she was unable to produce as well developed forms as earlier and the materializations were much slower and seemed more difficult. Eva was made to wear special dresses or even, on many occasions, sit in the nude. A battery of eight cameras, two of them stereoscopic, was trained on her and 225 photographs obtained, the sittings being held in good light. In a séance held on April 15th 1912, Professor Richet said, 'the manifestations began at once. White substance appeared on the neck of the medium; then a head was formed which moved from left to right and then placed itself on the mediums head. A photograph was taken. After the flashlight the head reappeared by the side of Eva's head, about sixteen inches from it, connected by a long bunch of white substance. It looked like the head of a man... a woman's head then appeared on the right'. The medium was carefully searched both before and immediately after the sitting.

At a séance on November 26th 1913, conducted by Barton von Schrenck-Notzing, a strong emetic was given to Eva, to answer the charge that the ectoplasm was actually regurgitated material. It satisfied the researchers that she had swallowed nothing. A number of experiments took place at Dr Gustav Geley's laboratories in 1917 and 1918. Nearly 150 scientists and others witnessed the sittings. Geley said.

"The usual precautions were rigorously observed during the séances in my laboratory. On coming into the room where the séances were held and to which I alone had previous access, the medium was completely undressed in my presence and dressed in a tight garment, sewn up the back and at the wrists; the hair and the cavity of the

mouth were examined by me and my collaborators before and after the séances. Eva was walked backwards to the wicker chair in the dark cabinet; her hands were always held in full sight outside the curtains and the room was quite well lit during this time. I do not merely say: there was no trickery. Further, I cannot repeat it too often, nearly always the materializations took place under my own eyes, and I have observed their genesis and their whole development."

Such was the thoroughness of the investigations of Eva C. However during the two months that the medium was in London, being examined by the Society for Physical Research (SPR), only twenty of the thirty eight séances produced phenomena. Professor Charles Richet said "they (the SPR) admit that the only possible fraud is regurgitation. But what do we mean by this? How can masses of a moving substance be organized as hands and faces, and be made to emerge from the oesophagus or the stomach? How can it be when the mediums hands are tied and held,, could papers be unfolded, put away and made to pass through a veil ?

Source Phenomena of materialisation by Baron Von Schrenck-Notzing various websites.



Eva C's left hand is being held by Dr. Charles Richet and her right by Prof. Schrenck-Notzing. Notice the amount of ectoplasm.

NEW WONDERS IN YORKSHIRE (PART 1)

31st AUGUST 2006 IN HULL ENGLAND

By Susan Farrow Topolovac

Sitting as a guest with Stewart Alexander's Home Circle is always a wonder and a delight. Regular readers of the Buzzsheet may perhaps recall my earlier article in which I charted my own path from agonising bereavement to the restoration of hope through the power of Physical Mediumship. Since that time I have been fortunate enough to sit with Stewart and his Circle on many subsequent occasions and it seems that new developments are being brought through by Spirit at almost every sitting.

Whenever I enter that upstairs séance room in Yorkshire, a feeling of great peace and anticipation comes over me; it's hard to describe in words - just a simple certainty that one is in the right place. The sitting on 31st August, attended by seven guests, was remarkable even by Stewart's standards.

As always, Stewart was securely tied in to his chair and luminous strips were attached to his knees so that we knew at all times where he was. The Alexander Circle and their Guides are always (rightly) rigorous on this point. Stewart had not even had time to go into trance before his Spirit team announced themselves with a loud bang on the ceiling.

After White Feather, Stewart's Indian guide, had opened the proceedings and the atmosphere had been well and truly lightened by young Christopher, Walter Stinson, Canadian brother of the physical medium Mina (Margery) Crandon, who came and greeted sitters in his characteristically silky baritone voice. Two new sitters were of particular interest to him: one had made a study of Walter's sister's mediumship and the other had travelled all the way from Canada. This latter had made some progress towards tracking down the house in which Walter himself had once lived, and a purr of satisfaction was heard from Walter as he received this news. Walter proceeded to carry out his famous matter through matter experiment to the delight of a new lady sitter and then invited the gentleman from Canada to come and enjoy the same experience. Those who have sat with Stewart themselves will be aware that Walter has a decided preference for the women in the séance room and rarely affords this particular privilege to a male sitter! In this case Walter decided to add a new innovation to the experiment by joining the cable tie which had passed through matter to a second cable tie from the séance room table. In doing so he replicated an experiment which he had carried out many years ago through the mediumship of his sister; namely, the linking together of two solid wooden rings.

After this, the trumpets flew in style and I was not alone in remarking on the outstanding control and finesse of their movement. Many sitters were touched by the trumpets and towards the end of the display one of the trumpets approached me and settled on my shoulder. It then rose to my head and traced the outline of my face. Moving inwards it gently stroked each feature of my face before moving to the back of my neck. The demonstration concluded with the trumpet coming to rest on the top rim of my glasses and then following the complete outline of the two lenses. This was intelligent control at its most remarkable.

I did not yet know it, but I was about to have an experience which would exceed all the many wonders I have witnessed in that small room. As often happens in the Alexander Circle, breathing was heard through an independent voice box towards the end of the trumpet phenomena and we all listened intently as the voice of Dr Barnett grew in strength. He talked to us for several minutes and concluded by saying that the Spirit team hoped to achieve a new level of communication during the séance. This was an exciting prospect for us all and we waited to

see what would happen. We chatted amongst ourselves for a minute or two until we once again heard breathing through the independent voice box. And then a quiet but familiar voice came from a position very close to me, saying, "Darling? Sue?" with a characteristic inflection to the words. I will not say how I felt at this because it would simply be impossible. My beloved partner then gave his first name, very quietly but clearly. The name is of Yugoslav origin and is unusual even in that country. It was pronounced correctly in every detail. We then spoke intimately for a brief time. I cannot say why he and I were granted this most wonderful of gifts; I only know that we were.

Freda Johnson, the kindly former school teacher who regularly brings through evidence from loved ones, then came through Stewart in trance to say that the Spirit team and my partner were extremely pleased with themselves for this achievement. I can only say that they could not possibly have been as pleased as I was - I was ecstatic. Freda went on to bring me further evidence from my partner and concluded our conversation by giving me a book test (more on this important new séance room development in part 2). Several other sitters were overjoyed to be reunited with their loved ones during the sitting, and were able to enjoy detailed conversations through Stewart in trance.

Many other wonders were still to come in this extraordinary two and a half hour seance, not least the full materialisation of Dr Barnett, who had earlier spoken to us through independent voice. Many readers of this article will themselves have had the privilege of being touched and addressed by a fully materialised Spirit person and will not need me to tell them what an extraordinary and moving experience it is. Yet, when Dr Barnett came to touch me and speak with me at this particular sitting, a thought occurred to me for the first time. Each and every one of us in the flesh has a totally individual scent to our skin. It is as unique as a fingerprint. Dr Barnett stood extremely close to me, his hands on my head, and spoke clearly to me, very close to my face. There was not the faintest scent.

Later in the sitting we were thrilled to hear from the renowned independent voice medium Leslie Flint. He spoke at some length to one sitter about a sculpture that the sitter had made of him. Apparently he was delighted by this and thought that the piece flattered him considerably! This brought much laughter, and, of course, great pleasure to the sitter concerned. Leroy Crandon, husband of Mina, then came and spoke at length to the sitter who had researched her mediumship. The conversation was detailed and of great interest to us all.

To conclude the sitting, Walter Stinson materialised his hand for two of the sitters, shook hands with them and patted and tapped their hands with his own. This was all done in red light so that everyone present could clearly see the fascinating materialisation process.

As I set off on my drive back to London, full of the joys of this extraordinary evening, I had just one small question: which of the Spirit team was it who was rocking my chair from side to side during the sitting? I think I should be told!!

I finish this seance report with a personal plea to any reader who knows someone suffering the pain of recent bereavement: please consider showing this article to them. It is my firm conviction that true Physical Mediumship has unparalleled potential to soothe the pain of loss; at its best it is about evidence of personal survival, loving reunions, hope and, ultimately, peace. For all sitters this is a magnificent thing; to the bereaved it is ointment for the soul. It's all there in Yorkshire.



STEWART ALEXANDER CHRISTMAS TREE SÉANCE FRIDAY 8TH DECEMBER 2006 AT YORK SPIRITUALIST CENTRE, YORK, ENGLAND

By Susan Farrow Topolovac

Thirty five sitters assembled in festive mood for the first Christmas Tree Séance ever given by Stewart Alexander, who was accompanied by three of his circle members, Ray and June Lister and Katie Halliwell.

Such séances were much beloved of Victorian Spiritualists and always featured a traditionally decorated Christmas tree, under which were placed brightly wrapped toys and gifts for the Spirit children to play with. This tradition was continued in York, and sitters were to discover later on in the seance that one or two of the parcels contained toys of a distinctly noisy variety....

After some words of welcome from Dennis Pearman on behalf of the Zerdin Fellowship, we were given a pre-seance briefing by Ray Lister, Stewart's Circle Leader. The customary searches were carried out and we were seated in two circles, each circle having a clear view of the cabinet. A first-time sitter was invited to check the cable ties binding Stewart's arms to his chair and duly confirmed that they were tightly secured. The luminous strips on the medium's knees were clearly visible as the lights were extinguished. Ray offered an opening prayer, following which Stewart went quickly into trance.

First to speak through Stewart was his main guide, White Feather, who opened the séance on behalf of the Spirit team. Christopher, the circle's child guide was next to come through. Full of fun and personality and known affectionately to the home circle members as "Wriggle Bottom", he told us that he had been practising a special Christmas song in honour of the occasion, and proceeded to give us a lively performance of "We wish you a merry Christmas".

The Canadian Walter Stinson, much beloved of many lady sitters for whom he always has a charming and slightly flirtatious word, was the next to speak to us through Stewart's trance. He immediately addressed one sitter, for whom he had on a previous occasion been unable to complete his famous matter-through-matter experiment. He announced his intention to rectify this and invited the lady to come and sit beside Stewart. She was overjoyed to receive a gift of the cable tie which had been passed through the arm of Stewart's chair. Walter has often said that he makes no apology for carrying out this particular experiment on a regular basis. He pointed out that it has unique personal meaning to each and every individual who experiences it. Those of us who have been fortunate enough to do so can certainly vouch for this – it is an unforgettable experience.

Walter then offered a personal greeting to Dennis Pearman – Co-ordinator of the Zerdin Fellowship – and assured him that the Spirit world is firmly behind the work and aspirations of the Fellowship. Following this he invited another sitter to come and sit beside him and spoke to her in some detail about her mediumship. She was delighted that he was able to make an adjustment within her in order to accelerate the process of her development. He assured her that within a period of three to four months she would begin to notice changes in the expression of her mediumship. He emphasised to us all that the Spirit world is constantly seeking good channels of communication through whom they can work. The earth, he said, is so full of sorrow, and it is essential that as many people as possible can be reached concerning the truth of survival.

Walter then announced that the Spirit team would do their best to levitate the two trumpets and asked for them to be placed in front of Stewart. He invited us to raise the vibrations with some lively singing, and within a minute or two both trumpets were airborne. The ceiling at York Spiritualist Centre is considerably higher than that of an average domestic room and yet the trumpets flew frequently to the top of the room during the course of the display. They travelled a long way out into the circle, touching two sitters in the front circle and even managing to reach a sitter in the outer circle. This was a considerable distance away from Stewart, and members of the home circle commented that the trumpets had probably travelled further away from Stewart than on any previous occasion.

There was much comment from sitters on the excellent control of the trumpets. Movement was sometimes slow and graceful, sometimes swift and swooping, but always smooth and precise. The trumpets eventually came to rest on the floor after a period of over twelve minutes. Stewart is usually fully conscious during the trumpet phenomena and on this occasion was the first to notice the sound of breathing coming from one of the trumpets at his feet. Unexpectedly, the trumpet rose again and hovered over one side of the circle. We all fell silent and listened as a male voice spoke quietly, giving his own name and that of the sitter to whom he was speaking.

After a moment, Freda Johnson controlled Stewart in trance and began to speak to us. Freda is responsible for bringing survival evidence from loved-ones in Spirit, and assists them to speak in person through Stewart. She is often at pains to say that she feels enormously privileged to be able to do this work. Evidence of individual survival has always been, and should always remain, the primary and over-riding purpose of the Spiritualist movement. There can surely be no finer thing than the reunion of souls who love each other.

On this occasion three fortunate sitters were evidentially reunited with loved-ones. I myself was overwhelmed to receive that most precious and elusive of gifts – a message which conveyed a single foreign word of great personal significance, unknown to anyone except my partner in Spirit and myself.

Returning to festive mood, Freda then asked on young Christopher's behalf if he might be allowed to take something from under the Christmas tree. Within seconds we nearly jumped out of our skins as an extremely loud whistle was blown from the direction of the Christmas tree. Freda exclaimed that for the first time in many years she had lost control of Stewart with the shock of it! Firmly, she said, "That's quite enough of that, dears!", and took her leave, wishing us all a very merry Christmas on behalf of the Spirit world.

Walter returned to speak to us and said that there seemed to be sufficient energy available for another member of the Spirit team, Dr Barnett, to materialise in physical form. He asked that we join in some rousing singing in order to lift the vibrations in the room. Within a few minutes three sitters had reported feeling touches on their heads and hands. In the middle of this, the ear-piercing sound of a tin

whistle came once more from the direction of the Christmas tree and we realised with pleasure that Christopher was out and about again!

Dr. Barnett proceeded to speak to us all through Independent Voice and then, carrying his own milky-white spiritual light, walked out to the front circle – several feet from the cabinet – touching almost every sitter there. Returning to the cabinet, he invited us to watch carefully. As we did so, we were enthralled to see the luminous strips on Stewart's knees rising slowly towards the ceiling. As Stewart (plus chair) hung precipitously in mid-air, he was heard to say somewhat nervously, "I really hate that!"

Safely back on the ground, he was taken quickly into trance again and unfamiliar banging noises were heard coming from the direction of the cabinet. Walter returned and, after wishing us a merry Christmas, expressed his sincere hope that everyone present would leave the séance with renewed

determination to take the truth of survival and communication out into the world.

As the lights were switched on low, a surprised Stewart Alexander awoke to find himself, still tightly secured to his chair, in the middle of the circle, face to face with sitters in the front row!

All who were fortunate enough to be present enjoyed a wonderful evening in the company of the Spirit people. Sincere thanks were offered to Stewart and his circle for a truly remarkable séance.

Following the séance, splendid refreshments were served by members of York Spiritualist Centre. Copies of Katie Halliwell's fascinating new book about the work of the Alexander Circle were on sale during the evening and can now be obtained over the Internet by visiting www.amazon.co.uk

STEWART ALEXANDER CHRISTMAS TREE SÉANCE FRIDAY 8TH DECEMBER 2006 AT YORK SPIRITUALIST CENTRE, YORK, ENGLAND

By David Thompson, a personal view

Friday 8th December was a special time for me. It was my first chance to witness physical mediumship and my "live" sighting of medium Stewart Alexander who was the guest medium at York Spiritualist Centre. Anticipating the 7pm start I was reminded of the saying "have patience where Spirit is concerned" for it is all an experiment between this world and the next, and as local traffic conditions meant we had to wait for some late arrivals, patience was sustained by all in a humorous and good natured fashion. We commenced about 8pm and a Red Indian Guide (White feather) came through to about 40 sitters to start the proceedings. We were told the energy level was high so we should have quite an interesting evening.

The next spirit to come through was a young lad named Christopher who, despite his youthful demeanour, was one of the spirit controls. He was full of mischief and good humour and reassured us he was the most "frightening" aspect of the evening, especially when he said Boo ! Our privileged time was further extended by the presence of Walter Stinson. His American drawl relaxed us even further. A witness was called (female of course) to watch the passing of the medium's plastic ties through matter which were then replaced with new ones, allowing the witness to retain the old tie. We then reached an emotional part of the evening when a sitter was re-united with her son and understood a coded message between them.

Another sitter was re-united with her father and the love between all of these people made me feel very humble to be part of that moment. A third sitter who was a practicing medium was given a forecast by Walter that she would soon be furthering her development of her mediumistic abilities over the next two or three months. The next part of the evening was devoted to some flying trumpets that could be seen at all angles and all places, supported by ectoplasmic rods. Illuminated strips made their movements visible to all. A wonder to be seen and marvelled at indeed. Spirit children could be heard playing with toys set around the Christmas tree, and young Christopher blew a whistle very loudly and could be heard laughing. Various toys could be heard being moved and thrown about.

When that came to an end we heard a spirit voice trying to

come through and manifest through the presence of Dr Barnett, who was very charming and greeted us all. He then walked around the semi circle of sitters and many witnessed his touch and heard his breathing and at the same time the room became colder, as our energies were used to assist the manifestation. Spirit lights could be seen flying about. The ultimate part of the evening was in the presence of another spirit who brought several messages including one for me that came as a great surprise. Christopher wished us all well, as had Dr Barnett who wished us all a Happy Christmas. The final act came with the manoeuvring of the chair in which the medium sat whilst he was still strapped to it.

As the lights gradually came on we all witnessed Stewart still strapped to the chair and well away from the cabinet. Certainly a good time was had by all.



I placed a thought upon a pond and watched it spread to those along,
The ripples of communication, the ebb and flow 'tween friend and foe.

The tidal wave it shall not show, from whence its emanation.
To transmit or receive you must first believe, in action and inter-reaction.

The power shines through both you and me, the feeling of satisfaction.
Thoughts inside where they abide, await the vocal refrain.

The plasma flows through mouth and nose and only then will be explained.

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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.



An ectoplasmic face can be seen extruding from the neck of the materialization medium Eva C, who according to her belongs to a spirit called 'Estelle'. This experiment, conducted with Mme Bisson and Professor Schrenck - Notzing as observers, was performed on 30th December 1911.
Source: Various websites.



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