

ZERDIN

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ISSUE 14 - JUNE 2007

**BUZZ
SHEET**

Powered by Spirit

William Eglinton Extraordinaire

Indridi Indridason
Iceland's first
medium

Frank Leah
Ireland's lost
treasure

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

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EDITORS COMMENTS

Following our article on 'Searching for Jimmy' in our April issue 13 of the Zerdin Buzzsheet and our request for more information on the mediumship of Jimmy Gardner and in particular the photographs published. We have now received information from several parties commenting that the mediumship of Jimmy Gardner was fraudulent, including the pictures published.

During the 1960's there was apparently a damning report produced following test sittings with Jimmy Gardner, followed by an equally damning report in a national newspaper. We at the Zerdin Fellowship are waiting to see copies of both reports. The photographs we received and published were acquired from a very reliable source, we also checked these photographs with other publications that had used the same photographs, as any responsible editor would. We decided to publish the photographs while stating that the photographs could not be authenticated, so Jimmy strikes again. With the absolute desire to serve our Fellows with the truth we have now withdrawn all the photographs and brief article on Jimmy Gardner from the Zerdin Buzzsheet and our website. Our April publication and website now has a new front page. If any other fellow has a different view supported by evidence or testimonials we will be pleased to publish your views. We at the Zerdin Fellowship, apologise to all our subscribers for any disappointment caused by the publication of these photographs.

If any subscriber would like to purchase a copy of the new amended April issue 13 of the Buzzsheet with the new front cover please forward your cheque for £3.50 payable to 'The Zerdin Fellowship' and send to the admin address on the back cover of this issue.



Front cover picture: William Eglinton physical medium sitting with a part materialized spirit upside down on his lap in July 1886. Source: various websites.

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FREEDOM OF SPIRIT TALK ABOUT THE ENERGY THEY WORK WITH

By Tom and Linda Anderson

The energy that is used in the Freedom of Spirit Séances, is not anything like what was previously used at the Scole experiments. The common factor is that there seemed to be no use of ectoplasm at Scole, and so far at Freedom of Spirit there has been any signs of ectoplasm.

We are told by the spirit team that this energy and ectoplasm cannot mix due to the focus being split into two, which is not advisable.

However other than this absence of ectoplasm, there is nothing in common between these energies. It seems to be a different mix altogether. Those in spirit are teaching us more and more about it as time goes on.

Psychic World THE ALTERNATIVE MONTHLY

Psychic World is the monthly paper that covers a wide variety of topics. Covering Spiritualism, the Paranormal, News, Physical Mediumship, E.V.P., Scientific Aspects of Spiritualism, Philosophy, Views and other subjects.

Our writers include editor **Ray Taylor BA**; Assistant editor **Michael Colmer**; Book reviews **Matthew Hutton**; Film reviews **Chan Chong**; New age **Dave Robinson**; Also **John Sutton**, **Billy Roberts**, **Gary Dakin**, **Stephen O'Brien**, **Ray Jones**, **David Lowe & Basil Thomas**; From the U.S.A. **Bob Egby**, from Australia **Victor Zammit**, from New Zealand **Ken Pretty** plus many more contributors.

Why not join the growing band of readers of Psychic World? You can obtain a years subscription of Psychic World for only £10.00, overseas £13.00 or buy it at Spiritualist Churches and centres for **60p a copy**.

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Séance/materialization night with Bill Meadows Circle, including Newton Abbot circle members and other sitters. Lead by Phil and Sheila Scott. Twenty sitters in total.

BILL MEADOWS SÉANCE

SATURDAY 10th MARCH 2007, DEVON, ENGLAND

By sitters from Newton Abbott circle members

Monica (French lady), Bill's circle leader gave all the sitters instructions and advice etc, before going upstairs to the séance room. She gave a brief history of the circle that started 13 years ago and told us about the spirit friends who communicate each time they sit. These are: Marie, a little polish girl that calls Monica 'French Lady', she speaks from the left hand side of the cabinet and sometimes brings in other spirit children. Jonathan, a cockney who the circle helped to rescue. He calls Monica 'Ma Cherie' and he speaks from the right hand side of the cabinet. Sadiq is the leader of the spirit team and was a Persian Prince 2000 years ago. Father James is an Irish monk. Ralph is a young boy who brings his little birds with him – we may hear some chirping! And finally Blackie a little dog who sometimes howls and scratches.

Monica also explained that no ectoplasm is used; they only work with 50% energy from Bill the medium and 50% from us.

After removing our jewellery and shoes as instructed we sat in our predetermined seats, three rows deep. Bill was already sitting in the plastic garden chair in the corner of the room with the cabinet curtains open. Phil and Sheila were invited to put on and secure the Velcro straps over Bill's wrists and ankles, and the curtains were then drawn together. Monica opened in prayer and the main dimmed light was switched off, leaving a small red light on which was placed on the floor in the centre facing the curtains.

Monica put on a tape of old time music to build up the energy. After a few songs had been played, Monica asked if there was anyone there. This was answered by two or three gentle knocks. "Is that you Marie?" she asked, at which point Marie's voice was heard. It soon became apparent that this was not going to be a sombre, quiet evening! The music was turned off while Marie asked the names of everyone present, starting with Bill's circle members. She gave them a cheery greeting, and then followed on to the Newton Abbot Sitters, jesting with each one she found interesting. She asked Phil "why do you have a tail?" (Phil has a ponytail) and then commented to Rick, "aren't you little", Joyce, "you have a lovely smile" and she called Sheila "Sheila lady". When Michael gave a loud Hello, Marie said "why you are shouting I'm not deaf".

Marie soon discovered that Len is slightly deaf and so couldn't hear very well as his hearing aid stopped working as soon as he entered the circle room. She found this an ideal subject for jest, as Phil or Sheila had to keep repeating to Len what Marie had said. She also asked him why he wasn't wearing his glasses; in reply he said he had contact lenses in. He then had to explain what they were, after which she asked "why are you still squinting then if you can see?"

The curtain was then seen being pushed out approx 3-4 foot high and out, bringing stifled gasps to the sitters. The front sitters were able to feel themselves being touched. To Sheila's admission, she was shedding tears of thanks and joy and Marie said she would need a bucket! After Spirit had been introduced to everybody the music cd was played again (throughout the session it was continually asked for the music to be played quietly, loud or turned off). The curtain to the right was gently pushed outwards a further 2-3ft from the ground – then suddenly

the bookcase against the wall on the right near the curtain was turned sideways and pulled against the curtain in one quick movement. The curtain was then pushed out to the right, but higher than before and Monica asked Jonathan if he was there. This was answered by a softly spoken male in cockney accent, "yes my Cherie". Jonathan then greeted everyone in a friendly way and had a jest with 'ma Cherie'. He asked that the bookcase be put back in its place, which it was, followed by more music and more singing (by those who knew the words). Marie then came back in to have a joke, saying that all the frogs in the French lady's garden have no legs, as the legs are in the French lady's soup or meal! – laughter from sitters. Marie then said that the youngest children were present, and would try to show themselves. Within a few seconds the curtains were slowly pushed out, not more than two foot from the floor in two places. With some Ahh's from the sitters and encouragement from Sheila such as "aren't you clever" and "thank you so much" the children became shy and retreated back in to the cabinet. The sitters in the back row where asked whether they could see the children and they said no, as they had difficulty seeing what was happening lower down. So permission was given from Bill's circle, for them to slowly and quietly stand for a while. They were then able to see the small children return and touch each sitter in the front. Prompted by Marie, more music followed and the French lady was kept busy switching it on and off. Marie then asked for the music to be switched off, and said "can you please check the mediums hands and feet". Phil and Sheila moved gently around to behind the curtain and checked both hands and feet straps. They pronounced that everything was secure – this was also seen by some of the sitters to be correct. The music played again and suddenly, as before the bookcase moved again very quickly. Marie became exuberant and active as the evening progressed, no doubt given a boost by the encouragement shown to her. She called to Sheila Lady a few times, and asked if another bucket was needed when Sheila and the other sitters got emotional.

We then had greetings from Sadiq who welcomed us, but only stayed to say a few words. Then with a refined voice Father James came in greet us and Jonathan came through with a few choice words about him being a vicar. Ralph was also welcomed when a little cheep was heard as well as some scratching from Blackie.

In conversations with Marie, she had not heard of some of the words used before and at such times she gave an amused comment and a little giggle. Then jesting with a sitter about vicars (when Father James had been through), Marie referred to Len telling Jonathan to be careful as Len had a friend who was a vicar (which Len confirmed). Marie then said there was a baby looking for his mother, "has anyone lost a baby?" Dennis and Glenys both answered, but Marie continued "it passed recently". Phil and Sheila both asked if it's mother had passed too and the answer was "yes". Sheila said "I took a service for a mother and baby a few months ago, the baby passed first then the mother" this was confirmed by Spirit. The baby was not sad as it was smiling, and went to his mother.

Soon Marie asked for the mediums hands to be checked again. This was done by Phil, who confirmed that his hands and feet were both secure. More music was played before the curtain was

pulled back by Spirit, exposing Bill in the chair with both hands and feet tied. Marie asked for the light to be put out, then with the music playing, the trumpet took to the air. It made patterns, circles, twirling round in time with the music, at times going as high as the top of the cabinet and over the heads of the front sitters. Then the plaque with a cross on it was held in the air and three small fingers could be seen holding it. This plaque then rotated around and around and up and down for about 10 minutes. Marie added a rattle and bells to this, so at least two items were in the air at various times. Marie then threw the rattle at French lady and took the trumpet from Jonathan bringing it low. She banging the floor with it, and the sitters in the front row thought their feet would get knocked with it.

Marie said "when I tell you, put the light on for a few seconds, and then put it off again". When she said this the light went on, and the sitters saw the trumpet in levitation, in a horizontal position adjacent to the curtain. It was 4-5ft from the floor. At the agreed time the light was put out and at this point two or three of Bills circle began clapping in applause. Dennis called to stop the clapping, but spirit said it was okay. Soon the light was put on again and spirit asked Sheila to go behind the curtain and feel Bills hands. Once she had done this Monica asked her what she felt on his hands. Sheila said "his rings" (Bill had one gold ring on each hand). Marie then said that Jonathan would try and show us his hand at the base of the curtain. The rear row of sitters was once again invited to stand so that they could see what was happening. Gradually most of the sitters and those allowed to stand, were able to see first the fingers, then the whole hand emerge from under the curtain. The hand had no ring on it and was very large. Sheila was asked if she would like to hold Jonathan's hand, which she did. After which it was the turn of Joyce, Alison, Anne and Phil. (Tears were shed again and Marie asked if we wanted another bucket). Dennis (the Zerdin Fellowship International co-ordinator) was then invited from the back to come forward. Dennis shook Jonathan's hand and said "it would be a great privilege". Jonathan thanked him for all the work he is doing for Spirit. Sheila was then asked if she would like to touch the top of Marie's head "Yes please and thank you" she replied, and when the curtain moved forward Sheila could feel the top side of her head (Marie's hair has plaits and braiding on top of her head). It was asked that the light be switched off again and the music played, then Jonathan starting playing the drum loudly, with rhythm and in time with the music. It became louder so that it almost deafened everyone. When it stopped the music also stopped and we all felt a noticeable breeze and cooling the air, as it had been very warm in the room. We were all asked to be silent, the light was put on again and the sitters were confronted by the sight of Bill Meadows. He was still secure in his chair but positioned in front of the curtains towards the sitters on the left hand side of the room. Collette, after a few minutes called softly to Bill that it was time to come back. Once back we were asked to quietly and gently leave the room carefully, so that Bill could have time on his own.

A memorable evening indeed! Two wonderful hours with Spirit. We are so lucky and privileged to be able to witness such experiences, we truly are blessed.

We look forward to the next time Bill comes to see us

ZERDIN FELLOWSHIP PRESENTS

THE WONDERFUL OPPORTUNITY TO SIT IN A SÉANCE WITH PHYSICAL MEDIUM

BILL MEADOWS

NEWTON ABBOT SPIRITUALIST CHURCH
Newton Abbot Devon England
SATURDAY 15th SEPTEMBER 2007

JENNY'S SANCTUARY
Banbury, Oxfordshire, England
SATURDAY 3rd NOVEMBER 2007

MANSFIELD SPIRITUALIST CHURCH
Mansfield, Nottingham, England
SATURDAY 26th JANUARY 2008

These above séances are only open to Zerdin Fellows.

There are limited places at all the above séances so all bookings are on a first come first served basis.

All bookings for this event are via Rosalind Pearman at the Zerdin Fellowship address listed below.

The séance fee is £25.00 per person, bookings only accepted in writing please make all cheques payable to 'The Zerdin Fellowship'.

ALL NEW SITTERS MUST TELEPHONE DENNIS PEARMAN ON (044) 07973 205183 BEFORE APPLYING.

Please send all bookings to:

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



SEARCHLIGHT

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

Advertise free for sitters seeking mediums, and mediums seeking sitters!!!!

See enclosed 'Searchlight' leaflet to complete, and advertise in the next issue!

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

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Richard medium from Hull...
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Christine medium in Bristol (Filton)...
Coventry Physical circle...
Lorraine medium from Coventry...
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Janice medium from Leighton Buzzard, Beds...
Moira medium from Lanarkshire...
Paul medium from Canterbury Kent...
Jeff medium S E London...
Karen medium West Sussex...
Ian medium Essex...
Derek medium from S W London...

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Michael sitter from Lincoln...
David sitter from Batley...
Margaret sitter from Cannock...
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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



BOOK REVIEW:

HYDESVILLE IN HISTORY BY M. E. CADWALLADER

PAPERBACK 59 PAGES, £3.25 PSYCHIC PRESS

By Graham Jennings

Although spirit communication has always existed, from Moses and Socrates to the Apostolic Church and Emanuel Swedenborg, what happened at Hydesville in 1848 was special: it involved a powerful outpouring of Spirit through the mediumship of ordinary working people.

It was even predicted. In his home at Poughkeepsie on the Hudson river, Andrew Jackson Davies wrote in his journal for 31 March: "About daylight this morning a warm breath passed over my face and I heard a voice, tender and strong, saying: 'Brother, the good work has begun - behold a living demonstration is born.' I was left wondering what could be meant by such a message." The young medium - soon to

become famous himself as the "Poughkeepsie Seer", with Swedenborg no less as a guide - did not have to wait long.

That evening, some eighty miles downstream in the village of Hydesville near Newark, Wayne County, New York, the Fox family went to bed early. They had been disturbed by unexplained rapping and suchlike sounds for weeks and the previous night had not slept at all. John and Margaret Fox were in one bed: the other, in which the children slept, had been moved into the same room. Margaretta, Leah and Kate were given strict instructions to ignore any rapping should it reoccur - but speak of the Devil, it was soon louder and more persistent than ever!

Mrs Fox later gave a signed statement. "My youngest child (Kate) said: 'Mr Splitfoot, do as I do' clapping her hands. The sound instantly followed her with the same number of raps." Kate then tried motioning silently with finger and thumb. The rapper followed her and gave the same number of raps as motions. "Only look Mother!" she cried. "It can see as well as hear."

So began a two-way communication, later augmented by numbers and letters, behind which lay a murder mystery no less. The Fox's home was rented and there had been other tenants, notably a Mr and Mrs Bell. They had stayed there in 1843/4 with Lucretia Pulver, a local servant girl. Her subsequent testimony was crucial.

One afternoon a pedlar called, a man of about thirty, whom Mrs Bell appeared to recognize. Lucretia was promptly sent away, but recalled days later. She had occasion to enter the cellar and fell into a hole filled with loose earth. Mrs Bell had to rescue her and put it down to "rat holes"! The pedlar meanwhile had vanished, never to be seen again.

The spirit responsible for the rapping completed the story. He said he was the pedlar and gave the name of Charles B. Rosna. He had been murdered for his money, \$500 he said, and buried in the cellar. Afterwards, the Bells left the district. John Fox and others began to dig in the cellar and found charcoal, quicklime and also hair and part of a skull that a surgeon declared human. This should surely have triggered a murder investigation with obvious suspects, but none was ever made.

The spirit continued to insist that a complete skeleton was there, but nothing more was found. It was not until 1904, years after the Fox family's passing, that the Boston Journal reported children finding a skeleton between the crumbling cellar walls in what had become known as "Spook House." A portion of the skull was missing. A pedlar's tin trunk was also found. Had anyone, all those years before, thought to take the measurements inside the cellar and compare them with those outside, the false wall would have been discovered!

The Fox family moved to Rochester, near the southern shore of Lake Ontario, where Margaret had grown up. The rappings went with them. The sisters, either singly or in pairs, gave scores of sittings at which whole sentences were spelled out, evidence of survival given and also information known only to the sitters. This prompted many investigations by religious leaders and prominent citizens and M.E. Cadwallader later collected some of their depositions to include in his book. It was published in 1917. This well-produced edition has photographs of the Fox sisters and is edited by Elizabeth L. Harrod DSNU. What was to become known simply as "Hydesville", undoubtedly played as great a part in the founding of Modern Spiritualism as any other psychic event.

The house itself was moved to the National Spiritualist Association in Lily Vale, New York in 1916. In the presence of mediums, even more spectacular manifestations occurred than before Charles Rosna obliged by returning to reproduce the sounds made as he was stabbed in the neck, and of Bell digging in the cellar. Unfortunately, the house burned to the ground in 1955 and the only objects saved were the trunk, the family Bible and the sign over the door, reading: "Spiritualism originated March 31st, 1848 in this house."

STAY IN TOUCH...

KEEP SENDING IN YOUR ARTICLES

The following are some examples of what we need FROM YOU :-

- Tell us about your medium, tell us about your circle, and tell us about yourself.
- Let us know about other experiences you may have had with other mediums (circles, séances reports or articles).
- How did your circle start, what do you hope for the future of the circle?
- Your own Spiritual Experiences.
- Comments on the Buzzsheet (treat us gently)
- Comments on the Fellowship so far and possible ideas for the future.
- New ideas for the Zerdin Buzzsheet.
- Seminars or lectures you may have attended.
- Tell us about our Pioneers, those that have gone before.
- Anything you feel strongly about.
- Spirit philosophy.
- EVP, Apports and strange events. Spirit photography Orbs etc (Photographs please of Phenomena).
- Educational articles on spirit, and the spirit world.

Please send to by post to :-

Mrs. Rosalind Pearman
The Editor Zerdin Buzzsheet
The Gatehouse, Priors Leaze Lane,
Hambrook, West Sussex.
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Or by email to zerdinfellowship@rpearman.fsnet.co.uk



All photographs and illustrations in this article source: Private collection



A LOOK AT THE LIFE AND TIMES OF FRANK LEAH PSYCHIC ARTIST

WORKING DURING THE EARLY TWENTIETH CENTURY, TO THE 1960'S.

By Maggie Carrington.

1. INTRODUCTION

Much of my research has taken place over the past weeks, in trying to understand and learn about this wonderful Medium, of whom so little seems to be known. Bearing this in mind I feel it is a real journey of discovery when I am able to get a glimpse of the life and work of such a gifted man.

I feel sure there are many of us who work in the field of Mediumship, who work at such close level with the myth that death exists, who, when linking in to the mind that lives beyond so called death, feel privileged to link someone here on the Earth plane to someone there in the Spirit World who joyfully proclaim that they still live. They are still displaying the same traits and characteristics that were so vibrant and vital, here in this World, and now, how much more alive and vibrant are they in their new life, that has transcended the boundaries of death. It is a wonderful 'gift' we hold in the palm of our hands. How much more wonderful then, when you hear someone state how much they wish they could see that person just once more, and then they are led into the presence of such a gifted person, who can produce a real likeness of the loved one in the Spirit world, and know that that Spirit has posed for that picture, and that the Artist concerned has produced a picture that not only looks out at you from the page, but also seems to pulsate with life, energy and vitality, bearing all the remembered features, scars, and other identifying marks that made this soul the person they were in this morphic world.

Such a man was Frank Leah. His pictures are remarkable, and lose nothing with the passage of time. What relief, joy, and amazement his pictures must have met with, I can only imagine, I feel awed and humbled by the talent of this man. I am happy to present him to you and hope you feel as inspired as I am by his work. It stands as a real testament to the gift we present to the people who are lost and who feel so alone in their time of grief. All mediumship I

think, if presented well, and honestly, is a healing cathartic experience, not only for the bereaved, but also for everyone. It crosses all barriers, pays no allegiance to any religion, doctrine or creed, but stands for what it is. An amazing truth, that life never ends, and that this World is just the beginning in consciousness of a journey that can fulfil all that we are, are meant to be and more, and it is there, for each and every individual to pick up the challenge, and to make of this journey what they will.

What is Psychic Art?

I feel it is important to try in a small way to define this remarkable gift. I have known and met one or two very talented artists of this calibre in my time. I feel it is quite a unique, perhaps unusual form of mediumship, simply because it allows us to 'see' into the World of Spirit, and present a likeness of the subject who poses for their picture. From what I can gather, there is rarely a time when such a subject will refuse to be portrayed in this way. Mostly it is a great way to link once again visually with our World and show ourselves as we once were, and more importantly, as we are remembered. It may take the form of a friend, a relative or a Guide, and as with all Spiritual Gifts, it needs to be developed, nurtured and worked on. I believe it helps if the aspiring artist attends basic portrait classes for a while to learn to draw with perspective, and to practise the art. Interestingly enough, people who eventually develop this gift seem to have had little prior knowledge that they had been chosen by the Spirit World to work in such a way, and there are recorded cases of people who do not develop the gift of portraiture, but who will paint landscapes, or seascapes, animals too and these people seem to work at a terrific pace, and turn out works that are very good, but often different in form and style.

It takes an awful lot of hard work and practice on behalf of the Medium to produce significant work, particularly if there is no background of artistic endeavour, but it has been, and is being done.

It all seems to be operated on the basis of teamwork, between the Guides and artists in Spirit, and the artist here on Earth. The feeling seems to be that the people who undertake this work, do not always physically 'see' the Spirit subject, but rather I am told, the feeling is of the hand being aided or guided in some way when pencil is put to paper, it is very much like most of the work, if the Medium is passive, and lets the Spirit world take control, then the work will be done, the artist may sense the communicating subject, and when this is combined with basic structural skills in art, then a competent picture appears. Artists I have seen at work, also use a clairaudient and sometimes, clairvoyant link to the Spirit world, and will describe the subjects character, and temperament, which all seems to help build the picture

In this day and age, I have observed several psychic Artists work with a compatible Medium, who will also supply further details of the Spirit subject. It all happens at a pace of speed, especially at a public demonstration. Frank Leah was no exception, although he worked by himself, providing a picture, and specific details of the communicator.

So to the man himself.

All of Leah's sitters were unknown to him. Much of his work was done whilst he was on the telephone to the client, or executed before the Client arrived for a sitting at Leah's studio. (More of this later) Many sitters knew little, or nothing of survival, until they sat with him, and Leah had been recommended to them. They came from all walks of life, from across the seas too. Many had been recommended by Spiritualist societies. He lived and worked in and around London, and had been trained in the art of observation. He did so many drawings in his lifetime, that he would forget some of them and accredit other artists with his work! As I unravel the story of Frank Leah, and as I sit and work at my computer, it becomes more and more obvious to me, that had Leah sat for long enough, under the correct conditions, he would have made an exceptional Physical Medium I base this on my understanding of his work, and I will leave you the reader, to make up your own mind as you read on. Suffice it to say, that his pictures alone, stand testament to the fact that he was a wonderful instrument for Spirit, to show physical manifestations of the highest order through his portraits and pictures for all to see, and brought forward real and profound pictorial evidence of the survival of so called death.

2. THE EARLY DAYS

Leah was born with the ability to paint and draw what he saw psychically; in life he worked as a psychic artist, a medium, and a journalist. Before he really understood exactly what his gift meant, he was afraid of it. This man saw through the eyes of Spirit and portrayed that sight, with far more accuracy than many - a huge responsibility. He lived in London, and worked out of a Studio in Kensington.

In Leah, perception flowered in an artistic, creative way, and as such, he was able to bring indomitable proof to people from all walks of life of the reality of the survival of so called death. He did this, not by being handed evidence on a plate, but by honing and sharpening his gifts, as a Craftsman. He worked hard at his training and his understanding of the human psyche. He was an observer of life. The technical part of his education was unceasing in it's development, and I feel sure he could have gone on to display his work in some of the greatest Art Galleries known to man. But, this was never the intention. Leah's Guides, some of whom were artists, whose work could possibly rival the best of those in our Art Galleries, had a clear message to convey. It was in the bringing together pictures, with all the nuances, expressions, facial marks, character traits and personality of the sitter in the spirit Realms forward to the recipient of such a picture here on Earth, i.e.: to present real hard pictorial evidence so that there could be no doubt, or dispute, of the survival of so called death This was their 'focus', their objective and the purpose of their service to mankind.

Leah proved over and over again the evidence for Survival, hundreds of instances of it, showing there is no death that the

Soul lives on, retaining memory, affection, and the power of the Spirit. He bought love and comfort to those who were 'left behind', leaving a great record of likenesses from that World, that will always remain young, vital, and fresh, they will never fade with time.

Leah's Work.

In the early days of Leah's work he was recommended clients via Spiritualist organisations and societies, all anonymously. He would work by the light of a red torch over his drawing board, and he would sit the sitter as close to himself as was possible. He had many types of sitters. Many of his sitters knew little or nothing about the case of survival. He would not have minded working in full light or torch light, for many of the drawings presented themselves through his mind beforehand, often he would do a preliminary sketch before the Sitter arrived. Leah would, on occasion talk to his sitter over the telephone, and he would sketch away whilst in conversation. It begs the question that how, before he was in receipt of the sitters name, telephone number or requisite details, did Leah know who was going to telephone him, unless the 'dead' relative told him? He would draw some Spirits in daylight, and yet other drawings were executed on top of a London bus!

One instance of Leah at work was during the War (WW2). He was on A.R.P. duty all night, and he came home to his little London Studio/flat very tired, late the following morning. Apparently, he sat down intending to have a rest and await the morning post before having his bath. He had no intention of falling asleep in his chair, but he was very tired and dozed off. For three minutes he claimed to sleep, but all the while his mind was very much awake and active, and he vividly saw a man, he told him his story, and informed Leah that his daughter was going to phone for an appointment shortly. Half an hour later, the call came, and when Leah answered he said he knew what the sitter wanted, and that she was coming in the hope that her father would appear for his portrait. He told her it would be done, that her father had already visited him, and he proceeded to give a clear description of him, and his business association with her. How can we explain that? Except by going on the premise that what is written here, and what was said then is true? There can be no other satisfactory explanation. The 'dead' men and women say so. Their relatives say so, and so does the Artist. At the time Leah was alive, he was the only psychic artist alive, now there are others aspiring to, and doing the same sort of work, so the gift is growing, but then, it was unique for it's time. He was the only one at that time. His work was unique in the world of Spiritualism, and of art. The technical merit is there, in some cases it is brilliant, so the evidence is indeed there.

Apparently, all the sketches were outlined rapidly, although not all were completed as quickly. Some were finished in a few minutes, others in a few seconds. It depended too on the character presenting him/herself for a picture, some were obstinate, or shy and retiring, so the work could be complicated, or even retarded. Often, a life size head would appear so quickly that it appeared to be projecting itself on to the paper, rather than being drawn almost precipitated on to the paper. All this was done in his small studio flat in London.

No one had to travel to the ends of the Earth to see it; it was executed by a British Artist, who lived a simple life, alone, dedicating himself to his work for Spirit and for this great truth, that of survival. When he did his drawings, he would experience the means and the method of the passing, the pain, and the feelings too of those who 'died' and who returned to show they were still alive. It was the sitters who claimed the credit for the Artist who was able so proficiently to portray their loved ones, and to consign their likeness to paper. Leah claimed nothing. Leah never saw any photographs before he did the drawings, for, as you are aware, they were often done before he met the sitter. He did not need photos, only for comparison of the likeness afterwards.

According to his work, it was always the sitters who were enthusiastic, and gave precedence to the survival of their loved

A LOOK AT THE LIFE AND TIMES OF FRANK LEAH continued

ones. They of course knew, Leah saw the Spirits who posed for their picture. He saw them as a sculptor saw a finished model, they were shown three dimensionally to him, and it was often within seconds that a true likeness would appear from the inspired hand of Frank Leah. Others took much longer, in one instance a portrait took nine years from start to finish, from the first outlines to the completed details, and another took just nine seconds! As Leah worked, he had no concept of the time involved, he was always entirely caught up in the moment, and the task in hand, and he was always fascinated by the eagerness of Spirit to show themselves evidentially. Sometimes, they would insist on displaying blemishes, even little moles that were present.

Leah was besieged by people who wanted drawings of their 'dead' husbands, brothers, sisters, wives, sons and daughters, and friends. He could have worked for the rest of his life, without a break, such was the calibre of his work, and always he searched in vain, for another gifted in the same way, to share the work, unsuccessfully I might add. "Mediums are born, not made" Then of course, they are trained, which takes time and commitment, and added to this, they are all different. So it is with little wonder that Leah was always fully employed. He gave up everything to devote himself exclusively to the work of the Spirit, no-one could have demonstrated, or argued that his work was all due to telepathy, for how could a man working in very dim light, draw the face of someone he neither knew, or had never met? It is relatively easy for a skilled artist to draw the face of a subject, if he does not care about the result, but even where no likeness is intended, there is usually a model.

So how can this extraordinary faculty be explained away? It would be more rational to accept the results of the Artist's vision, that he sees what he draws, than it would be to invent a theory. Leah's work was corroborated on so many occasions, indeed on the millions of occasions of proved Survival. Spirits who show themselves, or speak through the Medium, or via a direct independent voice, or write via the hand of the Medium, can just as readily pose for their portraits. They come back for just one reason, to prove that they live on, that the grave is not the end, and that they are on a mission, a wonderful loving mission to fulfil, in comforting those they 'left behind'.

Leah not only 'saw the dead', he heard them as well, it was they who told him of their relationship to those who came to him for their sittings. They were always courteous and considerate, and they had every reason to be patient. They are in eternity, living still, and come to this World where time is of the essence, and where we have so little of that time to spare. The 'dead' would often arrive by his side whilst he was talking on the telephone, and start their evidence then. They were the eager ones, anxious to impress their likenesses on the artists memory. They wanted to seek out their friends, and they were usually the happiest when they proved themselves. Spirit live in a world of reality, they experience and know about cause and effect, and they know beyond a doubt, that one heart comforted is worth more than all the sermonising in the World, and that, more importantly, nothing is more relevant than truth. That is the all-impelling motive behind the purpose of Spirit return. There is nothing else, for when the primary motive of survival is demonstrated, all other issues arise, and they are many and varied, another soul is touched, another person is made to think, and that I know, is the work of the Spirit. There is no end to the good that that can achieve, and it can, and does have a ripple effect, for others too can be inspired to undertake the search for that proof, when they see something that proves the survival of the human spirit. I have always maintained that all mediumship is healing and cathartic by its very nature, the Ministry is, I believe, a healing one. How much then, must the recipient of a Leah portrait benefit from that healing?

There will always be critics, or sceptics, they usually have an agenda of their own, and a vested interest to serve, either religious or scientific, such is the curse of ignorance, and that never seems to change. Nearly all those who enquire find something that helps them in their search for truth; it is all part of the journey of the soul.

There is a growing consciousness right across the World because of the work of Mediums, both in the pioneering years up to the present day. This work will continue, and as long as we can live up to what it is the Spirit World request of us, we shall continue to expand and grow within that consciousness and understanding of truth. We shall continue to work for the cause. Only through the efforts of people like Leah could people visually experience the truth of life after life, and leave on record for perhaps centuries, if needed, the portraits of his Spirit visitors to his studio.

How rapidly then, these portraits were produced, compare that to when a non psychic Artist undertakes a portrait, perhaps the sitter will pose for an hour at time, even so, the picture may take months, or even years to finish. The desired likeness will not always appear immediately, it may take several sessions of artist with palette and their medium before they achieve a likeness. That alone, when taken into consideration the speed at which Leah worked, nearly as fast as the photography of the time, should be taken into account, when we see that the whole aim was not to produce a picture fit for a major Art Gallery, but was to show the likeness of someone who was not visible to normal sight, someone who had not been known, or seen by Leah in normal life.

Mourners perhaps, were uninterested in the technicalities of the work, their sole concern was to see once again the face of the one they loved. That this happened is the purpose of this piece of work on Leah. Bringing this all to the attention of other like minded individuals, can only be a valid exercise on my part, so that we may be reminded again the beauty of the great truth of survival, and perhaps others, who are relatively new to Spiritualism, may also be the inheritors of this knowledge, and will draw away from ignorance, bred by creed, dogma, and religion which manacles us in fear.

Therefore, not all sitters were as open, or as understanding of the processes involved in the way Leah worked, some had the barrier of grief to contend with, some thought perhaps it was something, that according to dogma and creed, should not be attempted at all, and yet others faced the fear of the unknown, so Leah too, was confronted with many of the problems we encounter today involved in the work. Leah set out to demonstrate the simplicity, and the enlightenment that could be brought to his sitters by his particular talent, in a very ordinary down to earth way. It is the drawings that stand testament to his gift of proving that survival.

3. SOME OF THE EVIDENCE PRESENTED

Probably one of the fastest drawings undertaken at the time by Leah was in Norwich in 1937. He was working in a Spiritualist Church, over a period of three days. He knew he had twelve portrait sittings, and that one of them was for a Mrs. Burgess, who wanted to see him at her home, she was quite deaf, and this made her unwilling to travel very far. A spirit voice asked Leah to leave her sitting until the last, because her mother in Spirit wished to give her a present – the present was the nine second sketch. Leah tells us about this particular case that he was really tired when he went to do the sitting, the weather was foul, and he resented getting drenched for the cause! Even so, as soon as he divested himself of his wet things, he set to work at once, and the portrait of her husband was done. **Mrs. Burgess** sat by Leah's side. He tells us he did not see the subject either objectively, or subjectively, as he usually did. His face was clearly defined on the drawing paper, a fact he pointed out to his sitter; but she could not see it. Therefore there was little he could do except fill in the features. He said he'd often experienced this phenomena, but never had he portrayed a communicator so quickly before, the previous record having been a life-sized portrait executed in a quarter of a minute.

This Burgess drawing was four inches deep, and the completed sketch was done in five minutes, although the sketch only took nine seconds. Leah also gave Mrs. Burgess a clairvoyant reading, he found that her husband had been a Doctor before his passing in 1919. He 'saw' her brother, who was also a Doctor, and described



Mr Burgess



Mr Alfred Hugh Gibbon



him. He passes in 1906. Her mother showed herself wearing a white cap and weepers, very similar to those worn by Queen Victoria. The artist roughed her features, but quickly ascertained she had not come to be drawn. Her visit was to celebrate the anniversary of her 'death'. She wanted to give her daughter an appropriate gift, and she had succeeded.

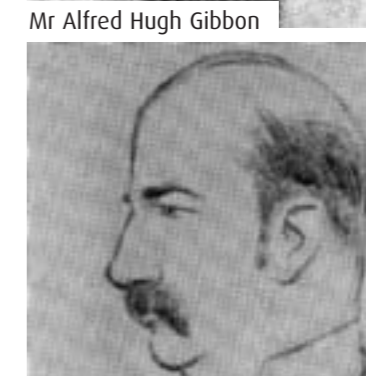
Two husbands prove their survival to one wife.

There is no longer any difference over possession, or the exclusive right to anyone's company when we pass on to our natural home, therefore, in the case of two marriages we can all be friends, and this was proved beautifully by Leah through his mediumship whereby two husbands made their return to their wife at the same séance and posed for their portraits together. One gentleman had passed 25 years before, and his widow had forgotten some of his identifying marks, but Leah presented them to her. That would seem to rule out the case for telepathy! He was correct in every detail; it showed considerable ingenuity on behalf of her husband to be able to do this, purely to prove he still lived on.

Another case in point is that of Mrs Ethel Gibbon, who lived in Sussex Gardens, West London. It was her first appointment with Leah, it had been anonymous. Almost as soon as she set foot inside his studio he told her there were two husbands present, but that the second husband came more strongly. The spirit gave his name to Leah as Hugh, adding that he too was a Doctor. His full name was **Alfred Hugh Gibbon**. He explained he had come to collect the sitter's mother and take her back to spirit. He told Leah that his mother in law had lived on the other side for many months, but that she was still here on the earth plane at the ripe old age of 102. Leah we are informed, did not believe it, and said so because the daughter, who was in the room with him at the time, did not look as though her mother could be anything like 100! The Doctor then posed for his portrait with a monocle in his left eye. This was confirmed by a photograph shown to Leah of him when here on earth. He also held a cigarette holder, as further proof that it was him. The whole drawing took two minutes, but it was not the end of the séance for Mrs. Gibbon, for Leah predicted her mother would pass within the month, not evidence in itself until it comes to pass, and indeed it did. Leah saw some time later, clairvoyantly, the passing of **Mrs. Gibbon's mother**. When she arrived for a second sitting, he told her so, and informed her she was present then, and would have her portrait done. The lady told Leah, one more month on the earth plane, and she would have made 103! This was confirmed but even so, it was hard for Leah to believe the lady's elevated years, for she still retained lovely traces of colour in her hair, and she seemed to him to be no more than a very active, alert lady of no more than 80. She posed in her favourite shawl, and the finished picture was similar to one he was shown later, of a press release picture to celebrate her 102nd birthday. As soon as this picture was done, Leah saw clairvoyantly **Mrs. Gibbon's first husband** who 'died' the 25 years before. When that picture was done, Mrs Gibbons stated that although she did recognise it as him, the side-whiskers were



Mr Alfred Hugh Gibbon



First Mr Gibbon



a little too long, and the moustache not large enough, for he always wore it 'deep' to cover his rather prominent teeth. When it was compared to a photo later on, it was seen Leah had been correct in his depiction of the subject, and that his wife had forgotten those details, for the portrait bore out the likeness in the photograph.

The case of Percy George Stocker.

Stocker had passed over 18 years prior to sitting for his portrait. Leah executed seven drawings of him. Five of the seven sketches took 30 seconds each. They form a comprehensive record of the stages in a man's life, from boyhood to adult life. Fortunately the Stocker family had lots of photographs to draw on for comparison. The sitting at which the drawings were completed, were given to Stocker's wife and daughter. They were so thrilled with the sketches given, and with the clairaudient evidence, that they forgot to take too many notes of the session. One of the points of evidence shown was the groove in Stocker's forehead, which is present in at least two of the sketches. Both mother and daughter, at different times had been impressed to sit with Leah independently. Neither told the other, and neither had sat with him before. Not only did he show himself to Leah at the first sitting, but talked to Leah in very evidential terms too.

He traced for them both the route from the hall at which this séance was being held, to his old home in southwest London. They were confused, for he spoke of the front door opening first to the left, and then to the right. This was a good point of evidence, because Stocker

A LOOK AT THE LIFE AND TIMES OF FRANK LEAH continued



Percy George Stocker

had lived in two houses in turn, next door to each other so the doors did open in different ways. He was apparently a very lively subject, he showed himself with his hair being pulled all over his face. It was confirmed to be one of his mannerisms. He gave the dates of his wedding, his daughter's birthday, and said his passing was unexpected, and sudden, caused through pneumonia. He also reminded his wife about the link watch he wore, which she had forgotten about. It was Stocker who requested another sitting. His wife and daughter were content with the first one, so a fortnight later, Leah drew a large portrait showing a man of about 52, that is a few years before his passing. In this picture, the parting in his hair was correctly shown, even the colour of the eyes was given, and a slight peculiarity in the eyebrows.

Stocker recalled his childhood, and mentioned marbles, his wife later remembered his ability to play solitaire with marbles. He nearly always won too! A very strong memory for him.

Leah drew the portrait of the mother of a **Miss F. V. Gregory**. He predicted it would take five years to find a photograph for comparison, and it did. The first drawing he did of her mother, showed her as she was just around the time of her daughter's birth. Later Leah saw the same lady as she appeared at the age of 72. Miss Gregory did have a photo for comparison then, and the second drawing took two minutes to complete.

We are all aware of the wonderful humour that can be displayed for us by those in the world of spirit. It proves to us the survival of the human character. **Thomas N. Tunbridge** was an orchestra conductor; at one time he conducted the orchestra at the Daly Theatre under George Edwardes. He was a man full of humour and insisted on having a caricature of himself, with the proverbial cigar in his mouth, drawn by Leah. He liked cigars, and Leah commented that the room seemed to be full of the smoke of cigars. Then when he had had his fun, Tunbridge posed for a serious portrait for his wife. He indicated his profession via gestures from his hands. Whilst he was posing, Leah experienced a clairvoyant vision of his passing. He had been thrown through the windscreen of the car he had been driving at the time.

A lady later sat for Leah, and in this instance no name was



Miss & Mrs Gregory

Thomas Tunbridge

forthcoming for Leah, as the subject involved had committed suicide by poisoning himself as his wife lay dying in the next room. He had himself drawn as he appeared just before his passing. Then he showed himself as he had been 50 years earlier. The lady involved said she could not verify that picture, as she had no record of him in his younger years. Leah informed her that someone in her family had a photograph of him at that time. Some months later, the photo was located, and it stands alongside the drawing for comparison. The subject informed Leah he had been married in Australia, which was also a fact.

The case of the **Persian Moslem** is an interesting one because he appeared, and proceeded to write his name in Persian, and mentioned Mecca to indicate he was a follower of Mahomet. This communicator gave the name of a town called Kierbeleh, near Baghdad where his body was buried. He showed himself as he was whilst well, then he gave a pose indicating the kind of illness he endured before his passing, by depicting himself with an ice bag on his head. As he did so, Leah experienced a sharp pain between the eyes and the ears.

It is true to say that many of the subjects displayed the trait of pride in their appearance, especially the ladies! That was true of **Mrs Amy Hill**, who showed herself as a full-faced woman of about 35 when her husband sat with Leah. Mrs. Hill was 70 when she passed, but she made her return as a much younger, more attractive lady. Hill was puzzled by her insistence that her hair had been parted in the middle; he could not remember that detail at all. He said he knew it was wrong. Then the Medium realised that what he was seeing was not a parting, but a white streak of hair, which shows clearly, both in the psychic drawing, and in the photograph. She informed her husband of her memories of their time together in Southern India.

The son of another communicator was able to vouch for the facts related to Leah. First the Artist saw a gentleman dressed in a frock coat, and a silk hat, carrying a rolled umbrella, and displaying a Carnation in his buttonhole. He stated this was his normal dress. Leah could not make out his occupation, so he imprinted on Leah the picture of him walking to work, removing his hat and coat,



Persian Moslem

and donning an apron, and taking up a chisel and hammer, and saws. The communicator was a **Cabinetmaker**; probably the best dressed one of his times!

Still drawing in the dark, Leah produced a striking portrait of the **Rev. G. Gibson Gunn M.A.**, whose daughter was in the room with Leah. She recognised it as a perfect likeness. Again the Spirit organisers of this particular drawing have introduced another touch to the picture, in the shape of a hat, but only as an outline, so as to leave the forehead visible for comparison to a photograph. It shows the planning that goes in to such a venture, all in the cause of valid recognition. Quite apart from this, the clergyman informed Leah, which his daughter confirmed, that he had attended school with Dr. Randall Davidson, who in later years became an Archbishop of Canterbury.

John Millard had been born 140 years before his posing for Leah. His great Grandson was able to obtain the proof of his survival. Millard impressed Leah with a vision of Glastonbury, and then indicated a farm 12 miles away, indicating that he had lived there. He not only played Church Organs, but he also built them. He also supplied the detail, that he had been a child of his mother's second marriage, and that he had been born in 1797. His Great Grandson later supplied Leah with a photograph, and verified all the facts Leah had supplied about his Ancestor.

As Leah sat at his drawing board one day, he was confronted by a Spirit who supplied him with the name and address of a lady with whom he wished to communicate. Leah telephoned the address, but the lady was out of town. So he did the drawing of the young man who had arrived unbidden, and took it to the woman's companion, who at once identified him as a close friend of their early years. When the lady, whose address had been given, returned, Mrs. Wood-Simms, a fortnight later, she produced a photo for comparison. A good case of communication to two people made from a distance.

Another lady proved her identity by her hairstyle. She was **Mrs Ramsay**; her daughter could not identify her with her hair styled that way. Leah assured her she would locate a photo to prove the picture, which was confirmed a few months later to be the way she had worn her hair.

Pioneer of Cremation.

Dr. William Price was definitely a Pioneer. He was the 'inventor' of Cremation in this Country. The year was 1884, his infant son had passed away, and Price burned the body. Of course there was an



Rev. G. Gibson Gunn M.A.

This gentleman posed in his top hat to show how well-dressed he was when he went to work.



John Millard

outcry. It all happened in Llantrissant, in Wales, it was obvious such a decision would not go unchallenged. A Judicial decision was augmented, to say that Price had done no wrong, and that Cremation was legal.

Price always retained his great interest in healing, and he passed on that information to Leah.

Survival of a hero

This next case is part of a séance held in June 1938. In June 1919, Anne Webster wondered why **Captain Hamber** had withheld from Leah the fact that there had been something unusual about the disposal of his body. As he spoke with her, Leah said the flyer's body had been "left too long with the undertaker." the Medium bettered even that by saying that the coffin was on a shelf in a chapel in the cemetery about two miles from where she lived, (near Regents Park), and that it was with a number of other coffins. Hamber's unburied body, in its leaden shell, was for sometime afterwards a place of pilgrimage for American and Canadian airmen and soldiers. Leah's sitter was the Captains sister-in-law; The Captains full name was Captain Harold Bellamy Hamber. He had taken off from an airfield to help another Pilot who had come down in a field near



Dr. William Price

A LOOK AT THE LIFE AND TIMES OF FRANK LEAH continued



Captain Hamber

Cowley Wright

Harlington, Bedfordshire in 1917. With Hamber was a Mechanic. Together they helped the stranded Pilot take off again, and attempted to follow him. Just as they became air-borne, the machine turned sharply and crashed. The Mechanic was killed outright, and the Captain 'died' in a Military Hospital the following day. It was 21 years later his sister-in-law sat with Leah. The appointment had been made anonymously. He gave his age as about 30, and stated the date of the fatal accident as being late June 1917. Leah described the sensation of falling and crashing, the suddenness and the type of injuries suffered

Here are the words of Anne Webster. "After giving an intensive and accurate description of Hamber's appearance, and rather distinctive personality, transfiguration took place. Leah's face assumed the expression and features of my brother-in-law, and the left eye closed up and became swollen on the under lid. I was told I was being given a key to 'unlock the door of ignorance'". During the rest of the sitting, Leah was 'taken out of his body' to Essex, where Anne Webster had been staying at the time of the accident. There she received official confirmation of his passing. Then the Medium, still 'out of his body' was taken to Vancouver' where Hamber's only brother lived, and where his son was bought up. The first drawing was done without the flying helmet, in which he revealed himself later.

Ann Webster added "It is really remarkable how the Artist managed to add that helmet without concealing the pronounced Widows Peak, and the parting of the hair off the centre. This shows up clearly in both the photographs, and Leah described it in detail. We wanted a head without the helmet, so the Medium sketched a second portrait. Hamber objected, and again showed himself in the pilot's helmet as though saying 'I'm a Pilot'. The Portrait does so much more than just 'resemble' the photographs (which the Artist didn't see until two days after the sitting). It throws into startling relief a curious mixture of gaiety and tragedy, so characteristic of my brother-in-law as I remember him during the weeks that preceded him passing into the Spirit World".

Later still, a photograph was produced by Hamber's son, of his father in his flying helmet, that Anne Webster had not seen, she compared it with the drawing of Hamber in the flying helmet in the drawing, and the likeness was remarkable.

Evidence at Drury Lane Theatre

Cowley Wright was an actor of some standing; he appeared in 'Decameron Nights' at one time at the Drury Lane Theatre. Mrs. W. Wade of Surbiton in Surrey always had a strong affinity with the actor. She felt she knew him, it was not the actor who impressed her, but the man himself. She thought of going to see him before she went away abroad for a while, when she returned from her time there, but a 'voice' kept insisting 'What if he dies before you return?' Mrs. Wade was walking in the High Street at the time, and turned around to see who it was who had spoken so clearly, but, as is often the case, saw no-one nearby. She then decided not to be dictated to by anyone, especially someone who had a voice but hid himself! The voice persisted. 'This is your last chance.' Yet Mrs. Wade still ignored the voice, and did not attend the Theatre. Of

course, the voice turned out to be correct, and whilst she was abroad, Cowley Wright passed over to Spirit side, after an illness of some 2 or 3 days duration.

For years afterwards she could not rid herself of the feeling that Cowley Wright wished her to do something. She began to look into Spiritualism, and at one Circle the Medium gave a perfect description of the actor. Mrs Cowley had a photograph on her mantelpiece of him, this, the Medium knew. She realised there was something to Spiritualism, and attended many séances held at the time. Mediums told her the actor would communicate through writing with her hand. She developed the faculty of Automatic Writing. point after point of evidence was given until she was satisfied of his survival.

She then developed the gifts of clairaudience and clairvoyance and the actor gave her the name of a friend who had appeared on the stage with him, and asked Mrs. Wade to deliver a personal message. This message proved to be of great help to his friend in a time of crisis.

Then she went to see Leah, wanting a personal permanent record of his survival. As soon as the sitting began Leah gave her several recognisable facts to prove it was indeed Cowley Wright communicating. Then Leah said "eight, ten, and fifteen years", Leah asked Mrs. Wade what that meant, she explained it had been fifteen years since she watched him perform on the stage, ten years since she received her first message from him, and eight years since she began automatic writing.

To indicate his profession, the actor showed press cuttings, gave his age correctly, as 33, and a rough sketch was made. He showed the turban he wore in 'Demarcation Nights', this was after Mrs. Wade told her guide, that although she was pleased with his sketch, could he show her the turban he wore in the play Leah was not privy to this information. He kept his word at the next séance. Leah said he saw him putting on a turban, that he was an actor, and he saw him on the stage. He told Mrs Wade that the play was a Musical, and that he took him down The Strand, then up to Aldwych and on to Drury Lane. Leah then correctly named the Play. Cowley Wright asked her to give the picture all the publicity she could, so others could know of his survival.

Another case of a recipient meeting his guide was when the Medium Harold Sharp was introduced to his Helper, **Brother Peter**. He posed for his portrait to the satisfaction of Harold Sharp. Eventually Brother Peter left his Monastery when he recognised he had no vocation. The Portrait has the ambiance of a Monastic life, the face is very much that of a Monk. This drawing was done in the dark whilst Sharp was entranced, and as Leah finished the picture he asked if it was right, and was told by Brother Peter, that it was perfect, apart from the mouth, he was told he had mistaken the Mediums mouth, complete with false teeth for his! Then he transfigured over Sharp, and Leah, in the dark, altered the mouth. The picture met with the complete satisfaction of both parties.

When Leah first saw that portrait in The Psychic News, he thought it so striking, he cut it out and placed it on his mantelpiece, then he called a friend to say that at last there was a decent psychic artist on the scene to help share the load. His friend went out and bought a copy of the paper, and then phoned to say whilst he

Brother Peter



appreciated the joke, if Leah was to read the Captions he would see he was accrediting someone else with his own work! Leah went to buy another issue of the paper, and could not believe it when he saw that indeed, it was his own work, he had no recollection of the story, or the circumstances, although he had supplied the facts.

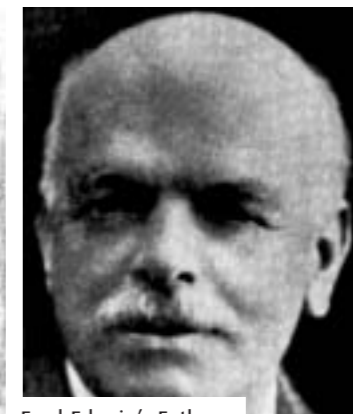
Medium proves his survival

Fred Edouin had been a well-known Medium of his day. The facts were attested to by his wife and by Leah herself. Leah had known Edouin slightly before his passing, so this proved to be a minor difficulty. It was harder to draw an evidential portrait. Leah tried to draw from memory, but although he was trained in observation, he could not capture the features of the man he knew. Mrs. Edouin tells the story, she had felt herself touched on the shoulder, and knew it was her 'dead' husband who had been a journalist. He asked her to try once again to write an account of her sitting with Leah, she had tried, and failed a few times. She attested that her husband tried so hard to impress himself on to Leah's consciousness. It was the year 1939. Leah had on a previous occasion, sat with Mr Edouin, whilst here in this World, and had sketched very successfully his Guide Jack. After that Mr. Edouin was very anxious to receive a portrait of his principal Control, Dr. Hylton. and finally a sitting was arranged for October 10th Sadly, business called Mr. Edouin away. Since that time neither husband nor wife had had contact with Leah, until the time of this sitting.

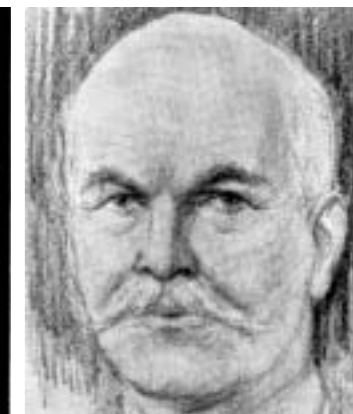
Mrs Edouin was in the process of writing a book about her husband's voice séances after his passing. She realised it would be incomplete without a picture of the aforementioned Dr. Hylton. She was in Italy at this time, and it was on her return from Italy, in Algiers, that she was in receipt of her husband's presence. Several times he impressed her address book on her consciousness, open at the letter 'L' It was March 6th. At one point she dropped the closed book, and it opened at that very page. She felt her husband grow a little impatient. Then the name Frank Leah seemed to stand out, and in a



Fred Edouin



Fred Edouin's Father



flash she was reminded of her wish for a portrait of Doctor Hylton. In the meantime Edouin had 'burst into' Leah's studio, full of energy and life. And insisted there was something he wished Leah to do Leah told Mrs. Edouin that her husband had frequently visited him, each time showing himself as a much younger man with a moustache, in uniform. somewhere in his twenties. However, they proceeded to sit for the portrait of Dr. Hylton, and had amazing results. Leah then did a drawing of Edouin with his moustache. His wife had never known him wear one, but knew he had as a young man grown one for only a few weeks. It had been a year before she had met her husband, and she had been shown the photograph of him with his moustache, by his sister, who kept it as a joke.

During this séance, raps and taps were heard in the studio, and there was the suggestion of a voice, or a good attempt at producing one, the noises came in rapid succession from the corner of the room. At the second sitting, Leah transfigured, the physical phenomena ceased. Leah's head and body expanded. The head altered in shape, and the high forehead was noticeable.

Leah was undecided where to place the parting in the hair, Edouin often changed it. He believed it helped prevent thinness and as baldness ran in the family, he wished to delay it for as long as possible. However, eventually Leah decided on the left, which was correct according to the photographs of that time. Leah however, was not satisfied with the results. So they sat again.. Then evidence was produced which Leah could not possibly have known. He complained of a severe pain in his left eye, and experienced difficulty in keeping it open. Whenever Edouin was unwell, the left eye would half close. The nose and the mouth presented difficulties for Leah, because in later life the shape had changed because of the removal of all his top teeth. The false teeth giving him a fuller mouth. A car accident broke his nose, which accounted for an entirely different shape. Leah pronounced the moustache to 'be all wrong', and in about 5 seconds he corrected it.

Leah requested a final sitting, and Mrs. Edouin tells us that all the changes over the last 20 years were made known and recognised. Leah transfigured again, this time the whole of his body was transformed into that of her husband at a much younger age. There was no photograph to attest to this, only the documented evidence the wife of this remarkable spirit attested to.

There is a sequel to the story, 3 weeks later, April 27th Leah's birthday, (and coincidentally that of my own mother); Edouin returned to Leah along with his father He understood they had come to have their portraits done. When they were completed Leah insisted the sitters attest to the pictures with their signatures before he saw the photographs. This they duly did. He told Mrs Edouin of the occasion of his birthday, and coincidentally or not, she informed him it was also her birthday! Leah was sent a cigarette box from Mr. Edouin in thanks, and as a birthday present, via his wife, he had insisted she gout and buy a present for Leah. It arrived on the morning of his birthday. So two presents were given, one of the portraits done when Leah awoke on the morning of his birthday as a gift for Mrs Edouin on the occasion of hers, and the other, the cigarette box, as a gift for Leah.

To be continued....

Not being able to convince all the people is one of the most frustrating aspects to being part of the Circle of the Silver Cord. Constantly we are being bombarded with requests and demands, most involving testing and photographing phenomena.

DIRECTION AND AMBITIONS OF THE CIRCLE OF THE SILVER CORD, AUSTRALIA

By Chris Mason-Hood, David Thompson's Circle Leader

Many times in the past these requests have been met by other mediums and astounding images have been captured. You only need to read Maurice Barbanell's book 'This is Spiritualism' to see examples of this. All this took place decades before digital cameras and image enhancement was available. And did this convince them all?

The constant danger to the physical medium is also something that is glossed over by the investigating and demanding mind. Several deaths have occurred due to improper behaviour, and the life expectancy of physical mediums until modern times was significantly less than average due to the rigours of trying to meet demands.

The substance that spirit use to materialize and communicate through is ectoplasm. This highly sensitive substance is a life-force exuded by the medium and is in a fragile state when exposed to the natural environment. Therefore strict conditions must be applied during communication and materialization. One of the main destroyers of ectoplasm is any form of light radiation (including infra-red), having a similar effect to hot water being thrown onto snow. At this moment the consequences of sudden unexpected light falling upon ectoplasm can be catastrophic or even life-threatening to the medium. This is something that William Cadwell, David Thompson's main guide and friend, is working on, but as he has stated many times before it is not something that can, or will be rushed and patience is required.

To be honest, although we would want everyone to be convinced of the origin of the communication, we know that currently we can't do it en masse in any way that will make it believable to all. Also David is not willing to risk his life by meeting all the demands for photography, sensors, etc when it still will not provide sufficient evidence to satisfy and convince all. This is because there is nothing visually that can be produced and photographed for a non-believer that will convince them. The only thing that will convince is personal evidence. And by its nature it therefore only applies to one person or family. For some maybe it needs to be a personal experience. This begs the question:

Who are we looking to relay communication to?

It is my belief that we are trying to reach those that feel there must be more to life, or are seeking answers to spiritual-based questions, or maybe are sick of watching the world implode with greed and materiality.

The Circle of the Silver Cord exists to bring forward proof of life after death through messages of love and guidance. To that end after a recent communication with a deceased loved one, it was said Can you imagine, anywhere in the world right now, anything more miraculous happening other than a child being born? This is what I consider the Circle is all about.

William Cadwell has divulged part of spirit's plan when he told us: Imagine this for one moment. Creating a condition in semi-illuminated light, maybe red, and a child being born into this dimension with people on the physical plane and also spirit doctors, visible in attendance, to help the transition into this world.

Imagine the vibration that could be created to help the soul's journey upon this physical plane. Imagine this my friends, if this could be done, tens or thousands of times, imagine the change and shift in vibration of the children born within this environment.

How can we change this world that you live within, if we do not change it from the beginning?

As we have been told recently the transition of the spirit into the physical body at birth has a purifying effect upon the spirit and is a paramount time when the spirit must be nurtured. Therefore the environment created must be one of love and harmony.

The environment and its condition is of significant importance to Spirit as they interpenetrate our sphere of existence. If we continue to allow the destruction of the animal and plant life on the planet then communication will eventually cease and the transition of an individual from the earth plane to the spirit plane will not be possible. We therefore have a responsibility to raise awareness and hopefully educate people as to the disastrous effects of their actions.

As William and Silver Birch have told the Circle: The purpose of individuals gathering together like yourselves is for the purpose to prove the existence of the human soul, to alleviate suffering, to alleviate despair, to bring light to the multitudes of individuals that live in complete ignorance of what there is for each living person.

What happens now is very much in spirit's hand.

HOW TO SIT IN A PHYSICAL CIRCLE

JANUARY 10th 2007

By Maggie Carrington

It is so easy to begin with good intent, and to approach a Physical circle with love, passion even, and determination to sit in the 'right way'. I can only tell you that even with very experienced sitters the boundary can be crossed from time to time with only the best of intentions, that can have an adverse affect on the Medium involved.

Then of course, there are those of you who have never had the wonderful privilege of sitting with a Physical Medium. I think maybe, that if you are reading this then you are about to undergo that privilege, I know you will never feel the same again, for if you are attending a good one, then I think you are in for the ride of your life!

So whatever your impressions, it is as well to be fully prepared, and to familiarise yourself with procedures, disciplines, and rules that are essential for the safety of the Medium. I make no excuses for those strong words. The safety of the Medium is paramount. I cannot stress it enough. Sadly, although I know there are some very gifted Mediums around, I also know they may never move away from the safety of their own Home Circle, because of the risks that are involved, there are also those who have taken their gift outside the parameters of the Home Circle, and who have been hurt, bruised and burnt in the process of sitting with strangers; sadly, even though they were given a thorough grounding in the procedures by the Circle Leader/Members, there have still been unfortunate occurrences, often through sheer over enthusiasm when they have been approached by a Spirit loved one.

Then there are those, in the past, who quite ruthlessly have exploited, and who have been vetted, or taken on trust and strong recommendation to the Circle by another reliable source, who have yet been totally unprincipled and have purposely 'grabbed' at the Medium, and or the Spirit within the room, and have caused terrible damage to the Medium, or worse, eventual death. Yes, it was a fair few years ago, but we must be on our guard, and alerted to the possibility of extreme action/circumstances at all times. We only have to remember the case of Helen Duncan, where it was stipulated in a recount of her life the damage that had been inflicted on her by police and journalists invading the room in which a séance was being held, whereby the police in question held her down, whilst she was in the Trance state, and wrenched at her clothing to try to reveal a supposed hidden 'shroud', and a light was shone in the Cabinet, in her face, eyes and on her body. The damage done was inestimable, and had such consequences, that over a period of time, Helen, who had been jailed for the cause, eventually died from the resulting damage to her body, both externally and internally. This heinous violation led to the untimely death of one of our greatest Physical Mediums.

I would of course, advocate you locate and read books about her life, to see for yourselves how this wonderful Physical Medium lived, and indeed died for the cause.

Nearing the end of 2006, I was once again privileged to attend, and work at a Seminar held at Cober Hill for Stuart Alexander and friends. Needless to say I love, and look forward so much to attending this event each year, and feel privileged to be asked to take part, year to year. I do not think therefore, I will ever forget that poignant and sad talk Stuart presented to us on the safety aspect of Physical Mediumship. He was in tears nearly the whole way through the heart-rending account, taken from Louis Harris's book " They Walked Among Us" On her husband Alec Harris's Physical Mediumship on the sequence of awful events when journalists interrupted one of his séances, which led to his health rapidly deteriorating and an early death. It affected us all, I am certain of this, and I think bought home to us a salutary sobering lesson, on the safety aspect of Physical Mediumship.

Therefore, I feel very strongly that I wish now to set down here for the benefit of all who read it, specifications for sitting in a Physical Circle. You may well have your person searched before you enter the room, so it is as well beforehand to know what to expect. This search is compulsory, and no-one escapes!!

If you are ill, ie: colds coughs etc. or anything that is infectious, please be responsible enough not to attend the Séance, also carry your inhaler if you are asthmatic, and let the Circle Leader know.

1. Before you enter the room, please make sure your clothing is fairly loose and comfortable, I never wear Jewellery in the Séance room, because metal is known to have the an adverse Affect on the Medium. No watches, phones, or ,magnetic material allowed in the Séance room. Bags and purses to remain outside. Take only yourself into the room. should a lot of ectoplasm be present in the Séance room these things can be the cause of burns to the physical form of the Medium. If some Jewellery OK'd by Spirit, then fine, I also think Wedding rings are the exception to the rule. Pacemakers are always permissible, also for other medical appendages an exception is usually made.
2. I think it is advisable not to wear strong scents or perfumes on your body. Spirit will often bring perfumes into the room, and these, if we are not careful, can often be occluded by the scents we wear. By all means bathe, but do not add any strong scents afterwards.
3. Foot wear will need to be comfortable too, soft shoes/slippers, bare feet, all fine, remember, feet can

SÉANCE SUPPLIES



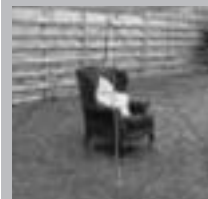
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HOW TO SIT IN A PHYSICAL CIRCLE continued

- swell in heat, and the room may become quite warm. Others have been known to feel arctic! Do carry a spare jumper or cardi if you feel this may be so.
- Water. It is important to have lots of receptacles with fresh water in and around the room, Spirit are known to make use of it! Drinking water is permissible, but only for use after the séance. Always a good idea for water to be near at hand to drink for the Medium too.
 - Talking of the Seance room, it may seem obvious, but the room should be regularly cleaned, I read an article once, the Medium involved I forget, but paper clips and all sorts were located in the Medium's body at their Autopsy!! No thank you!! It happened when the Ectoplasm was absorbed back into the Medium's body.
 - Now we move on to the actual Séance. All Séances are usually conducted in the dark, with red light being used intermittently. If you are afraid of the dark, then this is not for you. Please remember, it is vital that the entrance into the room is conducted quietly. The Medium is now in a state of heightened awareness, and any strong lights can hurt his/her eyes, and any loud noises are intrusive and hurt the eardrums. Hopefully, the seating will have been arranged beforehand, and the Medium will be rested and refreshed. Until the Medium is seated, please remain fairly quiet.
 - Perhaps at this point, it is probable the Circle Leader will instruct you on what may or may not be expected within the Séance room, ie, how the Séance is conducted by Spirit. Music is important and helps the process both for the Medium and for Spirit, there will probably be a fair amount to begin with until things get underway!
 - Now it is your responsibility to sit as still as possible in your seat. If you require to scratch, shuffle or stretch, or to make any other noticeable movements, please ask the permission of the Circle Leader, or of the presiding Spirit. The Séance will usually be of one and a half hours, or two hours duration, so it is important you shuffle now and again, with permission of course.
 - Never on any account, reach out to touch either the Medium, or any thing, or any Spirit or any 'neighbour' sat next to you, who are also present within the room unless you have the permission of the Spirit World .Let them approach and instruct you .Allow them to touch you, either with materialised hands, or with trumpets, or other objects used specifically for the purpose within the room. Keep your hands in your lap until and unless you are instructed otherwise.
 - Finally, I would ask that you are quiet again at the close of the Circle, until after the closing prayer, when the Medium has vacated the room, then you may be free to chat and move around.

Above all I hope you approach your Séance in a relaxed, happy harmonious state, because whatever happens in that room will be dependant on you and, crucially, your state of mind.

William Eglinton, born in Islington, London, on 10 July, 1857 has come to be known as one of the greatest physical mediums of nineteenth century Britain. This arose from demonstrating a broad range of phenomena associated with survival, in addition to gaining a favourable reputation in many countries abroad.

THE MEDIUMSHIP OF WILLIAM EGLINGTON

It was at the age of sixteen when he became aware of his mediumistic abilities; this being after his father developed an interest in Spiritualism and decided to form a circle at his home. Somewhat ironically, William disapproved of the meetings but was challenged to attend, and on doing so, it was recorded that: 'the table began to show signs of life...it suddenly rose off the ground and steadily raised itself in the air, until we had to stand to reach it. This was in full gaslight'. A further indication of William's mediumship was that on questions being asked, the table rapped out intelligent answers: this was followed by William entering a trance-state. It was a few months after this séance that Joey Sandy, who was to be William's control from thereon, made himself known, and remarkable phenomena were manifested during the circle meetings. When Joey materialized, he was easily distinguishable from William as he was particularly small, youthful-looking, and estimated to be about two-thirds of the medium's weight.

In time, other materializations began to appear in the séance room, with some degree of light present. Not surprisingly, many people sought to witness William's mediumship, and he then devoted himself to this on a professional basis, giving up his occupation. He demonstrated at various locations, and a number of his séances were those in a series arranged by Charles Blackburn who had generously sponsored Florence Cook. Fodor noted how, 'another feature emphatically in favour of Eglinton was that from the time he turned professional until 1883 he never gave a séance in his own rooms and complied with all conditions of control'. During these séances, William's hands were secured, either by being fastened to his knees, or behind his back. Despite the extent of the control, the phenomena were still produced, including the feat of levitation: on one occasion William was 'entranced and carried by invisible power over the table several times'

Various publications reported the truly extraordinary powers that William manifested, e.g. the Daily Telegraph (10 October, 1876) detailed how direct spirit writing was obtained despite the stringent conditions imposed by the scientific committee that was present.

Of all the phenomena that occurred, it was naturally the event of materializations that demonstrated the true extent of William's mediumship. Dr Nichols, who arranged séances in a special room in his own house, testified to how, 'Four times I have seen... 'Joey'... I have seen him standing beside his medium, and I have heard him speak in a brilliantly-lighted room... I have seen full forms appear and disappear'.

The full scope of William's ability was surely illustrated by materializations who appeared during open-air séances. Epes Sargent recorded in The Scientific Basis of Spiritualism, how four materializations appeared in the garden, and one casually strolled about, interacting with the sitters; on one occasion, the next-world visitor was nearly seventy feet away from the medium. Indeed, as Leaf remarks, 'Some of Mr. William Eglinton's best successes were obtained in the open-air in a good light'

A materialization séance was described in Medium (25 August 1876). In this, Miss Glynn described how she and a number of



Engraving of William Eglinton
source: Private collection

acquaintances met in her own home and shortly after the séance began, loud raps were heard that were replies to questions being asked. This was followed by the sitters hearing Joey's voice, but the next stage was the one that caused amazement for those present. Miss Glynn records how, 'we were suddenly startled and not a little amazed by seeing a shadowy form pass between Mr Eglinton and myself'. The figure was identified as Miss Glynn's grandmother. Then, 'whilst she was in full view of us, another and smaller form came between the other spirit-form and myself, whom I immediately recognised by questions which I asked him, and which I afterwards saw was a brother whom I had lost twelve or thirteen years ago...the forms faded from our view, and all was quietness for some few minutes'

In addition to such demonstrations of the reality of survival, there was the occasion on 16 March 1878, when William was transported to another part of a property in which he was situated, details of which were published the following week.

William's reputation was challenged when Archdeacon Colley claimed that he was resorting to fraud to produce the phenomena; however, despite the BNAS Council deciding to investigate the accusation, it was found that 'no direct evidence could be obtained from the accusers During this period, William was in South Africa successfully demonstrating his mediumship;



THE MEDIUMSHIP OF WILLIAM EGLINGTON continued

he returned to Britain in 1879 and continued to provide evidence of survival, one of the sitters being Florene Marryat who recorded what she witnessed in her book, *There is No Death*. In this she described how, after Joey spoke to the sitters, ‘the figures of two or three Englishmen came, friends of others of the audience’. After this, Abdullah, another of William’s controls, appeared, and Mrs Marryat commented on how his appearance could not be mistaken, as he was over six foot in height

She also gave an excellent example of the independence of the materialized persons who joined them: for a séance at her sister’s residence, William was placed in one room and duly locked in, with the circle members sitting around him. Joey materialized and walked through the locked door and proceeded to go into a number of other rooms in the dwelling, bringing back articles from each of the rooms that he had visited.

Mrs Marryat also recorded the instance when she placed a piece of card within a book, and with her hand and William’s hand placed upon it, and not relaxing her hold of the book, she then examined the card and found a personal message from her daughter addressed to her.

An impressive event occurred when Mrs Marryat attended a séance on 5 September, 1884: after a number of persons materialized, Mrs Marryat’s own daughter appeared. She remarked: ‘Then came my daughter Florence, a girl of nineteen by that time, very slight and feminine in appearance. She advanced two or three times, near enough to touch me... she returned, dragging Mr Eglinton after her’.

This was followed by her daughter speaking to her about a matter that she said was ‘known to no one but myself’, and then appearing for a second time with William, and this being witnessed by ten sitters. Mrs Marryat went on to record how the next person to materialize through William’s mediumship, was recognized by one of the sitters to be his niece, who had died the previous year; other séances were no less spectacular, i.e. instances when two different sitters were reunited with their brothers on the same occasion. She also noted how séances were invariably accompanied by William levitating and the occasion when, as each person materialized, ‘the name was announced, written on the air in letters of fire, which moved round the circle in front of the sitters

The separateness of William from the materializations who joined the séances was also testified to by Dr Carter Blake. He recorded in the *Spiritualist* (6 April 1877), how, when William was sitting on a chair in the cabinet, Abdullah appeared at the curtain and walked to the centre of the séance room. Joey then appeared and complying with a request made, drew back the cabinet curtains to show William inside at the same time that Abdullah could be seen standing. Following this, William rose up from his chair and stood opposite Abdullah. Blake continues: ‘This was clearly seen by all present during an interval of time which I estimate as six minutes, and in what has been termed “quarter gaslight”. Eglinton then sat down in his chair, and the form Abdullah appeared to vanish into Eglinton, appearing to unite with him’. While all this was happening, ‘The voice called that of “Joey” was chattering around and about the walls of the cabinet all the time

The extent of William’s ability was further demonstrated by the fact that while he was ‘ignorant of foreign languages’, communicators speaking these would ‘return through him to converse with their friends The final note made by Mrs Marryat in her book related to the phenomenon of slate-writing and she gave an example of William’s mediumship making this possible.

This was the occasion when a Mr Edgar Lee met William for the first time, and evidence from slate-writing was produced. The apparatus was two slates, in mahogany frames, with hinges to

link them together, and a lock to keep them securely closed. The slates, having been cleaned, had chalk placed inside them, and were locked.

The slates were placed on a table and remained visible to all who were there. Mr Lee placed a hand on them, and William then rested his own hand on Mr Lee’s. After a few successful tests, William asked Mr Lee to think of someone from whom he would like to hear. He did so and a scratching noise was heard on the slates; on being unlocked there was a message from his cousin regarding a boy who had been left in his care. Even more interesting was the fact that the message was addressed not to an ‘Edgar’, but ‘Will’. At this point ‘Edgar Lee’ admitted the name by which he had introduced himself was in fact a pseudonym, and his correct name was William Tasker. Naturally, Mr Tasker was delighted with what had occurred and wrote a report that was published in the *St. Stephen’s Review*, and was accompanied by a photograph of the slate.

In March 1880, William travelled to Saxony and gave demonstrations of his mediumship to academics there. An account of one was written by a Dr Kellner and appeared in *Licht Mehr Licht*. After this, William travelled to Dresden, then Prague and Vienna where many of the sitters were prominent society figures. In Vienna, police made William unwelcome although he was determined to demonstrate to those who requested this.

The records of some of the séances that took place detail how in one case, William entered the library of an interested party and sat facing him and his associate. They became aware of a ‘cool breeze’ on the backs of their hands and this was followed by the musical clock beginning to play. A blue light appeared that illuminated a head and the principal sitter recorded that ‘the light was so strong that the head of an Oriental, with a thin waving beard, white turban and drapery, was distinctly visible...The form stood on the table...I can most emphatically declare that from the likeness and the whole nature of the appearance, it could by no possibility be Eglinton’s head

After this series of demonstrations, William travelled to Sweden, Denmark, Germany, Bohemia, Austria, and while abroad, received favourable reports by those who witnessed his mediumship. After returning to Britain, he went to New York in 1881 and then sailed to India. While here, he established a feat that Fodor said was ‘almost unprecedented in the annals of Spiritualism This involved transporting privately marked sheets of paper by his spirit helpers to London and these being returned to Calcutta.

Due to the attention that his activity attracted, Harry Kellar, a magician, issued a challenge to William that was taken up. Kellar later conceded, ‘I went as a sceptic, but I must own that I came away utterly unable to explain, by any natural means, the phenomena that I witnessed In fact, he really had little choice in the matter, as, when meeting William and holding his hand, he was levitated with him. Kellar’s affirmation was in marked contrast to other investigators who procrastinated, or later retracted their opinion, as he repeated his positive opinion in writing at a later date.

Before returning to Britain in Spring 1882, William met Mme. Blavatsky, one of the leading Theosophists at the time, who was eventually exposed by the SPR. Before his journey back, his controls, very unwisely, prompted him to become involved with Mme. Blavatsky, and the events that occurred, involving the transportation of letters between them, was seen to be fraudulent, and damaged his reputation.

After arriving in Britain and an unsuccessful attempt to become involved in publishing, William returned to his mediumship: however, by this time, it was apparent that his ‘mediumship

had passed through its more flamboyant and dramatic phase... when spirit figures obligingly materialized at his séances and objects flew through the air with the greatest of ease. He therefore concentrated on slate-writing; this was very successful with W. E. Gladstone having a sitting in which questions in different languages were asked, and duly answered in the same language. In 1885, William left for Europe and gave sittings to Prof. Richet who admitted: ‘Eglinton was a very powerful medium and though he has been suspected of fraud, he was able, finally, to prove that the allegations of his enemies were calumnies Other persons who witnessed his mediumship, e.g. Alfred Russel Wallace, were equally impressed.

Mr Meugens, a man respected in the world of business in both England and India, and an experienced inquirer, recorded an event when William arrived in India to stay with him. William went to sleep, and in the light that was available, Meugens heard a female voice speaking through William and asking Meugens not to fall asleep. Watching the area where William was sleeping, Meugens saw, as he records, ‘what appeared to be a small cloud of something like muslin. This gradually developed until I could make out what appeared to be a human form draped in white.’ The figure came towards Meugens and he says, ‘I could see that it was the figure of a woman, tall and graceful’. After some brief conversation, he goes on to add, ‘I heard distinctly the whisper, “God bless you”’. She then glided back to the corner where she had started from, and gradually dissolved or faded out of view’. During this time Meugens reports that ‘all this time Eglinton lay perfectly still on the bed.

One of many examples of the evidential communications was that recorded by E. Dawson Rogers, a leading spiritualist (who suggested a society such as the SPR). On 13 March, 1883, he attended a séance with a number of others, with William as the medium. William asked that a piece of paper be produced and initialled by all those present. This was done, and placed inside a book that was placed in front of Rogers. After a short while, William requested that the book be opened. On doing this, the paper was no longer there and been replaced by a card that gave the message: ‘I am taking care of Frank, to whom I send my regards. Don’t be anxious’. Rogers advises that Frank was one of his sons who was ill at that time although he had no idea of the seriousness of his ill-health: in fact, only three days later he died.

Less than a year later, Frank was able to communicate directly to his father, with William as the medium. A note was produced with a message in which Frank stated that he could not write very much, although he hoped to communicate in due course, with more ease. It was interesting to note the message was not in Frank’s handwriting, although Rogers also noted it was wholly unlike William’s. However, the signature was Frank’s. Therefore, it would seem, another person on Frank’s side was assisting him. Of the signature, Rogers states, it was ‘beyond a doubt that of my son...no one who knew his writing could hesitate for a moment to declare that the signature was most certainly his Examples of William’s mediumship being able to facilitate numerous materialized persons during the one séance have already been given, but two further instances are worth mentioning for the evidential value. On 10 November 1884, a séance was held with six sitters. After the room was examined, the only door was locked and paper seals were placed on the door and lintel post, and William went into trance.

Shortly afterwards a figure appeared at the curtain and the narrator, J. H. Mitchener, states he was ‘instantly recognized’. As soon as this person had made himself known, he withdrew and ‘a lovely female figure’ appeared and Mitchener recognized her as his sister-in-law. He asked whether she could bring ‘the child’ and after retiring for only a moment, his sister-in-law returned with a ‘little girl of between five and six years of age’: the two together presented a ‘charm of outline and grace of

attitude that defy description’. Other next-world visitors materialized and Mitchener commented upon, ‘the rapidity with which, hitherto, the materialisations had followed each other.

Colonel Leon described how, in 1878, he attended séances with William and other sitters at the BNAS (British National Association of Spiritualists). On the first occasion, after William had passed into trance, a woman appeared that Leon says that he and his wife, ‘instantly recognised a sister of my wife, called Emily, who had been dead about six years’. The same evening, Leon and his wife communicated with Emily by table-turning, and she confirmed that she had materialized at the séance earlier that day, and added that she would do this again and so they could be sure that it was her, she told them: ‘I will hold up my hand’. At the next sitting, Emily materialized as she had promised and duly raised her hand

William’s mediumship was also significant in the effect that it made upon the infant SPR; in June 1886, the SPR’s Mrs Sidgwick wrote an article in the *Journal* in which she expressed her view that William’s mediumship was ‘simply conjuring’; this proposal was followed by heated discussion about the genuineness of William’s mediumship The crisis was certainly exacerbated by S. J. Davey, a young member of the SPR, being able to reproduce the slate writing by normal means. In view of the SPR article, ‘a number of prominent spiritualists, including (the aforementioned) Rogers himself resigned from the Society in protest.

The emphasis was on the aspect of slate-writing, and while some, e.g. H. Carvill Lewis believed there was fraud, others such as Angelo J. Lewis, who had studied William on the SPR’s behalf, stated that a conjuror could not use trickery ‘under the same conditions...necessary to produce all these phenomena without exposing himself to the constant risk of detection Others, such as the conjuror, George Herschell, said much the same thing.

Through this episode, the SPR lost some of its most dedicated members, although Mrs Sidgwick, who welcomed the departure of Spiritualists, could not have been satisfied with the small number that did actually leave. In fact, the majority remained, and the SPR continued to attract Spiritualists to its membership, as is the situation to the present time.

As Gauld remarks, William ‘succeeded in convincing a number of eminent people of his genuineness’, and despite the belief of Mrs Sidgwick, many people did accept the reality of William’s abilities and ‘explicitly stated that they had maintained a continuous check upon both medium and slates at crucial times’. Moreover, while Davey was undoubtedly successful in imitating William’s activity, he was not able to duplicate all the forms of phenomena that William produced, e.g. book-tests.

In Nicol’s essay on fraudulent mediumship, he deals with the phenomena that occurred with William, and mentions the levitations and materializations that took place. However, he chooses to say nothing further about these and passes, very swiftly, on to the subject of the slate-writing and Davey’s activities In the upshot, as Fodor points out, after reading of the sittings given by William, that exceeded three thousand in number, ‘one cannot fail to be impressed that the conclusions of Mrs. Sidgwick were too hastily drawn. Moreover, Edward T. Bennett, assistant secretary to the SPR at the time, admitted as much when he said the matter had been left in an unsatisfactory state.

Sadly, the damage had been done but undeterred; William then travelled to Russia and gave demonstrations to experienced sitters, e.g. Aksakoff, who had no doubts about William’s ability. In sum, for many of those who witnessed his ability during these years, evidence of survival that was both indisputable and spectacular was obtained through William Eglinton’s physical mediumship.

Source – various websites.



INDRIDI INDRIDASON – ICELAND'S FIRST PHYSICAL MEDIUM?

By Chester Serrander

Iceland has been common to seafarers since the 4th century BC. It's known for its history of literary heritage 'The Sagas', that originated in the 12th and 14th centuries. These were handed down orally and only written down as late as the 13th century by Snorre Sturluason.



Indridi Indridason as a young man. Source: private collection.



Indridi Indridason showing him slightly older. Source: private collection.



Professor Heraldur Nielsson. Source: private collection.

Kings from Norway, as well as Icelandic or Scandinavian heroes are main characters enriching The Sagas. Icelanders are very spiritual people – an opinion poll discovered recently that 81% of Icelanders believe in life after death. This is compared to 60% in the UK. The Spiritual Society in Iceland has 10,000 members – a hugely significant figure in a total population of just 300,000. The society holds weekly séances and collects people's experiences with ghosts, elves, dreams etc.

Spiritualism in the way we see it today, didn't reach Iceland until the turn of the century. In autumn 1904, the author Einar H. Kvaran took the initiative to hold gatherings and séances. He didn't know much about how to run these but was advised by a Danish author who was living in Reykjavik at that time. She taught them how to form a spiritualistic circle and how the work should be done. The well-known professor in theology, Haraldur Nielsson was asked to attend the meetings, and he accepted – and the circle met regularly.

Prof. Nielsson was highly skeptical and questioned almost everything. After a short while he said he really hated the whole thing as nothing really happened at the séances – and he left the circle after just two months. The truth is that the circle did not have any real medium up to this point. But, after a couple of months a real instrument was found in Mr. Kvaran. The author then told Prof. Nielsson about how extraordinarily powerful this newly found medium was. This enticed him to become interested once again and he re-applied to be a member of the circle. During his first séance with the gifted medium, Prof. Nielsson received very strong evidence of the identity of a person he had known before their passing over. From that day, Prof. Nielsson became more interested in psychic research than any other subject, until the end of his days.

Now, who was that very special medium that was able to convince a hard core sceptic that there was something beyond the physical death? His name was Indridi Indridason. Despite the marvellous phenomena produced by him that we now know about; there is little awareness of him outside Iceland. Indridi's mediumship was unusual because it appears he was the first person ever known to have had these abilities in Iceland.

Indridason, the son of a farmer, was born in 1883 in the west of Iceland. At the age of 22 and still more or less uneducated, he went to Reykjavik to learn typography. Previously, there had been no sign of his psychic abilities in any way, but in early 1905 he was on a visit to the family who usually hosted the circle – and he stayed to attend the circle they were holding that very day. He had never heard of spiritualism and didn't believe in any part of this subject – and since he had a humorous personality, he more or less saw it all as a joke. However, the moment he touched the table it began to move violently. All sorts of phenomena occurred and it became obvious that another intelligence was present, other than the medium.

Indridason became frightened and didn't want to proceed with the experiments, but was eventually persuaded to continue. Later on, Indridason performed automatic writing and so they asked if he was also a trance medium. The hand answered that he probably was, but since he was so new to all of this and not yet developed, it was better not to allow him to go into trance too early. After some time, he performed a séance once again. Following automatic writing he fell into trance and it was communicated that the messages were always passed and signed by Stulkan (i.e. woman, girl). Indridi, who was naturally humorous and playful, asked "what is your name my girl?" Immediately his

arm was shaken and his hand rapidly wrote; 'don't make fun of me, he will fall into trance!' The sitters asked how they should behave and how the medium would sit etc. The hand advised them and after five minutes the instrument was in deep trance. They were worried, but the hand was now writing a lot more clearly. It was as if the intelligence held back the medium when he was awake. The same lady continued to write, telling them they didn't have to worry as she now controlled him totally. She continued and told them to ask questions, but they begged her to wake him up as soon as possible. She was surprised over their worries but accepted it. She wrote just a little more and after that she woke him up. He had been in deep trance for half an hour and was astonished. He could not understand what had happened. The only thing he could remember was that he had met a lady who said she knew him. Later, they discovered who she was and what she said was correct.

This was the first time ever that such a "dangerous" experiment was completed in Iceland, and also the first time the sitters saw a medium in trance. They had since read that such an advanced experiment should only be performed with an experienced spiritualist in attendance. The Danish author had not been there, so it was natural they had worried.

This was the first minor event, but by the autumn of 1904 the medium had developed a lot. He could go into trance and speak, and was also able to write during trance. Levitation also occurred as well as light flashes and small tables were lifted up despite the sitters trying to hold them down. Once, the instrument himself was lifted up to the roof and a sofa he was laying on, was carried around in the room! That happened to be in Prof. Nielsson's living room as the séance was being held there that evening. The séance was held in the dark but the medium could never have carried the sofa around all by himself, especially while laying on it! The sofa was then placed on their knees to enable the sitters, with their hands to feel the medium lying there. Once again it was lifted up, and then carried to its original position. They then did an experiment to see if he really was unconscious – they used a needle to prick different parts of his body, however he remained in trance and felt nothing. Then when they tried again while he was awake, he just ran away screaming. Prof. Nielsson tried this on several occasions to ensure that the medium really was in trance. They arranged for someone to sit with the medium as matter of course, to hold an arm around him or hold his hands when things occurred – just to ensure that no hoax was taking place. This task was often completed by Prof. Nielsson.

The light phenomena that occurred were like blue-red light tongue's flashing around in the room, one after the other. One night, they counted up to 58 of these flashing lights. Often continuous bangs were heard in different parts of the room. The light phenomena developed over time and was seen behind the medium as a light ocean. It was like pencil drawing's in the light, they looked like meshes in a net. And after a while they even saw a figure standing in the light.

Most importantly however, was that a new control had taken over from the lady, Stulkan. He had been working in cooperation with Stulkan and claimed to be Indridi's grandfather on his father's side. They often complained they had less power over the medium. He did not always obey them and this was a problem since they had to protect him from spirits who had not yet developed. Sometimes they heard him say he was afraid about something and it turned out to be lower spirit's. It was due to this problem that the male control took over and was now in charge. He was much more deterrent and could give order in a firm way. At first, he didn't want them to know who he was and used a pseudonym – but they eventually found out he was the

brother to his grandfather. He asked them not to tell the medium about it, because he thought he would not get the same respect if the medium found out he was a relative. The new séance leader from the other side said that the medium had to learn to obey and respect him. He also said that he had been a professor at the University of Copenhagen. Maybe this was why he had a new helper; Emil Jensen, who had been a factory owner in Denmark. This spirit became popular as soon as he started to come through. At one séance he all of a sudden said; "a factory is on fire in Copenhagen, it has just begun burning". This séance was held on November, 24, 1905 and at the time there were no electronic communications from or to Iceland. This statement was very important since there was no rational way to explain how this could be known in Iceland, especially on the very same day the fire was claimed to have started. Mr. Nielsson took this seriously and decided the statement should be told to an independent witness outside the circle. He went to his uncle, the bishop Hallgrimur Sveinsson and asked him to take note of what Jensen had said. The next séance was again visited by Jensen – who stated that the day after the fire, he had seen a gentleman reading about it in the Danish newspaper "Politiken". A month later, at Christmas time, the next boat arrived from Denmark to Iceland and among other things it carried post and newspapers. The bishop was excited when he searched for the article in "Politiken" and was surprised when he found that the fire really had happened. "Københavns lampe-og lysekronefabrik" (Copenhagen Lamp and Light Factory) had in fact been set on fire, the same day and time they sat in the séance. When they held another séance after Christmas, they thanked Jensen who replied he was happy to be a help.

Over time, they came to meet several trance personalities, some from Iceland but also from other countries. During a period of five years they experimented with Indridason. They held séances regularly, once or twice a week from mid September to the end of June. During this whole period, the trance personalities kept their characters as if they were living and on this earth. Despite the complex situation, with so many personalities using the same mouthpiece, there was no mix-up. Beside the regular staff, may more personalities come forward. One night they counted up to 26 different personalities, who came through and talked with the help of Indridi.

One could ask what all these personalities had to say. They tried to give evidence to show they were not part of the mediums subconscious. Also that they were living personalities in a world invisible to us, that they had been living on earth and had gone through the frightening transformation called death. They had long conversations with their discarnate friends and told them about how it is to pass over – and all about their new lives. To give evidence of their identity, small details were mentioned that could not have been known to the medium. One other thing they wanted to prove was that in the spirit world, they had power unknown to our world and they levitated chairs, tables and other heavy things as an example of this. As mentioned, they also levitated the medium high up in the air.

One of the most compelling events during this period was when the instruments left arm disappeared. It was dematerialized from its place and could not be found. They even turned on the light and looked everywhere, but were unable to find it. The sitters could see his sleeve hanging empty, where his arm should be. This strange occurrence happened at two more séances and during one of these, a group of seven people were appointed to examine the medium. They had been given permission from the spirits to



INDRIDI INDRIDASON continued

use their hands and to stroke over his shoulders, but they were asked not to expose his shoulder. Under oath, the examining group signed a document relating to this event.

Everything seemed to develop over time. The control, Jensen was satisfied with the experiments and was now convinced that the Instrument was a materialisation medium too. He said that within three months Jensen could be materialised and seen by the sitters. Unfortunately however, this didn't take place since their medium rapidly became ill and the materialisation had to wait. It was not until the following autumn the work could continue. A great deal of patience was needed as a lot of work from the team on both sides had to be done. And it was during the following winter, in 1906, they finally saw the results of their hard work. The author, Mr. Kvaran had arranged special premises for the circle work. There were two rooms; one of them was rather large so the circle and the medium could sit together. The room next to it was smaller and the spirit control said he needed this for his own needs. During a séance just before Christmas, this room was filled by a bright light. In the light a figure formed, at first behind a curtain but it later moved so they could see him better. He said that he was the helper, Emil Jensen, the man from Copenhagen. They could hear him yelling "Can you see me?" in a dialect known for being used in only the Copenhagen area.

On New Years Eve he showed himself again, this time in the same room as the circle. He was dressed in a kind of white beautiful dress. The light seemed to shine not on him, but out from him and he was seen in several parts of the room. He also showed a red light shining behind him, almost like the sun. Most of the occasions he showed himself, he could be seen seven or eight times and in several parts of the room. Many times they saw the materialised helper Jensen at the same time as the medium. However, Jensen could not keep himself visible more than a few seconds each time. Often Jensen tried to touch the sitters – he did this with his foot or hand and even allowed the sitters to touch him on his body parts before they vanished.

Mr. Nielsson saved a note that describes what happened during the séance on February, 4th 1907. It read as follows;

At first Jensen showed himself sitting in the mediums chair with Indridason in his knee. I was sitting in a chair on the first row and could separate them from each other. Especially easy was it to see the difference between Jensens and Indridasons heads and arms. After that our guest from the other side showed himself clearly from different parts of the room, even next to my cousin, Ms Sigridur Björnson that had placed her selves in the other end of the room. Finally the spirit was standing on the chair back behind the medium, so his head was almost at the roof. Another figure was visible with just his upper part of the body, in the doorway, although, the white clothes were clearly seen. Several of the sitters where touched – I felt a naked foot on my knee – it was rather cold. I took a grip on the toes, especially the big toe and its nail and examined it. After that the foot was heightened, I followed it up as high I could when remain sitting down. Shortly after that I placed my hands on my knees and once again I could feel the foot standing on my hands. Eventually I was caressed and stroked on my cheek.

This is the first part of the Indridason's story. This amazing man was so gifted, but was subject for study for such a short period of time as he passed over a young man. The second part will be published in the next issue of the Buzz sheet.

LORD DOWDING'S WORDS OF SADNESS: THE SPIRIT WORLD IS SADDENED BY MANKIND'S DESTRUCTION TO EACH OTHER

DAVID THOMPSON PHYSICAL SEANCE THE SPIRIT LODGE, SUSSEX, ENGLAND, 6th APRIL 2003

By Ross - James Pearman

Sitters were greeted to a moving speech by famous author Air Chief Marshall Lord Hugh Dowding on the "unspiritual" nature of war and how "saddened" the spirit world was with the war in the Gulf during this public demonstration of physical mediumship.

Prior to the séance all sitters were searched. The medium was then checked and bound to the chair in the cabinet and gagged. After checking the medium's binds the red light was dimmed, an opening prayer said and the pre-recorded music started. Within minutes sitters were greeted to the voice of David's guide and mentor William Charles Cadwell who introduced himself to those gathered. William told sitters that the energy created in the room is not only of the spirit world but also "on your good selves". He added that with energy permitting, a "distinguished guest" and a "champion of spiritualism" wished to come through and speak.

William then opened up the floor to any spiritual or mediumistic questions. One sitter asked whether there was darkness in the spirit world, William replied: "The light of the spirit permeates every corner and facet in the world of spirit, so the answer is no."

Another sitter asked whether it was true that the spirit world works on thought alone and whether it was possible for someone on the earth plane to project an image to that of a person in the spirit world. "Thought is something created in the mind of the individual. Passion and emotion is attached to the thought which gives it the ability to be projected to the spirit world and vice-versa. This is why we ask for the right thoughts and vibration to be created in the séance room, so the answer is yes." Asked whether angels exist in the spirit world, William added: "Some say that I am an angel. If I was to appear to you in your conscious mind or manifest on your psychic view I could project the image of an angel if that is what you wish to see." William was then asked if it was true that the spirit world revolved around the earth at the speed of light, and, if so, was it

possible that if man could create a machine that travelled at the speed of light, could he enter the spirit world? "Each object is made up of atoms and molecules. If you were to look at a solid object it might not look like it is moving but the molecules which are in its makeup are continually moving and creating a vibration to sustain the solid. But of course with your sight you are unable to see the molecules vibration. All the medium does is lift his/her perception to a higher vibration to that of the spirit world. The earth rotates on an axis and the spirit world is within that of the earth vibration. However, if such a machine could be devised you would be able to see the spirit world, although it could not be entered." Asked about the impacts a negative sitter can have on a séance and whether this is done through a thought or word, William replied: "Part of each really. It is their intention but also the way they say what they say which can cause disharmony to other sitters. This is why we say sit with an open mind and an open heart and sit with the vibration of love and we shall try to penetrate that of the séance vibration on the physical plane and give the physical manifestation of the spirit to you."

At this point William withdrew into the cabinet and asked for the music to be started. After a short period of time the voice of Timothy, David's spirit playful spirit communicator who controls the ectoplasm in séance room, came through and asked for the music to be turned up while he whizzed an illumination trumpet around the séance room. Tim then explained that he was in control of the ectoplasm, which was drawn from the medium's ears and one of his nostrils. He added that ectoplasm used to be drawn from the medium's mouth but that had now stopped as the medium was being gagged as evidence that the communication was genuinely from the spirit world. One sitter asked Tim what happens to the medium when he was in a trance state. "The spirit of the medium is taken from the physical body and moved to a vibration on the outside edges of the spirit world and put in a room with no doors or walls, where he is aware of being in there but has no memory on his return," he explained.

Tim then asked whether anyone knew a Tom in the spirit world, a name that was confirmed by one lady sitter. Tim told the lady that Tom was helping her with her physical development and wanted to come through, as promised in a previous séance visited by the lady concerned. In response the lady confirmed this promise was true. Sitters were then asked to sing while Tom tried to get through and speak. After about a minute Tom could be heard, clearly addressing the woman and several sitters from her circle that had attended the séance. "It needs a lot of dedication (from you all) to bring the manifestation," said Tom. "You need to sit together as one and I think you will have the conclusions you are looking for." He also asked for the lady sitter to stop doubting that she was the medium and that she must try and be more disciplined in herself and overcome her loneliness. She should also not to be so hard on herself, as she had been, in her abilities with mediumship. "You are a very worthy exponent of physical mediumship," he added before withdrawing into the cabinet.

Tim returned and asked if any of the sitters knew a Mary in the spirit world. One male sitter confirmed the name Mary and qualified Tim's question that she would have know the gentleman's mother. Momentarily a faint female voice could be heard confirming to the gentleman sitter that his father was well in the spirit world and that his mother, who had been ill, was not coming to the spirit world just yet. "It is not her time," she added. Mary then departed and withdrew back into the cabinet to be replaced by Tim who asked sitters to break into more songs.

After a few minutes an American sounding gentleman named Howard Bloomsbury came through and said it had been a long time before he had been able to come through. "They asked if I wanted to come and speak with you tonight so I took the

opportunity to wish you good folks good evening." He added, "With the changes in the Haymist Circle over the last few years it has been difficult to come and talk with you, but now I am able to and I would like to be a permanent fixture." Howard then said another spirit communicator would like to come through. Howard then withdrew and was replaced with a similar sounding American gentleman communicator who introduced himself as Walter Stinson, the guide of physical medium Stewart Alexander. "I have been able to come through and speak to you for only a short period of time," he said. "I need to tell you that in the future there will be many different changes in physical mediumship thanks to Stewart and the young man in the chair. "I feel there will be many times where they will work together. There is a need for many changes in this work."

Walter then asked for copy of the recording of this séance to be sent to Stewart and Raymond along with his regards. The circle leader told him this would be done.

"Good evening ladies and gentleman," Walter said before departing the séance room.

Tim returned and asked for the music be started once again, adding that a lot of energy had been used for Walter to come through and speak. He added that Walter wanted to come through to show the close relationship between the circles of Stewart Alexander's and the Haymist Circle.

After a few minutes Tim returned and refreshed the sitters' memory of the board, which had been placed in the séance room before the start of proceedings. Within seconds the board could be heard being swished around causing a strong breeze across the séance room. The board was also tapped on the ceiling of the séance room as well as on the heads of some unwitting sitters. Some sitters added that they could see blobs of ectoplasm around the room as the board was being moved about.

Tim then said before proceedings came to a close a "distinguished guest" would like to come through which would take the use of a lot of ectoplasm. After a few seconds the voice of a gentleman could be heard coming through and introduced himself as Air Chief Marshall Hugh Dowding, a famous writer on spiritualism. "I was very versed in spiritualism when I was on the earth plane," he said. "The reason I was requested to speak tonight was to make all the spiritualists and seekers of truth within this room aware that the spirit world does not heed the boundaries of creed, colour, religion or conflict of war and that the spirit world has been tirelessness aiding the transition of the American, British and Iraqi forces over the world of spirit during this sad time (in the second Gulf War). We so wish in the spirit world that the rulers of the many different countries (on the physical plane) would understand the concept of eternal life and that being at war with each other is a task that will only lead the destruction of mankind upon the physical plane. There is so much grief, there is so much hurt and turmoil in the physical world that to be at war with each other is an act of unspiritual love of your fellow man and it grieves us much in the world of spirit to see this much hurt and suffering on the physical plane."

Lord Dowding then personally addressed one permanent sitter of the Haymist circle by name and asked for his words to be written up and passed to the Physic News to be published "for all spiritualist seekers of truth to read and heed". The task was duly accepted by the sitter. "In return I would like to offer you an apport that will come in a future séance as a gift from myself and which you will use on my behalf," he added.

(ed – It should be noted that the article was written and submitted to the Physic News publication. The editor of the publication chose not to publish the words of Lord Dowding.) Lord Dowding departed and proceedings were then brought to a close.



Sitters were greeted to an audience of famous players in the spiritualist arena, with addresses from famous healer Harry Edwards on the future of healing and eminent scientist Sir William Crookes about the current direction of the Society of Psychical Research.

A VIP EVENING WITH THE HAYMIST CIRCLE

DAVID THOMPSON PUBLIC SÉANCE SUSSEX ENGLAND 2nd NOVEMBER 2003

By Ross - James Pearman

Before proceedings started all sitters were searched before entering the séance room. The medium was then searched, before being bound to the chair in the cabinet and gagged. Several sitters were then asked to check the binds and gag before the red light was extinguished, the opening prayer muttered and the music and singing commenced.

After a few minutes sitters were greeted to the voice of David's guide and mentor William Charles Cadwell who introduced himself to the sitters and said the energies created in the room this evening would be a "very worthwhile séance". William then opened up the floor to questions and added that this evening the spirit team was trying to allow some "distinguished people" to come through and speak. However William stipulated that this was very much dependent on the vibrations created in the séance room by those gathered together.

One sitter asked William about people who "hung about the earth plane" and refused to believe they have died a physical death – how the spirit world dealt with this and how long the process of transition took. "No matter who they are, in time, everybody must realise they are devoid of the physical body. There are those who work in spirit vibration to help people realise they have passed from the physical body of life. However, some people are impeded on because of their belief on the physical plane. These people do eventually learn that life continues when they find themselves upon the vibration. I term this the transitional level of existence. I don't believe in lost souls, but those who misunderstand where they are. And there are those in the spirit vibration who help these people to understand, nothing more than that; 'lost souls' is a misused term."

Another sitter asked William about a previous discussion regarding his arrangement to work with David. Was it mutual agreement made with the medium before he was born? "No, the arrangement was not with him (David) it was with others in the spirit dimension that knew of his birth to the physical plane. I was given the opportunity when I passed to be his friend and mentor which I gratefully accepted, knowing that I would progress also. However, I did not know when I took on the obligation that I myself would one day materialise and talk in a physical séance, there was no mention of this. It has only come to fruition as David has developed his mediumship."

Do we all have friends and mentors from birth? asked another sitter of William.

"I believe that no matter who you are, you will always have somebody who pays an interest in yourself. Albeit it a family

member or someone who wants to work with you on a mediumistic ability."

Another sitter pointed out that it was difficult to receive communication from the spirit world and that because each individual has their own spiritual pathways, the two worlds, it appeared, were not destined to meet that often. "That is dependent on the individuals who want to communicate from both sides of the veil," said William. "If you have the desire to communicate with the spirit world, that creates the desire and so lifts the mind to communication. If you don't have the desire this won't happen. However, there are so many factors that we have to overcome to allow communication to take place. Those of your loved ones who want to commune must learn very quickly or are unable to communicate at all. This is why it is very difficult for communication to occur from your loved ones. But we do endeavour for communication to take place in some form."

William then said his farewells and withdrew into the cabinet and the music was restarted. Soon the voice of Timothy, who works with the spirit team to control the ectoplasm in the room, asked for the music to be turned up. He soon lifted the illuminated trumpet and whizzed it around the séance room, tapping several sitters on the head. Tim then said he was trying to get someone to communicate through the trumpet. Within seconds a faint male voice could be heard speaking through the trumpet.

The man, who introduced himself as Bill, called out the name of a lady sitter called Rosemary and asked for a message to be passed on to a gentleman called Eric. "Tell him to carry on with his business venture and not give up," Bill then added that he had to depart.

Tim returned and asked for the music to be placed back on. After a few minutes he returned and said it had been some time before that form of communication had been used in the séance room.

He then offered any questions on how ectoplasm was used in the séance room. "How do you get the ectoplasm out of the medium and into the séance room?" asked one sitter. "With some difficulty," said Tim. It's like a chain reaction. The ectoplasm is made up of chemical in the medium. Using spirit energy we use what could be described as electrical impulses. We use the spirit induced energy around the medium's pancreas, which generates the ectoplasm, which is regurgitated – which is why you sometimes here the gurgling sound. Ectoplasm is funny, as sometimes it is thick and sometimes it is thin, depending on the energies in the séance room. If it is a good energy it helps to keep the

ectoplasm stable. If there is movement from sitters in the séance room it disturbs the ectoplasm which can have a detrimental affect on the ectoplasm."

Another sitter asked whether each sitters' individual spirituality adds anything to the energy in the séance room. "Yes, the more gentle energy you create the longer it remains stable and the more we can do."

Tim then asked whether anyone knew a man called Bernard to which a lady replied that she did. Tim confirmed the link by correctly naming the lady as Elsie.

Within a few minutes there was the sound of a materialisation in the séance room and the stamping of feet. Bernard then spoke to Elsie, his sister, and confirmed that "Mum and Dad are fine". He thanked Elsie for looking after him and his wife before they passed. Bernard also reflected with Elsie about being scolded by mother for eating the scones she made, to which Elsie replied she could also remember those memories. He also revealed the name of 'Bernie' which was what he was affectionately known by his sister.

Asked what he was doing in the spirit world, Bernard said he liked to listen to music, particularly the trumpet and still enjoyed his pint. He then invited his sister to sing the song 'Bluebirds over the white cliffs of Dover' with him, accompanied by the other sitters. Bernard then made his departure and was replaced by Tim.

Tim asked if there was a grandmother called Emily looking to speak to her grandson Nicholas. This was confirmed by one of the sitters. Tim then asked for the music to be played softly to allow Emily to come through and speak. After a few minutes, a faint lady's voice could be heard. She introduced herself and told Nicholas that he could become a physical medium, and that he "should not keep sitting on the sidelines". "It is up to you but think seriously about your development" she added before departing and the music was played again.

Tim returned once again and proceeded to play a harmonica which had been placed on the floor of the séance room before the proceedings started. Tim said a man wanted to come through and speak to one gentleman sitter. After about a minute, a strong male voice could be heard in the séance room. He introduced himself as famous scientist Sir William Crookes and said he wanted to speak to a colleague of his, John Sampson. "I was told by Lodge (Oliver Lodge) that you would be here today and I thought I would share some views with you." He was asked what he thought about the current state of the Society of Psychical Research and where he thinks it has gone wrong. "It is the balance of members," he replied. "You need an equal balance between people who are sceptical and who are open-mindedness. That is the problem there at the moment." Crookes voiced his concerns about the opposition he faced at the society and how he was accused of being in collusion with certain mediums. When asked how he coped with this, Crookes replied: "You must become thick-skinned. There will always be those whose mind you cannot change, however much you confront them with the truth. You must accept that those you cannot change will never change, but you must always stand firm to what you know is true. What you know is the undeniable truth that life continues after a physical death. Never be swayed on this." Crookes added that for all the sceptics remaining in the ranks of the sceptics, those who had passed on would try to change the scepticism now they are in the spirit world. He added that he had lost faith in the society but enjoyed John's seminars on the open mind. As proof of evidence Crookes asked John to check on

his date of passing – 4 April 1919 – which he conveyed to John before departing.

Tim returned and said there was one more person to come through, who was distinguished in the spiritual way of life. After some encouragement a male voice came through and identified himself as famous healer Harry Edwards. "I wanted to come through and talk about physical mediumship. As most of you are aware, you will know that I was privileged to meet and write about physical medium Jack Webber. That gentleman was one of a kind. I myself are taking a tremendous interest in this man here (David), especially the production of ectoplasm in red light. This was the type of ectoplasm seen with Mr Webber. Physical mediumship is a rare gift bestowed upon the few, mainly because of the person's ability to be able to exude ectoplasm from the physical body and the determination of the individual to allow themselves to be used for communication through ectoplasm. Ectoplasm is a substance that can be dangerous, as you know from what happened to Helen Duncan. It can be dangerous when touched by any light force or vibration in a séance room. Often people want to bring in infrared technology into the séance room. My answer to that is this: it creates a form of energy and exudes a type of light and a ray which is dangerous to the ectoplasmic force. Why is there a necessity for infrared when we in time in the spirit world will be able to show you what you desire to see in red light? Have we not already started this? And this is just the start. All we ask you to be is patient. Patience is one of the greater virtues that God gave us all. Cultivate the virtue and your expectations will be exceeded more than what you thought it would."

Harry then opened the floor to questions on healing. Asked by a hairdresser if she was healing someone by doing their hair, Harry replied: "Do you have the inclination? If you have the desire, it is possible that you are doing what you hope to do." Asked whether it was appropriate to send out healing thoughts at the end of a physical séance, Harry replied: "Sometimes it is best to leave the energy in the séance room to build for the following circle. Maybe if you wish to send out healing thoughts you should do it at another opportune time." Another sitter asked whether we would see "mass healings" which were conducted during Harry's time on earth. "Yes of course. You must understand that peoples' priorities have shifted. They want to see communication more so than healing; but isn't communication in a form healing, isn't the two one of the same? What you need to do is incorporate the two together."

Harry was asked about his views in his books that Jack Webber's early death was not brought about by ectoplasm being drawn suddenly into his body as a result of photography being taken in his séances. Did he still hold that view? "You must understand the personality of the man (Jack Webber). He was an obstinate man who always believed that no harm would ever come to him. Yes I believe on reflection that the misuse of ectoplasm would have an effect on his physical body but

he was ill anyway. He was destined, if you believe in destiny, to pass at a young age. And if you can understand that, a lot of experiences in his mediumship compounded that which was inevitable. But I still hold firm on the view that a multitude of different compounding issues went towards his early demise."

Harry then brought proceedings to a close before the music was played, the red light raised and the closing prayer mentioned.

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

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



The Zerdin Fellowship

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West Sussex PO18 8RQ ENGLAND

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BEQUEATHMENT INFORMATION AND HOW YOU CAN HELP THE ZERDIN FELLOWSHIP

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SPIRITUAL PHILOSOPHY PART 2

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

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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

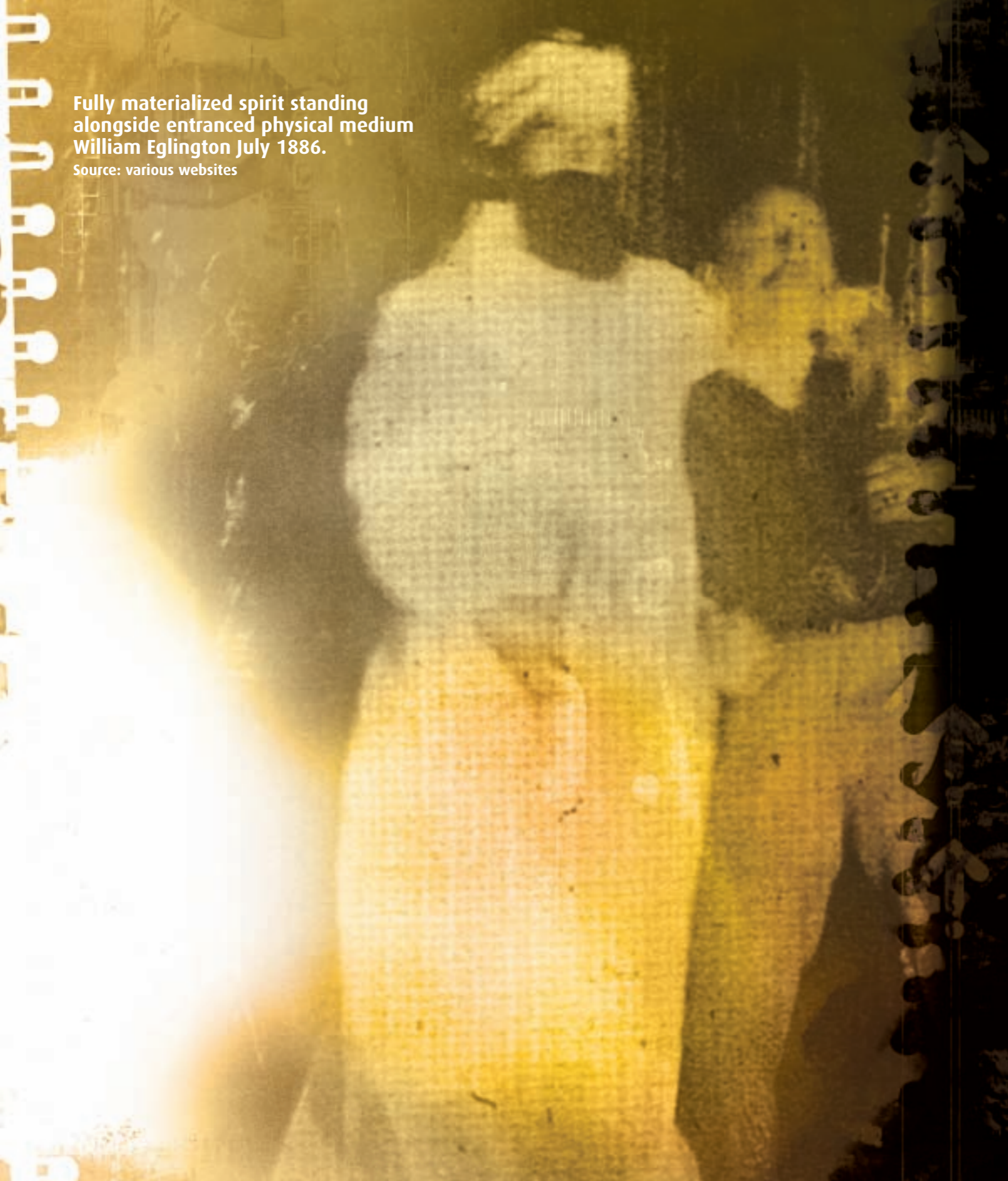
ELLIS THE HANGMAN – Speaking about his work and the effects it had on the individuals put to death. The effect of earthbound spirits who inflict their will upon weaker minds upon the earth causing them to commit crimes they would not normally have committed.

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.

Fully materialized spirit standing
alongside entranced physical medium
William Eglington July 1886.

Source: various websites



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

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