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South African Materialization
Photographs Discovered



Life and Mediumship
of Estelle Roberts

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



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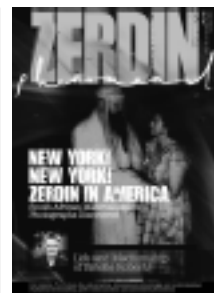
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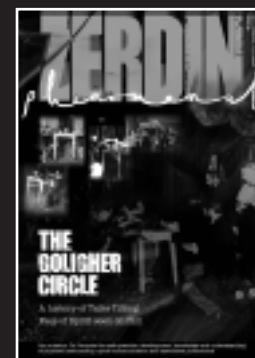
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COVER PHOTOGRAPH:

*Warning this picture is in a private collection with the proof of ownership, therefore it cannot be reproduced in any form without the owner Jan W Vandersandes consent.

Fully materialized spirit figure in light standing alongside a lady sitter, note all the folds and drapes of the gown photograph taken in Johannesburg South Africa. The physical medium from Johannesburg although he is known to Jan W Vandersande his identity must remain protected.



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Do not miss the opportunity to order any back issues of the magazine and now the new Zerdin Phenomenal.

Just send a cheque payable to Zerdin Phenomenal stating what issue you would like to order. Each issue of the magazine is £3.50 Inc P&P (except Bumper issue 11 December 2006 which will be £4.50 Inc P&P within the UK) To: Rosalind Pearman, The Gatehouse, Priors Leaze Lane, Hambrook, West Sussex PO18 8RQ England Or buy online at www.zerdinphenomenal.com

We need your help

Zerdin is now three years of age and many of you will know our history and achievements so far.

Over the years, several world renowned mediums demonstrating both physical and trance mediumship, have shown evidence of life after a physical death. Our magazine, website, workshops, lectures and séances have shown many people the reality of a life after death.

For everyone who has had the opportunity to experience these events, we thank you for the love and the energy you have given to Zerdin and the mediums that have presented their gift.

As we look to the future it is very important for us to make the world aware of our history, pioneers and the sacrifice they have made.

Zerdin is now producing an education programme on the history of physical mediumship, offering those attending the opportunity to listen and view over 100 visuals. These include photographic evidence of survival after physical death along with our séances,

showing the world we survive death and go on existing.

Everybody and everyone needs to grow. Zerdin, a not-for-profit organisation is no exception. For us to do more and show the world this great truth it will take two elements: HARD WORK AND MONEY.

So if you feel as passionately about this mediumship as we do, help Zerdin and help spirit by giving a DONATION to Zerdin.

Thank you.
Dennis Pearman
(International Co coordinator)

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Life After Death: Some of the Best Evidence

by Jan W. Vandersande Ph.D.

It's the essential-and seemingly unknowable-question that has haunted mankind since the beginning: What happens after we die? In Life After Death: Some of the Best Evidence, renowned physicist Dr. Jan W. Vandersande surveys evidence for an afterlife and finds a lot of the observed physical phenomena both credible and compelling.

Intended for sceptics and believers alike, Life After Death condenses more than 100 years of literature and testimony-including the author's own psychic experiences as a long time member of a psychic circle-to sort out the astonishing from the fraudulent. The investigation gives readers a front-row seat to séance rooms to experience such marvels as direct voice, ectoplasm and materializations-messages and events, he shows, that are directed from beyond the grave. As the book makes clear, the occurrences during such episodes, though fantastical, can't be dismissed as mere fantasy or fraud.

Through historical accounts, photographs and personal experience, this engagingly written work adds to a growing body of evidence for the existence of an afterlife that's increasingly difficult to ignore.



About the Author, Jan W. Vandersande Ph.D.

Jan W. Vandersande, Ph.D., has published more than 80 scientific articles so brings a wealth of technical expertise to bear on the subject. He holds a doctorate in physics and has served professorships at the University of Witwatersand, South Africa, as well as Cornell University. Dr. Vandersande has worked at the Jet Propulsion Laboratory and is currently the communications director for VIASPACE Inc. He spends a lot of his spare time reading about, analyzing and writing about psychic phenomena.

To purchase this book go to www.amazon.co.uk price £7.49 plus p&p

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New York! New York!

Zerdin and the circle of the Silver Cord in America

David Thompson Séance, 25th May 2008

by Ken Saari

In early April of this year, I received an e-mail advising me that physical, materialization medium David Thompson would be coming to New York to do a private séance for two people from the New York area. I was also advised that David would do another private séance for a small group of Zerdin members, myself included. I was thrilled, knowing that I would be able to sit with this extraordinarily gifted medium once again. David would be accompanied by his circle leader Chris and his circle co-ordinator Rosheen.

Having sat with this amazingly gifted medium twice before in the UK, I was thrilled beyond words to learn that he would be coming to my country and my hometown. I had previously sat with David approximately seven months ago after travelling all the way to the United Kingdom, specifically to experience physical, materialization mediumship first hand. Upon returning to the US, I realized that this was, without a doubt, the most amazing, and life changing experience that I ever could and would experience in my lifetime, regardless of how long I lived.

Since I live in New York, I was asked if I could find a suitable venue for these demonstrations and prepare it, and make it safe and suitable for ectoplasmic materializations to take

place. Not an easy assignment, considering I only had about six weeks to find and prepare a venue. For the next several weeks, my small circle of likeminded friends (all Zerdin members) and I, eagerly and enthusiastically searched the greater New York metropolitan tri-state area for a suitable location, within a sixty mile radius of New York City. After much frustration and much searching, we finally decided on a suitable venue at Subtle Energies in Warwick, New York – a wholistic health centre that is located in a quiet, rural setting, and is owned by a dear friend of mine. We were allowed to use her classroom, which is about twelve by twenty four feet with one door and two windows. We painstakingly worked over the next few weeks to prepare the venue, making sure that any and all sources of light were

eliminated. The safety of David was paramount to us as we were all aware that if ectoplasm is exposed to light, it shoots back into the body of the medium at such a high rate of speed that it can severely injure or even kill the medium. Historically, we know that this has happened in the past and we were not going to take any chances.

We utilized plywood, very heavy black pool liner, nails, blinds and curtains to literally seal the windows and the door; making it totally impervious to light, thus creating the perfect atmosphere required for ectoplasmic materializations to take place and at the same time, affording the medium total protection. The vents were even sealed with heavy black tape. We also bought large pieces of plywood to place on the carpeted floor directly in front of the mediums chair, in order to hear footsteps for further verification when the materializations took place. Having been to this health center previously on several occasions, I was totally familiar with the layout and felt very comfortable in knowing that we were in charge of preparing this venue. I also borrowed a suitable wood and leather chair from a friend for David (the medium) to sit in during the seance. We were in charge of the room preparation, and we were all vigilant and constantly

looking out for anything that might even remotely indicate any semblance of fraud. We made sure that any attempt at fraud would be impossible.

The seating began at approximately 8pm and the usual precautions were taken prior to the sitters being seated. Everyone was frisked, patted down, and wanded with an electronic, battery operated metal detector. This is performed routinely, mostly for the safety of the medium, in order to make sure that no one comes in with matches or a small flashlight. They also want to make sure that absolutely nothing else is brought into the séance room – I mean nothing. It only takes one ignorant and self centred sitter to jeopardize the life of the medium. This is why security procedures are prudent and necessary with any medium that utilizes ectoplasm to perform materializations. They also want everyone in the room to know that nothing is allowed to be brought in, that could possibly be used by the medium or a confederate to engage in fraud. I feel that this is a good and necessary practice because what takes place, and is witnessed during that séance, is so incredibly amazing and life altering, that the sitters will naturally be in a state of disbelief and think to themselves that it has to be a trick of

some kind. After everyone was seated in a horseshoe semi circle, David and his circle leader Chris entered the room. They had with them, a small bag containing plastic cable ties, a pair of wire cutters, and a black cardigan sweater with five buttons and five buttonholes – nothing else. I watched very carefully to make sure that nothing else was brought into the room. I examined the plastic cable ties, the cardigan, and the wire cutters myself to make sure that everything was what it was supposed to be, and that nothing else was brought into the room. Prior to the commencement of the séance, Chris the circle leader, gave a short talk about physical mediumship, David Thompson, and the do's and don'ts of séance protocol. I found this to be valuable and informative. Most importantly though, it gave everyone in the room who did not know Chris, an opportunity to see the honesty, sincerity, and dedication of this man. He then introduced David Thompson, the medium.

David gave a more extensive and heartfelt talk about himself, his gift and mediumship. Again this allowed everyone who had never met David before, a chance to look directly into his eyes and his soul and feel the sincerity and conviction of his character. I am sure that everyone was moved by his talk, as I was, and felt comfortable in knowing that what they were about to experience was to be genuine. David then took a seat in the chair that was brought in by me and was thoroughly examined by several sitters prior to the start of the

séance. The cable ties were fastened around his wrists and ankles very firmly. Any tighter and it certainly would have restricted his circulation. They also put a cable fastener through each of the five buttonholes, to show the sitters that the sweater could not possibly be removed without first cutting the cable ties with the wire cutters. A gag was then placed over his mouth tightly so talking would be impossible or at least extremely difficult. Two of the sitters (one male and one female) were then asked to come up to the front of the room and carefully examine the chair, the sweater, and the cable fasteners in front of the entire group. Both of these people have never sat in a physical materialization circle or met David Thompson before. Both of them checked everything and the male sitter especially, was extremely thorough, proclaiming to everyone that David was indeed tied very securely to the chair.

The lights were turned off and the circle leader Chris, turned on the music to build up the energy. He asked that we all hold hands so that everyone in the room knew where everyone else was. After a couple of songs, the music was turned off and you could immediately hear the voice of William Cadwell, David's spirit control and guide. From what I have read on the Circle of the Silver Cord website, William died (crossed over to the spirit world) in 1897. Williams voice came through loud and clear. He purposefully stamped his feet on the plywood in the front of the room to let people know that he was

indeed fully materialized. He also clapped his hands several times. As he continued to speak, you could clearly hear the location of his voice move as he walked around the room. This was an absolute thrill for me because he walked right past me as he was speaking and actually came within just a few feet of my chair. He stopped along the way to speak with some of the sitters that he was familiar with. Eventually, he returned to the front of the room and asked if anyone had any questions for him. I asked the third question and upon finishing my question, William immediately responded saying "ah, Mr. Saari – I'd know that voice anywhere" Needless to say, I was flabbergasted. After asking him one question in England, back on October 3, 2007, he remembered my voice. William answered six questions from the sitters and was easy to understand – at least I was able to understand every word completely. The next entity to materialize was Timothy, a ten year old boy who, I am told, passed in 1905 from a respiratory ailment. Timothy's job is to work with the ectoplasm. I am told that because of what he does with the ectoplasm, the materializations are able to take place. Technically, I am not sure what that means. Timothy asked if anyone had any questions regarding ectoplasm. One person did have a question and Timothy answered it honestly and competently. Timothy then walked around the room with what appeared to be an illuminated plaque, showing his hand and fingers to all. I believe that everyone in the room got a clear view of this. They were obviously the fingers of a child. He then levitated an illuminated trumpet and had this trumpet flying around the room at such a high rate of speed that it would be virtually impossible for anyone to be able to move

any object like that with such speed and such precision, aerobatic maneuvers. This was very convincing to me and to all that witnessed it. At one point, the trumpet flew across the room at an incredibly high rate of speed and landed on the front of my head. The trumpet felt like it was dancing around on my head for about ten seconds. I had to share this with everyone, so I loudly verbalized what was happening. This was amazing, beyond anything that I have ever experienced. Timothy then spoke some more and eventually brought through the next spirit entity: The legendary musician Louis Armstrong. He greeted us all in his very distinctive raspy Louis Armstrong voice and we all sang Wonderful World with him, as circle leader Chris put on the music. I had sung with him back in October in England and was so enthralled at the time that I couldn't really enjoy it. This time, I was totally able to enjoy this experience.

The next three spirit entities that came through were all personal in nature. They were all relatives of some of the sitters present in the room. The first one was the father of a 40 year old female sitting at the very front. As they spoke, you could feel everyone in the room get very emotional. The second one was the grandfather of a girl on the contra lateral side of the room. This was most interesting because this spirit spoke in Russian to his grand daughter. My son, who speaks Russian (and was seated in close proximity to this girl), confirmed afterwards that it was definitely Russian that he was speaking. I also asked the girl afterwards if she thought it really was her grandfather and she responded absolutely, she was sure it was him. The third entity that materialized was the father of my dear friend Howie. It was such an

...this allowed everyone who had never met David before, a chance to look directly into his eyes and his soul and feel the sincerity and conviction of his character

David Thompson Séance

Continued...

emotional experience for Howie, he was so happy, that it brought him to tears. Afterwards, I spoke to Howie and he too confirmed that he felt it was definitely his father that was speaking to him. All three of the aforementioned individuals were so incredibly moved by this experience that they were almost rendered completely speechless. Finally, the last entity to materialize was a man known as Dr. Henry Slade. He came through to speak to a Reverend Tom Newman from Florida. They spoke for a while and Dr. Slade ended his conversation by telling the Reverend that he should continue with the good work that he is doing and that he will always be close by (see Tom Newman's testimonial this issue).

A short time later, everyone in the room nearly jumped out of their chairs as a very loud noise was heard in the middle of the room, akin to a refrigerator falling over on its side.

This noise undoubtedly startled everyone. When the lights were subsequently turned on, lo and behold, the mediums chair, was now situated directly in the middle of the room. apparently, the chair with David still strapped to it, was levitated through the air approximately fifteen to twenty feet and then dropped right in the middle of the room.

There can be no other explanation for this most remarkable occurrence. It

would have taken four very strong people to lift that chair in the air and to carry it some twenty feet and then drop it. An impossibility because all of the sitters were holding hands, and just before it dropped someone in the room would certainly have heard some commotion near the cabinet. Upon further examination of the medium, everyone could see the cable ties still had the mediums arms and legs tied in securely to the chair. Furthermore the black cardigan sweater that David was wearing was reversed with the five table ties still locked securely through the button holes. Remarkable indeed.

Their primary message to everyone is that they are not dead. They convey to us that we are indeed accountable (responsible) for our behaviour.

So the end of a most exciting, thought provoking and life changing demonstration of physical, ectoplasmic, materialization mediumship. Every person that left that séance room had their life changed profoundly in some way from this most astounding experience. I, myself, think about it every single day – absolute, concrete proof of survival. Their primary message to everyone is that

they are not dead. They convey to us that we are indeed accountable (responsible) for our behaviour. This experience is so life altering that I can understand why the vast majority of people who hear about this phenomenon do not accept it as real. This is my fifth materialization séance and I can say with irrevocable certainty that I never, at any time, even remotely suspected the possibility of any fraud taking place and any of these séances. The people involved with this type of mediumship are of the very highest calibre. They all possess the very highest level of integrity and are all dedicated to trying to enlighten the world to the fact that we all survive physical death; and that our loved ones want to (albeit difficult) communicate with us. If anyone reading this is not convinced that this phenomenon is real, I would suggest that you borrow or purchase a book on the subject of life after death or simply go on line and search "afterlife research". The amount of information available is almost unlimited. The links go on and on ad infinitum. Do not formulate any decisions about survival of death without first reviewing the evidence. Once you have reviewed the evidence, you will likely accept it and know in your heart with absolute certainty that it is all-true. Only a foolhardy person would accept or reject something without first looking for evidence and then reviewing it.

We formulate opinions and beliefs based on biased and prejudicial personal conceptualizations that are merely a culmination of all of our previous personal experiences instead of

contemporary hardcore evidence. For anyone who is sceptical, just consider the possibility – what if it IS true? Look at what is at stake here. Would you want to jeopardize your future, possibly for eternity? Is it not better to err on the side of caution? Look what one would miss out on by not looking into this most critical information, and finding out for yourself one way or another. Is this not worth looking into? One does not need to sit in a physical séance in order to know the truth that we all survive death. I accepted the evidence for survival long before I ever sat in a materialization circle and witnessed it first hand. My advice would be to read about it wherever you can, be it in books or on the internet.

There are several good web sites with an abundance of information, and the links on these sites are almost endless. I would highly recommend: www.silvercordcircle.com, www.zerdinphenomenal.com and www.victorzammit.com for starters. Click on the links and you will encounter an endless supply of information that will certainly change your life forever.

Nothing has changed my life for the better more than acquisition of this information, this truth that we all survive physical death. My personal mission in life now is to enlighten as many people as possible about this discovery of survival, undoubtedly the greatest discovery in the history of mankind. The world desperately needs to know about this. So much suffering could be alleviated or eliminated and it could easily change the course of history – for the better. ■

Testimonial

New York Séance with David Thompson

USA, 25th May 2008

by Jonathon Beecher

The venue was a room in a healing centre. There was nothing special about it. It was about 30 x 15ft with a small stage area at the end separated by a curtain. The ceiling was about 10ft high. There was one door at the front.

We all got to work preparing the room. The windows had to be boarded up and sealed so no light could come in. The room was empty apart from some furniture piled in the corner. Folding chairs were brought in and lined up in 4 rows of 6 facing the curtained area.

Ken brought in a chair, a heavy solid armchair with wooden arms and legs, and buckles screwed to the arms and legs. It was placed behind the curtained area. This was the chair that David would sit in.

We all sat down and Chris gave a pep talk. He explained the protocol of the evening. He explained that before entering the séance we would all be searched by hand and with metal detectors and no jewellery or any items would be allowed in the room.

David's gift is that he produces large amounts of ectoplasm while in deep trance. This means discarnate beings can use the ectoplasm to form a voice box and manifest in his presence. The

limitations of this are that it can only happen in complete darkness. Ectoplasm to light is like boiling water to snow and if during a séance light is brought into the room, or even a sharp movement; this would upset the energy. The ectoplasm would shoot into the body like a stretched elastic band being released from its tension. The effect of this can be catastrophic for the medium. At best the ectoplasm shooting back into the body could bruise and damage, at worst; it has been known to kill them. The problem with producing phenomena in darkness is it gives the sceptic a reason to accuse the medium of fraud. The reason for the strict protocol is, A) to protect the medium from someone bringing in a torch, and B) to demonstrate to the sitters that there is no fraud involved.

At 7.30pm the searches began and we filed one by one into the room. The search was stricter than an airport search in that apart from the metal detectors, the body search, and the

shoe search, no belongings were allowed in the room. Once everyone was in the room the doors were locked from the inside.

The chairs were now arranged in a horse shoe facing the curtain area towards the chair where David would sit. The floor was carpeted but two pieces of ply wood were taped to the centre of the floor to create a "solid floor". As we filed in David greeted us and told us where to sit.

I was seated three seats in from the left side of the horse shoe. To my left was a lady called Mary and next to her was Chris, the circle leader. He had the only equipment in the room, this being a pair of wire cutters, plastic fasteners, a cd recorder/player, a cardboard trumpet, a harmonica, and a cardboard square. The square and the trumpet/megaphone were covered in luminous tape.

David gave a pre séance talk and explained to us about his journey so far, his frustrations, and his hopes. He seems like a straightforward guy and I

had a good feeling about him.

Then it was time to secure him. He put on a cardigan with six buttons down the front over his tee-shirt and fastened the buttons. He sat in the chair and two volunteers fastened the straps round his wrists and ankles. Then plastic straps, the sort police use as hand cuffs were inserted through the buckles and around his wrists and ankles. Then the bands were also looped through the button holes of the cardigan so the cardigan could not be taken off easily without cutting the fasteners off. Once they were fastened, another volunteer was invited to cut the fasteners short so they could not be used again.

The volunteer, Richard, then put the cutters in his right hand front pocket. Once David was firmly secured, he was gagged tightly with a red handkerchief, he tried talking and he sounded like man who had been gagged. Then the curtain was closed, we were all seated and the lights went out.

It was completely black. I couldn't see anything. I couldn't see the person sitting next to me.

Chris then informed us that he would turn the music on and asked that we sing

>> along or hum in order to raise the energy in the room.

The music began (I don't remember what the tune was). We sang for a few minutes, I felt good. The room felt good. Suddenly there was a whoosh, it sounded like a loud intake of breath but that description doesn't really explain it or compare it to anything I have heard before.

Then I heard footsteps walking in front of me, firm solid heavy foot steps. Then William introduced himself. William is David's Guide and he died many years ago. He has an old fashioned English clipped BBC kind of voice. He invited people to ask questions on spiritual or philosophical matters and he answered them all without hesitation. His voice came from the centre of the room. He then approached Mary who was seated to my left and offered her some healing. His voice had been in the centre of the room and was now to my left right in front of Mary. He then moved back to the centre of the room and answered more questions. Then there was another whoosh and William departed.

Chris asked us to sing again and the music started. A few minutes later I heard another whoosh. There was a stomping noise as someone stamped on the floor in front of me. Another voice came. It was the voice of an entity calling himself Timothy. Timothy introduced himself as a sort of master of ceremonies. It was his job to bring loved ones through and help them communicate with the sitters.

We had been told by Chris and David that communicating was incredibly difficult for

spirits and Timothy helped to do that. He sounded like a boy really, and was very humorous in an old fashioned kind of way. He had a cockney accent.

Ectoplasm forms and the spirits manipulate it and use it to form a sort of voice box through which they speak. They say it is like speaking under water. They also say that often they haven't spoken for so long they have forgotten how they sound. I thought about that. If some one asked me to imitate a little boy I could do it. If someone asked me to imitate how I sounded as a child I wouldn't have a clue how I sounded! We can never really know if the entities coming through are who they say they are. What we do know is that they do not appear to be from our physical world and their messages are often personal to the sitter and more importantly, beneficial to the sitter and others.

Timothy introduced spirits to the sitters and wherever the sitter was seated, was where the voices went. Tatyana had asked Chris before the séance whether entities ever spoke in a foreign language. Chris had said that it sometimes happened and that they have had words written in Swedish before.

Timothy said there was a lady in the room who spoke a foreign language and would she make herself known. Tatyana was the only one to respond. Timothy asked her if her grandfather was in spirit and what his name was. He explained that the entity was finding it difficult and it was his first time coming through and Timothy suggested Tatyana speak to him in his native language. She did this by speaking Russian, and right in front of where she was sitting I heard a reply in

Russian. It was faint, and only a few words but I heard the voice speak Russian. I was very happy for her and for the room. For me this was good evidence.

Then Timothy asked Chris to turn on the music and us to start singing to raise the energy in the room. Then we saw the luminous trumpet and square levitate and move to the middle of the room. Suddenly the square rose to around two feet off the ground and started moving around the room as if someone was carrying it. Timothy asked us to look at his fingers on the square and sure enough four child like fingers wiggled in the glow of the luminous card. Timothy cracked jokes and kept the room laughing.

Then came the so called trumpet phenomena that I have read so much about. Reading about it doesn't come close to experiencing it up close. The trumpet levitated to about four feet or head height of the sitters. Then it began to fly around the room at an incredible speed. It is hard to imagine how anyone could do what the trumpet did in broad daylight let alone in pitch black darkness.

It is hard to explain. If you can imagine swinging the trumpet towards someone at the speed of a fast bowler and then stopping it on the end of someone's nose, touching them but without hurting them. Then try and touch their face four or five times in the space of one or two seconds, and then try and do it in the dark without hurting them and you might get an idea of what happened. I was astounded, it was phenomenal. I can't describe it with words and do it justice.

Then an entity claiming to be Louis Armstrong came

through, He spoke and he sung 'What a Wonderful World', then in darkness he played fantastic harmonica.

William then came back on and spoke some more and the sitters asked more questions.

After what seemed like an hour max, William brought the proceedings to an end, he bid us goodbye and the now familiar whoosh ensued. Suddenly there was a loud thump. It sounded like a large crate had been dropped on the floor in front of us. The lights were turned on and there in front of us, seven or eight feet from the curtain, was David strapped in the chair and looking as if he had just woken up from a deep sleep.

It would have taken at least two strong people to move him that distance and drop him in the centre of the room like that. What I haven't mentioned is that at all times there was silence from behind the curtain. You could hear a pin drop and in my view it was impossible for anything to happen without the sitters being aware of it.

Then we noticed David's cardigan was on back to front with the plastic fasteners still in place, something that seemed impossible to happen in the traditional sense. Richard, the volunteer was then asked to cut the fasteners, but when he put his hand in his pockets the cutters were missing. He then realised they were in his back pocket, which they were not when the lights went out.

A month later Tatyana and I are still thinking about the evening. We are indebted to Rosalind & Dennis from Zerdin for organising our visit and to David, Rosheen, Chris and Lily for their hospitality. ■

Testimonial

Conversations with Dr. Henry Slade Materialization Séance

May 25, 2008

Chester, New York USA

By Rev Tom Newman

Dr. Henry Slade (HS):

I have come to speak to the Reverend.

Tom Newman (TN):

Yes sir, I'm here.

HS: Pleased to meet your acquaintance once more Reverend.

TN: It is my pleasure sir.

HS: I am glad you are doing what I asked you to do.

TN: Yes. Is there anything more that we need to do?

HS: My friend, you're doing all that you can.

TN: OK

HS: First, you need to find a young man who is able to use his ability to commune with the Spirit World. There is a young man who is coming to you soon. Utilize what he has.

TN: Alright.

HS: I can tell that you are going to have your materialization.

TN: Great!

HS: Persevere my friend. You have enough dedication for everyone. It is my pleasure to be working with you Reverend.

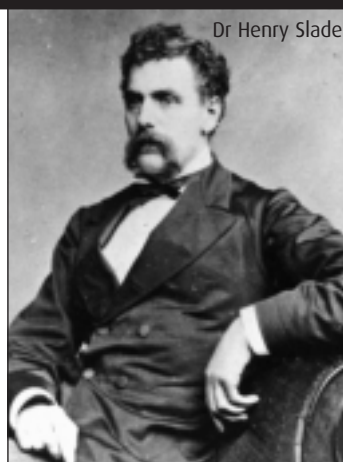
TN: It is my honour.

HS: I will come and speak to you again. Maybe it will be at your place.

TN: That would be wonderful.

HS: That would be marvellous.

TN: Any timing on when he will be coming?



Dr Henry Slade

HS: My friend, I don't like to give you too much energy. Too much, far in advance. Be patient and allow it to happen.

TN: We will do that.

HS: I will talk to you again my friend.

TN: Thank you Dr. Slade

HS: Nice speaking to you Reverend.

TN: Nice speaking to you sir.

HS: Reverend.

TN: Yes sir.

HS: Don't forget. I am not far away from your work. I never thought I would be working with a Reverend.

TN: We appreciate your help and we can feel your presence.

HS: My presence is always in your church Reverend.

TN: Thank you so much.

HS: God bless you.

TN: God bless you sir. ■

Zerdin private sessions with Alexander Imich Phd and Dr Safwat El-Amin

New York,
25th May 2008

by Jonathon Beecher

On Saturday May 24th Dennis and Rosalind from Zerdin picked us up from the hotel, accompanied by Ken, a friend of theirs from White Plains.

Our first stop was a Manhattan apartment to meet Alexander Imich. Alex is a Polish immigrant who has lived in Manhattan for many years. He has a PHD in Chemistry and has been studying parapsychology and psychical research for over 70 years. What is unusual about Alex is that he is 105 years old!

Born on February 6th 1903, Alex is a small slim man in seemingly good health. His hearing is poor and you have to talk at him to converse but his eyesight is good, and at this incredible age I didn't see him wear glasses at any point during the day, even while reading.

For the last seven or eight years Alex has been studying an Egyptian man called Dr Safwat.

Safwat claims to be a psychic, clairvoyant, and capable of macro PK, the materialisation or changing the physical state of objects, in the way Uri Geller has claimed to do for a number of years.

Safwat is also said to experience the phenomena of dematerialising and materialising in a different

geographical location, known as "jumping" and made famous by the recent film of the same name.

Alex, a seemingly honest man of good reputation has experienced Dr Safwat do all of these seemingly impossible things and says he is the most universal psychic alive today.

We chatted with Alex for a couple of hours about the state of parapsychology today and the ongoing problem that science has in testing for psychic phenomena. Alex had taken Safwat to the university MIT to be tested by scientists and even though scientists had seen phenomena happen, they found it hard to believe their eyes and probably assumed Safwat to be a magician.

Alex told us he had spoken to Safwat and that he was planning to come round, so we might be able to meet him in person. We were excited by the idea of meeting the man, Dennis & Rosalind having already written about him in their magazine.

At Midday Dr Safwat arrived accompanied by his friend Ali, a fellow Egyptian living in Queens and working at the United Nations as a translator. Safwat is an engaging man in his 60's; his middle eastern looks typical apart from his piercing bluish colour eyes which I am told are unusual coming from his part of the world. Apart from being a mystic, Safwat had a doctorate in Psychology and makes his living producing children's television programmes. We talked for a

Zerdin Private Sessions

Continued...

while about our cultures and our attitudes to God, religion, and spiritual matters.

We had ticket for a show in the afternoon and felt that our meeting was not over so Alex invited us to return to his apartment after the show had finished. While we were there he had also repeatedly asked Safwat to demonstrate something, and while we politely commented that he did not need to do anything, we all hoped that he would.

As we were leaving Safwat asked us to buy some eggs from the store, preferably brown, but in the absence of brown, white would suffice. After the show Ken popped into a store and purchased six white eggs.

We arrived at the apartment at around 5.30pm and continued our talk. Alex continued to push Safwat to demonstrate something, and as the banter flowed it was obvious that over the years Alex and Safwat have become friends and have mutual affection for each other.

Safwat asked Alex if he had a pack of cards. Alex went to the other room and returned with a pack of regular playing cards in their box. He handed them to Safwat who then removed the jokers and explained that while he didn't like tricks, he did want to show us something he can do with cards, that was not trickery.

He started to pray and called in his spirit guides, three doctors, the names I have forgotten. He handed T the box of cards and told her to go into the other room and remove four cards. She was then to remember the four cards and return holding them separately from the rest of the pack while concealing them from Safwat and all of us for that matter. T did as instructed and returned with the cards.

She then handed the box of cards minus her four, to Safwat. He opened the box and told her to put the cards back anywhere she liked in to

the pack face down. He then removed the cards from the box, handed them to T and asked her to shuffle them.

Safwat asked her to stand up and said if she felt at anytime like falling, to let herself go. T stood up and Safwat muttered prayers and asked for help from his guides. He passed his hands over her head without touching her. He said that each card represented her four corners, front, back and each side of her body.

At one point she fell to the left and he had to catch her, then she started to fall backwards and he did the same again. I asked her afterwards why she was falling and she replied that she didn't know why, adding that it just happened seemingly involuntarily.

Safwat then picked up the cards and held the pack. Suddenly two cards fell to the floor; he picked them up and asked T if they were her first two cards, she said they were. He then slid his hand up the pack and another card appeared to fly out of it. It was her third card. Then he handed her the pack and asked her to hold it by one of the corners. He then slapped the pack out of her hand knocking the cards all over the floor. There was only one card left in her hand and when she turned it over she found it was her forth and final card. Safwat had got four out of four.

I have seen card tricks before and have always marvelled how magicians do what they do but I have never seen them fall to the floor and fly around like that and the fact the last card remained in Tatyana's hand made it all the more remarkable.

We talked a little more and then Safwat asked T to take one of the eggs out of the box and hold it in her hand. I have read a little about Egg cleansing, a ritual used by Shaman in the Americas. Apparently the idea is that

you pass the whole egg over the subject while invoking the spirits. The negativity is transferred to the egg. Safwat explained that with his help she would transfer all her negative energy from her body to the egg.

He then tore off a piece of paper and told T to chew it up and swallow it. He told her to hold her arm out with the egg in her hand and concentrate on sending all her negative energy to the egg. He began to pray, to call in his guides, while running his hands over her staying an inch or so away from her body, reiki style. This went on for a few minutes

Then he took the egg from her and held it above her head before passing it over her. At no time was the egg cracked the egg over a plate and showed us the fractured egg. Inside the egg was a red substance that looked like blood. At first I thought it was a fertilised egg but Safwat explained the red substance wasn't blood, but he didn't elaborate on what it is. Once the egg was opened we saw that the red substance was in a mush that looked like the paper T had swallowed. Alex added that he has done the experiment a number of times where Safwat never touches the egg and he gets the same results.

Next he performed the candle test. Alex? Put a new ordinary six inch candle into a tea cup. The candle was held upright with rice? Safwat instructed us to sit on the floor behind each other in a row facing the TV set, the tallest at the back and the shortest at the front. He then lit joss sticks and gave us one each. He then took the cup/candle and put it on top of the TV which was about 12 feet away from the person at the front. Then we switched the light off and focused on the candle.

Dr Safwat asked his guides to come to us and light the candle. He repeated the

Dr Safwat El Amin



request and prayed to his guides. After about two minutes the candle suddenly ignited. The flame was bright.

Safwat then asked his guides to change the flame. He asked it to split and to form shapes. He asked us to all blow in the direction of the flame and we did but from we were it didn't seem to affect the flame. The flame moved quite dramatically into different shapes. At one point the flame split which seemed unnatural. Shortly afterwards the blue flame in the centre formed into the shape of a snake, a cobra to be exact, an upright tube of fire with a flat head at the top moving back and forth as if it was imitating a cobra. The candle test ended.

We all sat there mystified, all of us questioning our senses, all of us wondering if Dr Safwat was a master magician or had something paranormal just happened?

Alex Imich a man of good reputation and well known in the parapsychology world, said that what we saw was PK at work.

Usually Safwat does not touch the egg or the candle. Alex has done the test this way many times. We were not testing Safwat, it was and informal meeting in a small apartment and there was not preset protocol. Alex Imich has witnessed this many times over many years and he insists that the Dr can move cards around telekinetically, transfer substance into an egg with out touching it and make a candle light without touching it. ■

Previous experiences

Alexander Imich PH.D. and Dr Safwat in New York

SESSION 1.

On May 23, 2004 Dr Safwat El Amin, (SA) An Egyptian citizen now on a longer stay in US, visited me (AI) in my New York City apartment. (SA), a man of many talents, a healer and a psychic producing all kind of paranormal phenomena, from telepathy, clairvoyance and psycho kinesis, During his visit he demonstrated rare these days the capacity to produce a variety of items; minerals (even gold) other items where plants, animal and man made products of all types such as utility items, writings and personal documents, credit cards, jewellery, old and new coins and paper money of various countries and denominations..

During his visit, (SA) asked for a box and AI produced a cardboard box (LaserJet 5L box). (AI) verified that the box was empty, closed it, put on top of it a large towel (SA) sitting on a chair placed the box on his leg where he was sitting. (SA) produced and lighted an incense and and started his invocations and prayers to Dr. Abdullah and other of his spiritual guides, asking them for help. Several minutes later he asked (AI) to open the box...

(AI) found in the box following bank notes:

3,500 Pound Sterling
4,000 Euros
2,000 US, Dollars

At that time the total value of the apported money was \$13,992.

As usual, if the apported objects, money or jewels, are of considerable value, (SA) explains that they must be somebody's property and we do not have the right to keep them. In agreement with his interpretation, (AI) put the money back in the box in which they appeared, closed it, and covered the box with the towel. (SA) did his prayers and invocations, following the prayers (AI) opened the box. All the money had disappeared presumably to return to their owners.

(AI) asked (SA) that In future would it be possible for us to be able to keep the apported object,

(AI) proposed to apport money or valuables from hidden and forgotten treasures or from sunken ships at the bottom of the seas. (SA) approved this proposal, but as of today, no such apport has been made.

SESSION 2.

On October 11, 2006 Dr. Safwat El Amin visited me in my New York apartment. He asked for a clean sheet of paper and cut from it a strip 10" long and 1" wide. He marked one side of the strip with letter A and the reverse one - with letter B. After writing a long row of numbers, on side A, he wrapped the strip around a 3/4" wide knife blade and gave it to me, asking to unwind the strip. After

unwinding it, I found that all numbers written on side A had been transferred to side B .

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

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

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

know or understand almost nothing.

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

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

Alexander Imich



Dr Safwat El Amin



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A living, breathing phenomenon,
Mr. Alexander Imich Phd

A Zerdin member with over 100 years experience in the world of Spirit...

There have been several articles in previous Zerdin magazines concerning the ongoing experiments conducted on physical medium

Dr Safwat El Amin. We thought you'd like to read about the man conducting these experiments and why he is certainly qualified for the task...

Alex Imich was born in 1903, in Czystochowa, Poland, the city famous for it's sixteenth century monastery hosting the Black Madonna. In the house he lived in as a child there was one room without windows – the result of some re-modelling – that meant it was completely dark. A child's fantasy populated this room with some dangerous entities and every time young Alex passed this room, he was afraid of being attacked by some unknown spirit. However, this dark room was also the beginning of his strong interest in the unknown, supernatural and paranormal and during his high school years he experimented with table tilting and an Ouija board. In 1918 he joined the army to repel the Bolsheviks invasion of Poland and in

1927 he graduated from the Jagiellonian University with a Ph D in zoology. The President of one of the Polish para-psychological societies put him in touch with Matylda – a music teacher and psychic. Matylda had once attended a séance with Guzik, the famous Polish medium and believed that, after Guzik's death, his powers were transferred to her.

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

Alex published a report about Matylda in *Zeitschrift für Parapsychologie* in 1932 and Harry Price invited him to bring Matylda to his London laboratory to conduct experiments. He also told the Matylda story in the 'Incredible Tales of the Paranormal' Bramble Books – a book he edited in 1995. Alex also participated in séances with little known Polish medium Tadeusz Wrzeszcz. Apparently when the spirit of the infamous monk, Rasputin, appeared during his séances, all the other spirits fled! Some spirits even requested a drink and a cup, filled with vodka, which found empty at the end of the séance.

He also witnessed a hand that appeared in full daylight when a peasant girl was in trance and conducted experiments with a young girl who was a heroine in a poltergeist case and who, during a séance nine years later, just before Alex left Poland, brought a pacifier through to him as an apport.

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

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

He stayed a week in Muktanada's Ashram and a week in the Monroe Institute and at the age of

ninety-nine graduated from a three year course, at the IM School of Healing Arts, with the title of Reverend!

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

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

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

A truly amazing gentleman indeed... ■

Book Review: Life After Death: Some of the Best Evidence. By Jan W. Vandersande

Ph.D. Paperback 162 pages. £7.95 Outskirts Press, Inc.
By Graham Jennings

The author's interest in religion and philosophy began as a college freshman.

While studying for his M.Sc. in Physics at Cornell University, he bought everything he could on psychic phenomena, admittedly not much back in 1969. When he moved to Johannesburg though, to study for his Ph.D at Witwatersrand University, he had the opportunity to visit a Spiritualist church. Though disappointed by the quality of the evidence, he did meet Mickey and Sara Wolf. They invited him to sit in their direct-voice circle. They sat together for eight years. Incidentally, Mickey and Sara later attended séances with Alec Harris.

He found the circle's results impressive. A number of communicators spoke in distinctive voices through an ectoplasmic voice-box, magnified by a séance trumpet. The luminous trumpet's movements impressed him as much as the voices, and has done so in circles ever since. It would fly around the room at high speed in pitch black, not once colliding with walls, furniture or sitters. Then it would pause to tap sitters gently, usually a sign they would be addressed next. No explanation for fraud, however ingenious, can explain how it could be so skilfully manipulated.

Jan Vandersande came to accept the reality of a spirit

world, but as a scientist he has continually sought evidence. The problem from a scientific standpoint is that an experiment must be repeated many times, under exactly the same conditions, to obtain identical results. With mediumship this is well nigh impossible. The quality of evidence can vary. Even the best mediums have "off days", as do the sitters. Sometimes communication is just not as good as it should be. With physical mediumship, even adverse atmospheric conditions can spoil the phenomena. With this in mind, the author has collected the best evidence available, from personal experience and published accounts, to prove survival.

He is especially keen on physical mediumship, as such phenomena cannot be dismissed as telepathy or "cold reading". Some of the best evidence is given from books reviewed here, including Tom Harrison's "Life After Death – Living Proof" and "They Walked Among Us", the biography of Alec Harris. He also examines the direct-voice mediumship of Leslie Flint, perhaps the most tested of all mediums, and the advice given him by Noah Zerdin no less. Finally, he examines the work of contemporary physical mediums David Thompson and Stewart Alexander.

While in Johannesburg, he had met Jack and Lentchen, a husband and wife team who sat regularly with a man known as the Johannesburg medium. A top insurance executive, he did not wish, for career reasons, to be

identified. Jack took infrared photographs at séances with him, including a full materialisation. They are published here. One shows a six-foot male figure in grey and white ectoplasmic robes, embracing a shorter woman sitter. She is smiling and holds his hand. Curiously, he sports a long beard that appears as jet black. This is compared with another infrared photograph of the materialisation of Tom Harrison's grandfather. He also has an all-black beard. (The pictures were taken decades apart and there was no connection between the Harrisons and the Johannesburg medium.)

Plenty of evidential clairvoyance is also presented. Debunkers claim that mediums could read their sitters, gather evidence beforehand, or even pick up thoughts telepathically. With this in mind some sitters, such as Arthur Findlay in his "On the Edge of the Etheric", recorded each message meticulously. He rated numerically how evidential it was, and even whether it was something known to him at the time. There are also examples of sitters who gave false names, or changed places at the last moment, yet received excellent evidence. Messages have even been given for someone unknown, who was subsequently traced and who accepted it.

Sceptics often cite the hypothesis known as "super-ESP" to explain clairvoyance. The term was coined by Prof. Hornell Hart in 1959, but the hypothesis itself was not new. Carl Jung had already proposed

the idea of a "universal subconscious". This is supposed to explain so-called survival evidence in terms of a cosmic reservoir, a complete archive of human experience. Exactly where the data is held, and how it is "googled" – in the medium's case infinitely quicker than the rest of us can the Internet – has never been explained. It is just something a medium is supposed to be able to do!

There are, of course, the Akashic records. The author though, while rejecting "Super-ESP", says there is no evidence such records exist. "Curiouser and curiouser," as Alice in Wonderland might have said, because our spirit guides say they do: but then that means they too are in a spirit world that is supposed not to exist!

Seriously though, this is an extremely informative and well-researched book. Jan Vandersande is as patient and scrupulously fair as a psychical researcher can be. ■



Book Review:

Fifty Years a Medium.

By Estelle Roberts.

Paperback 238 pages. £10 SDU Publications.
By Graham Jennings



"This girl must be called Estelle, for one day she will become a star." So said her grandmother, barely two hours after birth on 10 May 1889. It was an idle remark, not intended as a serious prophecy. If only her grandmother could have seen her years later, demonstrating before thousands and the subject of numerous press articles. Respectable Victorian ladies just did not do that!

Her family, she writes, were typical of the period: eight children with parents who were comfortably off, but not affluent. She could communicate with Spirit from an early age and thought it perfectly natural: that is, until her otherwise "kindly father" tried to correct such "riotous imagination" with a leather belt!

She married young and bore three children. Soon, with a chronically ill husband, she was the breadwinner. By a succession of menial jobs and sheer hard work she kept the home going until his passing in 1919. She afterwards understood this to have been the tough training necessary for a lifetime's service to spirit.

The following year she married Arthur Roberts. Her spirit friends began to commune more and more, until finally she saw in a vision her beloved Red Cloud. "I come to serve the world," he told her. "You

serve with me, and I serve with you."

Though not primarily a materialisation medium, phenomena happened to her and around her. Asleep in bed with her husband, her side against the wall, she awoke to find herself on the floor. Unthinking, she climbed over the still sleeping husband, lay down and went back to sleep. The same occurred again, and again she climbed back. "I was still lying half-awake," she says, "when I felt myself rise into the air, and pass over the top of my husband." This time she was "unceremoniously bumped on the floor." Conscious at last of a white vapour covering it, she realized it was smoke. It was Spirit's way of warning the house was on fire! She, husband and children made a hasty exit.

Now began the career as a medium that was to last over fifty years. Already clairvoyant and clairaudient, she developed trance and the direct voice. So prodigious was her work, it was her practise to clear the mind after each demonstration. Such was the interest, however, from prominent people and a sympathetic press that she collected a library of letters, reminiscences, book mentions and press cuttings. It was these she mostly used for her autobiography. Her direct-voice séances

continued throughout the Second World War. The quality of the voices varied, but accents were faithfully reproduced and overwhelming evidence given to sitters. On several occasions, messages were conveyed by telegram to persons unknown to the sitters and gratefully accepted: they were from communicators desperate, via Red Cloud, to reach a grieving loved one. Air Chief Marshals Lord Dowding and Sir Trafford Leigh-Mallory were among her sitters. The former conversed with service personnel who had passed in action: the latter published an account of the conversation with his late son.

Among the many public demonstrations of clairvoyance were those at the Royal Albert Hall. There she would stand amid 7,000 people, holding a microphone the size of large handbag, relaying messages by the dozen on a fast vibration. Often she was accompanied by Maurice Barbanell, the editor of "Psychic News" and "Two Worlds", and journalist Hannen Swaffer, who also wrote the Foreword to this book.

It was through her trance mediumship, however, that Red Cloud gave his philosophy to the world. Some of it is reproduced here, but will be found in its entirety in another book,

unfortunately out of print, "The Philosophy of Red Cloud". A remarkable guide, who lived in Ancient Egypt and also Palestine in the time of the Nazarene, his serious mission to the world was tempered by humour. Once a society lady asked why so many Indian guides had painted faces. "Should the Indian not paint his face?" he replied with a twinkle. "Do you not do the same?" Another time he said others of his race had approached him, saying "Come quickly, there are those who would scalp your medium."

"I went with them and found her seated in a chair with her hair attached to a machine. I looked, but she was well and happy, so I went away."

At a direct-voice séance, Sir Thomas Lipton, the grocery entrepreneur, philanthropist and challenger for the America's Cup, communicated. A lady thanked him for all he had done for others. "I did something for you, Sir Thomas," said Hannen Swaffer, also present. "They got me out of bed to write your obituary notice."

"Did they? Well, you can make it your business to tell them I'm not dead after all."

This is a classic that deserves a place in every Spiritualist's library! ■

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If you can help in anyway, or have a request yourself please send details
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Or send in your request to;

**Rosalind Pearman, Zerdin Coordinator, The Gatehouse,
Priors Leaze Lane, Hambrook, West Sussex, PO18 8RQ, England**

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Powerful Séances

with Stewart Alexander

Basel, Switzerland – April 2008

By Kai Mügge

On the 18th and 20th of April 2008 we had the opportunity to witness the famous Stewart Alexander at two of his very last sittings outside of the UK.

I am a 39 year old social-pedagogue and film-maker by profession, and I've studied the history of Spiritualism for more than 20 years with its associated phenomena, especially the history of physical mediumship.

We Germans once had an intensive connection to the world of physical mediumship through the work of many famous German Researchers. In the first row Albert Freiherr von Schrenck-Notzing, who wrote the well-known 'Phenomena of Materialization' or Friedrich Zöllner; his work with Slade lead to one of the most progressive and intellectual publications of the time 'Fourth Dimension and Occultism', and there was also Aksakows (a Russian who was like a diplomat in Germany). This was mostly documentation of the early mediumistic spirit-manifestations in "Animism and Spiritism".

My assistant Marita and I were very pleased to have the opportunity to witness The Stewart Alexander of

English Physical Mediumship on two occasions... and despite many people, whose opinion I trust (i.e. Hans Schaer or L.Werthmüller) who regard Mr. Alexander as genuine, I found it attractive to witness this well-known medium performing outside his safe environment.

Every one of us knows that physical mediumship and the alleged phenomena has always been, and is still today regarded as suspicious by many. This is because many charlatans infiltrated the history of psychic science with different motives which were regularly caught in hoaxing the alleged supernormal phenomena. This has been passionately discussed in the scientific and spiritualistic communities through the centuries.



The Basler PSI Verein

So one of the first positive surprises was that Mr. Alexander was travelling alone with his wife, and had no supporters from his home-circle with him.

The reason I refer to this is, that every sitter from the original home-development-circle accompanying the medium, might be regarded by many as suspicious, because many of the phenomena that occur seem not to be able to be hoaxed without the help of helpers.

The transparency of Mr. Alexander's sittings was then further heightened by several other facts; I want to share these with you from the beginning of my account:

- Stewart's wife was NOT with him while the séances took place. The only people in the room full of strangers that Stewart had a connection to (there were approx. 30 sitters in a circle and a half circle in second row), were Dr. Hans Schaer, Sabine and Lucius Werthmüller, who can be regarded as 100% credible and honest.
- Stewart sat bound by plastic-ties – these were checked by several sitters before darkness – outside and before entering the cabinet, and was so part of the sitters circle. He was bound for nearly the entire time by both hands. His arms were tightly fastened by plastic cable-ties on the chairs arm-rest. On his knees he wore illuminating stripes to localize his position.
- Frequently a red light was used to guide sitters to sit beside the medium to witness several physical experiments – so the medium was frequently

seen on in his chair, in a state of trance with the cable-binds around his arms.

Stewart and/or his controls repeatedly asked the sitters to quieten down, while physical phenomena was taking place – so we were able to hear the faint direct voices that originated from different places in the room.

However, there were two instances, when a song was sung and the cassette-recorder was played, but these were for no longer than 5 minutes in the 2 hours-séances. So any accusations that loud music covered audible acts of fraud cannot be charged. To the contrary, several times the attention of the sitters was directed by the medium to upcoming phenomena, when illusionists would have wanted to distract the sitters' attention, especially just before physical phenomena would occur.

While some of the most baffling phenomena took place – i.e. with the alleged ectoplasm morphing and forming in the illuminated space above the table in front of the bound Mr. Alexander. In full view of his hands – people were allowed to stand up from their places to get a better view, this is not so usual. Someone who tries to hold people at a safe distance in order to not be exposed while manipulating tricks, may have behaved differently!

- All focus-objects as well as the cabinet, the stool and the well-known little table (on which ectoplasm becomes visible in the process of morphing and developing into the hand of one of Stewart's controls) were accessible for all. So on Sunday I thoroughly checked these for more than 20 minutes – totally alone with all the instruments – everything! I checked the structure of the stool (in which the medium sat) for any hidden mechanisms that may free it from the plastic-strips (cable-binds). I checked the metal ring that was under the armrest to fasten the strips (see photos). I checked the cabinet from every side, the curtains, the bell, the sticks, the cable ties, and the specific construction of the red-light-table (the place, where the ectoplasm flows). Conclusion: I found nothing suspicious.



Stewart Alexander in front of the Basler PSI-Verein

Séance, 20th April 2008

WHITE FEATHER OPENS THE EVENING

Every sitter was thoroughly searched at the entrance of the room. The last minutes of white light were at approx. 6pm and we observed the medium introducing his trance-state, through jerky breathing and several abnormal face-expressions.

The sitters were then addressed by Lucius Werthmüller, to confirm that everyone felt able to sit in more or less total darkness. With the shut down of the light, Bea, a well-known Switzerland medium, opened the sitting with a beautiful prayer. Then for less than a minute, music played until the first control addressed the

sitters with a warm welcome. It was a very old mans voice, typical of a trance-personality: "White Feather", a redskin Indian, who is in control as a gatekeeper, supervising all upcoming communications and manifestations. He stressed the distinctiveness of the moment, when "the curtains between our two worlds are lifted for a short period of time to become aware of the wonder, that there is no death!" He then explained the manifestations that the spirit team had planned for the séance. White Feather then withdraws to make place for the following communicators:

Séance, 18th April 2008

CHRISTOPHER

A few seconds after White Feather retreated a second personality, Christopher appeared through Mr. Alexander's natural voice-apparatus. Christopher's task is to equal and lower the emotions of the sitters who were nervous due to sitting for the first time.

"I know, this is not what you were awaiting."

We heard an agitated fast speaking childish voice, frequently laughing at his own jokes. He continued "I know you were awaiting higher teachings and now it's only me..." (mischievous laughing).

Loud laughing from the sitters.



Mr. Alexander sits in front of the cabinet with the small illuminated table as part of the sitters circle

Christopher addressed several sitters personally and joked with them. After 5 or 6 minutes he also retreated.

Séance, 18th April 2008

WALTER STINSON & PHYSICAL PHENOMENA

After Christopher's retreat one of the most distinguishable trance voices appeared and identified itself as one of the more powerful spirits manifesting through Mr. Alexander – the control-personality "Walter Stewart Stinson". Walter's task as part of the spirit-team is the pre-arrangement (building up energy with the sitters) and processing of several supernormal experiments that seem to defy the laws of our natural sciences.

He small-talked with different sitters, including ladies with whom he powerfully flirted, and through his rich and very unique speaking characteristics – a very clear and life-like vision of this trance-personality developed and lingered in the sitter's perception. He spoke in a clear and audible Bostonian accent that seemed to belong to a subtle and humorous, but also strong character.

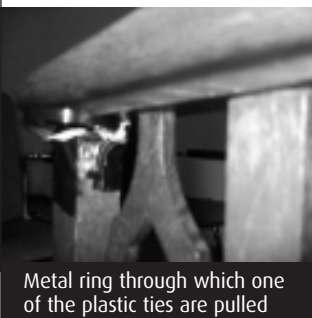
He asked for a change in the sitters order, and requested that a lady sit beside him on his right side for an experiment. The red light was lit and the sitters changed their places before the red light was closed again.

Walter addressed the female sitter (who was now placed beside him on his right side) with some compliments and asked for Lucius to turn the red light on again; so that everybody was able to see the two plastic-binds connecting every part of Mr. Alexander's arms to the chairs arm-rests. Everybody was able to confirm this visually, because Lucius red-light-torch was very bright. The sitters beside him also confirmed this with their tactile senses. After this, the lady placed her hand on Mr. Alexander's left hand. The red light was closed.

Immediately, an indefinable short noise was heard and the sitter announced that the arm 'has simply rushed into the air'. The trance-personality asked for the red light and it was lit.

Everybody could see Mr. Alexander's left arm at head-height, while on the arm-rest the two cable-binds hung unopened. His left arm was still bound and held by Sabine on his left side. The sitter beside the free arm was asked by Walter to check the resting cable-ties on the arm-rest, while his arm stayed free at head-height. The sitter confirmed that the cable-ties were still connected with the arm-rest. She brought her hand again onto Stewart's floating hand. Walter requested darkness.

Red light was shut. Again an immediate noise was heard and the sitter confirmed that the arm was back on the arm-rest, bound like before. This all happened within a second or two. The red light was lit. Everybody saw the arm fastened again. The lady-sitter checked the fastenings of the cable ties and confirmed them to be back tightly pressing Stewart's arm onto the arm-rest. Red light was closed.



Metal ring through which one of the plastic ties are pulled

This experiment was then repeated in a slightly changed manner. The mediums arm again freed itself, even though the controlling lady had again confirmed (immediately before) that the cable-ties were correct and securing the medium to the chair. Red light was lit.

The mediums left arm was free and the cable ties had mysteriously lost their connection to the stool, they were still closed around Stewart's arm and were

Powerful Séances

Continued...

taken by the sitter as a souvenir. Stewart's left unbound hand was held again by the sitter – his left side was still secured and held by Sabine. The red light was then turned off.

The Red light was then requested and showed the arm again tightly fastened. Mr. Alexander was in trance while all this occurred. Walter Stinson was in full charge of what happened!



The mediums chair, bought second-hand and prepared by the PSI-Verein

Séance, 20th April 2008

WALTER PRE-ARRANGES TRUMPET PHENOMENA & DIRECT VOICE

After the experiments with the cable ties, Walter explained that he was to collect energy from the surrounding space including the sitters, and informed that this could lead to subtle changes in the sitter's perception. The room was in total darkness. Everyone was instructed to lay their hands into their laps with the palms upward. Walter requested that the trumpets were placed between the

feet of the medium by Sabine, who translated and sat on the mediums left side. Walter then asked the sitters to sing a song together, while he gained the needed energy. During this process he began to bring the medium out of trance to enable him to observe the levitating trumpets.

In the first row, sitters felt an unambiguous clear drop of the temperature on ground level up towards knee-height. Before the first notes of "Lustig ist das Zigeunerleben" could be sung two consecutive times, the trumpets began to tremble and rumble between the feet of the medium. The first trumpet rose majestically high up into the air. The singing changed into "wows" and "ohs"!

Lucius asked the medium if he was awake, and was answered with a sleepy voice and coughing.

While everyone observed the single floating trumpet, which could be localised by the illuminated rings at the broader end, Stewart talked with sitters and the second trumpet seemed to try and lift itself up, trembling on the ground – while the flying one knocked on the ceiling and shot in front of sitters faces, touching sitters tenderly. The distance to the mediums chair was approx. 3 meters (6 feet).

Some sitters had the impression that the second trumpet lacked enough energy to lift itself up, and therefore proposed to sing again to collect new energy. However the fully awake medium (still seen via his illuminated knees), asked the sitters to actually be more quiet, because while trumpet-phenomena occurs, "direct voices" can eventually manifest in the room and often through the trumpets. The room quieted down and with no sound at all, the

second trumpet suddenly rose up.

We heard Stewart talking quietly with sitters, while both trumpets seemed to be independently moving in different directions with different moving-manners. For example: while one trumpet was slowly rising up to the ceiling on the left side of the circle above the sitters heads (between the first and second row), where it remained for a few seconds; the other trumpet gently touched sitters heads in the right part of the circle. From time to time one or other of the trumpets began to tumble and fall to the ground, only to be lifted again a few instances later.

Suddenly a bell was rung in front of the first-row-sitters, at standing head-height (about 2.5 – 3 metres) away from the controlled medium and fell to the ground. While I heard Mr. Alexander talking, I also heard – parallel to this – the typical vibrating breathing sounds of a manifesting direct voice. Mr. Alexander was also aware of them and directed the sitter's attention to it.



Two days the Basler PSI Verein prepared the room for sittings in total darkness

Séance, 20th April 2008

DR. BARNETT SPEAKS THROUGH THE ECTOPLASMIC VOICE BOX

Suddenly a faint voice was heard, introducing himself as the direct voice of Dr Barnett. With the typically suppressed

voice, he explained that he now only speaks through an ectoplasmically formed voice box, only to hold back enough energy to become materialised later in full form. The sitters cheered excitedly. Dr. Barnett is also part of the spirit-team and responsible for building up healing energies.

Lucius addressed the medium, but he was in trance-state again.

Dr. Barnett explained the voice box was successfully built up and was positioned 30 centimetres from the left shoulder of the medium (1 foot). We heard the medium breath deeply. Dr. Barnett again addressed the sitters regarding an experiment that the spirit team have developed with physical circles. He announced that he was willing to support a rapport from the spirit world, and the building up of energy for physical manifestations, as soon as he is called by the circle-leaders to do so. The sitters thanked him for that. Dr. Barnett retreated for upcoming personalities.

Séance, 18th April 2008

FRED JOHNSON CONNECTS SITTERS WITH LOVED ONES IN SPIRIT AND DOES A BOOK TEST

The following trance personality also expressed herself through an extremely typical voice-mannerism that really seemed to be female, even though it was spoken through the mediums male voice-cords. FRED Johnson's task (who was a teacher from Manchester on earth) was to organise reunions between sitters and passed over relatives, or at least transfer evidential information between them.

After FRED had explained and joked about the uncomfortable feelings of coming through a male body,

she addressed a female sitter and gave information from her grand-mother. Then FRED asked this sitter for another experiment. She admitted from the beginning, that her accuracy is not always perfect, but if the sitter at home was to take the fifth book in the fourth or fifth row on the first bookshelf, and look at page 89 counting to a certain line, she should then find something written about 'teeth'.

(Unfortunately this test could not be confirmed at the point of writing this.)

FRED retreated to make place for Walter's initial experiments.

Séance, 20th April 2008

WALTER EMANATES ECTOPLASM THROUGH THE MEDIUM IN RED LIGHT AND INVITES THE SITTERS TO STAND UP AND BEND FORWARD TO OBSERVE EVERYTHING CLEARLY

Walter asked for a female to sit in front of him with the table in-between, illuminated by red light under the glass-surface. The ectoplasm became visible, the "living energy", as Walter described it repeatedly.

Out of its undefined state as a subtle black mass, Walter said he would be able to materialise his hand, which shall then correspond with the ladies hand above the table. Walter asked Hans Schaer to control the rheostat that enables him to lower and heighten the amount of red light coming through the glass-surface. Red light was lit. Sitters change places, the medium was visible and still in trance, clearly bound tight by the plastic ties to his stool and held by his hands by the adjoining sitters.

The red light under the tables surface was now lit and illuminating it.

The red torch-light was shut.

I could observe clearly the illuminated table's surface.

Walter asked the lady on the other side of the table to place her hand on her side of

the illuminated area and the sitters to observe. Within 30 seconds after the closing of the torch-light, when the medium was last seen controlled by plastic ties with hands held through his neighbour-sitters, a black mass seemed to swell, gradually morphing into the middle of the table's surface. Walter gave permission for everyone to leave their places and to stand up and bend over to observe more clearly the developing process.

The mass was now reducing to the size of a very big hand, but still with no features. It then seemed to reorganize and I could clearly see something like a claw or very big malformed hand. Again something changed and a clumsy hand became more and more visible, now beginning slowly to behave like a human hand by moving fingers. It turned from one side to the other to be visible from different perspectives. The hand then grabbed the much smaller woman's hand. The sitter told us that it was a dry, warm and seemingly male. It grabbed and lifted her hand a little bit, turned it around and shook it.

"Didn't you ever want to shake the hand of a man,



The table which is used for the ectoplasm-experiments; the rheostat controlling the amount of light coming through the table's surface

who has been dead for more than 100 years now, Ma'am, hmmm?" Everybody laughed. The hand then retreated from the table.

The complete performance from the moment the black mass appeared above the table's surface lasted not longer than approx. 2 minutes. Almost immediately Walter asked for the red light. Red light was lit. The medium was still bound in his chair.

Walter said he wanted everyone to leave the room after the closing of the séance, full of confidence and free of suspicion.

"Now I want to show you, that it was by no means the mediums hand!"

Walter requested that both sitters on his left and right side, Bea and Sabine, move their chairs in front of the unoccupied sides of the table and to take their places there.

The two females do so.

"Now listen folks...!" Walter said, "every one of us now places both hands on the illuminated surface, where they stay observable throughout the whole upcoming process!"

Red light was still lit.

Everyone sat round the table – including the medium and laid their hands on the red-glowing surface. It was very easy to differentiate the four pairs of hands from one and another.

Walter requested the closing of the bright torch-light.

The pairs of hands remained calm in their places – even the mediums hands.

Within a few seconds, from the side of the medium, suddenly a ninth hand appeared above the lit section and all sitters at the table confirm with their tactile senses, what all eyes are observing: a big, dry and seemingly male hand touches and manipulates the hands of all sitting round the table.

All this, the movements and changes of the hands and the substance on the tables' surface were very clearly observed by me and my assistant.

For not longer than a blink of an eye our observation was interrupted, but we then had a favourable view directly onto the table.

Now Walter informed us that he was to budget the usable energies for him to dematerialise.

We hear cable ties being fastened.

Walter requested for the red light.

The medium was bound again onto the armrest of the chair – allegedly by super-normal means, so Walter wanted the cable binds checked very thoroughly. This was done and confirmed by the sitters beside him.

Red light was closed.



The table after the séance with bell, sticks, ties, illuminating stripes from mediums knee

Séance, 20th April 2008

DR. BARNETT MATERIALISES AND LAYS HIS HANDS ON THE HEAD OF A SITTER, WHILE THE MEDIUMS HANDS ARE LOCALIZED

Walter spoke with a very proud undertone: "Now people, wasn't that something, hmmm!?" The sitters answered: "Yes!"

"Now the medium will be brought into the cabinet by us!"

We heard the mediums chair being pushed or pulled into the cabinet. The adjoining sitters described what happened. And with the sounds of the curtains being closed, the illuminated knees of Mr. Alexander vanished behind. We heard again the curtains being manipulated.

We perceived the suppressed voice of Dr. Barnett from the cabinet. The sitter on the

Powerful Séances

Continued...

cabinet's right side, Sabine, suddenly told us that two warm hands were placed upon her head, remaining still. At the same time, we heard footsteps in the free space in the middle of the sitters circle. Another woman, positioned approx. 2 metres (6 feet) from the cabinet and 3 metres (9 feet) from Sabine (who further confirmed that two hands were positioned on her head) declared someone was standing behind her, with their hands touching her head and massaging her back.

Within the next 2 minutes someone walked back into the cabinet and the ladies told us the hands had retreated.

Walter's voice spoke again and stressed how powerful the manifestations have been and what a great privilege it has been for everyone joining

such a performance. "And now I bring the medium back into your circle!"

We heard the mediums chair being pushed or pulled out of the cabinet. Walter bid farewell and the sitters thanked and say goodbye.

Bea said a closing prayer and the séance was closed. The red light was then re-lit whilst the sitters remained calm.

The mediums chair was again positioned in front of the cabinet with the medium fastened by cable ties. Lucius rose and had to cut through them to free the exhausted and a little disoriented, Mr. Alexander.

The sitters slowly and calmly left the room first. Usually the medium leaves first – but because of the powerful manifestations Mr. Alexander needed more time than usual to regain himself. ■



Mr. Alexander and the author

Circle of Life Séance

Saturday 3rd November 2007
Fjugesta Sweden,
Physical Medium Anders Akesson
By Lars Mattson

An encounter of the unusual kind with the circle of Life... During all hallows weekend, I and ten other went to a trance-course with Anders Akesson in Fjugesta, Sweden. We were a hearty bunch who had a very pleasant weekend together.

Saturday the 3rd of November 2007, I and the other participants got to experience something completely wonderful. Anders Akesson held an experimental physical demonstration for us. This was a historical event within Swedish spiritualism.

The first time, since the 1960's, that the spirit world chose to manifest through a

physical demonstration in front of a group of people, through a Swedish medium. Lisbeth, Anders's circle-leader, opened the circle with a prayer. We were told to start singing. Truly a wonderful atmosphere was present in the room. All the participants could feel a chilly wind over their legs, some even up to their hands. I felt a strong surge

from my solar-plexus as well. After a while we also saw small blue orbs, as well as lights flashing and moving about the room.

After a few minutes of singing, we could see a staff of light that appeared beneath Anders's chair. The staff was approx. 4 inches tall with an intense flourishing turquoise light. The staff moved across the

floor towards Lisbeth, only to turn around and be pulled towards me. To see this staff of light was truly a great feeling.

While I hold my eyes on this shining staff an abundant number of orbs materialized and soared across the room, some blue and others in purple coloration. These orbs were in the air during the whole demonstration.

Suddenly a loud bang was heard in the room and at the same time Anders's chair started moving. We resumed our singing. The participant to my left told us that she felt a hand on her shoulder.

The staff was still moving on the floor in front of us, as well as around and between our feet. After a while we also experienced a fog-like substance that was building up in front of our medium. As well as seeing the blue orbs in the air we could see flashing lights in various locations in the room. We also see strong flashes, much akin to the coloration of the orbs, blue and purple.

These flashes were abundant and appeared throughout the whole evening.

After the first flash the trumpet, currently lying on the floor, started to move. Silently it sped across the floor only to fly up in the air and levitate freely. I was already occupied with following the first trumpet with my eyes, the others at the end of the circle said that the other one also had started moving. The other trumpet moved towards the end of the circle as the first one was still hanging in the air in another part of the room. Both of the trumpets return to their original places.

A sudden calm strikes the room, and we all fell into singing again. At that time the people at the end of the circle could hear female voices singing in unison with us. Unfortunately I wasn't able to experience this but the others were able to experience direct voices coming from the spirit world. When this was happening I

experienced a knocking sound in the floor around my feet, and the trumpet started moving slowly again. Rocking back and forth as we continued singing.

Once again the strong chill is felt and purple lights were visible in the air at the same time that the trumpet lifted from the floor and flied across the whole room. It soared silently at an amazing speed only to slow down and stop just in front of my face. The trumpet continued its route, meeting all the participants only to return to its original place on the floor. We continued to sing again.

Many of the participants said that they could feel someone walking around the room and touching them. During that time, Anders's guide "Pete" started talking to us. He said that he was so happy to be able to get through and that there were very good energies around that night.

Pete withdrew and told us that he'd be around a bit later. After Pete left it was time for a small boy to join us. He called himself "Simon". This boy is a very energetic person with a little bit of mischief around him, nevertheless he brought out a lot of laughter during his presence. Simon wanted us to sing once again and during his presence one of the trumpets started moving again, it lifted from the floor and levitated above our heads.

Simon started talking to us again. He told us that he had to leave and said goodbye. Silence fills the room and we were sitting anxiously, waiting for something to happen. Suddenly Simon yells "Boo!" Of course we were so startled that we almost jumped out of our chairs. Simon left us with a laugh and Pete rejoined us. He wished that we would sing more. I asked Pete if he had any suggestions or wished to hear a certain song. But it didn't matter to him; the most important thing was that we'd sing with our hearts and souls.

During the next song we heard a metallic sound moving across the floor, and after the demonstration, when we lit the lights we could see that the iron stand holding a pitchfork and shovel had moved, from the open fire and out on the floor. A sulphurous odour was present, and the trumpet started moving slowly on the floor, this time it didn't get airborne.

Simon returns to us again, with a heartily laugh. Many of the participants felt someone walking around touching them again. One of the participants felt the feeling of a child crept up in her arms and wished to be rocked to sleep. Simon wanted us to sing, something that we gladly did, and much to Simons pleasing. This was something that I had a hard time understanding, I had never heard such false singing before, but Simon joined us in our singing with great joy. Anders's chair started moving during our song. It moved over the floor and suddenly it lifted into the air, only to hang there. And I might add that Anders was still tied into the chair and was sitting in it at this point. The chair hovered back and forth in the room and fell to the floor with a loud bang.

Simon ended his little chat with us. He asked for us to get him new crayons since the ones that we had brought was only good for throwing. We had put paper and crayons on the floor to make it possible for the spirit world to draw us a picture. But when the lights came on later, there were no picture on the paper. However, the crayons were left lying all over the room, just as if someone had thrown them.

Pete returned again and told us that it was time to close up the circle for today. We gave all our thanks for everything that we had experienced. Pete, humble as he is, said that it was him and the spirit world who should be thanking us for this wonderful evening that

we had spent together.

I should also tell you that Anders was tied to his chair with strong and sturdy plastic zippers, and that I was allowed to step up to him and make sure that he indeed was tied down to the chair. There were also glow-in-the-dark tape on Anders's knees, so we could see at all times that he was indeed still in his chair. The whole demonstration was also recorded with a tape recorder.

This most certainly wasn't the first time that I had experienced a physical demonstration as I've been to Stewart Alexander's demonstrations twice. I've been sitting with Anders in his physical circle a couple of times, and it was at this time that I had the strongest experiences of my life. Anders holds his circle every week and it progresses each and every time. From what I've heard, the people in his circles have witnessed both direct voices and independent direct voices, levitation, partial materialization, flying trumpets and much more.

This evening was a most beautiful and wonderful weekend and it's not every day that you get to be a part of a historical event in Swedish Spiritualism.

I would also like to take the time to thank Lisbeth and Anders for a wonderful weekend with great food and a great guide in our attempts to descend into trance. ■



Anders Akesson physical medium

The Life and Mediumship of Estelle Roberts

(1889 to 1970)

All photographs
source various websites

The medium Estelle Roberts was born May Estelle Wills, in Kensington, London, on 10 May 1889: Barbanell referred to her as 'one of the world's greatest mediums and the possessor of nearly every psychic faculty'.

She recalled that her childhood was 'ordinary, unremarkable', except for the fact that she heard voices that other family members did not. In time, her experiences became a problem and she was told that such matters were evil and suffered chastisement from her father's leather belt. Nonetheless, the attempted suppression was unsuccessful and she frequently spoke with her brother Lionel in the years following his death. After leaving school, when she was fourteen years old, she took up employment as a nursemaid, caring for the children of a family in Turnham Green.

She then married Hugh Warren Miles who was sympathetic to her psychic experiences; three children, Ivy, Eveline and Iris were born to the couple. In this period, there was considerable hardship as her husband

earned only a meagre wage; matters were not helped by his charitable nature, e.g. giving his wages away to those in need. Eight years after being married, Hugh became ill and was unable to work, and Estelle therefore had to take up employment as a cleaner to support him and their three children.

After moving to Hastings, Hugh's condition continued to worsen and he died in May 1919. At the moment before his death, Barbanell referred to how Estelle 'saw two spirit forms sharing her vigil. They were her husband's parents' she recorded that she saw his spirit departing and that it 'gradually moulded itself into an exact replica of his earthly body'. There were also physical phenomena elsewhere in the house at this time, surely indicating something of the events to follow in Estelle's life. Following his death, Estelle saw Hugh on a number of occasions and heard him say:

'Here, all live on and cannot die. It is quite wonderful'. Estelle's response to these experiences was: 'You live, and others live. It is the message I must tell the world'.

However, much needed to be done before she would be able to demonstrate this.

Estelle moved to Hampton-on-Thames and shortly afterwards, married again. She was then able to devote more time to her children, but also to communing with her 'spirit people'. Her neighbour, Mrs Slade, invited her to a Spiritualist church at Hampton Hill, and she was able to discuss her own experiences there with Mrs Elizabeth Craddock, whom she described as 'a very good medium'. Mrs Craddock told Estelle that she possessed mediumistic abilities and she therefore attempted table-tipping, but after a complete absence of activity, she gave up in disgust and walked away – only to see the table rising which then hit her on the back.

She attempted a hasty exit whereupon she saw that 'the table pursued me'. Realizing that this is what she was seeking, she stopped and thanked whoever was responsible: a voice was heard, in stilted English, saying that his name was 'Red Cloud', and she then saw the speaker. In view of these events, Estelle decided to conduct a seance with Arthur her husband, and she reported: 'We had not long to wait. Almost at once a brilliant golden light shone'; at this point, Arthur was alarmed to note that he could no longer see Estelle in her chair. This was the beginning of spectacular phenomena that would accompany Estelle for



many years afterwards.

Following this, Estelle began to demonstrate her clairvoyance and clairaudience in churches in South London and North Surrey. At this stage important information was being relayed to her:

one instance was when Red Cloud advised Estelle that in some cases people were unable to communicate due to the beliefs they endorsed before they died.

Another example was Estelle realizing that on death people do not change: 'By passing over they do not suddenly become paragons of all the virtues as some people seem to think... To all intents and purposes (they) are the same people they were on earth'.

Estelle's mediumship continued to develop, supplying excellent



evidence of survival; she recalled the occasion when a woman attended a sitting and Estelle only received one, rather odd, word over and over again. With considerable reservation, Estelle told the woman what she had heard and the woman responded: 'But that is the very word my husband and I agreed upon as evidence of identification'; additionally, she achieved successes in the work of healing in which she was very active.

There can be little doubt that one of the most remarkable features of Estelle's mediumship was the wide range of abilities that she possessed. In addition to those already mentioned, she was also involved in the investigation of haunted properties. In this, her mediumship would often determine the cause of the disturbances and she would be able to advise the person involved concerning matters about which she could not have known by normal means.

It is not surprising that Estelle was often requested to become involved in cases where people were frantic with worry, although she attempted to avoid instances where it would be thought that she was seeking media attention. However, on the occasion when she was asked by Douglas Sladen, a friend, to help in tracing Mona Tinsley, a ten-year old

child who had gone missing in Newark in 1937, she agreed to assist: however, she stressed the need to avoid her involvement becoming publicised.

Estelle then obtained an item of the girl's clothing from the Chief Constable of the area concerned and she recorded: 'As I took it from its wrapping... I knew at once that Mona was dead. Just then, my old dog, who had been sleeping... suddenly leapt to his feet and began to career madly around the room'. Estelle then spoke with Mona through Red Cloud's help and the girl described how she had been taken to a small house and strangled, and gave a clear image of the area.

The Newark police were contacted and Estelle was told that the description coincided with the area where the girl had disappeared. Estelle travelled to Newark and was collected by the police and they drove until Estelle recognized the house that Mona had described. They entered into it and here, Estelle felt the child's presence and was able to give the police information about certain items in the property, and what had happened, e.g. the place and cause of death.

The police were obviously startled as the girl's body had not even been found. They asked Estelle where the body was and she told them that they should look in the nearby river. The police later charged the owner of the house for abduction, and subsequently, when Mona's body was found in the river, as Estelle had told them, he was duly convicted for murder. Estelle admitted that she did not enjoy dealing with such cases because of the

strain effected, although she was nevertheless willing to assist people who had been bereaved through their loved ones being murdered. One such case when she was able to provide excellent evidence was detailed in the Sunday Pictorial. An occasion of when Estelle was able to bring comfort to a Mr Proctor, whose wife had committed suicide, was fully reported in The People.

In addition to the mediumistic work described above, Estelle demonstrated her clairvoyance at many of the public halls in this country, e.g. the Royal Albert, Victoria, Caxton, etc. In these demonstrations, many people received convincing evidence, and on some occasions, so many attended, that two halls had to be linked together by microphone. Fodor remarked on how her demonstrations at the Albert Hall were before up to six thousand people.

In the case of Estelle's work as a physical medium, she recorded the time when Red Cloud made himself visible. The seance began with the trumpet 'becoming most lively', with a conversation taking place between one of the sitters and her father. After a period of silence, one of those present noticed 'a billowing cloud that was becoming slowly more visible as it grew in volume': it was realized that a face was present and this was recognized. It swiftly disappeared upon which the trumpet and two luminous plaques began to move; Red Cloud asked for a torch to be given to him and after a sitter had held this out, 'the next instant it was high over the heads of the circle, flashing on and off

as though being tested'. It remained on and moved across to where ectoplasm had formed in the room and a face became visible. Estelle detailed how: 'This time it was the strong, cleanly-etched features of Red Cloud. The materialisation remained there clearly visible to all'.

It was several years before Estelle's guide was seen again, this time in the presence of twenty people. Maurice Barbanell recorded the sequence of events in Psychic News. He explained that Red Cloud had requested in advance that two luminous plaques and a red torch be made available at a forthcoming seance; by this it was known that materializations would be joining the sitters. When the time came for the seance, Barbanell remarked on the humour and absence of any tenseness in those who were there: this was in response to Red Cloud's wishes. Estelle took her place in a hastily-made cabinet, or 'Wendy house' as one of her daughters jokingly referred to it.

After the area was examined, the seance began and within a short time the two plaques rose up and Red Cloud's silhouette could be seen. He called Barbanell forward and asked for his hand and then requested that Barbanell feel his hair; Barbanell noted the hand was masculine and the hair was long, silky and shoulder-length; he was close enough to see Red Cloud's face that included a short beard and that 'it was a handsome face, with eloquent eyes'.

Each sitter was then invited to come up and

The Life and Mediumship of Estelle Roberts

Continued...

inspect the guide's features.

Following this, 'an extraordinary spectacle' took place. This was when the cabinet curtains were parted and one materialized person held the torch to illuminate another. After this, the trumpets moved and apports were produced through them. Each sitter received one, and most were given a jewel. Barbanell asked Red Cloud where they came from and 'laughingly, he replied, "The Land of Anywhere"'. In fact, while the apports were being dropped out of the trumpet, Red Cloud was laughing and 'treating it all as a huge joke'.

Barbanell wrote that the guide 'always welcomed controversial discussion (and) he never showed the slightest sign of irritation to any who disagreed with his viewpoints. Frequently, his humour was displayed in masterly repartee'. After this seance, further marvels occurred only a short time later when Red Cloud materialized with Archael, another guide,

who was present for an hour with some sixty sitters.

As the seances of Estelle Roberts were often accompanied by apports, Estelle wondered whether, by their production, it might be thought this was through somebody else's loss. However, Red Cloud assured her that they were all items previously lost or abandoned, with a number of them being drawn up from the sea. One of the more remarkable incidents of this type was when a sitter asked that a budgerigar from the bottom of the garden be brought to the seance. Estelle recorded that Red Cloud declared that it would be done, and 'as he finished speaking, one of the two luminous plaques on the floor took flight and darted quickly about the room. Then it returned... its glowing phosphorus background showing the clear-cut silhouette of a budgerigar'. Having been assured by Red Cloud that the bird had been entranced and was wholly unaware of the events taking place, each of the sitters came up to the bird and touched it.

In the case of facilitating direct voice, Estelle stated that while entranced, 'the spirit forms I see clairvoyantly and the spirit voices I hear clairaudiently... are suddenly no more', and likened the state to being in 'a drugged sleep'. It was only after nearly four years of her trance work that a circle was formed to develop her direct voice mediumship. Nearly a year passed without any progress being noticeable.

However, after some patient waiting, phenomena did occur:

'Once our ten-month initiation period was over, the voices started to come in, and keep coming in, almost without break'.

One sitter, who saw the moving trumpet when some light had been allowed to enter the room, described it as being 'supported by a pillar of smoke'. In addition to the sitters, a shorthand writer joined the group and was placed outside the circle in an alcove where light was provided to enable her to write. As Estelle pointed out, the direct voice phenomenon was particularly evidential as communicators could be recognized by the phraseology and verbal expression that they used. In some cases, the communicator's native tongue was heard; this occurred in the case of a Dutch communicator who spoke with his brother; the brother confirmed 'that the voice spoke in excellent, idiomatic Dutch without any trace of accent'. Other similar occasions arose when communicators spoke in Finnish, Swedish, and Hindustani.

One palpable instance of evidence through Estelle's direct voice mediumship was when Lady Segrave attended a seance: her husband, Sir Henry Segrave had died as a racing motorist, and coincidentally, had taken up an interest in Spiritualism some time beforehand after attending a seance with the circle of Hannen Swaffer. Shortly after the seance with Estelle began, the trumpet moved towards Lady

Segrave and other sitters with short spells of conversation taking place.

The trumpet returned to Lady Segrave and her husband called using his pet name for her; but she 'was so overcome at being addressed by the pet name which only her husband used and was unknown to anyone present'. He called the name again, and made further attempts to engage in conversation, but overcome with what was happening she was unable to respond. Eventually, Henry Segrave had no further power and the trumpet dropped to the floor. Despite the disappointment of this occasion, at the next seance, he and his wife did manage to speak with each other. He admitted that he had difficulty on the earlier occasion with manipulating the trumpet and drily added: 'I knew how to drive a boat or a car, but I'm hanged if I can get the run of this yet'.

In the following months he and his wife held long personal conversations between themselves. She later brought friends along to seances who also received excellent evidence. In view of what she had experienced, a year after her first visit, she publicly told of the evidence that she had received. She admitted that she had been forced to do this as: 'I feel it is my duty to help others who have been through the sorrow of bereavement, so that they can become happy again as I am'.

Estelle detailed a further striking piece of evidence

connected with this particular sitter. In one seance, a boy spoke to Lady Segrave, giving his name and thanked her for the help that she had given his mother. He supplied further information when requested to do so, giving personal details of names and journeys. When the boy's mother was informed of the communication, she 'confirmed in awe-struck wonder every detail that had been known'.

Events of this case began when Maurice Barbanell attended a seance with Estelle, and Red Cloud advised him there was a girl who wished to communicate with regard to her mother. The trumpet then moved towards Barbanell and a young girl 'very slowly, but distinctly' said that her name was Bessy Manning, and she had died during the previous easter from tuberculosis. She then added that Tommy, her brother, was with her; he had been killed in a road accident.

Barbanell immediately sent a telegram to a Mrs Manning at the address informing her of what had taken place. As there was no reply to this, Barbanell therefore despatched a further one. A few days later, he received two letters from Mrs Manning; the first expressed her joy on having received the first telegram and in her second letter, she apologized that Barbanell had needed to send another telegram but she explained that she lacked the funds to reply by anything other than letter. She advised him that Bessy had died the previous easter and her son had been killed nine years earlier.

At this stage, Barbanell

viewed Bessy's seance communication: 'as flawless evidence for the after-life. No theories of telepathy or the subconscious mind can explain it away... Mrs Manning had never met Estelle Roberts, or corresponded with her or any member of her family'. Barbanell arranged for Mrs Manning to travel to London and attend a seance with Estelle. It was not long before Bessy was speaking with her mother. After Bessy had told her mother that Tommy was with her, Mrs Manning asked whether she ever returned home. Bessy replied that she did and commented on how she saw her mother pick up her photograph and she would speak to, and kiss it. Barbanell reported that Mrs Manning later told him this was absolutely correct. Bessy continued by telling her mother that she had seen her talking with her father that same morning and referred to the subject of their conversation; this was followed by yet further evidence, all of which was correct.

Before Mrs Manning returned to Blackburn, Estelle Roberts gave her another sitting, when, once again, Bessy 'continued to prove her identity with detail after detail, none of which the medium could have known'. A short time later, Mrs Manning wrote to Barbanell thanking him for his involvement and confirming: 'I heard my own daughter speak in me, in the same old loving way, and with the self-same peculiarities of speech. She spoke of incidents that I know for a positive fact no other person could know'. Estelle's mediumship also brought her into contact with Sir Arthur Conan

Doyle, one of Spiritualism's most tireless advocates. After he died, he successfully communicated through Estelle's mediumship. At one seance, one of Doyle's friends was present and decided to gain personal evidence by asking the communicating Doyle a personal question.

He decided to ask where they had last met and, 'Instantly the voice replied they had last met by accident in a doorway in Victoria Street'. The sitter recalled that this was so.

Estelle admitted that Red Cloud, as a number of prominent guides of other mediums, made a mistake in 1939 when he predicted there would be no war. Estelle explained that wrong predictions were caused through looking at the current circumstances and making a judgement from these, i.e. a 'forecast only on probabilities, on a knowledge of the facts and a careful weighing of them'.

In fact, indicating the peril of accepting predictions as unfailing, it is worthwhile noting that the forecast of there being no war from various communicators was one of the principal reasons for the decline in Spiritualism after the Second World War: 'The outbreak of war in September hit Spiritualism with devastating force... a section of the movement... had explicitly accepted certain predictions made by the spirits through their mediums about the possibility of war... The movement has never recovered its pre-war position'. In view of the consequences, this aspect in communications is something that should be constantly kept in mind.

Despite the problems faced in these dark years, it was during this time that Estelle fulfilled the important task of bringing comfort and reassurance to those who had been bereaved, and allow those who had been killed to confirm their survival. One example was Mrs Stevens, whose husband, Flt. Lt. Richard Stevens had been killed in action; when she attended sittings, 'her husband... identified himself by recalling trivial incidents in their domestic lives'; he also spoke about the children and events taking place in their lives at that very time.

Numerous cases such as this occurred when the sitters were left in no doubt that their associates, friends and loved ones had not only survived death, but were able to communicate the reality of this fact.

Estelle died in May 1970, and in the years up to this time when she worked as a medium, she surely demonstrated a truly remarkable degree of mediumistic ability. This included many different forms that provided an unmistakable amount of evidence to the many thousands who witnessed her at work.

It is no wonder that Barbanell said that, 'though I have read all the worth-while literature in Spiritualism in the last hundred years, I have not come across any accounts to excel the proofs received in the seance-room of telle Roberts', whom he believed to be 'perhaps the most versatile of all mediums'. ■

Estelle Roberts' main spirit guide Red Cloud



Vaughan Way Physical Group

Leicester, England, September 2006 to April 2008

Development report time period: 20 months

by Angela Rudkin

Having just read the April 2008 edition of "Zerdin Phenomenal", which contained an update on the "Circle of Spheres" and the photograph of FRANK KLUSKI complete with materialised bird of prey upon his shoulder, we feel very much inspired to write to you about our small but highly dedicated Physical Group; Vaughan Way Physical Group, aptly named as we hold our sessions within Vaughan Way National Spiritualist Church.

Our Group commenced on 11th September, 2006 and comprised of four members, ladies only; Val, Stani, Louise and myself as developing Physical Medium. From the outset we had very strong ideas of how we, with the aid of Spirit, would conduct our sessions in that we were very determined to work in natural or the brightest white artificial light we could cope with, no male sitters and definitely no ectoplasm. In short, our Group would be extremely different and would break into new ground. This ethos was brought about by

Angela occasionally throughout her life, experiencing full physical materialisations in bright sunlight and in total darkness without being in an altered state of consciousness. Therefore this led our Group to question whether sitting in the dark, using red light etc. was a necessary requirement to achieving manifestations within a Séance room.

However, as is often the case, Spirit had other ideas and gradually over the past 20 months we have been, albeit slowly, coaxed and guided by Spirit by communication in dreams and with the aid of clairvoyance and clairaudience, to work in the dark with the aid of red light. During the last two months have used a cabinet for the build of energies. Ectoplasm, apart from forming over Angela's face to build up transfigurations, has been quite scarce but has on occasion taken the form of a very fine mist emitted through her nostrils which reached as far as Angela's knees in one session in January this year.

What is so exciting and fascinating about our sessions is that to date there has never been a session where no phenomenon has been experienced.

During the first session on 11th September, 2006 Angela's head was tilted backwards in the chair to expose as much neck area

as possible and a red circle of light appeared upon the throat. Clairvoyantly, a Spirit Surgeon

was seen by Angela through closed eyes and this was the first of many highly intricate and delicate operations to build a voice box with the aim of producing direct/independent voice.

Transfigurations have been plentiful, very fleeting in the early days, but over time have become stronger, holding for minutes rather than seconds. A Victorian elderly lady complete with lace cap makes herself known on a regular basis and sitters have been treated to glimpses of other well known persons helping with the production of stronger ectoplasm.

Spirit Control made himself known back in November, 2006 with repeated transfigurations, week after week, complete with striped white war paint upon each cheek. He is "Crowfoot", leader of the Blackfeet Tribe who passed to spirit in 1890. Before this date Crowfoot's trademark was a loud stomp of his foot near to and only heard by Angela. Quite alarming at first but it is surprising how quickly this became the norm. Research into the life of Crowfoot highlights how he changed his name from "Big Foot Crowfoot" to simply "Crowfoot" and this to us is proof of Spirit guiding us by symbols. Crowfoot himself draws ever

nearer, week by week, and a recent transfiguration included a feather down the right side of his face.

On the topic of animals, a small monkey has entered into our sessions over the past six weeks; Angela had experienced a very physical ruffling of the hair, particularly around the back of the head as his back paws move up and down. A she wolf and large black snake have also been observed in and out of the cabinet, again on an etheric level.

A little girl's voice was heard within the room last September and since October we have recorded our sessions, with the permission of Spirit, with the aid of a small digital voice recorder. A gentleman's voice was picked up quite clearly on the tape last year, very deep, saying "ANJOLINE" and more recently, Reubens our South African Guide and Guide to Angela over the past nine years has repeatedly spoken the word "lady" as has the little girl who is very much with us. We believe that this is how they refer to Angela.

To date we have never worked with trumpets or musical instruments as we and Spirit have never felt the need to do this given that each week we have phenomena without them. The aim of our Group is to work steadfastly towards direct voice and full physical

materialisations. During the last two sessions shadowy figures have been observed by sitters, led by Crowfoot (also in shadow) from the room into the cabinet. We are informed by Spirit that for full materialisation to occur there are seven layers needed to form the full physical body. At present we are up to two layers.

Since January Spirit do draw closer to us and Angela sees through closed eyelids what Spirit seem to be doing whilst in the room. During the session on Monday 28th January, towards the end of the session, through closed eyelids Angela observed an ectoplasmic trumpet of a grey, slimy muscular composition attached to an ectoplasmic pole of the same structure approximately 6' in the air to her left side. Not a pretty sight but more of an amazing one. Unfortunately no other sitter had witnessed anything with their physical eyes to this effect. Since that day, steadily throughout each session shadowy forms have been witnessed by this method by Angela and, during the past two weeks sitters in the room have witnessed moving shadows crossing the room and entering into the cabinet. Just over three weeks ago, early in May, Angela saw through closed eyelids an arm coming forward and inserting something into her right ear. This made a small buzzing noise like a bee. Over the past few weeks we have all been aware that Spirit do seem to be wiring Angela up for sound and one sitter has "seen" (not physically) wires dangling out of Angela's right ear to a box situated on her hip. What is noticeable on a physical level is that since January after most sessions the right side of Angela's neck is physically pink and hot indicating that the surgeons and scientists are still operating of this area.

On Monday 12th May, 2008 we worked on the stage in the concert room upstairs

within our Church, again indicated to us by Spirit that we should do so. Angela's head was turned to the left and she actually felt something, what, we do not know, being hooked over her left ear. The furniture seemed to creak at intervals during the session and bangs were heard on tables which do have metal legs with Formica tops. Sitters seemed to think this was Spirit but we have to sit for a long while in this room to become au-fait with the particular "settling down noises" in order to say quite categorically that these are the result of Spiritual energies... Please note, that Monday 12th May had been a particularly hot day weather wise, and therefore furniture and floorboards will have expanded slightly in the heat. Therefore as the evening progressed and the room cooled down then the furniture and floorboards will make noises that we cannot in all honesty say are made by spiritual energies.

In February this year, at the request of Spirit Control Crowfoot, we very bravely left our comfy nest upstairs and conducted our first Experimental Physical Demonstration within the small Church with seventeen extra invited sitters present. Most sitters witnessed phenomena whilst a small minority (3) saw nothing at all. Amongst phenomena witnessed was that Angela's body became very large, transfiguration into Crowfoot, a Victorian lady opening her mouth and singing (albeit silently) to the music and one sitter was absolutely positive that his mother appeared over Angela's face. When he asked in his head for a signal that it was actually his mother, Angela's eyes were opened and it was his mother's eyes that gazed out at him. Unfortunately, during the session one gentleman sitter had the misfortune to sneeze and, although Angela is in an altered state of consciousness she can hear

everything which occurs within the room even on a muted level. Before this particular gentleman sneezed transfiguration was occurring and a gentleman's spirit face was manifesting to the right side of Angela's. In Angela's experience as the sneeze occurred the vibration of this travelled to the right hand side of the cabinet and it felt as though a fist was repeatedly banging on the wood inside the cabinet. Angela however was perfectly o.k. and suffered no damage.

In the general discussion which took place afterwards a few people mentioned how the spirit gentleman's face bowed slightly downwards to acknowledge the sneeze in almost an attitude as if to say "Bless You." With varied phenomena and a lovely buffet prepared by Antony afterwards, a good evening was had by all. The sitters who attended and unfortunately didn't "see" anything still enjoyed the peace and the atmosphere. Incidentally out of the 3 "non- seeing" sitters one gentleman was purposely invited as he has a very scientific approach to this form of Mediumship.

When questioned afterwards he did admit that at the beginning of the session he began to see a little something but then he told himself that it was the power of his mind, after this he saw nothing at all – food for thought indeed! (Mental note – must ensure this gentleman is invited to every public demonstration we hold, as a "Guest of Honour" in order to monitor our progress!)

After this demonstration we were advised by Spirit indicating "Same time next year" so we have booked a slot for February, 2009 for our second experimental public demonstration. For this we are hoping to attract 50 sitters.

A book, we are informed, will be published concerning

the development of our group and to this end diary entries and drawings of transfigurations are being recorded. Therefore there is much work to be done on this side of the veil.

Sadly, as is always the case with the long term commitment so necessary to develop this form of Mediumship, Stani and Louise left our Group towards the end of last year as it no longer felt right with them and there

are other Spiritual pathways opening up for them both? Christine, who had been a most dedicated sitter also unfortunately left due to transport problems within the winter months. Luckily Jim and Eileen have been with us for the past five months and Sharon, a relatively new sitter, for the past two. In between we have had Guest sitters who are happy on an ad hoc basis to sit with us and help with the energies. We have, as you know, recently advertised within the Zerdin and a new sitter, Jackie will be joining us on a trial basis in May.

To conclude our report may we say how privileged and blessed our Group is with the amount of phenomena, no matter how small, we have experienced week after week. It is still hard to believe how rapidly phenomena has occurred and, after discussing this on many an occasion, we can only conclude that perhaps, apart from the core sitters and medium being what is known as "developed", it is our time and time in general for Physical Mediumship to come to the fore once more.

Grateful thanks to all at Zerdin for providing the very necessary link to aid all Physical Groups, wherever they may be, with their progression in which we believe to be a very beautiful form of Mediumship.

With love and light to all,
On behalf of Vaughan Way Physical Group. ■

Introduction

All phases of mediumship are governed by the Law of Vibration. Each medium has a certain vibratory wavelength and unless the spirit entities come within that wave length they are not able to manifest in a manner that is discernible to the physical eye or audible to the physical ear. All demonstrations of physical mediumship must occur through the use of matter. The matter used in these manifestations is an etherealized protoplasm called ectoplasm.

Luminous phenomena and vibrations in the séance room

The thought vibrations of those sitting in the séance effect the manifestations. Each sitter helps to build the channel of communication between himself and the spirit entity through the power of his own thoughts. If the thoughts of the sitter are negative the phenomena cannot be at its best. The statement "Thoughts are things" is absolutely a proven fact and nowhere can one realize it more fully than in the séance room. Doubt vibrations are most destructive and they form a solid wall that the Spirit Forces must puncture before they are able to manifest. Doubt is a negative force and is destructive to all psychic manifestations. It is a good idea never to ask for tests in a demonstration of physical mediumship. Seek for your tests in clairvoyant readings and in all the mental phases of mediumship and even then you will find that he who accepts gratefully the message that comes through to him and does not demand will get more evidence than the person

who is always seeking tests. I would not ask you to be gullible and accept all that comes to you but be fair-minded and allow the Spirit Loved Ones to manifest through a clear channel. Later you can analyze your message and accept that which is true and cast aside the error if there be any. Many times we are able to see lights in the séance room and these are called "Luminous Phenomena". The little lights on the forehead of the manifesting entity are called "lights of progression" and they denote spiritual progress. Tiny lights like a firefly and large lights that seem to brighten the whole room for an instant have been produced in Ethel Post-Parrish's séances. One of our Spirit Teachers always shows a light in the form of a cross before she speaks. D. D. Home and Stainton Moses were able to produce excellent luminous phenomena. Under the strictest of test conditions luminous hands and even whole forms were produced. Sometimes the entire room

is lighted so that even the chairs and table are visible. The Spirit Operators tell us that these types of phenomena are produced by the use of phosphorus drawn from the body of the medium and those of the sitters.

In a trumpet manifestation the trumpet, which is usually of aluminium and very light, is levitated and floats about the room through the power of telekinesis? This power we have discussed in a previous chapter. The trumpet is used to magnify the voice and also as a cabinet in which the ectoplasmic vocal organs are materialized. Some of the Spirit Teachers call this a sound box and whether it is materialized in the trumpet or outside of it, they all agree that it resembles the physical vocal organs in formation.

The Loved Ones, with the aid of the Spirit Operators, are able to pick up the sound vibrations in the room and by using the materialized vocal organs they can articulate and produce an audible voice.

Some years ago a picture of Margery Crandon of Boston was taken showing the ectoplasmic sound box on her shoulder. It seemed to be connected to her throat and a tube of ectoplasm also ran from the sound box to the trumpet. Whether the sound box is materialized in the trumpet or outside of it, it is quite evident that in all cases they draw from the vocal organs of the medium-

however, the actual voice of the medium is never used in any manifestation of physical mediumship.

It is quite natural that the Spirit voices should sound like those of the medium and the sitters for they are drawing from their vocal organs and picking up the vibrations that they send out. However, as the spirit entity converses with his or her loved one in the group the spirit voice gradually changes and sounds like the person from whom they are drawing. This is especially noticeable in cases where the sitter speaks with a foreign accent or in broken English-you can tell the exact moment when the spirit starts to pick up the voice vibrations of the sitter.

The Spirit chemists also claim that they are able to convert some of the sound vibrations into other forms of energy that can be used in the manifestation.

In a trumpet séance some mediums are able to talk while the spirit is talking and you can hear two distinct voices. Other psychics do not talk at all during a voice manifestation". The Spirit Operators claim that this depends upon the method of communication used by the guides. J. Arthur Findlay, in his book, "On the Edge of the Etheric", makes the statement that a communicating spirit claimed that a tube of ectoplasm ran from the mouth of the medium to the sound box in the trumpet.

This would explain why some mediums do not talk during a trumpet manifestation and also why there is a certain amount of moisture found in the trumpet after a séance.

We must always remember in investigating psychic phenomena that time and space mean nothing to the Spirit People. Time is eternal and space can be covered as quickly as thought. Knowing this, we must make allowances for any little discrepancies that occur in prophecies giving a stated time that an event may happen.

The investigator sometimes becomes confused in a direct-voice séance because a spirit will vibrate through to them and fails to notice a friend or relative sitting near them. This is quite easily understood if you have studied psychic law-the spirit is attuned to your vibration and until the other person speaks and sends out a vibration to attract them they do not notice them. A medium is much like a radio and must tune in on one station at a time in order to get a clear reception. If the vibrations are mixed then we get a confused message just as we get an indistinct reception when we are not properly attuned to a radio station.

Some psychics possess the phase of mediumship known as "trumpet in the light". In order to produce this phenomenon the medium must hold the trumpet in her hand. Ectoplasm is sensitive to light and the rods and masses of this substance that are used to levitate the trumpet in the dark cannot be produced in the light. However, the ectoplasmic sound box that the Spirit people use for articulation can be materialized as the trumpet is used for a cabinet to protect it from the light rays. The voices are not as distinct as they are in

a dark séance but they can be heard plainly in a large room.

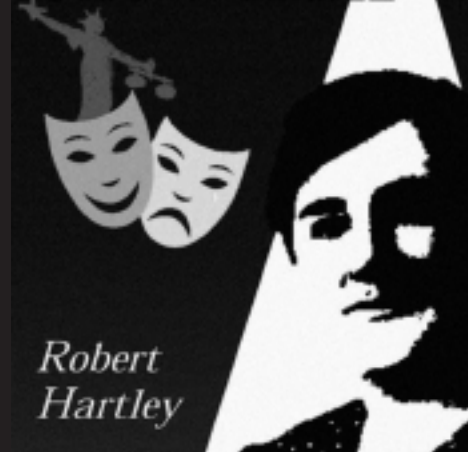
The majority of Spirit Operators do not differentiate between the terms "trumpet manifestations" and "direct-voice", but Sir Joseph Banks, Ethel Post-Parrish's Spirit Teacher uses the term "direct-voice" when the sound box is materialized on the outside and "trumpet manifestation" when it is materialized in the trumpet. The voices in the direct-voice manifestation seem clearer and more natural than those in the trumpet as the audible voice is naturally affected by the metallic vibrations of the trumpet.

The history of Spiritualism tells us that the Davenport Brothers and a man named Jonathan Koons, were the first to develop trumpet mediumship. The famous Spirit Control, John King, was the first to manifest in this manner. John King was the control of the Davenport Brothers but he also assisted many other psychics. He claimed to be Henry Morgan, the pirate. It is said that John King also told the Davenports how to make the first trumpet.

Thomas Edison worked for many years on an electrical machine that he believed would pick up the audible voices of the Spirit People. It was something like a radio and people would be able to converse with their Spirit People without a medium. Mr. Edison passed on before the machine was perfected. Dennis Bradley of England was greatly enthused after his first voice manifestation and I quote from his splendid book, "Wisdom of the Gods":

"Communication with the spirits in their actual voices may, within this century, become as simple as the telephone or wireless. In fact it seems to me that it is a new and phenomenal wireless communication."

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The Production of Apports

The production of apports is the most incomprehensible phenomenon of Spiritualism. The Oxford English Dictionary gives the following definition

Apport-material thing produced by occult means at Spiritualist séances.

The objects may differ in size and they may be of animate or inanimate matter. Instances have been cited where living birds and small animals have been produced in a seance room with all doors closed and locked.

Emma Hardinge, in her book "Modern American Spiritualism", gives an account of the apport of a white dove. This happened in a circle called "The Olive Branch of Peace" in Boston, Mass. She states that the incident was printed in the New Era and eleven reputable men of Boston attested to the fact that the room was sealed and examined before the phenomenon occurred.

Yolande, the beautiful control of Mme. de Esperance, was able to apport flowers and even fully grown plants into the seance room under the

strictest of test conditions. There are many instances where apports, both large and small, have been projected into the seance room and most of them have been attested to by reputable people.

In Ethel Post-Parrish's seances we have received many apports both large and small. Many articles have disappeared from the locked seance room and have been found elsewhere intact. The word asport is used by some writers when the object is taken out of the room.

At the close of our class one Tuesday evening Silver Belle said:

"I did something for you and I worked hard too." Of course the students wanted to know what she had done but she would not tell them. "Wait until Mi'lana puts the light on" was her only response. When the lights came on we discovered that a large vase filled with gladiolus which had sat on the table in the middle of the room, had entirely disappeared. It was later found in the lobby of the Lodge. We asked Silver Belle about it on the following class night. The vase was of heavy pottery and to remove that and the gladiolus seemed almost miraculous. This is Silver Belle's explanation:

"I told you that it was hard work and it was. You see the vase and the flowers were of different vibrations. I had to dematerialize the flowers first and then when I got them out in the lobby I materialized them again. I then came back and on a different rate of vibration did the same with the vase-then I put them together and set them on the table." This seemed quite simple to her but to us it was still incomprehensible - we knew that this wonderful phenomenon had happened but we still could not understand how it was possible.

Silver Belle has a small mouth organ. It was given to her by George Lippincott of Philadelphia. He gave it to her in a materialization and she was so delighted with it that she played it at least five minutes and finally Dr. Banks spoke and told her to give it to me because she was not attending to her work. Very reluctantly she parted the cabinet curtains and dropped it into my hand. To this day she accuses me of taking it away from her. Frequently I bring it into the seance room for her and she loves to mystify us by causing it to disappear. In our class in St. Petersburg, I laid it upon the table, and she

played several tunes upon it and then gave it to one of the students to hold saying, "You keep it for awhile, I want to do something with it." Later she asked the student to hold out his hand with the mouth organ in it that she might take it. At the close of the class she said:

"Uncle Jim, I put my mouth organ in your overcoat pocket over at the house. You go over and get it and be sure and give it back to Mi'lana because it is mine." The class was held in the church and after the lights were on Jim went over to the house to look for the mouth organ, we remained in the class room awaiting his return. When he came back he had the tiny mouth organ in his hand and he said:

"I found it just where she said it was. How she did it I don't know." Another time in our class at Camp Silver Belle, she played a tune for us and then told Mary Stuart that she was going to put it in the church, at least one hundred feet away, and on the bible which would be opened at the Twenty-third Psalm. Sure enough, Mary found the little mouth organ laying on the bible and on the Twenty-third Psalm. Michael Nicoletti, who was giving some healings in the

church that evening, said that he heard a noise on the platform but when he looked there was no one there.

Articles of jewelry and uncut stones have been received through the mediumship of William Donnelly, Earl Williams, Roy Burkholder, and Virginia L. Folk. H. Gordon Burroughs, Bertha Eckroad, Elizabeth Fabian and others of our Camp Silver Belle psychics.

How is it done? There are several theories advanced by the Spirit Operators who produce the phenomena. The most popular theory seems to be that of changing the vibration of the article to be apported. We know that the status of matter is controlled by its rate of vibration-science gives us three different states of matter, gaseous, liquid and solid - the dense matter is slower in vibration than the lighter matter. We know that water may be frozen and become solid matter; it may be heated until it boils and becomes steam, but it is still matter, only its rate of vibration has been changed.

The Spirit Operators know how to change the vibration of matter so that it may be passed through other matter. In other words they dematerialize the article they wish to apport and in its new state they are able to pass it through solid matter - they then materialize it again after they have accomplished their purpose. They say that sometimes it is necessary to dematerialize a part of the wall or door so that the apport can pass through it in its original state. This method is used in the apportioning of animate matter. Jesus understood this law and used it in many of his so-called miracles.

We have an example of this law in materialization. Ectoplasm is matter, an etherialized protoplasm - the Spirit People are able to change its vibration and make it solid or light and ethereal, as it is in the flowing robes worn by the manifesting entity in materialization; another rate of vibration is used in materializing the hair of the spirit.

Some of this we understand but with all our knowledge the production of an apport is still an intriguing mystery. The Law of Cause and Effect governs all things. When we experiment with material science we first investigate the cause and then the effect - but in psychic science we reverse the law-we see the effect first (the phenomena that is so evidential that we must accept it) and then we must search for the cause and we do not always find it to our satisfaction. There are many manifestations of spirit that we cannot reconcile to our material conditions and perhaps we shall never be able to do so until we too manifest in a spiritual body.

Apports

Materialized objects produced by mediums during Spiritualistic seances. These objects can range from flowers, jewelry, and even live animals. The production of the apports was and is still one of the most prominent and effective aspects of the seances. Their behaviour vary from flying through the air, to hitting the sitters in their faces, to landing on the table or in people's laps. A favorite is to scatter perfume over the audience.

However, during scientific testing in seances numerous frauds have been discovered even when ordinary precautions were taken. Often the fraudulent medium concealed the apports in the room or on his/her person. While the seances may have been conducted by unscrupulous procedures, often it was discovered that no fraudulent intent was intended.

Production of apports is one of the most puzzling and exciting aspects of Spiritualism. The objects vary in size, are both inanimate and animate, and seem to suffer no ill effects from their strange mode of travel. The first recorded observation of them appeared in the *Recherches psychologique ou correspondancesur le magnetisme vital entre un Solitaire et M. Deleuze* (Paris, 1839) It was witnessed by a Dr. G. P. Billot during a seance on March 5, 1819. At the seance were three somnambules and a blind woman. One of the seeresses said she saw a dove flying around the room. It was carrying something in its beak which it finally deposited before a person. When Billot examined the contents of the packet he found three peieces of paper with a small bone glued to each and beneath was written, "St. Maxime, St. Sabine and Many Martyrs." Later Billot with the blind woman told of the experience to Dr. Deleuze who said he thought that animal magnetism was probably a better explanation than the intervention of spirits. There have, of course, been other explanations. Apports have been recorded as arriving in various ways. During one

of the Millesimo seances a pair of modest earrings given by a guide spirit to Marchioness Centurione Scotto came by means of a trumpet with a phosphorus band which appeared. The trumpet turns its large end up to fit against the ceiling and then there was heard a thumbing sound as the earrings dropped into the instrument.

In his work *Man's Survival After Death* the Reverend C. L. Tweedale described an incident which involved his mother, wide and himself. His mother had suffered a cut on her head. They were all in the dinning room. His wife had just parted the older woman's hair to examine the wound. The minister suddenly looked and saw coming through the air with force from an opposite corner of the room above a window which his wife's back was to a jar of ointment. The jar was one which his mother kept locked away in a chest. To him, the obvious indication was to apply the ointment to his mother's injury. Tweedale notes other similar incidents in his book.

Doctors Dusart and Brogart both observed a lump of sugar disappear and reappear in a seance room. There is the question from where do these apports come from. The question is legitimate when there is no fraudulent manipulation of the objects involved. Apports of flowers have been traced to a nearby garden. One incident involved Henry Olcott when attending a seance held by Helena Blavatsky who was presented with a leaf of a rare plant on which he had previously put a mark. ■

Psychic Photography



Pictured right: William Mumler of Boston, Mass, USA 1861

This phase of mediumship, like the production of apports, is almost incomprehensible to the layman.

The first spirit pictures, of which we have any record, were produced in 1861 by William Mumler of Boston, Mass. Mr. Mumler took a picture of a friend and when the plate was developed another form beside that of his friend was found on the plate. Mumler could not understand this and he took several other pictures with the same result. Some of these extras were recognized as friends and relatives who had passed on. When this was noised about Mr. Mumler was besieged with requests for sittings. These requests became so numerous that he gave up his position as an engraver and devoted all of his time to psychic photography. Among the first of his sitters was Andrew Jackson Davis, the pioneer of Spiritualism.

After a time Mumler, like the majority of psychic photographers, was accused of fraud and when he got an extra of a man in the living that finished him, even with the Spiritualists. The projection of the etheric double was

unheard of at that time and to get a picture of someone that was living was considered to be fraud.

It is a peculiar thing but the majority of investigators will work very hard to prove that the phenomena can be produced fraudulently but will make no effort to understand the natural law that produces the legitimate manifestation.

William Hope of England came into popularity as a psychic photographer in 1908. He was, without doubt, the outstanding medium for this phase of phenomena that was known at that time. His pictures were endorsed by Sir Oliver Lodge, Sir William Crookes and other great men of England.

John Myers of England has also given valuable evidence of survival through his well developed phase of psychic photography.

Our own Jack Edwards. although young in the field, has already received some phenomenal results.

Many articles regarding his work have appeared in the Psychic Observer. He has submitted to many tests here at Silver Belle and has always come through successfully.

There are several theories regarding the production of psychic photographs. The first investigators thought that the spirit extra was impressed through the lens of the camera and when the picture was taken they were impressed upon the plate. The photographer knows that this theory is impossible. Finally they decided that the likeness of the spirit was impressed upon the plate itself. This seems to be the most logical conclusion.

Psychic Photography is a physical phase of mediumship and the medium must have sufficient chemicals within his body to produce the ectoplasm necessary for the manifestation. In practically all spirit pictures you will notice that ectoplasm surrounds the spirit face or perhaps there will be a cloud of ectoplasm with two or three faces upon it. The following explanation was given by a boy in spirit when his mother asked him to explain just how he was able to appear on her picture:

"Well, mother, when I heard you make the appointment with the man that takes the pictures I knew that you would want me on your picture. I asked one of the Spirit Teachers how to do this and he said that the process was similar to that of materialization but usually the picture showed just the face and not the entire form as it appears in materialization. Of course I had materialized many times so this did not sound too difficult. I went home and looked at all of my pictures, especially the one in the living room as I like that best of all. I tried to fix the image of that picture in my mind so that I might be able to impress it upon the ectoplasm. When the time came I followed you into the room. While the man was fixing the camera I practiced a hit. Of course I could not see myself but I felt sure that I was pretty good. I was all ready but when the camera man flashed a light bulb I did not expect it and I guess my face slipped a little. Anyway I did the best I could, mother dear.

Most photographers agree that in developing spirit pictures the spirit entity seems to appear first and the sitters and the background afterward. In most cases the spirit faces



Pictured above: A selection of William Mumler's psychic photographs.

Pictured below: Example of a Boursnell psychic photograph.

Pictured bottom: Example of a Buguet psychic photograph.

Source various websites

are much clearer than the faces of the sitters. I have rarely seen a really good picture of the sitter – sometimes you would not recognize them. The fact that the spirit faces appear first when the plate is developed proves that the spirit faces are impressed upon the plate more deeply than those of the sitter – probably because of the chemicals in the ectoplasm. The plate holder makes a good cabinet for the production of the ectoplasm.

Jack Edwards gives what is called a Skowtograph Seance. Several sitters are invited to the platform and each one is given a piece of printing paper to hold. They hold it in their hands for at least five minutes and this is done in the ruby light. The developing fluid is on the platform and the pictures are developed right there in the presence of the sitters. Not all of the prints show spirit extras but a large majority of them do. Sometimes a plate is placed in the plate holder and that is handed about in the audience. In this instance there are usually two or three definite spirit faces upon the skowtograph.

One of the most valuable psychic photographs taken in years was procured by

Jack Edwards at the opening of our 1952 season at Camp Silver Belle.

Mrs. Parrish was in the cabinet on the platform in the Chapel – Mr. Edwards told us that he was going to try to get a picture of Ethel Post-Parrish's etheric body – but he could not promise anything as he was not sure what the results would be. There were nearly two hundred people present in the auditorium and Mr. Ralph Pressing picked a committee to go with him to Mrs. Parrish's seance room in another building while the picture was taken.

Mr. Melvin Sutley sat on one side of the cabinet and I on the other to protect the entranced medium.

After a period of about ten minutes Silver Belle spoke from the cabinet and said "We did it! We did it!"

Sure enough, when the committee went with Mr. Edwards to develop the picture the etheric form or astral body of Ethel Post-Parrish was plainly visible. This picture is not only valuable to Spiritualism but to all religions that teach the projection of the Etheric Double.

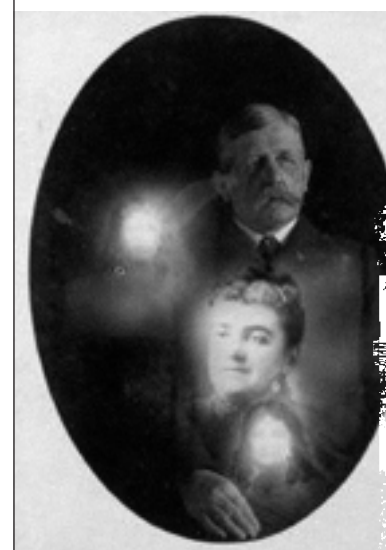
Inspirational painting is another form of

mediumship. The medium sees the face of the spirit clairvoyantly and guided by the Spirit Control paints it upon the canvas. Trudie Lamb has

In 1894, Lizzie and May Bangs of Chicago produced what was called direct spirit portraits. The pictures were produced in colors right before the eyes of the sitters. The paint was precipitated upon the canvas and the features appeared gradually as though painted with an invisible brush. We are very fortunate in possessing several of the Bangs Sisters pictures – they were given to Camp Silver Belle as a gift. No medium has ever been able to duplicate the direct spirit portraits of the Bangs Sisters.

Through every avenue of communication the Spirit People strive to produce evidence of survival after the change called death. In a seance I once heard a spirit say:

"I want you to know that I am not dead. I do not want you to fear death as I did – tonight I am even more alive than you are." The following pictures are a splendid demonstration of Psychic Photography and were taken at our opening on June 22, 1957 by our Psychic Photographer, Jack Edwards.



Recording séances and other events

By Lew Sutton I.Eng MIET

Part 5: Using Camcorders Indoors



The use of Audio/Visual equipment in training and other situations is now recognised as an essential aid in our society. This article together with the next Part 6 to follow gives guidance as to what equipment is needed for our particular requirements in Spiritualism.

Recording circles, workshops or seminars with domestic type camcorders can often produce disappointing results. Often the level of light intensity is poor or the light varies greatly across a room producing challenging conditions for camcorders to cope with.

Videoring physical séances is considerably more challenging and will be covered separately in Part 6. Special techniques such as thermal imaging equipment or low level infrared illumination may be required in the darkened séance room. It is often assumed that infrared light does not seriously affect ectoplasm. There is evidence to prove otherwise and all this will be covered in the Part 6.

Indoor Lighting

The level of light intensity varies considerably in indoor venues, from brightly lit to

downright dingy looking. It is always possible to supplement the lighting with portable flood or spot lights. However, for most of the situations we are considering, that would be most intrusive. The last thing we want is to make students, speakers or demonstrators feel anxious with powerful lighting, unless of course, if training for large public events.

Until a few years ago most camcorders in the domestic market price range required a light level of 100 Lux to produce a good quality picture. Now camcorders are available that better that level with some of the more expensive ones appreciably so.

The table below gives some idea of typical light levels, both indoors and outdoors. By the way, one Lux is approximately the level of light 1m away from one hypothetical candle.

Lux Intensity Ratings

Lux	Light Conditions
1000	Bright overcast day
500	Brightly lit interior; multiple windows with no added artificial light
100	Dark overcast day or indoors, Typical restaurant with artificial lighting, bright enough to easily read menu
50	Room with lightly painted walls lit by single ceiling light, 100 watt bulb
10	Early twilight or indoors,Light from a 60 watt bulb at 10 feet away
1.0	Late twilight

0.1	Full moon
0.001	Moonless clear night

These Lux values are taken from Digital Video Pocket Guide by Derrick Story, Pub. O'Reilly. A fuller listing is available at www.camcorderinfo.com/bbs/t121934.html

The ratings should be considered as a guide only as variations are likely in real life situations. However, they give a good starting point when looking at specifications of video cameras.

Camcorders

We shall only be considering digital camcorders as most people would now find the picture quality of the old analogue VHS camcorders unacceptable these days. However, it is worth trying one out if you can beg or borrow one of the better models to experiment with. Some performed quite well with poor lighting levels and the S-VHS and Hi8 models produced better quality pictures than the original VHS format.

Camcorder Performance

There are three primary factors that determine how well a digital camera performs at low light levels. These are the quality and diameter of the lens assembly plus the diameter of the light sensor (CCD) that converts the light photons into electrical signals. Most current camcorders are fitted with a f1.8 lens but some have a larger f1.2 or f1.4 lens. Although these larger lenses have the potential to collect more light,

the depth of focus will be much reduced making focussing more difficult. Thus with a group of people only one person may be in focus when the lens is fully open under low light conditions. If the camcorder's auto exposure mode can be overridden with manual control then a compromise can be made between depth-of-field and picture quality.

As regards the quality of the glass in the lens assembly, up to 40% of the light could be lost with poorer quality lens. Quality wise, a lens with a Carl Zeiss or Leica name tag is likely to let more light through than some unknown make which may use a less transparent glass.

The third primary factor concerns the size of the CCD light sensor that collects the light photons and converts them into electrical signals. A larger sensor will intercept more light than a smaller one. So, all things being equal, a 1/3 inch or 1/4 inch diameter sensor has the potential to produce better low level light results than a 1/6 inch sensor that nearly all cheaper camcorders use. Also, models with three CCD sensors (for red, green & blue) usually perform better in low light – due partly to greater total sensor area.

Three other factors influence low light performance. 1. Some cameras slow the shutter speed down to get more light onto each frame but will produce blurred images with moving objects such as people (or moving levitated trumpets!). 2. Higher



priced cameras often have a "Gain" or "Sensitivity" adjustment. This will give brighter pictures at low light levels but increases the picture noise which appears as shimmer or fuzziness. 3. Camcorder manufacturers are increasingly using digital processing techniques to reduce picture noise. This may be labelled as DNR – Dynamic Noise Reduction.

Better recent models are likely to be rated as being able to produce a picture at about 3 Lux light level but the level of picture noise may not be stated (and may be quite poor). Professional camcorders are rated differently so cannot be easily compared to models aimed at the domestic market. At first glance of the specifications they may appear to be not so sensitive.

All the above points are worth taking into consideration when purchasing a camcorder. It is well worthwhile not to rely on manufactures claims but to buy recent copies of camcorder magazines and read reports on likely models. Even the top manufacturers' sometimes produce models with poor low light performance. See Resources section. We shall now look at the suitability of various types of camcorders.

Camcorder formats

Originally there was just the MiniDV format but now there are four with the added complication of High Definition versions. Getting reliable advice is becoming increasingly difficult as retailers

seem to have little knowledge of what they are selling. The following may be helpful in deciding which way to go if not already committed.

MiniDV Camcorders

The miniDV camcorder, derived from the now obsolete Digital 8 type, has been around the longest of the digital camcorder genre. This type records onto a cassette about the size of a box of matches. They record for about one hour using best quality mode.

Unlike most other types of digital camcorders, the recordings can be outputted live to laptop computer or Video recorder without loss of picture quality (See "Which Format?" in Selecting a Camcorder section). The connection is made by a "Firewire" link, also known as "DV Out", "I-link" or more accurately as an "IEEE 1394" link. Watch out – not all laptops or DVD recorders have a Firewire connection.

Be aware that quite a few miniDV camcorders access the tape cassette by a compartment underneath, known as bottom loading. This can be very inconvenient if the camcorder is set up on a tripod as it has to be lifted off to change tapes.

DVD Camcorders

These models record straight onto 8cm DVD discs and are playable in most domestic DVD players. Digital compression techniques are used to get 18 minutes or so onto a disc, or about twice as long for camcorders that can use the more expensive dual layer discs

None of the DVD camcorders that I have examined have a Firewire output so cannot feed directly into a computer at the time of recording without using a lower picture quality output connection. However, the greatest limitation for our usage is the requirement to keep changing discs for longer periods of recording.

Be aware that DVD camcorders typically take 10 seconds to start up when switching on. One model even takes 13 1/2 seconds so no chance of quickly reacting to unexpected events.

HDD Camcorders

This type uses a miniature version of a computer Hard Disc Drive – hence the name. These are rapidly becoming more popular and now have at least 30GB Drives giving several hours of recordings at best quality mode. The data is usually digitally compressed to be compatible with the MPEG2 format which is standard for DVD recordings. The digital compression method on some models is said to produce picture break-up or artefacts with fast movement or panning.

The newer models are capable of achieving picture quality nearly as good as the best of the miniDV models and sales have probably already overtaken the sale of miniDV camcorders.

Memory Card Camcorders

These camcorders record straight onto a SD or similar memory card as used in digital cameras for still photos. The models I have seen so far use the highly compressed MPEG4 format and will not be considered for this article due to poorer picture quality. However, as the amount of data storable on this type of card increases year by year, models may soon appear using a format that produces better quality pictures.

At the moment the memory cards are quite expensive but prices will no doubt become more affordable in time.

High Definition Camcorders

The above camcorders are available as High Definition (HD) models but prices are

high at the moment due to their fairly recent introduction. There is no real need for HD for the applications covered by this article. However, readers may want to purchase models for their own domestic use as well. Most models appear to be able to work in Standard or HD mode which is just as well because low light performance tends to be poorer in HD mode.

Editing HD recordings requires specialised software and currently tends to be expensive. So cheap widely available video editing software will not cope but will probably soon catch up.

Selecting a Camcorder

With new models appearing almost monthly it is impossible to recommend any particular camcorder but just to list points to look for in selecting a model. Unfortunately most of the current models miss out many of the features that are important, or even essential, for our applications. It may be a question of buying older models second hand or considering more expensive models.

No doubt it is the manufactures' efforts to make many camcorders small enough to fit into the palm of one's hand that has caused many features to be dropped making these models more like toys than sensible cinemagraphic cameras.

Which Format?

If you want a camcorder that will run for over an hour without changing tapes or DVD discs every 18/36 minutes, consider the HDD (Hard Disc Drive) type, as they will run for several hours before filling up the built-in disc memory.

Most miniDV camcorders can output live (in real time) to a computer via a Firewire link without the tape running, meaning potentially, they could run until the computer's hard drive fills up, or the battery runs flat. However, they will usually cut out after a few minutes to save wear to the tape and recording head as the motor runs as soon as switching on the camcorder.

Recording seances and other events

Continued...

I have been informed that some of the newer camcorders have overcome the wear problem but I have been unable to confirm this in time for this article. If you wear the recording head out I expect the cost of replacing it would be prohibitive.

Subdued Lighting?

If you are only considering using a camcorder for normal indoor lighting levels then most of the latest camcorders using just one 1/6 inch CCD sensor will probably produce an acceptable picture apart from some of the cheaper models under £250 at current prices. At least most retailers will let you return camcorders if unsuitable for your application. Stick to manufacturers with established reputations such as Canon, JVC, Panasonic or Sony if you are going for cheaper models.

With circle work using subdued lighting you will need to consider camcorders with larger sensors such as 1/3 or 1/4 inch or else with three 1/6 inch sensors, which the latter will, incidentally, give better colour results. It is common to use subdued lighting for trance work and in particular transfiguration development. The use of substantially subdued lighting will be considered fully in Part 6 of this series.

Important Features

The following camcorder features are important if you wish to produce a video that is watchable and looks somewhat more professional than typical holiday shots!

1. Manual focus.

Manual focusing ability is a near necessity for videoing under low light conditions as autofocus cannot be relied upon to work satisfactorily. If autofocus works at all, it will probably respond rather slowly and may "hunt" in and out of focus.

Manual focusing is provided on all but the cheapest models and is operated with

switches or touching defined areas of the LCD display. However, more expensive camcorders (over £800) often provide a focusing ring around the barrel of the lens assembly, which is far easier to use.

2. External microphone.

A socket for an external microphone is essential for producing a stereo sound track that is in keeping with the high quality picture that digital camcorders provide. Built-in microphones are only really suitable for recording sounds close by and the stereo image is usually poor. Also built-in microphones often pick up mechanical noises from the camcorder and the handling noises of fingers operating the various buttons. Photo 1 shows a broadcast quality stereo microphone mounted on a camcorder with an integral rubber suspended mount to reduce noise pick-up from the camcorder.

Another thing often missing from current camcorders is an accessory shoe to attach an external microphone. A bracket can be purchased if no built-in accessory shoe exists but this is rather a clumsy arrangement.

3. Viewfinder.

Unfortunately there is an increasing trend to drop viewfinders from domestic type camcorders and in particular on the lower priced models. This is a retrograde step as it is more difficult to pan around smoothly if all you have is a LCD screen to peer at. In addition, it used to be common on better models to provide a viewfinder that extended backwards and tilted upwards to give a more comfortable viewing position – as shown on Photo 1. Again, this facility is becoming rarer apart from top of the range models – see section "Serious Videoing".

4. Low Light Setting.

Most cameras have a low light setting such as "Twilight" to produce brighter pictures in

poor light. This may slow the shutter speed down and/or increase sensitivity at the expense of picture quality – see section "Camcorder Performance". Better camcorders allow the operator to make their own adjustments rather than except a manufacturer's preset option. Better camcorders may also have Dynamic Noise Reduction, covered in the aforementioned section.

5. Tripod Mounting.

The ability to mount a camcorder on a tripod is absolutely essential to produce steady pictures. Amazingly some cheaper camcorders don't have a socket for this rather basic requirement. So always check underneath for the threaded 6mm hole with a smaller plain hole about 13mm away (for correct alignment with a tripod pan and tilt head).

6. Lens Attachments.

It is often difficult to prevent lights shining into the camera lens when videoing indoors making the addition of a lens hood essential. Also, it can be impossible in smaller rooms to get everything into shot even at the zoom wide angle setting. A close-up lens will help widen the field of view

but use a good quality glass lens rather than plastic.

Both these attachments require the lens barrel to have a threaded lip, usually about 30 to 43mm diameter, to secure these devices to the camcorder. Unfortunately some models do not have this facility.

Serious Videoing

Semi-professional camcorders (over £1,500 or so) normally have all of the desirable features listed above as standard. These models are often labelled as "prosumer" camcorders. Some of these, like fully professional models, can sit on the shoulder as seen with TV news cameramen. This is by far the best way to wander about taking shots at meetings like seminars as much smoother camera movement can be obtained. These models invariably have superior viewfinders.

You may be lucky to find normal domestic models at less than £800 that provide all of the listed features above that are of interest to you. Photo 2 shows an older professional model but expect to pay over £2,500 for a modern equivalent. The bottom of the camcorder is curved to sit neatly on the shoulder.

Resources

For magazines with reviews and/or listings of models try:

Camcorder Buyer HD Ready published by Bright Publishing Ltd; Which? July 08" issue (often stocked by libraries), more info on their website; Digital Video, published monthly by Future Publishing (back copies only, ceased publication May 08)

Websites with reviews:

www.camcorderinfo.com www.reviewcentre.com
www.ciao.co.uk/reviews http://reviews.cnet.com
http://alatest.co.uk/camcorders www.easycamcorders.com

Websites with general camcorder information:

http://www.videomaker.com/article/9466/
http://repairfaq.cis.upenn.edu/sam/icets/camcord.htm
http://www.camcorderinfo.com/bbs/t121934.html
http://videoexpert.home.att.net/artic1/250sens.htm

Auction website for new and used camcorders:

http://buy.ebay.co.uk/camcorders

Take care if buying on the Web as some cameras are not compatible with the British PAL system but only with the American NTSC standard, although some are dual standard. It can often be difficult to buy video accessories such as Wide Angle lens. Keene Electronics produce a very comprehensive 144 page catalogue, their phone number is 01332 830550 or www.keene.co.uk.

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?

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

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

All gifts are welcome – no gift is too large or too small. Your generosity will contribute towards our 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

mediums and helping Zerdin Phenomenal continue the work for Spirit across the globe.

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

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

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

What do I do next?

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

Phenomenal, contact your solicitor who will make the necessary change (also known as a codicil). There should be no need for a new will. However, most solicitors recommend that you review your will every five years to incorporate significant life changes (such as finances, births and moving home).

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



Zerdin Phenomenal

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

Email: roz@zerdin.co.uk

www.zerdinphenomenal.com

Important Information!

If you would like to include us in your will please ensure you have the correct address as detailed: Zerdin Phenomenal, The Gatehouse, Priors Leaze Lane, Hambrook, West Sussex, England PO18 8RQ

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

☐ I have already remembered Zerdin Phenomenal in my will

☐ I intend to remember Zerdin Phenomenal in my will

Title _____ First Name(s) _____

Surname _____

Address _____

_____ Postcode _____

Tel Number _____ Email address _____

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

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

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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Help us to manifest the miraculous Subscribe Now!

Please make Cheques payable to 'zerdin phenomenal' for annual subscription fees of:

☐ £22.00 within Uk

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☐ £38.00 Elsewhere

Please send to:

Mrs Rosalind Pearman (Administrator)
The Gatehouse, Priors Leaze Lane, Hambrook,
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Or join online: www.zerdinphenomenal.com

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Source various websites





Estelle Roberts with her guide, Red Cloud

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