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THE GOLIGHER CIRCLE

A history of Table Tilting
Face of Spirit seen on film

Our mission: To Promote the safe practice, development, knowledge and understanding of physical mediumship, spirit communication and associated phenomena



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COVER PHOTOGRAPH:

Physical medium Eusapia Palladino France 25th November 1898. Source various websites.



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Face of Spirit

A Sitting with the Circle of the Silver Cord and Zerdin Phenomenal

Featuring the Materialization Medium David Thompson
Stafford, England. 8th October 2007

By Ronald D. Pearson with additional comments added by Rory Macquisten

We, that is Rory Macquisten and I, were kindly invited, by Chris Hood, to witness a materialisation experiment. Chris requested a testimonial regarding the quality of the phenomenon. This is that testimonial.

It was made clear to us at the outset that this was to be an experimental session. For the first time, an attempt would be made to photograph the materialised face of David Thompson's guide called William. This was to be carried out using dim red light in conjunction with a very sensitive camera. No guarantees could be offered that other communication would be achieved; we had to accept what outcome emerged.

This seemed very reasonable. Anyone who has been involved in psychic development soon becomes aware of the fickle nature of psychic phenomena: they cannot be called in on request.

The sitting began at 8 pm starting with very careful precautions for safeguarding the medium. All sitters had to remove any metal objects and be subjected to a whole body search before entering the blacked out séance room and this was then kept locked for the duration of the experiment.

David Thompson, the materialization medium, was seated in an armchair in one corner of the room that had also been fitted with a curtain to provide a cabinet enclosure for this medium. He was

made to wear a woollen jacket that was not only buttoned: it was sealed with plastic ties. This meant that it would be impossible for him to remove this jacket. His legs were bound to the chair legs and his wrists clamped to the arms of the chair by leather belts and buckles. To make sure nothing could be removed all these ties were sealed by plastic ties. He was also subjected to a mouth gag by a black cloth tied at the back of his head.

Rory and I were requested to carefully check all these procedures at each stage. It did seem impossible for the medium to move from this chair. The wrist straps, for example seemed too tight for it to be possible for either hand to be squeezed out. Walls and floor were checked

to ensure that there could be no other access.

The session began with loud chamber music to raise vibrations and condition the sitters to a non-reasoning mental state (The logical side of the brain interferes with the mind's ability to encourage psychic effects) Soon the voice of William came through in what Rory said later sounded like an 18th century accent. To me being rather hard of hearing this communication seemed very intermittent and difficult to decipher. However, I did realise he was giving instructions about using the camera. He would only allow the dim red light to be switched on for two seconds.

This seemed to have reduced the power of communication quite drastically and so a

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Face of Spirit

Continued...

further blast of loud music followed to build up the power again before making the next attempt. William was clearly in charge and gave further instructions for new attempts, increasing the exposure time slightly from test to test. Several such attempts were made.

At each attempt some sitters including Rory were dimly able to see ectoplasm or the materialised face but I was unable to confirm this.

Then a new and totally different male voice came through which was far more fluent and easy to understand. This person was introduced by William as Arthur Conan Doyle. He addressed “Ron Pearson” telling me that when on Earth he had tried hard to work out some theory able to relate paranormal phenomena to existing physics but had failed to do so. He congratulated me on having achieved something he had not managed to do and said he thought this was correct. He also made another most surprising statement.

He said Isaac Newton had accepted some ideas I had originated for modifying his mechanics and that he was working with me! Now this did seem extraordinary. How could I possibly tell our most famous scientist anything he did not already know? This seems very flattering but difficult to accept. However, that is what the man said. What was also correct was that I had had to make an extension to Newtonian mechanics in my theory and it appears that this remark was referring to this. Validation on both sides seemed apparent.

He also asked how he could help. I answered that what was most pressing was to find a way of selling my books on the subject.

(A trilogy devoted to extending physics to encompass the paranormal including survival of consciousness is in preparation and PART I and PART II of “CREATION SOLVED?” are already being sold. Unfortunately they are only going at a rate of about one per week and this will nowhere near cover investment in the first advert)

His response was to offer a deal. He would help in the selling provided it was only for books on the survival topic, showing physics could be extended to give it support. Of course I was only too willing to agree: I have no plans to write any other kind of book.

After winding up the session Rory and I were requested to inspect David Thompson again. He was still gagged and bound to the chair with all ties and seals intact exactly as at the start of the séance except for one thing: his jacket had been reversed! The buttons and ties that had been at the front were now sprouting from about where his backbone lay. This was most extraordinary.

Later the recording was displayed on a desktop computer screen. The experiment had succeeded in producing the images of a face. These images were at the same time as the 3 seconds of red light that had been put on for the benefit of the new image intensifying camera. In a few of the frames a face could clearly be seen to emerge from out of the white ectoplasm, look around, and then return. Greater definition is needed. It was of course a first attempt. However, this caused great excitement among all the sitters. All present considered the experiment a success.

Our assessment

Rory and I discussed the possibility of conjuring tricks. Stage magicians do the most amazing things that seem quite impossible. Could David have slipped out of the jacket in some conjuring trick way and faked the materialisation? Could he have removed his gag and faked the voices? How could he slip out of the jacket without breaking the seals and put it back on again the wrong way round?

This deception would only have been possible if he had been able to slide his hands out of the belts holding them to the chair and these had seemed too tight for that.

The alternative explanation is that spirit people have mastered technology of the “apport”. My theory suggests this is achieved by copying out the wave-function or plan of an object so that the position of every atom is recorded in the i-theric memory banks. Then a new location is selected and its co-ordinates specified. The plan is copied out at the new place. The double wave – plan, now existing, allows the i-ther to permit every atom two locations. Each is apparently making instantaneous jumps between the two allowed positions. Then the code for the original position is deleted leaving the object in the new place.

I know apports happen since I witness one about once a year or so.

Furthermore, the verbal communication seems to fit in with my previous experience. So I will now relate this in order to give the reader more evidence on which to make judgement.

New book by Ron Pearson

INTELLIGENCE BEHIND THE UNIVERSE 2: The Unification of Physics and Spirituality

What I claim to be unique is that this began as an attempt to solve a major problem in physics that still invalidates the big bang theory purported to describe creation of the universe. My solution then spun off, almost as a consequence, a theory for the survival of consciousness following death and gives an explanation for the entire spectrum of the so-called ‘paranormal’ as potentially real effects. In this way physics and spirituality are unified.

The big bang theory predicts a rate of expansion many trillions of time too high. To solve this I had first to throw out Einstein’s theories of relativity and replace them with a new mechanics that satisfies all the experimental checks just as well. This then provides the solution to another problem that the theorists still struggle to solve: quantum gravity.

All these aspects are covered in the popularisation and are supported by maths in the other books.

It includes histories of the way Crookes and other scientists validated materialisation phenomena and a history of the development of science showing why there is still such obfuscation going on.

Please log onto: www.pearsonianspace.com for details of release.

The book is 347, 6”X9” pages including 43 illustrations and covers 24 years of research. It is available from the website for only £15 + p&p. ■

The Goligher Circle

Following the outbreak of the phenomena called spiritualism in 1848, there were many reports of tables being levitated through mediums and spelling out messages.

Typically, the table would hover off the floor and tilt or turn one time for each letter of the alphabet, e.g. five tilts meant an E, or the sitters would recite the alphabet and the table would tilt or turn at the desired letter. Occasionally, however, there were reports of table levitations not involving spirit communication; rather, it appeared that the spirits were simply trying to offer some kind of evidence that they were present and could manipulate matter.

In 1914, Dr. William J. Crawford, a lecturer in mechanical engineering at Queen’s University of Belfast, Ireland, began investigating the mediumship of 16-year-old Kathleen Goligher. The phenomena surrounding the young girl included communicating raps, trance voice, and table levitations.

In his 1918 book, *On the Threshold of the Unseen*, Sir William Barrett, professor of physics at Royal College in Dublin, tells of joining Crawford in one of Crawford’s many sittings with the

Goligher circle. At first, they heard knocks, and messages were spelled out as one of the sitters recited the alphabet. Barrett then observed a floating trumpet, which he tried unsuccessfully to catch. “Then the table began to rise from the floor some 18 inches and remained suspended and quite level,” Barrett wrote. “I was allowed to go up to the table and saw clearly no one was touching it, a clear space separating the sitters from the table.”

Barrett put pressure on the table to try to force it back to the floor. He exerted all his strength but was unable to budge it. “Then I climbed on the table and sat on it, my feet off the floor, when I was swayed to and fro and finally tipped off,” Barrett continued the story. “The table of its own accord now turned upside down, no one touching it, and I tried to lift it off the ground, but it could not be stirred; it appeared screwed down to the floor.”

When Barrett stopped trying to right the table, it righted itself on its own accord. Apparently, the spirits were having a bit of fun with Barrett as he then heard “numerous sounds displaying an amused intelligence.”

Somewhat similar folly had been observed by Professor William Crookes on April 12, 1871, during a sitting with Daniel Dunglas Home, when sitter Frank Herne was carried out of his chair, floated across the room, and then dropped at the other end of the room. When Crookes asked the

spirits why such foolishness, it was explained that they were experimenting on their side just as Crookes was on his side.

Crookes and other researchers had recognized that mediums were exuding a strange foamy substance from various orifices of the body that seemed to be responsible for producing different physical phenomena. With some mediums, it was very apparent and could even be photographed. With others, however, it was more of a vapory aura around the medium’s body. This substance came to be called ectoplasm. Through much experimentation Crawford discovered that “psychic rods” emanating from the medium and made up of this ectoplasm were responsible for the levitations.

During his experiments with the Goligher circle, Crawford began communicating with spirit entities, one of whom said he was a medical man when on earth and that his primary function was to look after the health of the young medium. This spirit explained to Crawford that two types of substances were used in the production of the phenomena. One was taken in large quantities from both the medium and the sitters, then returned to them at the close of the séance. The other substance, apparently the ectoplasm, called “psychic force” by Crawford, was taken exclusively from the medium in minute quantities and could not be returned to her



Physical medium
Kathleen Goligher.
Source various websites

as its structure was broken up. It was pointed out that it came from the interior of the medium’s nerve cells and if too much were taken she could suffer serious injury.

Some of the communication took place through Goligher’s voice mechanism while she was in trance while much of it came through raps and table tilting. Crawford came to see the experimentation as a joint venture with the spirit “operators.” He soon realized that these “operators” didn’t understand much about the scientific aspects of the phenomena. “I am convinced that the operators know next to nothing of force magnitudes and reactions,” Crawford wrote in his 1918 book, *The Reality of Psychic*

The Goligher Circle

Continued...



Shaft of Ectoplasm.
Source various websites

Phenomena. "Their idea as to the prime cause of the phenomena is 'power.'"

On one occasion, a clairvoyant joined in the circle and told Crawford that she could see "a whitish vapory substance, somewhat like smoke," forming under the surface of the table and increasing in density as it was levitated. She could see it flowing from the medium in sort of a rotary motion. From other sitters, she could see thin bands joining into the much larger amount coming from the medium. She also saw various spirit forms and spirit hands manipulating the "psychic stuff."

Crawford brought in a scale large enough to hold the medium while she was sitting in her chair. He discovered that when a table was being levitated, the weight of the table, usually around 16 pounds, was transferred to the medium through the "psychic rods." Most of the time, the transfer of weight would be a few ounces short of the weight of the table. Further experimentation revealed that the extra weight was being transferred to the sitters in the room, who might have had furnished small amounts of the "psychic force."

Crookes had used a spring balance to record the

variations in weight of the levitating tables, but apparently did not have the equipment to weigh the medium. At one sitting, Crookes and Darwin collaborator Alfred Russel Wallace, two of the world's foremost scientists, were crawling around under a levitating table searching for some kind of explanation.

Crawford pointed out that he continually worked under the levitated table and between the levitated table and the medium and conducted many of his experiments in adequate light, although it became obvious to him that light affected the rigidity of the rapping rods, i.e., the rods could not be made stiff if strong light was playing upon them.

During his 87 sittings with Kathleen Goligher and the Goligher circle, Crawford made a number of other observations, including that the psychic rods could extend only about five feet from the medium's body and that it often took a half hour for the psychic energy to build up. He further observed that the psychic energy often caused the medium to make slight involuntary motions with her feet – motions which might suggest fraud to a careless observer.

"I have come to the general

conclusion from the results of my experimental work, and from observations of the circle extending over two and a half years, that all the phenomena produced are caused by flexible rod-like projections from the body of the medium; that these rods are the prime cause of the phenomena, whether they consist of levitations, movements of the table about the floor, rappings, touchings, or other variations," Crawford wrote.

Some of Crawford's findings, such as the weighing of the medium, were objective and scientific. However, other aspects of it were based on things that were purportedly communicated by spirits or seen by a clairvoyant.

"I have seen and heard sufficient at the Goligher and other circles to convince me that man does not really die at physical death, but passes on to another state of existence, and that, for the most part, the entities who demonstrate at good séances are really human beings who have so passed on," Crawford said.

On July 30, 1920, Crawford committed suicide. Skeptics immediately concluded that Crawford must have realized he had been duped. However, Crawford's suicide note, in part, read: "I have been struck down mentally. I was perfectly all right up to a few weeks

ago. It is not the psychic work. I enjoyed it too well. I am thankful to say that the work will stand. It is too thoroughly done for any material loopholes to be left."

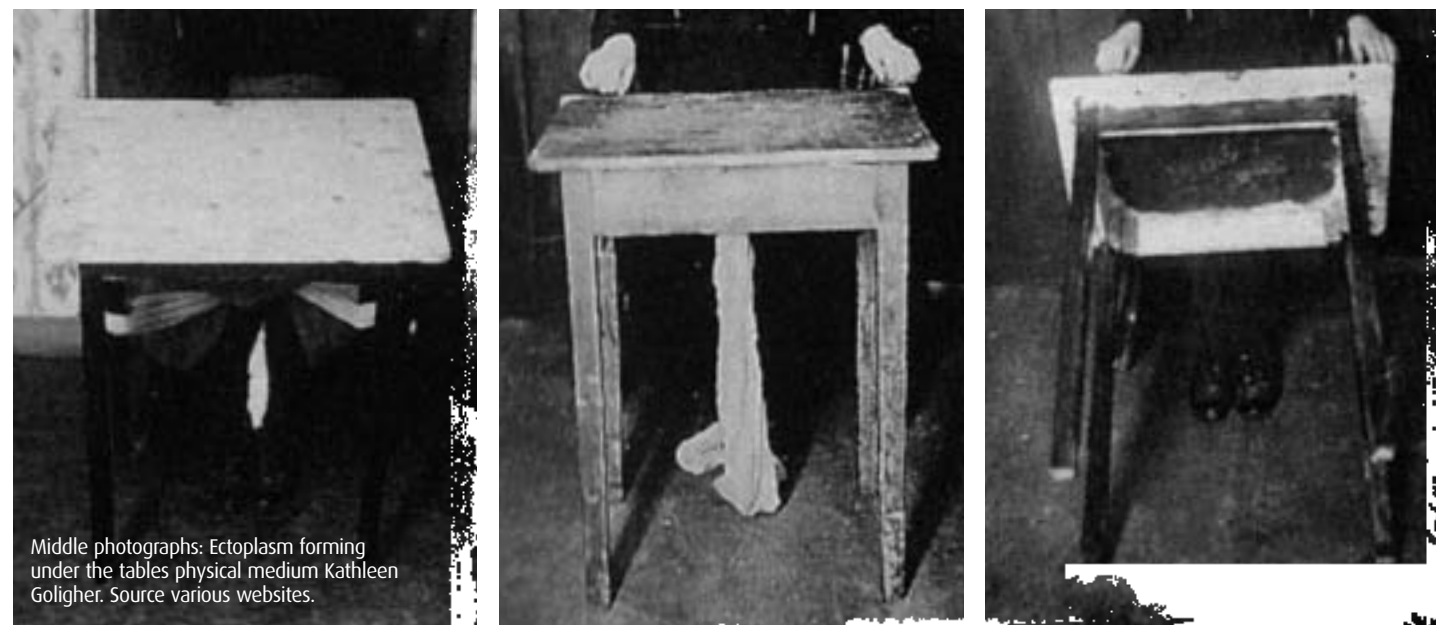
In 1922, Dr. E. E. Fournier d'Albe had 20 sittings with the Goligher circle and observed no phenomena similar to that reported by Crawford. Crookes and other researchers had come to realize that too much skepticism causes a negative environment or a disharmony that defeats the production of phenomena. That may very well have been the case with d'Albe, as other researchers later reported phenomena involving the Goligher circle similar to what both Crawford and Barrett had witnessed. However, debunkers accepted d'Albe's report as evidence that Goligher was a charlatan.

Barrett described Kathleen Goligher and her small family group as "uncritical, simple, honest, kind-hearted people," and he was certain that what he had experienced was beyond any conjuring. "That there is an unseen intelligence behind these manifestations is all we can say," Barrett concluded his discussion of the case, "but that is a tremendous assertion, and if admitted destroys the whole basis of materialism." ■

Ectoplasm forming near mediums feet at 2 different stages of manifestation.
Source various websites.



Top photographs: Ectoplasm emanating from lower part of physical medium Kathleen Golighers body. Source various websites.



Middle photographs: Ectoplasm forming under the tables physical medium Kathleen Goligher. Source various websites.



William Jackson Crawford (1881-1920) Researcher most admirable

Engineering professor at Queens University, Belfast, Ireland, and researcher in psychic phenomena. Crawford was born in New Zealand. He received his doctorate from the University of Glasgow. He resided in Belfast when around 1914 he began to investigate the physical phenomena of Kathleen Goligher and the group around her, known as the Goligher Circle. His investigation continued until his death in 1920.

From his research, he developed a set of speculations on the scientific laws behind the phenomenon of telekinesis (now known as psychokinesis or "PK"), which he presented in his books, *The Reality of Psychic Phenomena* (1916), *Experiment in Psychic Science* (1919), and *The Psychic Structures in the Goligher Circle* (1921). During his research, he converted to Spiritualism, though his theories played down the role of spirits in favor of a psychic force. Crawford first tackled the problem of the alteration of weight as objects were lifted and displaced. He found that the weight of the levitated table was beared by the medium. Her increase in weight was

usually well within five percent of that of the table. The difference was beared by the sitters. Similarly, if the table was glued down to the floor by the psychic force, the medium's weight decreased in proportion to the pressure borne by the floor. The levitation itself was effected, he reasoned, by an invisible substance that streamed out of the medium's body and became more or less solidified into what he called "psychic rods." These rods, which consisted of ecto-plasm, found leverage in the medium's body and acted as cantilevers. If the weight to be lifted was too big, an elbow formation, transferring the pressure to the floor, was used. These psychic rods evolved with great rapidity and they could assume any shape and size. They were invisible but the ends were dense enough to be felt. This psychic substance according to Crawford, could rap, grip an object by suction, and perform delicate mechanical effects. If Crawford passed his hand in front of the medium's ankle, he could intercept the psychic rod and stop the raps. In so doing, he said, he felt something cold and clammy.

Putting the medium on a weighing machine he measured the amount of substance withdrawn for raps of varying loudness. The raps reacted on the

medium's body, apparently in the region of the chest, but she was unconscious of the effect. He found that the withdrawal of ectoplasm was but a temporary loss. The medium, at the end of the séance, lost less in weight and was less exhausted than the sitters.

Crawford concluded from this that the psychic force that vitalizes the ectoplasm is drawn mostly from the sitters and used up. The sitters lost between five and ten ounces of weight. The maximum loss of weight, when ectoplasm was experimentally withdrawn in fluxes from the medium, was 54 pounds, nearly half of her normal weight. At the same time, the medium perceptibly shrank, her pulse gradually rose, and her muscles convulsed.

The flow of ectoplasm could carry particles of paint. By a colored track Crawford traced the flow from the ankles up to the hip and to the base of the spine. Powdered carmine was used for this purpose. When it was placed on the knickers, the track extended to the shoes and upward to the lower part of the trunk. This showed that the flow started from her trunk, passed down her feet, and returned. The fabric of her knickers and stockings was abraded in places. Crawford inferred that some frictional

resistance was encountered. He also found that it was not the ectoplasm, but the medium which suffered from sudden exposures to light. By shielding her with black cloth he obtained many good flashlight photographs.

Crawford's conclusions were challenged by E. E. Fournier d'Albe in his book *The Goligher Circle* (1922). In 20 sittings with the same medium he obtained almost no results. He expressed the belief that the levitations recorded by Crawford were accomplished by the medium's legs.

Crawford committed suicide on July 30, 1920. Four days before his death he wrote, "I have been struck down mentally. I was perfectly all right up to a few weeks ago. It is not the psychic work. I enjoyed it too well. I am thankful to say that the work will stand. It is too thoroughly done for any material loopholes to be left."

In this belief Crawford relied in part upon the opinion of colleagues such as Sir William Barrett, who wrote on March 24, 1917, "I can testify to the genuineness and amazing character of these physical manifestations and also to the patient care and skill which have characterized Crawford's long and laborious investigations." ■

History of Table Tilting

Denmark 1940/1945
Source various websites



A form of psychic phenomena in which a table rotates, tilts, or rises completely off the ground by the mere contact of the fingertips of an individual or group of individuals. In exceptional cases tables have been known to move or even levitate without direct contact. The familiar form of séance in table-turning is that in which the sitters place their fingertips on the table; then the table moves without conscious exercise of muscular force. By relating the raps or tilts of the table to the alphabet it becomes possible to receive intelligent messages.

Historical Background

Table-turning is the simplest and oldest form of communication with extraneous intelligences or the subconscious self. In ancient times tables were used for purposes of divination as "mensa divinariae." In fourth-century Rome, Ammianus Marcellinus described a table with a slab, engraved with the letters of the alphabet, above which a ring was held, suspended by a thread; by swinging to certain letters, messages were spelled out. Tertullian (ca. 155-ca. 222) appears to have been one of the first who knew of table communications with the unseen world.

Table-turning in modern Spiritualism dates from the mid-nineteenth century and seems to have originated in America soon after the Rochester rappings of 1848. At that time, there was considerable interest in

animal magnetism or "electro-biology," stemming from the mesmerism of Europe.

Mesmerism established the convention of groups of individuals arranged in a circle with a variously named magnetic fluid linking them. After the phenomena of rappings in the presence of the Fox sisters became widely known, groups gathered around other individuals who possessed the same ability to generate raps.

Table-turning and rapping spread like an epidemic throughout America and was brought to England by such professional mediums as Maria B. Hayden, who came to London with a lecturer on electro-biology in 1852. An advantage of table-turning was that it did not require a paid professional medium. Amateur groups could sit round a table and obtain the intelligent rappings which had first been manifest only to specially talented individuals, i.e., mediums.

In 1852 afternoon social invitations to tea and table-turning were common. Table-turning was even more successful in France, with its tradition of mesmerism and animal magnetism. One widespread jest was that people no longer asked after each other's health, but asked instead how the table was. "Thank you, mine turns beautifully, and how goes yours?"

Mesmerists welcomed table-turning as a demonstration of animal magnetism or odic force, while Fundamentalist ecclesiastics denounced it as due to Satanic agency. Scientists and doctors thought that the new craze would be a danger to mental health and a committee was formed to find a non-Spiritualist explanation for the phenomenon. They reported in the *Medical Times and Gazette* on June 11, 1853, that the motion of the table was due to unconscious muscular action. A few weeks later the great chemist and physicist

Michael Faraday reported experiments with a simple apparatus to demonstrate that the movements of the table were due to unconscious muscular action of the part of the sitters, who were by implication the automatic authors of the messages claiming to come from the spirit world.

Faraday's apparatus consisted of two thin wooden boards with little glass rollers between them. The contraption was whole bound together with rubber bands and so contrived that the slightest lateral pressure on the upper board would cause it to slip a little way over the other. A hays-talk or a scrap of paper served to indicate any motion of the upper board over the lower.

The conclusion drawn from these experiments was that when the sitters believed themselves to be pressing downward, they were really pressing obliquely in the direction they expected the table to rotate. Other investigators also held the expectation that the operators had much to do with the motions of the table. James Braid pointed out in the appendix to his book *Hypnotic Therapeutics* (1853) that someone generally announced beforehand the direction they expected the table to rotate.

Among the earliest investigators of the phenomenon of table-

History of Table Tilting

Continued...

turning were Count Agenor De Gasparin and Prof. Marc Thury of Geneva, who held séances and were satisfied that the movements resulted from a force radiating from the operators, to which they gave the name of ectenic force.

The public, on the whole, ignored the conclusions of Faraday and others, preferring the more popular Spiritualist explanation or the pseudo-scientific theories of “electro-biology.” Other explanations offered included od or odic force, galvanism, animal magnetism, and the rotation of the Earth. Revs. G. Sandby and C. H. Townshend claimed to have experienced a feeling of fatigue after a table-turning séance as though they had been hypnotizing someone. They reported a tingling sensation in their fingertips, while Townshend claimed somewhat vaguely that spirit rappings might be caused by a “disengagement of Zoogen (an unidentified force in

nature) from the System.” Meanwhile various Evangelical clergymen insisted that table-turning was Satanic. Revs. N. S. Godfrey, E. Gillson, and others held séances in which the “spirit” confessed themselves to be either spirits of worthless persons of evil inclination or devils. Both of the “spirits” confessions caused the reverent gentlemen to denounce the whole practice of table-turning. One of them purposely mentioned the Faraday experiments, stating that the phenomena “appear to be whatever the investigator supposes them to be” a saying which aptly characterized his own attitude.

The psychical researcher Camille Flammarion, whose exhaustive experiments and scientific attainments gave considerable weight to his opinion, offered an explanation of the various phases of table-turning phenomena. Simple rotation of the table he ascribed to

an unconscious impulse given by the operators; other movements of the table while the fingers of the sitters rested upon it were ascribed to similar causes. The tilting of the table on the side furthest away from the operator was explained by muscular action. The vibrations in the wood of the table, its levitation under the fingers, or extent, its rotation without contact of the operator’s hands, he attributed to a force emanating from the body. In the latter case, the operator was capable of acting at a distance by means of ether-waves. This force, the result of a cerebral disturbance, was greater than that of the muscles, as is seen by the levitation of tables so weighty that the combined muscular strength of the operators would not suffice to lift them.

To the dictating of messages and other intelligent manifestations he gave an origin in this psychic force, which is perhaps identical

with Thury’s “ectenic force,” or “psychode,” and which is obedient to the will and desires, or even, in some cases, the subconscious will of the operator. Flammarion did not consider the spirit hypothesis necessary.

It is possible that some fraud may have crept into the séances investigated by Flammarion, as it has done in so many other cases. There are, of course, those among the most qualified of psychical researcher, who find the hypothesis of unconscious muscular action or deliberate fraud a satisfactory explanation of the phenomena.

The Mechanics of Table-Turning

One common procedure followed by those engaged in table tipping began with those in attendance forming a circle around the table. They placed hands lightly, with fingertips touching, on the leaf, and with lowered lights or in complete

darkness, waited for the manifestations. According to reports, if someone with psychic powers was present the table might show signs of animation. The first such sign was often a quivering motion under the sitters’ hands; it increased until the table pulsed with a mysterious energy. The wooden surface appeared to some to act as a reservoir of externalized nervous force.

The psychical researcher Hereward Carrington said that in his séances with Eusapia Palladino the table appeared to be somehow alive like the back of a dog. In one of his stories a similar phenomenon that occurred during the mediumship of medium D. D. Home induced Alexander Dumas to fantasize the table as an intelligence itself. The conception of a spirit entering furniture became a favorite idea with French authors afterward.

After the vibratory stage the table might jerk, tilt, stumble about, and eventually become entirely levitated. Apparently, there was believed to be an intelligence behind these movements. If the letters of the alphabet were called over in the dark, the table, by tilting, knocking on the floor, or tapping, indicated certain letters that connectedly spelled out a message, often claiming to come from someone deceased. The intelligence that manifested had personal characteristics. In repeated sittings it was soon noticed by observers that the skill with which the table was manipulated or the eccentricities of its behavior were indications of the presence of the same entity. The strange, stolid, or clumsy behavior of the table immediately denoted that a new visitant was tampering with the contact.

But the table might disclose much more than that. Its motions could express humor, emotion, and

personality. It might climb up into the sitter’s lap as a mark of affection; it might chase others all over the room in a hostile manner. As an additional means of expression, the table could convey queer impressions by creaking. P. P. Alexander noted in his book *Spiritualism: A Narrative with a Discussion* (1871): “At a particular stage of the proceedings the table began to make strange undulatory movements, and gave out, as these proceeded, a curious accompaniment of creaking sounds. Mr. Home seemed surprised. ‘This is very curious,’ he said, ‘it is a phenomenon of which I have no experience hitherto.’ Presently my friend remarked that movement and sound together-it reminded him of nothing he could think of except a ship in distress, with its timbers straining in a heavy sea.... This conclusion being come to ... the table proceeded to rap out: ‘It is David.’ Instantly a lady burst into tears, and cried wildly: ‘Oh, that must be my poor, dear brother, David, who was lost at sea some time since.’ ”

When the table moves under contact there is an obvious possibility for the subconscious mind or a secondary personality to convey ideas by unconscious muscular pressure of either a medium or the sitters. According to F. W. H. Myers, “The subliminal self, like the telegraphist begins its effort with full knowledge of the alphabet, but with only weak and rude command over our muscular adjustments. It is therefore a priori likely that its easiest mode of communication will be through a repetition of simple movements, so arranged as to correspond to letters of the alphabet.”

But Myers was inclined to attribute to the subconscious mind the movement of the table without contact as well. “If a table moves when no one is touching it, this is not obviously more likely to



Source various websites

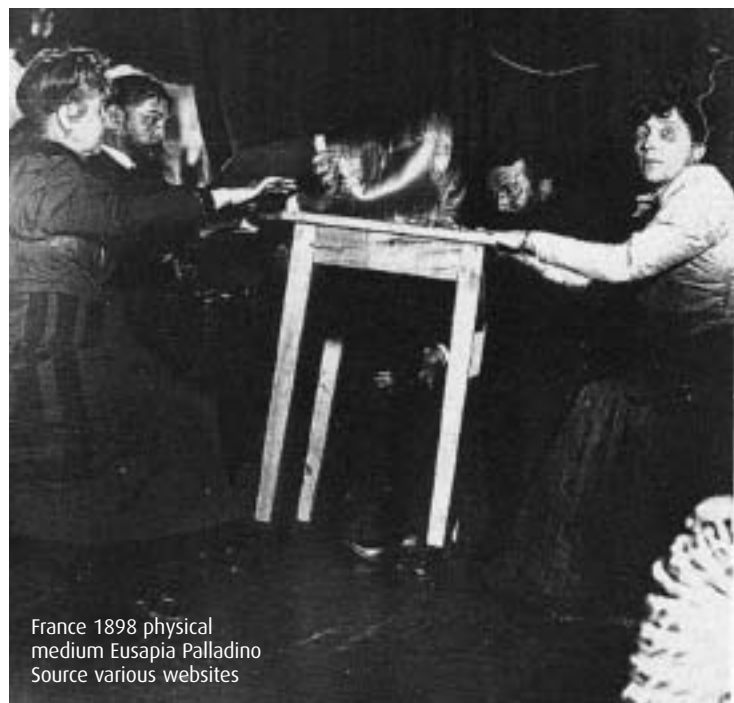
have been effected by my deceased grandfather than by myself. We cannot tell how I could move it; but then we cannot tell how he could move it either.”

Certainly, there are experiences which bear out this possibility and show how singularly deceptive the interpretation of phenomena may be. George S. Long, an acquaintance of Richard Hodgson, narrated in the *Proceedings of the Society for Psychical Research* (vol. 9, p. 65) a strange experience with a chair. Through a young lady he received what was said to be the most convincing test of spirit return: “First the chair spelt out my name and showed a disposition to get into my lap; then it spelt out ‘George, you ought to know me as I am Jim.’ But I didn’t, and said so. Then without my looking at the board, it spelt out ‘Long Island, Jim Rowe’ and ‘Don’t you remember I used to cary you when you were a little fellow,’ or words to that effect. I had to acknowledge the truth of it and also to say that as he was an ignorant man he possibly intended ‘Cary’ for carry. I must own I was puzzled for the moment. To make sure of his power I asked that he count the pickets in the fence. Somehow he could not agree to this, and even the medium objected. As a last resort I asked how long he had been in the spirit land and the answer came,

between thirteen and fourteen years. Now to the sequel. First it occurred to me a day or two later, that while all the incidents given were correct the name should have been given as Roe instead of Rowe. Second I was upon Long Island this summer, and the matter coming to my mind I inquired how long Jim Roe had been dead, and was informed he died last Winter; so when I received this test so convincing to the believers the man was not dead.”

The material from which the chair or table was made seemed to make no difference once the available power was sufficient to manifest. The reason why a table was used for spirit communication was primarily convenience; it was piece of generally available furniture which allowed contact around it for a large number of people. Some Spiritualists also thought its surface acted as a receptacle for the generated force and compared the space underneath the table to a medium’s cabinet, especially if it was surrounded by a deep hanging table cloth. In the early days of Spiritualism, they often used a table with a hole in the middle through which “materialized hands” could be thrust.

Eusapia Palladino insisted on a séance table built entirely of wood. She considered soft



France 1898 physical medium Eusapia Palladino
Source various websites



France 1898 physical medium Eusapia Palladino
Source various websites

History of Table Tilting

Continued...

pinewood the best to absorb vital magnetism. She allowed no metal in the construction of the table.

The color of the table made no difference. Joseph Maxwell found an advantage in covering it with some white material of light texture. He also insisted that the table should, if possible, be fastened with wooden pegs instead of nails since mediums, supposedly, are sometimes extremely sensitive to metals.

It was reported that with a powerful medium the movement of the table could occur at any time and disclose a tremendous force in operation. Thus Gambier Bolton, writing in *Psychic Force* (1904) observed, "During any meal with Mrs. Elgie Corner [i.e., Florence Cook] in one's own house, and whilst she herself is engaged in eating and

drinking-both of her hands being visible all the time-the heavy dining table will commence first to quiver, setting all the glasses shaking, and plates, knives, forks and spoons in motion, and then to rock and sway from side to side, occasionally going so far as to tilt up at one end or at one side; and all the time raps and tappings will be heard in the table and in many different parts of the room. Taking a meal with her in a public restaurant is a somewhat serious matter."

In experiments conducted by psychical researcher Harry Price with the psychic Stella C. in 1923, powerful and rhythmical vibrations of tables were obtained, and on one occasion, after violent movements of a table, it suddenly snapped, the top breaking into two pieces, and the legs breaking off.

Table-Turning and Dowsing

The various theories about the rationale of table-turning parallel those advanced for the phenomena of dowsing and radiesthesia, where there is meaningful movement of a water-witching rod or a pendulum or similar indicator. The actual force moving the indicator is still a matter of controversy.

It is generally assumed that unconscious muscular action or nervous energy plays a significant part, but it is still far from clear how information on underground water, minerals, or buried objects is conveyed to the mind, or from the mind to the indicator.

One of the earliest investigators to link the action of table-turning with

divining rods or pendulums was the French chemist Michel Eugène Chevreul, in his book *De la baguette divinatoire, du pendule dit explorateur et des tables tournantes, au point de vue de l'histoire, de la critique et de la méthode expérimentale* (1854).

In modern times, table-turning is a laborious method of establishing contact with unseen intelligence. Planchette and ouija board are more satisfactory and faster. Also, while a number of prominent mediums such as Betty White began their career with a ouija board, they quickly moved beyond. Messages obtained by such methods are often misleading or false. Again, the communications received at circles in general tend to reflect the general interest level of the sitters. ■



Jack Webber, Wales, England
Source various websites



Jack Webber, Wales, England
Source various websites



Denmark 1940/1945
Source various websites

11th Seminar at Cober Hill

4th April 2008, Scarborough, Yorkshire, England

By Lew Sutton

The "Stewart Alexander and Friends" seminars have now become an established event for those with a serious interest in promoting the resurgence of physical phenomena within Spiritualism – an aspect much neglected by many spiritualists. So popular are these seminars that many book straight away for the next seminar. To cope with the demand the organisers, Alf and June Winchester, have been running two seminars a year for the last three years in order to try to satisfy the demand for places.

That now seems an almost impossible task with so many wanting to attend every seminar. It is like a happy reunion each time with newcomers soon finding themselves drawn into the friendly harmonious ambience of the weekend event.

The first of this year's seminars was held on the 4th to 6th of April 2008 at the Cober Hill Conference Centre just north of Scarborough on the unspoilt Yorkshire coast. These seminars provide a wonderful atmosphere where spirit is able to manifest in its various ways. This manifestation of Spirit makes itself known through demonstrations of mental mediumship, inspired talks and the physical mediumship of Stewart Alexander.

Demonstrations of mental mediumship were provided by Mary Armour, Maggie Carrington, Peter Egan, Stewart Esler, Joan Hughes and Anders Akesson from Sweden. John Brett and Bryan Gibson gave their shared demonstration of traditional mental mediumship combined with psychic art provided by John. Much evidence was provided by these various demonstrations of mediumship.

A stirring and emotive address by Peter Egan reminded us what Spiritualism is all about and the part we should be playing in its growth. He pointed out that Spiritualism should have been "soaring" by now – but certainly isn't. Now onto the physical phenomena aspects of the

seminar. Dr Malcolm Lewis gave a thought provoking analytical talk on the phenomena of materialisations illustrated with historical photos of materialisations. Ann and Tom Harrison travelled from Spain to give their contributions. Physical medium Stewart Alexander provided us with a séance on the Saturday evening.

Ann Harrison brought us up to date worldwide with Instrumental Trans-communication (ITC), which started life as Electronic Voice Phenomena (EVP). However, visual images appearing on electronic video devices (such as computers and TVs) are now included with the all-embracing established ITC title. Ann is Technical Editor of the international ITC Journal.

We were very privileged to hear Tom Harrison talk on his mother's amazing mediumship (Minnie Harrison) where hundreds of materialised forms appeared in their home circle during the 1940s and 50s in Middlesbrough, Yorkshire. Tom is approaching his 90th year but his memories are as fresh as if it were yesterday. He is one of the last surviving witnesses of that era when physical phenomena mediumship was more widespread. It was an absolute joy to hear his vivid firsthand accounts of what was, to the circle members, a normal weekly occurrence! No one could possibly doubt his absolute sincerity.

A world-renowned spiritualist commented, "Listening to him confirms yet again that those

within the Spiritualist movement who believe such manifestations have no place within the modern movement, and should not be encouraged, are guilty of propagating absolute nonsense".

The seminar séance, as usual, provided an opportunity for several loved ones to return with personal messages and greetings to show that they are still very much alive in the next life. Sitters received evidence direct from their loved ones, supplemented by regular communicator Freda acting as go-between when those communicating experienced difficulties in making themselves understood.

Two ladies were called forward to participate in the "matter thro' matter" experiment that Stewart is renowned for and later on three ladies, including one from Sweden, participated in the hand materialising in red light experiment. As is usual now, Stewart's hands were visible with the three pairs of ladies hands on the illuminated table top. So any possible conjecture that the materialised hand was one of Stewart's hands was negated. In addition, there was sufficient light to convince hardened sceptics that no accomplice was involved. I'm sorry to have to point this out but even within the movement, let alone some scientists, there are those who just cannot seem to accept the reality of séance room materialisations.

Levitated trumpet phenomena occurred for several minutes

with the usual graceful gyrations up a good 3m from the medium and at times above the heads of some of the sitters. This was followed by indistinct and quiet voice phenomena through the trumpet that only those very close could hear. As Stewart was suffering with a bad cold at the time, it was amazing the amount of phenomena that did occur.

Following on came Dr Barnett, who I suspect (from previous séances), was partially materialised. He spent several minutes, to the delight of sitters, touching and speaking with most of those in the inner row. To my knowledge he never fails to recognise those he has met before.

Moving on, our Spirit friends would have liked to have produced more phenomena under red light conditions but they found the medium's health prevented this experiment from succeeding.

Considering the séance overall, it is amazing what phenomena can be produced with so many sitters present (about 60 this time) in an environment so remote from the home circle. Stewart is convinced that it is the wonderful harmonious conditions of these seminars together with the spirit workers being familiar with the energies of many attending that produce such good results.

Other seminar activities included spiritual healing, early morning meditation and workshops on mediumship development from awareness of Spirit to trance.

Like all the previous seminars, the great success of this one is due to all those who work together as a team to provide knowledge and inspiration in the furtherance of physical phenomena. A special thanks is due to the organisers June and Alf Winchester who, in effect, tirelessly work for the Spirit World to make these seminars possible. ■

The Rainbow Circle

Séance 12th April 2008,
Harrogate, England

The Introduction

It was with great pleasure that at last we were travelling to meet our very good friends from the Portnay circle in Harrogate, Yorkshire, England. Arriving early in the evening on Friday we were met by Chris, Bill, Jason and Angela – all of whom are part of Chris Howarth's physical medium circle; with Jason also developing separately as a physical medium.

Chris Howarth having already sat with the Rainbow circle was able to arrange a sitting for Zerdin and what a great evening we were about to experience!

It was early on Saturday evening that we were greeted with love and warmth from the circle – or I should say the family (as the Rainbow circle is indeed a real family circle which is often the best for developing physical mediumship). This was a real family, all living in close harmony with each other. Members include Kath and Terry our host and Emma (Terry and Kath's daughter and her partner Stan, (a spirit photographer), Terry's sister Teresa and husband Tony, and not forgetting the three jumping terrier dogs. The circle has been developing for over ten years and is now, as you will read, achieving great results with physical phenomena

and spirit communication through the table.

On a personal note Rosalind and I received a very important message from spirit, one that only we had knowledge of, true proof that spirit are communicating,

The following report on the séance has been taken from a recording given to us soon after the séance had finished. It can never be the same as being there but we hope you will enjoy reading it, giving you insight into The Rainbow Circle and how spirit are working through the circle to achieve these results.

We wish the circle and its people from both sides of the veil a great future. We thank Red Cloud and the spirit team for all their love and light, and the opportunity to sit in their company.

Conditions

A bedroom upstairs blacked out with large mirror on the wall.

There was a bed to the right of the area where the nine sitters sat around a small round table.

Several items were placed on the bed, all illuminated with fluorescent strips including: blown up balloons, ball, large children's drum stick music player, small hula hoops, four trumpets, music player and recorder for recording the séance.

Note

Although the bedroom was blacked out, the room was illuminated by light coming through the blacked out windows which allowed the phenomenon to happen in part light.

Large mirror on the wall appears to be a portal for spirit to project energy (we saw several examples of this energy in and around the mirror, very impressive).

Footnote

Messages from spirit are communicated through table tilting, with Terry (circle member) reading aloud the alphabet. Spirit would stop when Terry reached the appropriate letter.

Rainbow Circle Séance

12th April 2008

Sitters:

Kath Nelson (Circle Leader)

Terry Nelson (G.P.O. – Table communicator)

Stanley Peart (Psychic Photographer)

Emma Nelson

Teresa Touhy

Tony Tuohy

Rosalind Pearman (Guest)

Dennis Pearman (Guest)

Chris Howarth (Guest)

Circle opened with a prayer by Chris Howarth

"It is with the greatest of love that we are all together, sitting in this wonderful sanctuary of love and light this evening. At this time I would like to ask for protection for everybody in this room and love and light for a wonderful communication to take place, to bring our two worlds and our wonderful spirit friends in love and harmony tonight. I would like to announce this circle well and truly open. God bless." **Everyone:** "Amen"

Dennis: "The table's moving against my legs, hello spirit, and thank you."

Teresa: "There's someone moving around, someone touching me."

Kath: "All place hands on the table".

Dennis: "whooh there it goes". (Table begins to move around indicating Communicator)

Terry: "Good evening, God bless".

All sitters then said: 'Hello'

Terry: "May I have your name please?"

Table spelt out letter 'R'

Terry: "Red Cloud?"

Red Cloud: "Yes"

Red Cloud is the circle's Gate Keeper/Spirit Controller and in the 10 or so years we have sat he always has and

"It is with the greatest of love that we are all together, sitting in this wonderful sanctuary of love and light this evening... to bring our two worlds and our wonderful spirit friends in love and harmony..."

always will be the first of our Spirit team to come through.

We welcomed Red Cloud to the circle, and when asked if he had anything to say, he said,

Red Cloud: "Welcome guests"

All sitters: "Ahh thank you, God bless you."

Red Cloud: "Have fun."

Various sitters then commented on the fact that the table was moving around, tilting on its side etc.

Terry: "Is there anything else you wish to say Red Cloud?"

Red Cloud: "No."

Kath: "Thank you, may we ask questions at the end?"

Red Cloud: "Yes."

Terry: "Do we have a new communicator please?"

The table then spelt out the letter 'D'

Terry: "Is this Dick (Kath's dad)?"

Dick: "Yes."

Various sitters: "Welcome, God bless."

Kath: "Hi Dad."

Terry then asked Dick if he had anything to say, but at the same time a drum stick floated in onto the table. Terry could not continue with his request as the drumstick began to bang on the table.

Rosalind: "It's between my fingers."

Dennis: "Between my fingers, hello, banging up and down with the

drumsticks on the table, as the table rocks, thank you very much, that's brilliant, well done."

Rosalind: "What's it doing (the drumstick), oh look, he's put it under my finger! Ah bless. Oh, it's gone again now."

Lots of Laughter

Terry: "Would you like to say something Dick?"

Dick: "You are in excellent company."

The table then took off into the air, turning upside-down in a controlled manner.

Chris: "Ooooh, wow, thank you, brilliant – watch your toes".

Terry: "It (the table) also does barrel rolls." (The table proceeded to do this)

The table then calmed down and re seated itself in the middle of the circle.

Dennis: "Fingers on the table again!"

Terry: "Would you like to say something else Dick?"

Dick: "No."

All sitters: "Thank you, God bless."

Terry: "Do we have a new communicator please?"

The table answered with one rap for yes and then spelt out the letters 'M. A. B.'.

Terry: "Mabel?" (Stan's Mum)

Various sitters: "Oooh, wow, hi Mabel."

Rosalind: "Mabel is on my knee (the table)."

Kath: "Mabel is Stan's mum."

All sitters: "Hi Mabel."

Dennis: "Ahhh, isn't that lovely. Ooooh, the cardboard hoop is moving on the table."

Dennis: "There's quite a lot of light in the room isn't there."

Rosalind: "Yes, this is what we were saying. It's amazing that we can all do this and try things like this."

Rosalind: "There's a light coming across your fingers. Incredible how it stays there."

Chris: "Look at it, incredible!"

Dennis: "Very controlled isn't it? And the tables going round and round. To one side now."

Chris: "Oooh, what's going on now?"

Terry: "Having a rest Mabel?" – Lots of laughter.

Rosalind/Dennis: "Hands are still on the table."

Terry: "Would you like to say something Mabel?"

Mabel: "Yes, Stan."

Mabel then spelt from A to Z

Kath: "She's playing with you."

Sometimes our spirit friends spell from A to Z without stopping on a letter, this may be because Terry has spelt the letters too fast and spirit have missed there stop, or sometimes they just like to play – this creates laughter which in turn creates energy.

Mabel: "Stan, Jessica is ok." (Jessica is Stan's daughter)

Rosalind: "Aww wonderful."

Stan: "Thank you."

Mabel: "Lizzy needs a bit of meat on her." (Lizzy is Stan's sister)

Stan: "I'll tell her Mum."

The table then moved across to Stan.

Stan: "Should she stop going to aerobics and the gym?"

Mabel: "No."

Stan: "Just eat properly?"

Mabel: "Yes."

Mabel: "Plenty of healing sent."

Kath: "Is that to Chloe and the kids?"

Mabel: "Yes."

Mabel: "Luv you."

Kath: "Aww, love you too Mabel, God bless."

Dennis: "The table is back down (on floor)."

Pause...

Terry: "Is this still Mabel?"

Table: "No."

Terry: To new communicator – "May I have your name please?"

Table spelt out 'D.O.T.'

Kath: "She's new, hello Dot."

All sitters: "Hi nice to meet you."

Dennis: "The table's right

down on its side, it came towards me yes, to the end."

Rosalind: "It's on my lap now."

It was assumed that Dot had come through for Rosalind and Dennis as she had made a bee-line for them both.

Rosalind / Dennis: "Thank you so much Dot. Thank you for coming."

Dennis: "We are trying to place you Dot."

Rosalind: "I had an Aunt Dolly."

Dot confirmed that she was actually Aunt Dolly.

Terry: "Is there anything you would like to say Dot?"

Dot: "I want to say we are sorry ps surgery..."

Kath: "Is that PS Surgery?"

Dot: "Yes."

Chris: "Psychic Surgery?"

Dot: "Yes"

Dot: "We are sorry Psychic Surgery didn't work as expected, but plenty of healing sent."

Rosalind: "Thank you, that's wonderful, was this about our (personal detail) Aunt Dolly?"

Dot: "Yes."

Dennis: "Well done, bless you."

Rosalind: "Oh look they are shaking my hands brilliant. Do you want to dance on my lap? Thank you so much, thank you, what an important message."

Dennis: "Thank you Terry for getting that message through."

Terry: "Dot, can I just ask you a question please?"

Dot: "Yes."

Terry: "Did you have a black cat please?"

Dot: "Yes."

Dennis: "Yes (she did)."

Terry: "Ah good because a black cat just came in (to my minds eye) and now I can place it."

Dennis: "Wow, did it?"

Terry: "You didn't swim with dolphins as well did you?" Laughter

Dot: "No."

Terry: "Is there anything

The Rainbow Circle

Continued...

else you wish to say please?"

Dot: "No."

All sitters: "Thank you, God blesses."

Terry: "Do we have a new communicator please?"

The table responded very weakly.

Terry: "This is either a weak signal or someone who is feigning weakness."

Laughter.

Sometimes the children come in and act very shy or they will let you think that they do not have much energy for the table to move, then they come alive with energy. This is another laughter builder and again an energy builder.

Terry: "May I have your name please?"

The table then spelt out the letter 'L'.

Terry: "Who could be an 'L' (our spirit team normally come through in some kind of order so Terry has an idea that the letter 'L' stands for either Lucy or Luke, but they tend to play with us before they give us their name)?"

Terry: "Could this be a little boy?"

The table responded with a 'Yes'.

Terry: "Hello Luke."

Dennis: "Table's moving, good evening."

Kath: "Have you come to play?"

Chris: "Hello Luke, how are you?"

Rosalind: "look, it's (the table) on my lap, hello Luke, thank you."

Chris: "Oh table's moving again, look, the legs are right up in the air."

Kath: "Right upside down. Look, it's gone really light over here."

Dennis: "It is light isn't it?"

Kath: "That's what they do sometimes, really light it up for each other to come in."

The table then moved right out of the circle.

Terry: "It's gone over to the bed, it brings it's own toys back." Laughter.

Chris: "Does it, is that what it does?"

Table then came back into circle.

Dennis: "It's back, well done."

Terry: "Would you like to say something Luke?"

Luke had a little trouble getting to grips with the alphabet.

Kath: "Do you want the ball?"

Luke: "Yes."

Teresa: "Look at the balloon, look it's moved."

Terry: "I heard somebody messing about with the balloons in bedroom earlier."

Teresa then passed the little football in to the circle and Luke began to play with it.

Terry: "You could play for England couldn't you Luke."

Luke did various tricks with the football.

Dennis: "Ooooh, it's doing a somersault, in a controlled fashion."

Chris: "On my head son, ooooh it's on my arm now." Lots of laughter.

Kath: "Don't keep saying that Chris or you will get it on your head (jokingly)."

Luke was now passing the ball around the sitters in a controlled manner.

Tony: "It's stuck in my arms now."

Kath: "Well put it back in the middle Tony (jokingly)."

Terry: "I can see the spirit light on the table."

Kath: "Yes there is."

Chris: "We've got a footballer here."

The ball then dropped to the floor.

Terry: "Do you want it back Luke?"

Luke: "No."

Terry: "What would you like this time?"

Kath: "Something else – balloons?"

Luke: "Yes."

Kath asked Luke how many balloons he would like, he eventually settled for three.

Teresa: "I've got one here, here's another."

Chris: "Here's another."

Terry: "They may flash with light when they come in."

Teresa: "Can you see them flashing as well?"

Rosalind: "I've got the balloons across my hands, head, oooh, fantastic, (lots of banging on the balloons), very good, incredible."

Lots of laughs as the balloons are bopped on people's heads and move around the room.

Teresa: "Ooooh, it's on my feet now."

Rosalind: (talking about table) "Thanks Luke, it's on my lap, on my knee."

Emma: "It's (balloon) on my hand now dad."

Dennis: "A balloon seems to have landed in my hand; it's shaking while in my hand! Gone to my legs, I can feel it, thank you dear friends."

Kath: "The music has gone." (Spirit sometimes turns our CD player off)

Terry and Chris confirmed this.

Chris: "Did you all hear that, it sounded like a dog?"

Other sitters confirm noise.

Kath: "Can anybody see the energy; a mist is starting in the middle?"

Tony: "The music is back on again."

Dennis: "Yes it is. I can feel the balloon pressing against my legs."

Kath then commented on fact that the table leg seemed broken – this was confirmed when the circle closed.

Chris: "All this happening in this light Dennis, isn't it amazing?"

Dennis: "Yes it is."

Kath: "Somebody's actually doing something in front of me, I can sense them and I can hear like a clicking."

Chris: "Yes, there is something going on. Look, what's that? There is something going on over the top the table, whose hand is that?"

Kath: "Exactly, I can see it too."

Dennis: "Ooooh look, it's like an illuminated circle, look at that."

Rosalind: "Wow, well done, well done."

Teresa: "Can you feel how heavy the table feels pressing down?"

Chris: "Yes."

Bang Bang Bang – constant banging of balloons against table. Balloons move around the room again, in and out of people's legs, over people's faces, heads etc.

Dennis: "I can feel a breeze going against the balloon. We had luminosity in the bed area and now we have it in the table area."

Rosalind: "Wow, thank you."

Chris: "Incredible, incredible stuff."

Chris: "Can you hear that?"

Terry: "It's the table moving isn't it, but there's something over on the bed?"

Terry: "The table is higher!" (Sometimes when the table has been flying around the room and it settles back on the floor, it seems as if it has grown taller) Slight pause...

Terry: "Would you like to say something Luke?"

Luke: "Bye."

Various sitters: "Aww bye Luke, God bless, well done, thank you."

Terry: "Do we have a new communicator please?"

Kath again commented on the fact that the table leg seemed broken.

Chris: "Look, it's leaning one way now."

Slight pause while decided whether the table leg was attached or not.

The table then spelt out the letter 'P'.

Terry: "Would this be Peter please?"

Table confirmed this.

Sitters: "Aww fantastic, hello Peter."

When asked if he had anything to say, Peter spelt out the letter 'T'.

Terry: "Trumpet?"

We have many cardboard trumpets and one plastic one that actually plays music. When asked which one he would like, Peter settled for two cardboard ones.

Terry pointed out to Teresa that the trumpets were on the floor behind her (Terry lays out all items before the sitting so he knows where everything is situated in the dark).

Dennis: "The two trumpets are placed on the table."

Terry: "All yours Peter."

Teresa: "Have you got the spirit light on you Kath?" (Peter normally brings in a spirit light which usually settles on one of the sitters for the duration of his stay)

Kath: "I've no idea."

Emma: "There's that flashing between us."

Dennis: "The table is tilting to my right."

Dennis: (regarding trumpets) "One now on the floor, one on the table. Aww he's stroking my hand, hello."

Rosalind: "Thank you Peter, He's stroking my hand too, and now my wrist, hello, thank you so much!"

Dennis: "Very controlled trumpet Peter."

Everyone: "Well done."

Kath: "Did you hear that ping then?"

Teresa: "Yes."

Dennis: "Table's tilting towards me."

Terry: "The trumpets on the floor again now, look beneath you."

Rosalind: "Thank you again, it's rolling against the palm of my hand, hello Peter. Bless you, look, he's got my finger in the trumpet." Slight pause...

Rosalind: "My index finger's laying down, the other trumpets on my palm; he's shaking my little finger. So, I've one trumpet across the back of my hand. My other finger is being massaged by the other trumpet. Now another finger. Now pushing the other trumpet."

Chris: "He's got my finger now. It's on my right hand now."

Teresa: "I can feel it pushing."

Rosalind: "I can feel it against my fingers."

Teresa: "He's pushing it onto my finger. I can feel the strength."

Dennis: "Well done Peter, look at that, that's so controlled."

Chris: "It's on my right finger."

Rosalind: "It's on the back of my hand now. I can see children's tiny finger now." Dennis confirms this.

Kath: "It's when it gets really misty like this that you can see their fingers."

Chris: "Very clever."

Rosalind: "Aww my hand now."

Chris: "Wow amazing."

Dennis: "Very controlled."

Chris: "Bless you my friend."

At this point the trumpets drop to the floor and when asked if he would like them back, Peter said 'No'.

Terry: "Is there anything else you would like to say Peter?"

Peter: "No."

Kath: "Don't tell me you have to go too Peter?"

Peter: "Yes."

Terry: "God bless you Peter."

Rosalind: "Nice to have met you Peter."

Chris: "There are lots of people tonight."

Terry: Do we have another communicator please?"

The table responded with a 'Yes'

Terry: "Good evening, may I have your name please?"

The table then spelt out the letter 'F'.

Terry: "Freddie? (This was confirmed) Hello Freddie."

Dennis: "How are you Freddie? Table is tilting quite severely now, fingers still on it."

Chris: "I thought I heard someone knocking on the door!"

Kath: "No one is knocking on the door – unless it's spirit."

Terry: "Would you like to say something Freddie please?"

Freddie then spelt out the letter 'D', Terry assumed he meant the drum, but as we have two drums Terry enquired as to which one he wanted – the big one or the small one. Freddie opted for the small one.

Terry: "That's just behind you Kath, the one with the string on it."

Kath: (to Freddie) "Do you want the drumsticks?"

Freddie: "No."

Dennis: "They're on the table now with luminous tags. Banging on the drums under controlled conditions. Just for the record. We have

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Eusapia Palladino physical medium France 1908.
Source various websites.



Teresa then passed the little football in to the circle and Luke began to play with it. "You could play for England couldn't you Luke."

The Rainbow Circle

Continued...

a drum on the table with luminous tags, now we've got a drumstick with luminous tags banging on the drum. Drum on its side."

Rosalind: "And the drum is now on my finger."

Dennis: "Well done Freddie."

Rosalind: "It's actually hitting against my finger, and against the back of my hand."

Kath: "Can you smell that foisty smell?"

Rosalind: "Drumstick's on my finger now. I've got all the instruments on my hand."

Dennis: "Thank you for coming, well done, very controlled."

Rosalind: "It's moving towards me now isn't it?"

Dennis: "Awww, drumsticks now banging on the table, well done. Turning it over and over, well done, thank you."

Rosalind: "I am honored! Drum is on its side on the back of my hand. How clever is that? Totally controlled, I'm not doing anything."

Chris: "Well done Freddie."

Kath: "It's nice and light to be able to see."

Eusapia Palladino physical medium France 1908
Source various websites



Rosalind: "Great control."

Dennis: "I can see two of the sitters to my right, can't see to the left, but can see two to the right."

The drum then flipped over.

Kath: "Very good, do that again!"

Dennis: "Well done, nice and controlled."

Chris: "Incredible stuff."

Dennis: "Drum's on my fingers, now off my fingers."

Teresa: "Pushing my fingers off the table!" (Lots of laughter)

Kath: "It's gone dark again now, it might be the mist."

Rosalind: "It's side on, now going across the table, it's actually lighting my hand up, how clever."

Kath: (regarding drum) "No-one's holding that are they?"

Chris: "No, no. Wow amazing, look at that."

Rosalind: "Well done."

Freddie then stopped playing with the drum and sticks.

Terry: "Would you like to say something else Freddie?"

Freddie had nothing else to say, which meant that it was time for him to go.

All circle: "Aww we love you Freddie, thank you, God bless."

Terry then commented on the fact that he could see a lovely pink rose in his mind's eye.

Terry then asked if there was a new communicator on the table – the table spelt out the letter 'L'.

Terry: "Is this Lucy?" (It was)

Various sitters: "Hi Lucy, nice to meet you, God bless Lucy."

Kath: "Did you just bring the rose in?"

Lucy: "Yes."

Rosalind: "Awww thank you so much Lucy."

Kath: "Was the rose for Roz?"

Terry then commented on the fact that he could see a lovely pink rose in his mind's eye.

"Rose for a Rose."

Lucy: "Yes."

Rosalind: "That's gorgeous, thank you so much."

Kath: "How come we don't get one (jokingly)?"

Terry: "We see Lucy every week luv (joking)."

Chris / Dennis: "I've lost it (table) now."

Kath: She's gone to Stan."

Terry: "Is there anything you wish to say Lucy?"

Lucy: "Rose for a rose."

Rosalind: "what a lovely gesture, thank you."

Kath: "Lucy, can I ask you a question please?"

Lucy: "Yes."

Kath: "Do these table legs keep falling off?"

The table started to shake quite rapidly which is an indication to us that whoever is on the table from spirit side is laughing.

Kath: "She's laughing."

Terry: "Would you like to say something Lucy?"

Lucy then spelt out the letter 'K'. This indicated to us that she wanted the Musical keyboard.

Teresa: "Who would you like to put it on the table?"

The table moved over to Stan.

Kath: "Stan, she wants Stanley."

Lucy then began to play musical notes on the keyboard and all sitters began to sing to the music.

Teresa: "Why is it (keyboard) up in the air?"

Rosalind: "It's across my wrist, its coming down again. Well done, fantastic."

It's suspended in the air... now it's on my lap, in between my knees. Well done"

Kath: "Are you wanting something else Lucy?"

Lucy: "Yes."

Kath: "Shall we go through the available list (of toys)?"

We went through the list of toys and Lucy settled for four hooplas and four trumpets.

Teresa: "Now we will have to find them."

We eventually found the trumpets and hooplas.

Kath: "Stan, Chris, Roz and Dennis to put them on table?"

Lucy: "Yes."

Kath: "What she wants you to do is put one hoopla each on the table and they put one trumpet each inside the hooplas. Some she will knock down and some she won't."

Rosalind: "Do you want me to still keep this (keyboard) on my lap?"

Kath: "Yes. Have you put your trumpet on Stan?"

Stan: "Yes."

Kath: "Is that right then, are you happy with that Lucy?"

Lucy: "Yes."

Chris: "Someone just stroked around my finger."

Kath: "Whatever she's doing she is ready."

The sitters then all put their fingers back on the table.

Rosalind: "One down, two down (trumpets)."

Kath: "Some she knocks down some she leaves up."

Rosalind: "Third one is down."

Chris: "Wow, look at that!"

Kath: "I'm not touching anything."

Rosalind: "Two lying down, one on your hand."

Chris: "No, sorry yes."

Rosalind: "Running across the back of my hand."

More keyboard notes played.

Chris: "Wow, in the air."

Terry: "They normally try to push all the hooplas together on the table (which they did)."

Chris: "Wow look at that."

Dennis: "Well done."

Lots of laughs.

Rosalind: "Trumpets stood up."

All sitters: "Well done."

Chris: "You kept a tidy home Lucy didn't you?" – Lots of laughs.

Chris: "Oooh well done, well done."

Lucy then proceeded to put one trumpet inside of another.

Chris: "Very clever."

Teresa: "I'll move my fingers so she can do it."

Terry: "Maybe she is using you as a bridge Teresa to support it."

Chris: "I know you can do that Lucy, I know you can do it."

Teresa: "She's lifting the trumpet with the hoopla."

Chris: "Oooh look at that!"

Lucy then stood the 3mm thick hoopla on its end on the table.

Kath: "I had someone holding my hand then." (It was, in fact, Teresa.)

Chris: "Good girl, nearly there."

Rosalind: "Well done,"

Teresa: "She's lifting the trumpet up now; it's raised off the table."

Rosalind: "It's bopping across my hand."

More keyboard notes played.

Dennis: "Lots going on."

Rosalind: "Well done."

Dennis: "Lost the scissors now." (We haven't a clue what Dennis was referring to, unless he said sitters and not scissors)

Kath: "Fabulous Lucy."

Chris: "Well done Lucy."

Terry then heard a loud bang and asked Kath if Lucy had burst one of the balloons.

Kath: "Yes, it's gone."

Terry: "Is there a flashing light between you and Rosalind Stan?"

Kath: "There has been a flashing between them."

Rosalind: "There's an accordion on my knee, floating upwards, I now have it between my legs."

Terry: "Would you like to say something else Lucy?"

Lucy: "Bye."

All sitters: "Aww well done."

Lucy then left the circle.

Terry: "Do we have a new communicator please?"

The table then spelt out the letter 'R'. As we had sat for nearly an hour Terry knew that this was probably Red Cloud returning to close the circle.

Terry: "I won't say that we are glad to see you Red Cloud." (Jokingly as he knew the circle was about to close)

We welcomed Red Cloud back to the circle and when asked if he had anything to say, he said,

Red Cloud: "What a lovely energy mix."

Rosalind: "lovely, thank you."

Kath: "Can we ask questions?"

Red Cloud: "Yes."

Music plays on keyboard (not sure whether Rosalind accidentally touched a key or not)

Terry: "Rosalind, is there anything you would like to ask Red Cloud?"

Kath: "Like.. 'Can we come again' (jokingly)."

Red Cloud: "Yes (you can)."

Rosalind: "thank you. There are so many questions Red Cloud. Can you ask personal questions?"

Kath: "Yes, Red Cloud will either answer it or he won't."

Rosalind: "With reference to the Psychic Surgery, was it for (personal details)?"

Red Cloud: "Yes."

Rosalind: "Thank you Red Cloud. So are we saying, that although the psychic surgery did not go as well as expected, through the healing, that it is possible for the condition to improve?"

Red Cloud: "Yes."

Rosalind: "That's one of the greatest answers I need and I do thank you for that. Thank you, bless you."

Dennis: "Just want to thank you for allowing us to be here, it's been fantastic. Thank you, thank you so much for answering our question, thank you."

Emma: "Is Grandma Ok now?" (Emma's husband's Grandma had just passed away the previous week)

Red Cloud: "Yes."

Emma: "Thank you."

Chris: "Can I ask about my daughter Julia, you know I am a bit worried about her?"

Red Cloud: "Yes."

Chris: "What she told me in the house that night, is it true, (personal details)?"

Red Cloud: "Yes."

Chris: "Would it be ok for Kath and Terry to visit my circle?"

Red Cloud did not answer.

Kath: "He won't answer that at this moment in time Chris."

Chris: "There must be something else, ummmm... the thing that Sylvia and I are involved in, the Spiritual website, is everything going

to work alright with that?"

Again Red Cloud did not answer.

Kath: "He won't answer that either Chris, it is down to you and your free will, efforts etc."

Red Cloud agreed with this.

Chris: "Can you pass on to my Spirit team, the thanks and gratitude from our circle."

Red Cloud: "Yes,"

Rosalind: "Thank you so much for the opportunity. It's been so wonderful. Thank you. Oh, it's on my lap (table), such love and it's really reciprocated, thank you so much."

Emma: "Have the spirit children taken the cushion (from Emma's daughter's bedroom)."

Red Cloud: "Yes."

Emma: "Can we have it back, my daughter doesn't mind them playing, but she is very highly strung and she would like her cushion back."

Lots of laughter.

There were no more questions so we said our goodbyes to Red Cloud and the circle was closed with a prayer by Kath.

"Divine and infinite loving spirit. Thank you for allowing us to be together this evening. And for our guests. Thank you for a wonderful time. Thank you for the love, light, the protection and the healing that is sent to each and everyone one of us. Thank you to our spirit friends and family. God bless, amen."

The circle members then sang 'Let There Be Peace On Earth'.

Stan (our Psychic Photographer) then took photos of Rosalind, Dennis and Chris in front of our circle mirror.

"Just want to thank you for allowing us to be here, it's been fantastic. Thank you, thank you so much for answering our question, thank you."

The Rainbow Circle

Meet the circle by psychic photographer and circle member Stanley Peart.



Book Review:

Kathleen Goligher, Physical Medium By W. J. Crawford

Paperback 182 pages. £10 PN Books, Psychic Press
By Graham Jennings

The author, W. J. Crawford, D, Sc, was a Belfast university lecturer in mechanical engineering. Over a two-and-a-half year period, ending in 1916, he conducted 87 experiments at sittings of the Goligher home circle.

He subjected all the physical phenomena produced to the most exacting scientific tests. He concluded not only that all were genuine, but also deduced, with Spirit verification, how each was produced. This account is a complete record of those experiments published in that year.

Kathleen Goligher was born in June 1898. She and her parents, three elder sisters, younger brother and brother-in-law were all dedicated Spiritualists, very religious and all mediums to a degree. Their home circle was purely a family affair, though it became host to innumerable guest sitters. Most of the séances were held in the specially prepared attic of their Belfast home. Early on, by a process of elimination, they discovered that Kathleen was a medium of outstanding

merit. Through her mediumship a range of phenomena was produced and also trance communication; but it was her physical mediumship that interested Dr. Crawford most.

He established strict criteria for the experiments, including the requirement that all sittings be held in good red light with the phenomena produced on command. (He considered spontaneous phenomena of little value.) The spirit operators, as he called them, communicated during the experiments by raps, with Kathleen fully conscious; though on other occasions, they spoke through her while entranced. He could leave or enter the circle at will and move about freely. The only restricted area was directly between the medium and a levitated object, because it spoilt the levitation: though even this was eventually investigated with an electric circuit maker.

The raps varied considerably from tapping to sledge-hammer blows that shook the floorboards. A small hand-bell was also taken up and rung. Crawford succeeded in capturing all these sounds on an Edison "Standard" phonograph. (If only the circles of old like this one could have enjoyed our technology!)

He then borrowed an Avery platform-weighing machine and proceeded to weigh Kathleen while a table was levitated. She was seated on a chair on a drawing board

resting on the platform. During a number of experiments, he calculated that her weight increased slightly by some two ounces. He then found the weight of each sitter similarly increased. Moreover, their weights varied according to the movements of the table: increasing when in motion, especially rapid, and decreasing while stationary.

After the séance, he found similar decreases in weight in the medium and most of the sitters. He questioned the spirit operators about the weight loss, and this was the reply, in trance communication. There are two kinds of substances taken from circle members and used in the production of phenomena. (The term "ectoplasm" is not used.) One of these is taken in comparatively large quantities from medium and sitters, and is all, or nearly all, returned to them at the close of the séance.

The other is taken in minute quantities, and can only be obtained from the medium: and this stuff cannot be returned to her because when it is used for phenomena purposes its structure is broken up. It consists of the most vital material in the medium's body – stuff from the interior of her nerve cells – and only the minutest quantity can be removed without injury to the medium. The substance thus produced was not visible to the eye, only to a clairvoyant whom Crawford

invited to the circle. He could, however, feel it on his hands and described it as cold, clammy and reptilian.

By using a compression spring, he found that the psychic force used to levitate the table, sometimes with a man's weight on it, was not a straight rod, but in fact a cantilever. This is a curved beam of variable thickness, fixed at one end (in this case to the medium) with the other end free. Contact with the underside of the table, he subsequently discovered, was by suction.

As for the other phenomena, they were all produced by means of flexible psychic rods. Fixed at one end to the medium, like the cantilever, they were used for lifting objects, rappings, sounds such as wood-sawing and hammering the floor; and even for touching the sitters.

The experiments are illustrated by 39 diagrams, all simply drawn simple and avoirdupois arithmetic – you don't have to be an engineer to understand! Altogether, I think the book gives a fascinating insight into the behind-the-scenes mechanics of a physical circle. He became a family friend and came to know each one intimately. Never once did he suspect fraud from a medium who received no monetary reward, was interested in experimenting, but sat out of duty rather than choice and remained strangely indifferent to her wonderful gifts. ■

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Abraham Lincoln in the séance room

Abraham Lincoln President of the United States of America (1809-1865) attended many séances, even having some at his own home. He was as much a spiritualist as anything else. He was not of any particular Christian faith.

In the days before the Civil War, only 25 to 35 percent of the population actually belonged to a Christian Denomination. The vast majority did not belong to any church, though most seemed to have believed in an afterlife. Spiritualism competed with Christianity and, in the latter part of the nineteenth century, became the fastest growing religion in America.

The Lincolns had lost three of their four sons to childhood diseases so it was natural that Mary Todd Lincoln, the President's wife, wanted to attend séances. Colonel Simon F. Kase told of a notable one in the home of Mrs. Laurie, which both he and the President attended. The Laurie's daughter, Mrs. Miller, was the medium and she played the piano while in trance. As she played, two legs of the instrument levitated several inches off the floor then repeatedly banged back to the floor to beat time to the music. As it kept rising up, Kase and two soldiers who were present climbed on the piano together but were unable to make it settle down again until the medium stopped playing. It was reported that the legs rose as high as four inches off the floor.



Illustration of Abraham Lincoln with Nettie Colburn. Source various websites

Abraham Lincoln had many prophetic dreams, including one of his own death. In early April 1865, he dreamed he was lying in a bed when he heard the sound of sobbing. Getting up and leaving his bedroom, he went to the East Room of the White House where he saw a line of people filing past a catafalque. They were all paying their respects to the figure lying in state, guarded by four soldiers. The face of the figure was covered so, in the dream, Lincoln asked one of the soldiers who had died. The soldier replied "The President. He was killed by an assassin." Lincoln later told his wife, Mary, and several friends about the dream. It was later that same month that he was shot and killed by John Wilkes Booth. Another of Lincoln's prophetic dreams was of a damaged ship sailing away with a Union ship in hot pursuit. Lincoln had this dream on a number of occasions, each time just before an important Union victory.

At one séance which the Lincolns attended, a teenage girl approached the President. It was Nettie Colburn Maynard, a young medium. In trance, she began to lecture Lincoln on the necessity for emancipation. She spoke to him for almost an hour, stating that the Civil War could not come to an end until all men were free. When Nettie came out of her trance and saw to whom she had been speaking, she ran from the room in fright and embarrassment. But two days later, when Lincoln and his

wife were at another séance, Nettie appeared again and did the same thing, lecturing the President about freeing the slaves. Kase reported "President Lincoln was convinced as to the course he should pursue; the command coming from that all-seeing spirit through the instrumentality of the angel world was not to be overlooked... thus the prediction of the medium was verified."

In 1854, then years before the end of the Civil War 15,000 Americans had petitioned Congress for a scientific study of Spiritualism, but the request was denied. The tremendous death toll of the war led to even more of an interest in Spiritualism.

PROFILE OF NETTIE COLBURN

Nettie Colburn Maynard was an American inspirational speaker held in high esteem by Abraham Lincoln. As a teenage girl in the winter of 1862, she visited Washington to see her brother in the Federal Army hospital. While in the capital, she went to a séance that was also attended by Lincoln. During the séance, she sent into spontaneous trance and lectured the President on the necessity for emancipation. She spoke to him for almost an hour. When she came out of her trance she was frightened and embarrassed to see whom she had been speaking. Lincoln placed his hand on her head and said, "My child, you possess a very singular gift, but that it is of God I have no



President Abraham Lincoln. Source various websites

doubt. I thank you for coming here tonight. It is more important than perhaps anyone present can understand." The same thing happened two days later, when both Nettie Colburn and Lincoln and his wife were at another séance. Once again the young girl went into spontaneous trance and once again she lectured the president about the necessity of freeing the slaves. She also urged him to visit the camps to boost the morale of the army. Colonel Simon E. Kase, a lobbyist for railroad interests, was also present and later reported, "President Lincoln was convinced as to the course he should pursue; the command coming from the all-seeing Spirit through the instrumentality of the angel world was not to be overlooked... thus the prediction of the medium was verified."

Nettie Colburn, in later life gave many séances for Lincoln and gave messages concerning the welfare of the nation, especially in regard to the Civil War. She wrote a book, Was Abraham Lincoln a Spiritualist? Published 1891. ■

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Eastern Europe psychic revealed

Nina Kulagina

All photographs
source various websites

From Russia comes Nina Kulagina, also known by her maiden name, Nelya Mikhailova, who produced tremendous examples of Psychokinesis [moving objects by using the mind] during her life on earth.

Born in Leningrad in the mid 1920's, Nina came to the attention of physiologist and parapsychologist Leonid L Vasiliev by 1963.

In test carried out by Vasiliev on he demonstrated that she had the ability to "feel colours" – or someone with "Dermo Optic Vision".

Following the death of Vasiliev in 1966, Nina soon became the centre of attention with investigators from the West.

In one test in 1968 Nina was able to move a cigar tube, sat on top of a playing card – all of which were enclosed in a clear plastic case. The tube moved slowly to the right and then towards her. The card also turned in an anticlockwise direction. In another test she was able to move a pile of matches towards her without touching them. When requested, she moved a single match from the pile as she carried out the challenge with great success.

During a later experiment Nina was able to move the needle of a compass ten times. Even when the compass was placed in a case, it continued to move around the table.

Any questions of fraud were quickly quashed after Nina was thoroughly examined by scientists to see whether she was concealing any magnets.

Amazingly, in another test, Nina was able to separate an egg yolk from its white, in a solution of brine.

However, producing such phenomena was putting a lot of strain on her physical body. Side effects included: a very fast pulse and at times she would lose two pounds in weight. An ECG test also showed high levels of blood sugar in her body.

Despite the risks the tests continued and in 1970 Nina was tested in a Leningrad hotel room by Gaither Pratt, Champe Ransom, Dr Genady Sergeyev and Mr Konstantin Ivanenko, a prominent mathematician and computer expert.

During the test, a roll of film was set up between a block of wood and a small non-magnetic cylinder. The intention was for Nina to affect the film only, but as they watched, the cylinder began to move toward the film; although there were no exposures on the film when it was developed, the phenomenon was in itself exceptional.

In the same test environment a camera was set up and an area of gravel placed in the middle of a table. A magnetic cylinder

was then placed in the gravel standing up on its edge. A glass was then placed over the cylinder. As filming started the cylinder began to move within the gravel. The glass was then removed and filming resumed. Within moments the cylinder began to move once again in the gravel.

Soon Nina's talents became known to the Soviet government, which attempted to try and block any further experiments from the West.

However, one British physicist, Benson Herbert, managed to carry out tests on Nina in a makeshift laboratory, again based in a hotel in Leningrad.

The experiment involved the use of a hydrometer – a device for determining the specific gravity of liquids – to measure the physic force used by Nina. The hydrometer was placed upright in a tube filled with a saline solution, which was then enclosed by a grounded screen to prevent any trickery.

However, when Nina arrived for the experiment she told the scientists she was feeling poorly was unable to take part in the tests.

But, amazingly, when she was seated in a chair several feet away from the hydrometer the meter started to rise.

The level of the measure was also affected by Nina staring at the meter and when raising her arms.

The scientist were convinced of her talents and



ruled out any form of fraudulence.

By the 1980s Nina's health had deteriorated and all experiments were stopped. Despite this, her health never improved and she died in April 1990.

However, for all the years up to and after her death nobody has been able to debunk her talent as the women who moved objects with her mind. ■

Introduction

It is not generally realised that hypnotic regression into previous lives is not a recent discovery and has, in fact, been studied for nearly a century. The work of pioneers in this field, much of it lost because it was done long before the advent of the tape-recorder, is nevertheless valuable to students of reincarnation, whether they believe in it or not.

Hypnosis and other lives

Origins of modern hypnosis

Hypnosis is still so misunderstood and thought of as occult in the minds of many that it is as well to describe its place in modern thought.

Modern hypnosis began with Franz Mesmer, an Austrian physician who became a fashionable figure of Parisian society in the 18th century. He mistakenly believed that human beings emitted a force that could be transferred to objects such as iron rods. He 'magnetised' the rods by stroking them, then placed them in tubs filled with water in which his patients immersed their legs. Many and various were the ills allegedly cured by this method.

The extravagance of Mesmeric theory and its claims, together with the undertones of occultism that went with them, aroused intense opposition; and throughout the 19th century, serious investigators into hypnosis, and the few medical men bold enough to experiment with its use, met the kind of hostility once reserved for witches.

The Society for Psychical Research, which was founded in Britain in 1882, set up a committee to investigate hypnosis that continued to exist until a few years ago.

Its findings, however, were not easily communicated to the general public and the phenomena it showed to be genuine were remarkable enough to maintain hypnotism's occult reputation, in spite of the Society's careful, objective and scholarly approach. But the therapeutic value of hypnosis was slowly established, especially in the treatment of psychological disorders.

After much investigation, it was discovered that subjects under hypnosis could be told either to remember what had happened on, say, their fifth birthday, or to be five years old again and relive the day.

In the latter case, subjects could be led back to that day, write as they wrote at that age, relive the opening of their presents and each incident of the party. They would have no knowledge of anything that happened after their fifth birthday until led forward by the hypnotist. It was as if all the layers of experience from five years old onwards had completely disappeared. The first man to attempt this age regression is said to have been a Spaniard, Fernando Colavida, in 1887.

Further discoveries led to the investigation of pre-birth experiences in the womb and within a few years Dr Mortis

Stark was studying the possibility of actually regressing subjects to a life before the present. At about the same time, in 1911, a Frenchman, Colonel Albert de Rochas, published an account of regressions that he had collected over several years.

Travelling back in time

Part of the fascination of hypnotic regression lies in the very frustration that it engenders. Its revelations are both positive and negative, some bolstering the faith of reincarnationists and puzzling sceptics, others bewildering believers and encouraging doubt. Regression is positive in that the dramatisations of former existences are vividly portrayed far beyond the acting abilities of subjects in their waking condition, so that the observers repeatedly say: 'if this be acting, neither an Olivier or Bernhardt could better it.'

Positive, too, is the consistency with which many subjects, regressed repeatedly to the same historical period, take up some previous life. So that the same personality, outlook and intonation of speech appear without effort or hesitation. The same incidents and facts are remembered even when trick questions are introduced to try to trap the speakers. This happens even when years separate the sessions.

Regression is positive in two further ways. The first is that obscure historical facts, apparently completely unknown beforehand to either hypnotist or subject and confirmed only after considerable research, are revealed in reply to general questions. An example of this is shown by one of Joe Keeton's subjects, Ann Dowling, an ordinary housewife who, during over 60 hours of regression, became Sarah Williams, an

orphan living a life of utter squalor in a Liverpool slum in the first half of the 19th century.

When asked what was happening in Liverpool in 1850, Ann Dowling mentioned the visit of a foreign singer whose name had 'summat to do wi' a bird'. Research showed that Jenny Lind, the 'Swedish Nightingale', on her way from Sweden to America, sang for two nights in Liverpool's Philharmonic Hall in August 1850.

The second positive aspect of hypnotic regression is found in the tiny details of past usage that slip naturally into the subject's conversation while reliving the past life. These details might have been picked up by the subject in his present lifetime and held in his subconscious memory, but they are unlikely to have been formally taught or known to people of ordinary education.

David Lowe, a member of the Society for Psychical Research, lectures about a woman whom he has regressed into a number of lives, some of them in different generations of the same family (an unusual feature), illustrating his talks with copious tape recordings of her conversations in previous existences.

During a 17th century regression, David Lowe asked the woman how a certain word containing a 'w' was spelt. Her spontaneous answer was 'double v' – the common pronunciation of the letter at that time. This trivial detail was more telling to some listeners than all the researched dates and genealogies that substantiated the woman's story, remarkable as these were. When asked if she were engaged (to be married), the subject failed to understand the modern expression, but later

>> talked happily of her recent betrothal.

Is this true

The negative side of hypnotic regression is nevertheless considerable. There are many anachronisms, occasional historical howlers, instances of extraordinary ignorance and, with some subjects, inconsistencies (although much rarer than, and more balanced by, the consistencies).

One 19th century character mentioned her 'boyfriend' in the modern sense of someone with a sexual love interest in her. Another, regressed to the early 1830's and asked who ruled England, replied 'Queen Victoria', although four yours of William IV's reign had still to run and Victoria's accession could not have been known for certain.

A common difficulty in substantiating historical facts is the scarcity of records of ordinary folk before the 19th century. Even when subjects mention landowners and comparatively important people, there is often no record of their existence in local archives. It is therefore sometimes extremely difficult to separate fact from fiction, especially as there may be a great deal of 'role-playing', the incubation in the subconscious mind of an imaginary personality around a nucleus of fact read in a history book or a novel.

A case for healing the mind

The method employed in hypnotic regression is simple. After hypnotising the subject, the operator takes him back step by step to the beginning of his present life, then into the womb, and then instructs him to go back and back until he comes to some experience that he can describe. This is sometimes an 'existence' in the intermission between death of a former life and birth beginning the present, sometimes experience of the former life itself, the period and circumstances of which the hypnotist can elicit by careful questioning.

The process is not merely used for interest's sake or to prove reincarnation – it can be therapeutic. Neuroses and other psychological disorders may be caused by traumas, the existence of which has been

caused by shocks or other experiences in childhood or youth apparently too horrible for the conscious mind to face. To cure the neurosis, the trauma must be discovered and faced by the patient, and hypnosis is one technique able to dig it out.

By an extension of the process, neuroses and phobias may be caused by traumas experienced in alleged former lives that are revealed under hypnosis. This, one woman's terrible fear of water was caused by her having been bound with chains as a galley-slave in a previous existence, thrown into a river and eaten alive by crocodiles. A man terrified of descending in lifts had been a Chinese general who had accidentally fallen to his death from a great height. A young American girl about to dive from a high board was suddenly paralysed with fear after a moving bystander had been reflected in the water. Hypnosis revealed the hideous end of a former life in which she had been a girl in Florida, who, just as she was jumping into the water, had seen the shadow of the alligator that was to devour her moving below the surface.

Whether or not these are memories of genuine previous experiences, they are convincing to many who have them. Much of the investigation into this particular aspect of hypnosis challenges the sceptics to find an explanation other than that of reincarnation.

The belief in reincarnation

The belief in reincarnation – that man's soul is reborn over and over again in another body or form – stretches far back into the past. The doctrine appear in primitive religions such as those of the Indian tribes of Assam, Nagas and Lushais, who believed that after death the soul took the form of an insect. The Bakongs of Borneo believed that their dead were reincarnated into the bearcats that frequented their raised coffins. The Kikuyu women of Kenya often worship at a place 'inhabited' by their ancestral souls in the belief that to become pregnant they must be entered by an ancestral soul.

According to Buddhist and Hindu thought man or the soul is reborn in accordance with merits acquired during his previous lifetime. But some sects of Hinduism hold that a

man does not necessarily assume a human form in the next life. If he has been involved with vice or crime it is possible he may return as a cactus, toad, lizard, or even as poison ivy! The Buddhists believe that man is made up of elements: body, sensation, perception, impulse, emotion and consciousness, which fall apart at death. The individual, as such, ceases to exist and a new individual life begins according to the quality of the previous life, until at last achieving perfection and nirvana – eternal bliss.

Although reincarnation is not mentioned in Western texts until the late Greek and Latin writers, the idea dates back to at least the 6th century BC. It appears in the Orphic writings, which appear to have played a great part in the thought of Pythagorus. He believed that the soul had 'fallen' into a bodily existence and would have to reincarnate itself through other forms to be set free. He himself claimed to have had previous existences including one as a soldier in a Trojan war.

Plato was greatly influenced by the Orphico – Pythagorean views and mentions reincarnation in his concluding part of the Republic. The soul, according to Plato, is immortal, the number of souls fixed, and reincarnation regularly occurs. Although discarded by Aristotle and other Stoic views, Plato's derivation was taken up by later schools of thought such as the Neoplatonists. Within the Christian church the belief was held by certain Gnostic sects during the first century AD and by the Manichaeans in the fourth and fifth centuries. But the idea was repudiated by the eminent theologians at the time, and in AD 553, the Emperor Justinian condemned reincarnation, at the Second Council of Constantinople, as heresy.

Today the Westerner does have some difficulty in identifying with the Eastern idea of reincarnation. Most Western religious denominations share the view that the individual retains individuality after death, and finds the idea of returning as an animal or plant distinctly foreign. In 1917 the Roman Catholic Church denounced the idea as heresy.

Most adherents of reincarnation are now claiming the evidence

from regressive hypnosis as proof for their case.

Tibetans believe that their spiritual leader, the Dalai Lama, is the reincarnation of a previous Dalai Lama whose soul enters the body of a child born at the precise moment of his death.

Ten more lives to remember

Madame J, a soldier's wife and mother of one child, was delicate in health and as a girl had 'hated history'. She was regressed by Colonel de Rochas to 10 previously lives, some extremely detailed.

In the first she died at eight months. She then lived as a girl named Irisee in the country of the Imondo near Trieste. She next became a man, Esius, aged 40, who was planning to kill Emperor Probus in revenge for taking his daughter, Florina.

The fourth life was that of Carlomee, a Frankish warrior chieftain captured by Attila at Chalons-sur-Marne in AD 449. Abbess Martha followed, born in AD 923, who tyrannised young girls in a Vincennes convent as late as 1010. The Abbess was succeeded by Mariette Martin, aged 18 in 1300, daughter of a man who worked for the king 'le beau Philippe'.

Madame J. then became Michel Berry, who was killed at the age of 22 in 1515 at the Battle of Marignano. This life was extremely detailed, Michel's career developing from his learning the art of fencing at 10, through his life as a page at the courts at Versailles and the Sorbonne and sundry love affairs to his presence aged 20 at the Battle of Guinegate in Normandy.

After an eighth life as a wife and mother aged 30 in 1702, Madame J again became a man, Jules Robert. Jules was aged 38 in 1776 and a 'bad' worker in marble. Nevertheless one of his sculptures reached the Vatican.

Jules Robert reincarnated as Marguerite Duchesne, born in 1835, daughter of a grocer in the rue de la Caserne, Briancon. She went to school in the rue de la Gargouille. Research showed that the school existed, but there had never been a grocer Duchesne in the rue de la Caserne. Otherwise Madame J's description of places was accurate. ■

The Nature of Ectoplasm

Ectoplasm Goligher
circle Ireland
Source various
websites

Ectoplasm is the basis of all phases of physical mediumship. Psychic Science tells us that it is an outer layer of protoplasm. Material science states that protoplasm is the physical basis of all life and defines it as a viscid, usually colored substance which will not mix with water. Its chief chemical components are carbon, hydrogen, nitrogen, sulphur and oxygen.

In order to change protoplasm to ectoplasm, the spirit chemists add other chemicals and a form of spiritual energy of which we know but little. Thus it is etherialized and made sensitive to thought. The Spirit Operators are able through the power of thought, to mould it into any desired form that they wish to use in a manifestation. In Sir Oliver Lodge's book – "Raymond", so named after his son, Raymond, is quoted as saying that they make bricks for their homes. He goes on to say that they are

not bricks as we know them but they are made of an etherialized material and moulded through the power of thought.

Ectoplasm emanates from all mucous membranes of the medium and pictures have been taken which show a stream of ectoplasm coming from the vicinity of the spleen and the solar plexus. The word ectoplasm was coined by Prof. Chas. Richet of Paris.

To this scientist we owe many of the words used in the terminology of Spiritualism. The word ectoplasm is derived from the Greek words ekto and plasma. The words psychoplasm, ideoplasm and teleplasm have a similar meaning. The term teleplasm is used when the substance is utilized to accomplish feats of telekinesis.

Ectoplasm is matter, intangible and invisible, which can, through the assistance Of the Spirit Operators, become tangible and visible. It is seen in many states and forms and in many colors and degrees of density. It appears in liquid, vaporous and in solid states; as a thin ethereal gauze like substance or solid to the extent that it is as tangible as a human body. Even in its most tangible form it can disappear from our sight instantaneously- the simple explanation of this is that the vibration of

the ectoplasm is changed to one that does not register upon the physical vision. Ectoplasm is used even in the tiny raps and snaps heard in the home. The Spirit People tell us that they are able to penetrate solid matter with this substance and produce a sound similar to the snaps of an elastic band. They also form the ectoplasm into small sacks and through concussion they are able to produce an audible sound resembling a rap. Every human body contains chemicals enough to produce some ectoplasm but Prof. Crawford, in his book, "The Psychic Structures in the Goligher Circle"(reference Goligher circle see this issue) makes the statement that on the average only one in one hundred thousand human bodies contains the chemicals necessary for a full form materialization.

Under test conditions finger prints have been made by an ectoplasmic hand in clay or plaster of paris and these prints have proven identical with the prints made by the human hand of the entity during earth life. We have received much evidence of this nature through the mediumship of the late Marjory Crandon.

Light rays are very destructive to formations of ectoplasm and that is why all manifestations of physical mediumship must be held in the darkness or

in a subdued light. The detrimental effect of light is not unnatural for it is in accordance with nature's law. The first stages of embryonic life always take place in partial or complete darkness. The body of the child requires nine months in which to be built in the womb before it sees the light of day; the grain must be planted in the darkness of the earth in order to germinate; the photographer must develop his pictures in the subdued ruby light or total darkness as bright light rays destroy the chemicals on the film or plate-all of these are manifestations of natural law and we do not question them so let us not be inconsistent enough to deny the truth of psychic phenomena because it must obey the same natural law. ■

Ectoplasm Goligher
circle Ireland
Source various
websites

Telekinesis and Spiritualism



Stanisława Tomczy
Source various websites

Telekinesis, properly defined means-
"Movement at a distance from the motive,
cause or agency, without material
connection."

This is another word that is familiar only to those who are interested in psychic phenomena and refers to the levitation of persons or objects by means of psychic power. In the history of Spiritualism we find many cases of bodily levitation through mediumship. Daniel D. Home, a noted psychic who held many test séances for Sir William Crookes, was famed for this particular phenomena. He was levitated bodily many times and once he was passed through an open window into a building across the street.

This phase of mediumship has caused heavy articles of furniture to be hurled through the air and musical instruments to be played

while floating above the heads of the assembled people.

In Ethel Post-Parrish's séances there are many manifestations of telekinesis, especially in class work where there is usually perfect harmony of thought. Many times I have heard a Spirit Orchestra in the séance room-a toy piano that had been given to Silver Belle was levitated and floated about the room, we could hear the music at different points in the room as Silver Belle played upon it most skilfully. The piano was accompanied by a mouth organ, played vigorously by an Indian who called himself White Cloud and a small drum was beaten in perfect

time by the spirit son of one of the students in the class. This was a regular and most enjoyable feature of our Harmony Class for many weeks.

One evening several baskets of flowers, four slates and all the musical instruments were found outside of the closed circle with the table cover spread neatly over them. The chairs of the students were very close together and no human hand could possibly have placed them there without the knowledge of those sitting in the chairs.

Many years ago a most remarkable feat of telekinesis was accomplished in the White House during the Presidency of Abraham Lincoln (reference Abraham Lincoln see article in this issue). Many séances were held there by a non-professional medium-Nettie Coburn, later known as Nettie Coburn Maynard. At one of her séances held at a friend's house in Georgetown and attended by President and Mrs. Lincoln, the concert grand piano, weighing nearly a ton, started to levitate. The President and three other men seated themselves upon it in an effort to hold it down.

In another minute there in the full light the piano with the four men was levitated some six inches from the floor, a most remarkable feat of telekinetic phenomena.

A most interesting book along these lines was written by Dr. W. J. Crawford and is

entitled "The Psychic Structures in the Goligher Circle" (reference Goligher circle see article in this issue) It shows pictures of the medium with ectoplasm flowing from her body and the manner in which it is used to produce levitation. Dr. Crawford's investigations are very valuable and most interesting to the student of psychic phenomena.

As before said, in the preceding chapter on ectoplasm, the substance is formed into masses and rods and placed beneath the object that the Spirit Operator wishes to levitate.

It seems almost impossible for a material object as heavy as a piano to be lifted by these frail rods of ectoplasm although they are solid to the touch. However, we have ample evidence that such has occurred. Sir Arthur Conan Doyle gave us a valuable thought along this line-he suggested that perhaps the rod of ectoplasm was used as a conductor for a force or energy that would be capable of moving heavy objects and he likened the ectoplasmic rod to the copper wire that is used as the conductor for an electrical current. I asked Sir Joseph Banks, Ethel Post-Parrish's splendid Spirit Teacher, what he thought of this theory and he said that Sir Arthur Conan Doyle was absolutely correct. This makes telekinetic phenomena much more understandable. ■



Stanisława Tomczy
Source various websites



Dr Julian Ochorowicz
Source various websites

Insight into Psychokinesis (PK)

Psychokinesis, a form of psi, meaning that apparently it is a technique of mind over matter through invisible means. Examples of PK are movements of objects, bending of metals, and determining the outcome of events. It can occur spontaneously and deliberately which indicates it is both an unconscious and conscious process.

History:

The term psychokinesis is derived from the Greek words psyche meaning "breath," "life," or "soul," and kinein meaning "to move." The occurrences of PK have been recorded since ancient times. The occurrences include levitation, miraculous healings, luminosities, apports, and other physical phenomena attributed to holy persons and adepts of magic around the world. Such phenomena is recorded in the Bible, especially in the Book of Acts. One example is cited in which St. Paul and Silas where imprisoned in Ephesus where they prayed and sung hymns, and at midnight their shackles fell off as the prison doors swung opened (Acts 16:19-40).

It is thought that possibly magic spells, curses, and rituals to control the weather may involve PK. The use of the evil eye has been placed within this classification.

Manifestations of PK have

occurred in spiritualism such as alleged materializations and dematerializations, apports, levitations, table-tipping, raps, and the appearances of ectoplasm and pseudopods. One 19th century D. D. Holmes was known for his ability to levitate and to handle hot coals without being burned. But, also during this time, there were individuals known as "electric people" who experienced a "high-voltage syndrome". They made knives and forks cling to their skin, and with a touch could send furniture flying across a room.

At the beginning of the 20th century Rudi Schneider, another medium known for his PK ability of materialization and telekinesis of objects, was studied by psychical researchers.

Twentieth century research:

Since the 1930s interest in PK has increased until it has created one of the fastest growing fields of research in

parapsychology. This is particularly true within the Soviet Union and the United States. However, results from clinical-controlled studies have been contradictory. Some of the studies were attacked for the methodology while others were accused of being tainted by fraud.

It can be stated that psychokinesis does occur, by the necessary conditions and requirements for its occurrence. Patterns have been identified according to experimenters and subjects, but it is known such patterns do not apply in all circumstances.

An American parapsychologist at Duke University in North Carolina, J. B. Rhine began conducting PK experiments in 1934. Although he was not the first to study PK, he did so after conducting ESP experiments which yielded significant results. Rhine's subject was a gambler who claimed to be able to influence the fall of the dice to roll certain numbers or number combinations. Early experimental data showed results far beyond the probabilities of chance, but later testing data yielded uneven results.

Rhine did not immediately publish his findings for several reasons: PK suffered a dubious reputation at the time; he had occasionally used himself as a subject; and his studies were very insignificantly controlled. He finally published his findings when an assistant noted that subjects scored significantly

better at the dice in the early part of the sessions than toward the end. This tendency attributed to a decrease of interest on the part of the subjects had been observed in ESP experiments too.

In the publication of his experiments Rhine reported that he observed that PK does not seem connect with any physical process of the brain, or to be subject to any of the mechanical laws of physics. Rather, it does seem to be a nonphysical force of the mind which can act on matter in statically measurable ways. The results produced cannot be explained by physics.

Rhine further concluded that PK was similar to ESP in that both were independent of space and time. ESP was a necessary part of the PK process, and that one signifies the other. In order to exert an influence over matter, such as tossed dice, ESP has to come into play at a critical point in space, and at the right moment in time. Both PK and ESP were influenced by drugs, hypnosis, and the subject's state of mind.

Also, it was Rhine's belief that faith healing and folk magic healing were PK phenomena, in which a psychogenic effect, sometimes at a distance, was exerted on the body.

Rhine's research marked the beginning of a new era in PK experimentation. Before 1940 most observations in PK occurred through physical

Insight into Psychokinesis

Continued...

mediumship which was generally performed in dark settings of seances. It was practical impossible to establish any scientific control within such settings and there were many accusations of fraud. Following Rhine's work the experimentation of PK was divided into two categories: macro-PK, or observable events; and, micro-PK, weak or slight effects not observable to the naked eye and requiring statistical evaluation. More emphasis was placed on micro-PK.

During the late 1960s a new method of testing micro-PK was developed by the American physicist Helmut Schmidt. His apparatus known as the "electronic coin flipper" operated on the random decay of radioactive particles. As the decay occurs the particles or rays are emitted at rates which are unaffected by temperature, pressure, electricity, magnetism, or chemical change. Such a rate of emission is completely unpredictable and cannot be manipulated by fraud.

In experiments subjects were asked to exert their mental energy to influence on the flipping of the coins, so to attempt to make them come up heads or tails so the bulbs on the apparatus would light up in one direction or the other. Some subjects did successfully influence the coin toss. The electronic coin flipper was the prototype of random event generators, computerized techniques which have since played a major role in both ESP and PK testing, and have produced significant PK test results.

Schmidt was also interested in determining animal-PK. In tests animal produced some positive results, but Schmidt found the interpretation difficult. He theorized that the experimenter could influenced the results by using his own PK upon the experimental subjects. His

theory has been proven accurate because this has been determined to be an obstacle in all psi-testing of animals. It is virtually impossible to tell which is exhibiting the PK ability, the animal or researcher. Because of this obstacle little has been done in animal-PK testing, but whenever such testing has occurred Schmidt's guidelines have been used.

Among the most notable macro-PK exhibits was what is now called the "Geller Effect." This was during the 1960's when macro-PK experiments became popular again. The Israeli psychic Uri Geller amazed television audiences with his metal bending feats. These feats were performed in a studio and not under controlled conditions. With a few raps and some mental concentration the feats seemed to be accomplished. Geller's powers seemed to be so powerful that some viewers said some of their household objects underwent similar changes. But, Geller was unsuccessfully able to duplicate the feats under laboratory conditions. Critics, mostly professional magicians, claim Geller had used sleight-of-hand, although such claims went unproved.

The Soviets revealed their most famous PK subject to the West in 1968. A housewife from Leningrad, Nina Kulagina, born in the mid-1920s demonstrated her abilities to Western scientists who observed the movements of many different sizes and types of stationary objects; the altering of the course of objects already in motion; and impressions on photographic film. She was also reported to have exerted PK effect on the heart of a frog, which had been removed from the animal. She first changed its rate of beating, and then completely

stopped it. Kulagina was photographed apparently levitating objects.

Tests in both macro-PK and micro-PK have continued with increased sophisticated methodology. Experimenters focused their attention on psychics, mediums, and others who could apparently influence static objects and materials. There were various experiments and results. One subject Ingo Swann, a New York artist and psychic, could change the temperature of object close to him by one degree; also, he could affect the magnetic field of a magnetometer.

Other PK experiments have concerned animals and plants. Healers have held wounded mice; and water to be applied to barely seeds. Both showed impressive results. PK effects have been observed in micro-organisms and enzymes. In some cases the effect is slight and might not be replicated, but to researchers these results hold promise that they may lead to further findings which will lead to further knowledge about the healing process.

Associated with these types of experiments is what is known at the "linger effect." An example of this is when the subject has raise or lowered the temperature and the temperature continues to rise or fall for some time after the subject leaves. Water which has been held by a healer which seemed to influence growth of plants allegedly seems to influence their growth even after it has been boiled.

There are other types of PK which have been studied but are view with a fair amount of skepticism. One of these types is activity of a poltergeist. Such activity includes repeated, unexplained sounds, breaking of china, or other mysterious activity in a house or small area. There are well-authenticated reports describing flying

rocks, or heavy furniture moving when no person was found, or known to be at the time at the point of origin of the activity.

Poltergeist activity is generally associated with children or adolescents. One suggestion for this is that the activity is caused from a strong repression of hostility. In the Middle Ages, the cause was frequently thought to be the Devil, or a demon possessing a person, but currently it is thought to be a manifestation of PK activity.

Another type of PK activity is thought by those who experience it to be associated with death, danger or other emotional crisis. In such incidents persons reports falling pictures, clocks which stop, or stopped clocks which start, and shattering of glasses. The persons feels these incidents have indicated a death, or some highly emotional crisis.

PK research is currently being done in the areas of meditation and other altered states of consciousness. Experiments also are being conducted to determine the existence of retroactive PK, or "retro-PK" where subjects try to influence an event such as a sequence of numbers as produced by a random event generator. The subjects try after the event has happened. However, it is impossible to rule out the possibility of the PK effect being unconsciously exerted by the subject or the experimenter on the generator during the number selection.

Although PK is not generally acknowledged by scientists, many parapsychologists believe that well-controlled experiments have established its existence. Thus far laboratory tests have not established this exclusively. Results on the whole have been insignificant. But, the greater potential, many believe, that PK testing will open up wider capacities for mental ability. ■

A Judas came amongst us A lesson for all time

The Mediumship of Alec Harris Part 2

Source various websites



In March 1957 came a big change in our lives when we emigrated to join our married son and his wife, Doney, in South Africa. Alec gave a number of public circles. Private ones were held to provide for our living costs-and no more. The rest were free.

Four years later, we had our first spirit warning that Alec was likely to be in danger. It came during the penultimate circle prior to our departure for Durban. Alec and I were to have a couple of months' much needed and well earned holiday with our son and his family.

Being a Tuesday we assembled in the sanctuary for our weekly private sitting. A most unusual manifestation happened, something quite foreign to the normal phenomena which usually occurred. Alec, in trance, stepped out of the cabinet and stood before us with ectoplasm streaming copiously from his solar plexus, mouth and nose. It literally poured from his body, forming a large pool. After a few minutes, it started to build into a spirit figure. The process was arrested; the form's outlines were indistinct and shapeless, only half built. It began to move, resembling an animated piece of cloth. Without warning it rose

swiftly into the air and, with wisps of ectoplasm trailing from it, floated eerily around the room. The semi-built form was attached to and manipulated by a long rod which came from the lower part of Alec's chest. At the end of it were two finger-like protrusions which grasped and activated the ectoplasmic structure. After a few excursions around the room the apparition and its trailing ectoplasm returned to Alec's body to be re-absorbed. There was consternation and much discussion among us over this.

Alec turned to re-enter the cabinet. Still in trance, he walked in a slow, dazed manner. As the curtains parted and he stepped inside, the old scientist who visited us simultaneously came out without a second's delay to materialise. The pair passed one another in the cabinet's entrance. It was as if the guide had been standing behind the curtains awaiting his cue to appear. He bustled towards

us, stocky of build, with an authoritative manner and an incisive tone of speech.

"I see you are all surprised by the floating form which you have just witnessed," said the guide. "That is what a lot of people believe materialisation is really like, and what they expect to see at your séances. Because we come in a body as solid as their own they do not believe the evidence of their eyes. They cannot. Therein lies the danger. I come to warn you that you are continually jeopardizing the medium's safety by allowing such people into your circles. The confirmed disbeliever always constitutes a danger. More care must be taken to weed them out beforehand. This medium is valuable to us in our efforts to prove survival. There are so few in your world we can use in this way. I implore you to select your sitters most carefully." He turned to me and said: "Before you undertook the task of physical mediumship we stressed we could protect the medium only 'three parts of the way'. The other part was your responsibility. See that you take steps to ensure he is protected at all future séances." I assured the scientist I always did so. He nodded curtly and left. His warning greatly alarmed me. This guide rarely appeared. When he did it was always to impart important instructions.

There was only one more sitting planned before we left on holiday. I was so perturbed about the spirit warning that I asked Vidie Carlton Jones to cancel it.

Vidie's husband was a prominent mining magnate. After he materialised at one of our circles, she became a confirmed and dedicated Spiritualist.

"Please do not disappoint these sitters," begged Vidie. "They have waited patiently for such a long time for this circle. Anyway I have vetted them all very carefully. They've all sat before."

Much against my better judgment, I agreed that the circle take place as arranged. "After all," I thought, "Vidie is right. All the people coming can be trusted."

But I had not bargained for treachery. Despite Vidie's rigid precautions, an evil element entered our band of trusted sitters. A Judas came among us, one deemed to be above suspicion. He was the secretary of the Spiritualist church in a nearby town. I would have staked my life on his integrity. Because of his position of trust his deed was all the more despicable.

At the very last minute the man, who had booked two seats, approached Vidie and asked if he and his friend might transfer their seats to two acquaintances for whom he could vouch. The idea of collusion never entered Vidie's head.

A Judas came amongst us

Continued...

Thinking that the substituted sitters would be from the same church, she agreed to the exchange. Never for one moment did Vidie realise what dreadful plans these four had to break Alec's wonderful mediumship.

The two substitute sitters later turned out to be journalists from a small magazine. It was their intention to expose what they firmly believed was a gigantic hoax to hoodwink gullible sitters. In so doing the pair hoped, no doubt, to come up with an exciting story which would please their editor. They duly presented themselves on the appointed night.

The substitutes arrived about an hour before the others. Alec let them in. They asked to inspect the sanctuary. Being a reasonable request, Alec readily agreed and led them to the room. They made a thorough inspection and professed satisfaction. The journalists – we did not know their true role – asked if they might be left alone to meditate in the sanctuary. Somewhat surprised at this unusual request, Alec agreed.

Unaware of this intrusion into the sanctuary, I came downstairs and went to greet the other sitters when I encountered the men leaving the seance room. The sight of them caused me to stop in my tracks. Over their heads I saw a dark cloud.

When placing the sitters immediately before the seance began, I remembered the evil cloud and deemed it wise to seat the strange couple on either side of my niece's husband. This was in the second row, where I felt they could do no harm. However, there was an opening in the centre of the front row

...the man sprang forward and grabbed him! Throwing his arms around the spirit figure, he held on to him tightly, shouting, "I've got you!" The sitter was obviously convinced he had captured the draped medium in the act of duplicity, masquerading as a spirit form.

which afforded access to the cabinet should backrow sitters be called by spirit friends.

I said a special prayer for protection when opening the circle. Bearing in mind the old scientist's warning I felt a heavy responsibility for Alec's safety. I was worried because the exchange of the two sitters had been permitted. The prayer completed, we sang a hymn, some bright songs and waited. When nothing happened, we sang again. There followed a longer period of waiting. Still nothing happened. The spirit entities seemed disinclined to materialise. I felt that something was decidedly wrong.

At last there was movement from the cabinet curtain. The slim, bearded figure of Rohan appeared, standing uncertainly in the aperture before the cabinet. This calm, strong guide always opened our circles with greetings, explanations and advice. It was his habit to come straight out and speak to each sitter in turn, taking his or her hands in his own slender ones. With his deep, soft voice he would welcome each one warmly. But this night things seemed different. Rohan remained for a long while within the opening of the cabinet curtains, standing very still. He surveyed the two semi-circular rows of sitters before him, searching the faces intently. I knew instinctively something was amiss. After a pause he came hesitantly forward and

commenced his welcoming gesture, taking the hands of each sitter in the front row. Somehow Rohan seemed wary, not as relaxed as usual. When he held my hands, Rohan looked deeply into my eyes. Seeing I was troubled, he gently squeezed my hands in reassurance. I felt all the guides were present and would help should there be any trouble. Despite that, my anxiety persisted.

Rohan released my hands and returned to the cabinet. He took hold of the black curtains which hung down to conceal Alec. He parted them, then held one side high above his head to reveal the entranced Alec. Seated in his chair, he was clearly visible to all. Rohan, still holding the curtain, backed away to stand by the window some distance from Alec. It was obvious there were two separate entities before the sitters.

"Can you see the medium clearly?" asked Rohan. "Here am I, standing quite apart from him. Are you sure you can see us both?" There were excited cries of "Yes" and "Wonderful!" from the sitters. Rohan let the curtain fall back, and came forward to take the hands of those seated in the back row. He always made sure everyone was similarly greeted, that they saw and touched him.

Eventually, it was the turn of one of the substitute sitters to be greeted. As Rohan was about to take his hands in welcome, the man sprang forward and grabbed

him! Throwing his arms around the spirit figure, he held on to him tightly, shouting, "I've got you!" The sitter was obviously convinced he had captured the draped medium in the act of duplicity, masquerading as a spirit form.

As Rohan's figure quickly dematerialised there was a loud groan from Alec in the cabinet. Then came a cry of pain as the ectoplasm swiftly returned to his body with the impact of a sledge-hammer.

The treacherous sitter fell dazed to the floor as the "solid" body he had held so tightly minutes before disappeared. I threw myself on him, desperately flailing with my hands, sobbing: "Oh don't! You'll kill my husband! You fool, you'll kill him!"

The man looked up at me, his eyes wide, terrified. The realisation dawned on him it had not been the medium he had grasped, but what it purported to be, a fully materialised spirit form. Meanwhile the second impostor, taking advantage of the commotion that ensued, rushed to the window and pulled aside the closed curtains, having previously tampered with them during the "meditation" session earlier. This revealed his confederates outside the window. They had a battery of cameras focused on the seance room, on the cabinet in particular.

Lenses immediately clicked furiously as flash bulbs exploded. I glanced

frantically in the cabinet's direction, and realised with profound relief that our guides were doing all in their power to protect their medium. They had swathed the curtains around Alec, completely enveloping him so that he was immune to the blinding flashes of light being so ruthlessly directed at him. I was utterly bewildered and sick with dread for Alec, knowing what he must have suffered by the sudden impact of the returning ectoplasm. It all happened so quickly everybody was stunned.

The two journalists were the first to recover. They made a dash for the door in a bid to escape, but my niece Phyllis and her husband, Trevor, followed close on their heels in hot pursuit. One chose the kitchen exit. Trevor rescued him from the clutches of the dog who added its services in intercepting the fleeing man. The other ran wildly down the passage and was cornered by a very irate Phyllis and several male sitters in the lounge. This, to his chagrin, he found securely locked. Escape was impossible. All arrogance deserted him. He cringed apologetically.

"You tried to kill my uncle," Phyllis raged. "Why? Did you think he was a fake?" When the man did not answer, Phyllis went on angrily, "Now you know he isn't." In disgust she told him to leave and take his friend with him. Two very frightened men, sobered by what they had seen, ran off into the night to join their confederates in a waiting car parked some distance down the street.

When Alec came out of trance he was patently very ill. He had a severe pain which persisted for some weeks in his solar plexus. A doctor was called. He treated Alec weekly for many months. Rohan, too, suffered adverse effects and needed, we were told by the scientist, a period of recuperation.

There was a sequel to this unhappy encounter. A short time after the "exposure", Alec and I were sitting in conversation with a doctor friend when my husband stopped speaking in mid sentence and was entranced. Alec's eyes closed, his face became relaxed. A soft baritone voice announced, "Rohan." "I have come to tell you," he said, "that greater care must be taken of the medium. If there should be a repetition of the accident which took place a few weeks ago we will not be able to protect the medium as we then did. It was fortunate it was I who was materialised at the time. I knew what to do and was able to take the full shock of the encounter. By the time it reached the medium it was less severe. But I doubt that I shall be able to do this again. Take care!" I thanked Rohan and promised it would never occur again if it was humanly possible to avoid such a catastrophe. I then raised a point which had been worrying me.

"Rohan, what about all those photographs they took and are going to publish?" I asked. "Do not worry about that," he said. "We have made certain all the films will be blank."

So it turned out to be. The magazine had promised readers in a previous issue it would give full photo coverage to the "exposure" of Alec's mediumship. These pictures never appeared. Obviously there were no photographs to print.

When Vidie heard how the exchange of seats had been engineered she was very upset and reacted in her typical outspoken manner. She wrote a letter to the man who had originally secured the two seats. "Herewith your 30 pieces of silver!" were among her words. The Biblical inference was appropriate and, she hoped, humiliating to the perpetrator of such shameful treachery.

I noticed a great change in Alec after the exposure attempt. His health was not as robust as before. Something seemed to have gone out of him. He slowed down considerably. Alec had always been such an energetic person, constantly looking for things to do about the home. Now everything seemed to be an effort.

Vidie thought a trip to Britain might help Alec, and restore his zest for living. In May 1962 we accompanied her to the United Kingdom. Alec did not look at all well. I decided that as soon as we reached Cardiff he should see our doctor and have a check-up.

We visited Peggy, our dear pianist friend of yore, and spent happy hours chatting of the old days. After we left her, and were on our way to visit Alec's brother I noticed that Alec's driving was very erratic. He seemed to have difficulty keeping the car on a straight course. Alec managed to negotiate the vehicle through Cardiff's busy streets without mishap. We were driving slowly along a quiet road where his brother lived when the car suddenly swerved violently and landed on the pavement, where it came to a halt. Alec was slumped in his seat looking very strange.

"I can't feel anything down my right side," he gasped. "My right leg and arm are numb." His speech was slightly slurred.

Fortunately my brother-in-law, anticipating our arrival, was waiting by his gate. He saw the mishap take place and quickly ran to give assistance. Moving Alec into the passenger seat, he got behind the wheel and took us to his house. He then drove us back to an aunt's home. Alec refused to allow a doctor to be called. He did not wish to disturb the household. By then, it was midnight.

The doctor came early next morning and told me he would get my husband to

hospital at once. As we were in Cardiff where all our old healing circle members lived, I felt Alec would be better at home receiving treatment from them. The doctor reluctantly agreed, provided Alec was watched very carefully.

Alec was sedated for five days. When the doctor made another examination he was very surprised at the improvement in my husband's condition. But Alec continued to make good progress. We remained in Cardiff for a further four weeks. Vidie came down to drive us back to London.

The sea air and plenty of rest on our return trip did Alec a lot of good. He seemed very much better. When we arrived in Durban to stay with our children they were dismayed at the change in their father. It took two years before he was anything like his old self again. Once home, we gave occasional circles, but

"...greater care must be taken of the medium. If there should be a repetition of the accident which took place a few weeks ago we will not be able to protect the medium as we then did..."

only for immediate friends, not the public. Alec's confidence in sitters had been sadly shaken. He could never again be completely relaxed and at ease as in the days before the seance room betrayal. His health was not as good as previously. Spirit friends had difficulty in materialising. When we first sat nothing happened, but we were asked to be patient as there would have to be a period of redevelopment. There did not seem to be enough

A Judas came amongst us

Continued...

power for materialisations to form completely, or as strongly, as before. Sometimes they could not build to their proper height. On other occasions only portions of their figures took shape, perhaps an arm, leg or face, unrecognisable in incompleteness. When a form did build fully there would be a long wait until the next materialisation. Before the incident, when one spirit form returned to the cabinet another would step out almost immediately. There would be the minimum of delay. It was decided Alec should give up materialisation and concentrate on voice phenomena only. At the next circle we sat around the room, instead of in two semi-circular rows, and extinguished the lights.

When this voice circle opened who should leave the cabinet but the fully materialised scientist. He raised his arm and pulled the cord attached to the lights; the room was bathed in a dull red glow.

"Sir," I explained, "we intend having a voice circle tonight."

"Oh," he said sharply, "if that is what you want..." The scientist pulled the cord, extinguished the lights and returned to the cabinet.

It was an amusing circle, a constant battle of wills between the spirit people who were determined to materialise, and me, equally determined that it should be a voice seance. They compromised by materialising in one place, but speaking so that their voices came through the trumpet elsewhere. I determined that at the next circle I would obstruct their efforts by removing the globes from their sockets and leaving them outside

the room. This plan was put into operation, but the communicators defeated me by bringing their own psychic blue-white lights with them. These showed the materialisations to even better advantage. Every detail of their faces was absolutely clear.

White Wing explained that the spirit scientists had worked hard to perfect the physical manifestations and wanted to carry on the good work. He said that though Alec's health had deteriorated and the materialisations would not be as strong as previously, they would still bring comfort and enlightenment to many. The guide added they would protect Alec, but insisted that only thoroughly reliable people should be included among the sitters.

When I told Alec what White Wing had said, he agreed, reluctantly, to carry on dedicating his life to this service.

However, in 1974 when the New Year dawned, Alec appeared to be listless and very tired. These symptoms persisted throughout the next five or six weeks.

One evening as he sat in our cosy living-room smoking quietly, deep in thought, he said, "You know, Lou, I'm not going to be with you for long."

"Remember, darling," I replied, "we are soon going to have our golden wedding. We're going to celebrate that special milestone together." Alec looked thoughtfully at me for a moment, then smiled, saying: "One of us has to go first. Better it's me than you. When I'm gone you will be able to carry on for sure."

Two weeks later, on February 12, I awoke suddenly in the early hours

with a feeling that something was wrong. I reached out, switched on the light and glanced at Alec's bed. He wasn't in it, but sitting slumped on the edge, breathing heavily.

"I have a queer, tight feeling," he explained.

"I'll get the doctor," I said, reaching for the telephone and dialing quickly. "No," said Alec. "He won't be in time."

I sat down next to him. Alec raised his head and looked at me for a long moment. Then he put his arms about me, holding me in a close embrace. With a suddenness that took me by surprise Alec pressed his lips to mine and kissed me with desperate urgency. Then his body went limp. I realised he had passed on.

I sat and held him to my breast, dazed and uncomprehending. I could not believe that that last fond kiss Alec had given me was his farewell.

Even with my knowledge of the spirit world and its inhabitants, the shock of Alec's sudden passing was almost unbearable. I missed him, just as much as all the bereaved souls who had attended our remarkable circles over the years must have missed their loved ones. Momentarily, in my grief, I forgot that Alec would never leave me.

Twenty-four hours later, at about the same time as he passed the previous night, Alec returned. As I lay on my bed, I felt a man's hand, strong, warm and well materialised, take hold of my arm and gently squeeze it in the old, familiar, loving way.

A few weeks later I had a remarkable experience. Again, I was lying on my bed. I was on the point of

entering the sleep state when I felt the weight of a body as someone lay beside me. I felt no fear, only a sense of keen expectancy. An arm reached over my waist while a hand took hold of mine, as it had so often done in the past. I knew beyond doubt that my Alec had come back.

I experienced a strange sensation and, in a flash, found myself out of my physical body. I saw Alec standing in the room. His whole being seemed to be bathed in a mystic blue light. He appeared so much younger than when I had last seen him, looking no more than 30. I went to Alec. He placed his arms around me, murmuring tenderly, "I had to come, Lou, I had to come."

I remember putting my arms round his neck, gazing up at his thick golden hair. "Oh, Alec," I said, "isn't it wonderful to be together again?" Suddenly, I felt a strange trembling sensation. With a jerk that left me breathless I was back in my physical body.

I shall always remember the sweetness of that out-of-the-body encounter with my husband. It was certainly no dream.

From personal experience, I can now appreciate just what it means to have communications from a "dead" loved one. How much more rewarding is the sight of a face, the touch of a hand and the sound of a familiar voice.

Alec held sacred his gift of mediumship. Never once did he abuse it in 40 years. I realise now how blessed I was to have had the privilege of being.

How you can help Zerdin Phenomenal

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

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

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

Why leave a gift to Zerdin Phenomenal?

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

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

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

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If you have yet to make your will, contact a solicitor to ensure that your wishes will be carried out and are legally correct. You will need to think about the value of your current assets, who you would like to benefit, the type of gift to leave, and who your executors will be. If you have already made a will, but would like to amend it to include Zerdin

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



Zerdin Phenomenal

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

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



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