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phenomena

## ITC THE NEW TIME MACHINE

The Evidence

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

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### COVER PHOTOGRAPH:

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Ectoplasm coming out of the left nostril of the Johannesburg medium and forming a sheet that covers most of his body. The physical medium from Johannesburg although known to Dr 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](http://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 180 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-ordinator)

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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](http://www.amazon.co.uk) price £7.49 plus p&p

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ITC

## the new Time Machine

Right: American Inventor Thomas Alva Edison and film Director George Cukor in their spirit laboratory. Received by 'ITC Researchers Luxembourg Earth'.



Mounting evidence suggests that communication between this world and the next may one day be achieved **by turning on your television**. A growing number of researchers world-wide are receiving spirit world messages and pictures through **radios, computers and even fax machines**. The breakthrough is called **'Instrumental Transcommunication'** – ITC for short – and is the collective term for conversing with the other side using electronic instrumentation.

Looking back through Spiritualist archives in search of some sign that communication with the so-called dead would some day evolve to fit in with the modern age, it was reading the works of Theosophist Alice Bailey that I found what I was looking for. Bailey was not a Spiritualist – I think she would have shuddered at that description – but nevertheless her writings offer the student of spiritual science a great deal. In 1936 Bailey's great teacher, the Tibetan Master DK, whose words she faithfully transcribed over a 20-year period dictated these words: 'Within the next few years, the fact of the eternity of existence will have advanced from the realm of questioning into the realm of certainty. Through the use of the radio by those who have passed over, will communication be set up

and reduced to a true science'.

Was this a prophecy based entirely upon inner plane insights? Students of EVP might think so because it was not until 1959 that Swedish film producer Friedrich Juergenson famously captured voices on audiotape while taping bird songs – more of which I'll describe later.

But if you trawl back through psychical history to the beginning of this century, you will find reference to a little known American anthropologist named Waldemar Bogoras. For it was he who conducted the first known experiment in which voices of 'conjured spirits' were recorded on an electrical recording device. Bogoras was on a trip to Siberia to visit a shaman of the Tchoutchi tribe when his experience took place. In a darkened room, he

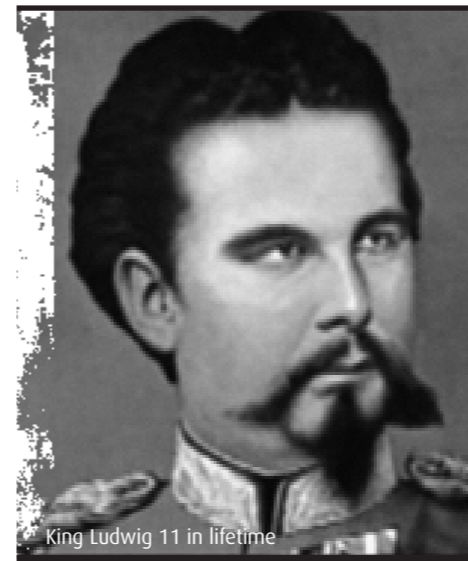
observed a spirit conjuring ritual that entailed the shaman beating a drum more and more rapidly while entering a trance state. Startled, Bogoras heard strange voices filling the room. The voices seemed to come from all corners and spoke English and Russian. After the session, Bogoras wrote: 'I set up my equipment so I could record without the light. The shaman sat in the furthest corner of the room, approximately 20 feet away from me. When the light was extinguished the spirits appeared after some hesitation and, following the wishes of the shaman, spoke into the horn of the phonograph. The recording showed a clear difference between the speech of the shaman (audible in the background), and the spirit voices which seemed to have been located directly at the mouth of the horn. All along the shaman's ceaseless drumbeats could be heard as if to prove that he remained in the same spot'.

It was 25 years, however, before there was to be any attempt to record spirit voices in the West. At the forefront of research was the eminent scientist Thomas Alva Edison, inventor of the electric light, who together with his assistant Dr Miller

Hutchinson was busily at work in his laboratory building a machine to achieve spirit communication. In his diary Hutchinson wrote: 'Edison and I are convinced that in the fields of psychic research will yet be discovered facts that will prove of greater significance to the thinking of the human race than all the inventions we have ever made in the field of electricity'.

Edison was to pass before achieving his goal, but as he lay dying he said to his doctor: 'It is very beautiful over there'. A remark from a man of science, who would only have uttered it if he'd seen reality with his own eyes, perhaps? (Edison was to return nearly 70 years later as an integral part of the ITC team on earth. His image and that of filmmaker George Cukor, who died in 1983, appeared on a computer in Luxembourg in 1991).

It was in the 1950s that the baton was picked up, albeit unintentionally, in Italy by two Catholic priests, Father Ernetti and Father Gemilli. However, you will not find their names in any history of EVP written before 1990 because the results of their 'experiment' were not published until then. The priests were collaborating on a musical research project; Ernetti as an



King Ludwig 11 in lifetime



King Ludwig 11 in spirit



Claus Schreiber brother-in-law in spirit

internationally respected scientist, physicist, philosopher and music lover, and Gemilli as President of the Papal Academy. On September 15, 1952, while the men were recording a Gregorian chant, a wire in their equipment kept breaking. Exasperated, Gemilli looked up and asked his dead father for help. To his amazement his father's voice was heard saying: 'Of course I shall help you. I'm always with you'. They repeated the experiment, and the voice, even clearer than before, said: 'But Zucchini, it is clear, don't you know it is I?'.

Gemilli was astounded. No one knew the nickname his father had teased him with when he was a boy. It must be my father, he thought, suddenly afraid for as a Catholic priest he had no right to speak with the dead. Troubled, the two men eventually sought an audience with Pope Pius XII in Rome. Gemilli told the Pontiff of his experience, and was to his very great surprise, immediately reassured. According to the 1990 translated text of his meeting, Pope Pius told Gemilli: 'You really need not worry about this. The existence of this voice is strictly a scientific fact and has nothing whatsoever to do with spiritism. The recorder is totally objective.

It receives and records sound waves from wherever they come. This experiment may perhaps become the cornerstone for a building for scientific studies which will strengthen people's faith in a hereafter'. Yet even this papal reassurance was not enough to convince Catholicism that the phenomenon merited further attention. And there the matter lay until the spirit world turned its attention to the man widely regarded as the founding father of EVP, Friedrich Juergenson (a slightly unfair epithet as it was two men from California, the medium Attila Von Szalay and paranormal researcher Raymond Bayless who really initiated the modern EVP era. In 1956, they recorded, quite by chance, a series of paranormal voices on magnetic tape, voices that should not logically have been there. Though Bayless reported their experiments in the Journal of the American Society for Psychical Research, not a single person contacted the society, or the researchers to enquire about their work).

Juergenson was a film producer in Sweden who, in 1959 while making a documentary, had decided to tape bird songs. As he

began recording, little did he realise that what followed would change the course of not only his earthly life, but of that he would lead in the world beyond after his death. When he played the tape back he was startled to hear, in among the tweeting and chirping, his mother's voice say in German:

'Friedrich, you are being watched. Friedel, my little Friedel, can you hear me?' In later years Juergenson said that when he heard his mother's voice he was convinced he had made 'an important discovery'. An understatement if ever there was one. Since then, EVP, as it became known, has been investigated by many psychical researchers, including most notably Dr Konstantin Raudive from Latvia, the USA's Sarah Estep, and in the UK Raymond Cass and George Bonner.

Raudive was a Latvian psychologist who had read Juergenson's book 'Radio Contact with the Dead' with a great deal of scepticism when it was translated into German in 1967. Nevertheless he was intrigued, and over several years carried out hundreds of experiments under laboratory conditions. Perhaps the most memorable from a scientific perspective was

that conducted at the German headquarters of Pye Records in 1971. The engineers at Pye had invited Raudive to do a controlled experiment in the special sound lab that blocked out all external radio and television signals. They taped his voice speaking into a microphone for eighteen minutes – and heard no other sounds. But when they played the tape back they were amazed to find over two hundred voices on it.

In the years that followed Juergenson and Raudive, a trail blazed that many others attempted to follow. But constant criticism that the EVP was nothing more than ambient sounds processed by the mind into a semblance of speech or snatches of police radio, dampened enthusiasm for research in Europe. During the 1970s and early 80s in the United States, however, it continued to evolve with much of the work spearheaded by a retired engineer, George Meek.

Opening a small laboratory with a friend in Philadelphia in 1971, after a lifetime's interest in the paranormal he became immersed in EVP – and soon realised its limitations. Meek was convinced that for electronic communication with the dead to really make its mark, apparatus more

## ITC the new Time Machine

### Continued...

sophisticated than he had found on his travels in Europe would be necessary. The way to go about building this, he decided, was to contact someone who had passed on and work with him and his team in achieving two-way communication. Meek wrote to the now defunct American magazine *The Psychic Observer*, which put him in touch with Bill O'Neil, an electronics engineer who was also a very gifted clairaudient and clairvoyant. Through him, Meeks team, later to form themselves into the 'Meta Science Foundation', made contact with a man who had been dead for five years and who was a medical doctor while on earth.

'Doc Nick', as he became known, suggested to O'Neil that the team use certain audio frequencies instead of the white noise traditionally used by EVP researchers. This, he said, would serve as an energy source against which the sounds produced by his vocal cords could be played. It worked. Soon

after, a spirit being calling himself Dr George Jeffries Mueller, was recruited to the team – or rather he announced he had come to join them after materialising one afternoon in O'Neil's living room. Mueller was a dead university professor and NASA scientist. He told Meek and O'Neil he had died in 1967 and gave them numerous facts with which to verify his identity including his security number; the place where his death certificate could be found; and intimate details of his life and scholastic achievements. All of them checked out. He began communicating regularly; helping to design a new piece of electromagnetic equipment that would convert spirit voices to audible voices. On October 27, 1977, his first words were recorded on the new system Meek called 'Spiritcom'.

Tapes of the Mueller conversations were released to the public and make fascinating listening. You can plainly hear Mueller joking with Meek

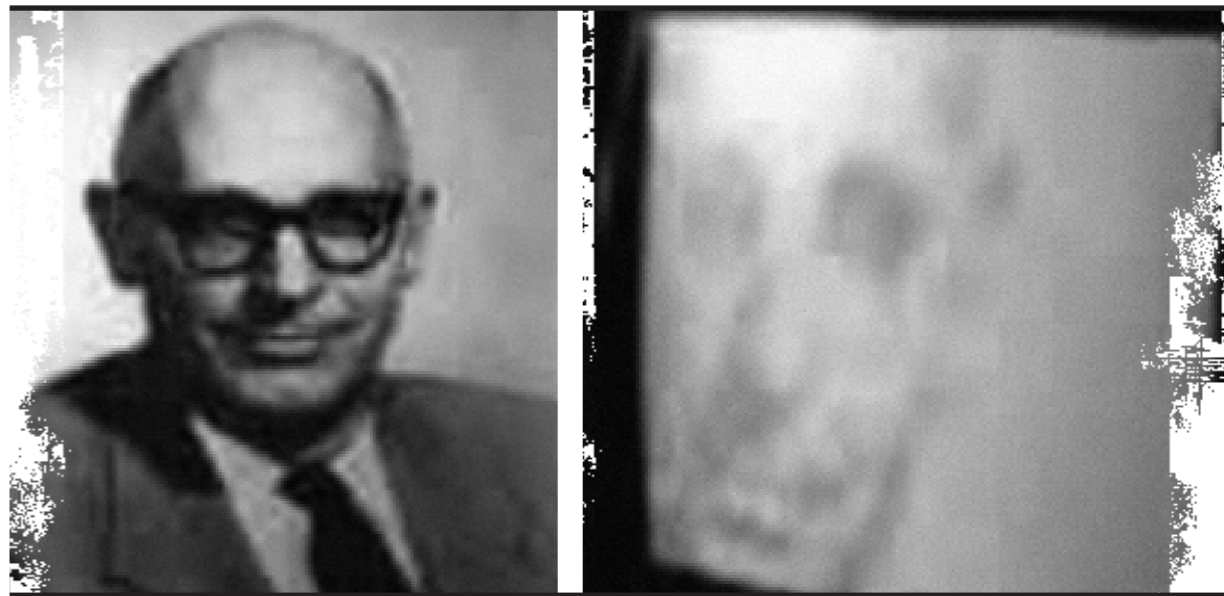
and O'Neil and discussing topics, from his favourite foods to the view of time from the spirit world. He gives unlisted telephone numbers asking them to make calls to confirm the identity (which they did successfully) of the people at the other end (usually top-level government personnel); and he gives O'Neil precise directions with which to help build experimental video equipment.

The clarity of the communications is quite astounding – and sometimes amusing: in one conversation, Mueller identifies a problem with a particular device and impatiently barks at O'Neil:

'The fault lies in an impedance mis-match which can be corrected by using a 150 ohm half-watt resistor in parallel with a 0.0047 microfarad ceramic capacitor'. But Mueller eventually broke contact after telling Meek and O'Neil that natural law meant he could 'not be here forever'. (He did in fact return once more to a

group of ITC researchers working in Rivenick, Germany, led by Adolph Homes. In 1991 they received on a TV screen an image which was unmistakably that of Dr Mueller). Meek concluded that Mueller's consciousness had expanded to such a point that Spiritcom could not be used for communication, so exposing one of its flaws. It had become clear that the most limiting aspect of the device was the fact that it depended almost entirely on the operator possessing mediumistic or psychic abilities, like O'Neil. George Meek fully accepted this and never patented Spiritcom in the hope that science would carry on his work and take it to the next step, going beyond what he and O'Neil were able to accomplish.

In 1982 he held a press conference in Washington, USA and revealed Spiritcom's secrets. The conference made little impact on a largely sceptical world; in fact a large section of the media even refused to attend, so the device went largely unreported – except by the tabloids that naturally poked fun. Since then, the focus of attention in terms of results switched to Europe. Nine months after Meek went public, on January 15, 1982, an electronics engineer Hans-Otto Koenig, helped the now defunct Radio Luxembourg broadcast live, what was claimed to be a two-way conversation with a dead person. Koenig had invented an ultrasound device after closely following Meeks work which, he claimed, could replicate the Spiritcom and Mueller O'Neil dialogues.



Doctor George Jeffries Mueller had been an engineer with the National Aeronautic and Space Administration (NASA) before his death in 1967, and this image of Dr Mueller captured by Adolf Holmes in 1991 Germany

The equipment was set up under the watchful eye of the Radio Luxembourg engineers. The device, nicknamed 'Koenig's Generator' by programme presenter Rainer Holbe, was connected to a set of speakers and switched on. An engineer asked if voices came through on request and within seconds, a clear voice was heard. It said quite simply: 'Otto Koenig makes wireless with the dead'. Understandably pandemonium broke out. Another question was asked and seconds later a voice replied: 'We hear your voice'. Rainer Holbe affirmed live on air there had been no trickery and later the station issued a statement stating that its engineers had found no natural explanation for what had happened. Soon after, the device was demonstrated to members of the German EVP Association in Frankfurt where Konstantin Raudive, who had died in 1974, confirmed his presence. On the strength of this, one of Koenig's associates Dr Ernst Senkowski, a physics lecturer, electronics expert and veteran EVP researcher, persuaded George Meek to fly to Germany.

After a demonstration of the Koenig's Generator, Meek flew back convinced it was genuine and set

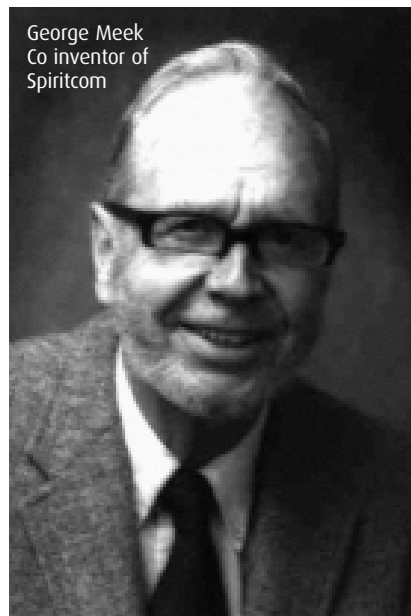
about raising money to fund future work. But a year later in 1985, the mantle was picked up not by Hans-Otto Koenig, but by a Swiss electronics expert, Klaus Schreiber who, as a result of studying Meek's Spiritcom designs had invented an apparatus he called 'Vidicom'. It consisted of a specially adapted TV, switched on but not attached to an aerial, with a video camera in front of it to capture images that appeared on the screen. One of the first pictures he received was a blurred, fleeting image of a figure. Over the next few years until his death in 1988, faces of deceased relatives also appeared; some of the images were sharp, some not. Schreiber's friend Martin Wenzel continued his work with some success, but as with Spiritcom the Schreiber method, to work effectively, needed to be used by someone with the sensitivity of a psychic and strong inner plane links. Maggy Harsch-Fishbach began experimenting with EVP in 1984. Although her husband Jules was initially sceptical of the phenomenon, she gained such positive results that he became convinced the other worldly voices were genuine. For the first year and a half, their results

were typical of what other EVP experimenters obtain, but in 1986 they received a message which was to change significantly the way they worked. The Harsch-Fishbachs were told by spirit communicators on a radio link dubbed the 'Eurosignal Bridge' to tune their TV set to an inactive channel and disconnect the aerial. Setting up a video camera two metres away from the set, they began recording.

'We noticed several flashing images on the TV screen', recalls Maggie, 'but these were of such short duration that no details could be discerned. The recording lasted 10 minutes. The tape was replayed in very slow motion and within a few frames, an image of a man appeared who was well known to us from previous audio communications'. Through the Eurosignal Bridge, the man told them that a research group was being formed on the other side and that they must do the likewise on earth. So on October 16, 1986, the Harsch-Fishbachs founded the Luxembourg Study Circle in Transcommunication – CETL – and soon after, an entity calling himself 'Technician' made contact and began co-coordinating activities. He would tell the couple

when a message was going to be transmitted or an image was due to appear, so everything could be recorded. Uniquely, the Harsch-Fishbachs were able to conduct two-way conversations with their new-found spirit friends. (This system, still in use today, can only be used effectively when less than four people are present. When larger groups are in the recording room, the Harsch-Fishbachs use the Eurosignal Bridge, what they call 'a personal paging system' operating on the FM waveband. This second method allows the spirit world to communicate, but not for anybody on earth to respond). In 1988, Technician informed the couple that they had been selected as the earthbound colleagues of 'Timestream', which was the collective name for the group of spirit beings banded together specifically to strengthen and develop the link that had been achieved between their world – the third astral level – and earth. As the link became established, so the communications increased not only via the Eurosignal Bridge and on TV, but also on a computer, where text and images would appear overnight in special files. Well-known English author and traveller Richard

George Meek  
Co inventor of  
Spiritcom



Jeanette Meek, wife of George Meek sent this picture of herself in the spirit realm

## ITC the new Time Machine

### Continued...

Francis Burton (1821- 90) joined the spirit team and transmitted long descriptions of his journeys through the astral planes, especially along what he called the River of Eternity: EVP pioneers Friedrich Juergenson and Konstantin Raudive 'returned home' to confirm they were helping to develop ITC technology; and a female communicator calling herself Swejen Salter introduced herself.

In the years that followed, Salter effectively took over Technician's role as spirit-side project leader and formed a warm relationship with the Harsch-Fishbachs. Below is a summary of reports received, via computer and telephone, which she gave describing the world in which she lived: 'We live in a world that is similar to your world. We have a body like yours. This body is an etheric substance of much higher vibration than your dense body in your dense material world. No diseases exist here. Missing body limbs grown again. Bodies that were amputated on earth will here be regenerated. We live in comfortably furnished homes. The surrounding landscapes are impressive and beautiful. The average age of all those who passed over to us becomes 25 to 30 years. If they died in old age they awaken here in full consciousness after a regenerating sleep which lasts about six weeks of earth time. In some cases it can be shorter. The children arriving on the third level are lovingly accepted and cared for by their relatives who live here. The children continue growing up until they have

reached the age of 25 to 30 years. Approximately 60 billion humanoids from all existing worlds congregate here. They continue to cultivate friendships and partnerships. We eat and drink like you do, but our food is produced synthetically. To put it another way, we materialise physical food. The meat which some still enjoy here is only a reproduction of matter. No animal has to die for another being. Many animal species exist here which are unknown on earth, such as birds of paradise-like birds and colourful butterflies. The temperature is very mild. Personality and character are not changed by the process of dying. You do not wake up on the third plane with new knowledge. Though there is no more physical pain here, we still know mental anguish and the pain of the soul. The third human level is on a planet we call Marduk which is separated from earth by time and space and cannot be spatially located. It has three suns. The planet revolves around one sun and is illuminated by the others. It never gets totally dark. Its moon is larger than the earth moon. A single large river, the River of Eternity, crosses the entire planet. The third human plane is a product of the human mind, but is as much a reality as earth itself. People with the same ideas and views come together in groups and form units which become the preliminary step to the fourth plane. After coming into the fourth plane, the person is freed from the law of reincarnation.

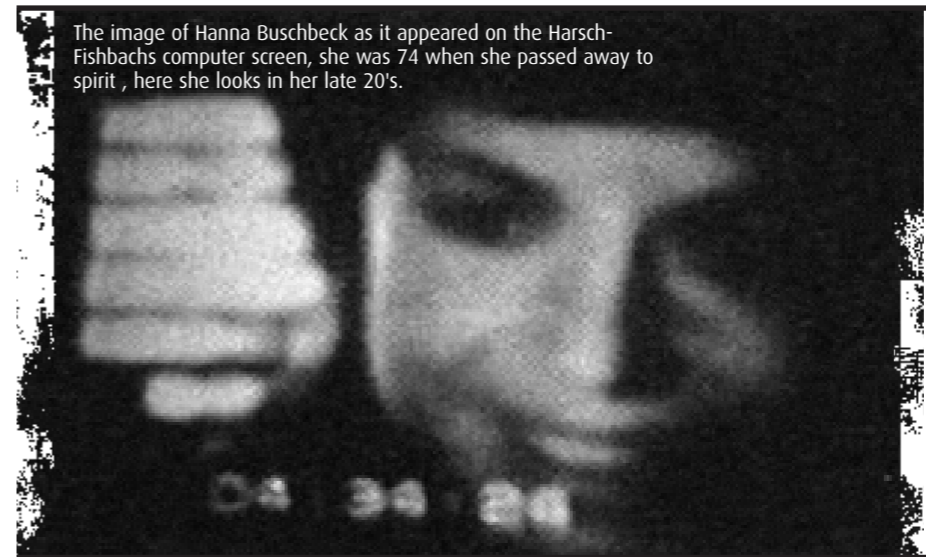
To establish these contacts with you, we have to get close to your physical world and adjust to you as well as we can. A number of the communicators including Salter, Raudive and Juergenson among others, do not reside, it seems, on the third astral level, but on the fourth, or upper astral level. They 'come down' to level three to transmit messages when allowed'.

CETL is not the only team to have linked up technologically with the Spirit World. Researcher Adolph Holmes based in Rivenich, Germany, has made contact with an 'astral transmitting station' calling itself 'Central'. Using the same equipment as the Harsch-Fishbachs - sophisticated radio equipment, an adapted TV, computer and fax - he receives regular messages from Beyond. Unfortunately, his work has yet to be published in English - unlike that of CETL, which is available on subscription from ITC experimenter and president of Continuing Life Research, Mark Macy in the USA. As Instrumental Transcommunication has developed, it has become evident that various ITC research groups worldwide are being linked as part of a spirit world plan.

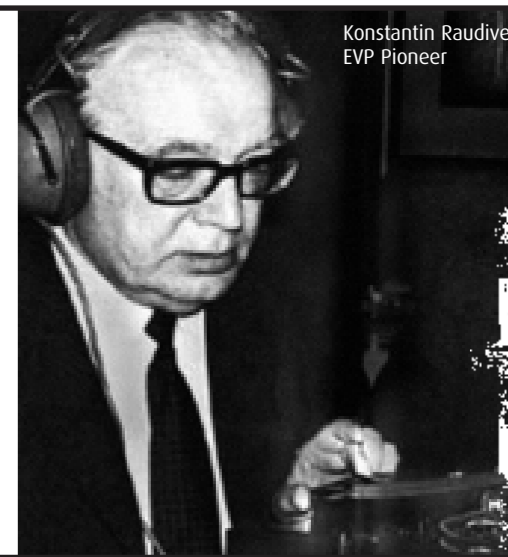
The first sign of this came on April 29, 1992, when a paranormal image of Friedrich Juergenson was received on a TV set in Rivenich. At the same time, in Luxembourg, there appeared on the CETL computer a picture of Swejen Salter standing next to the equipment, which had seemingly transmitted the Juergenson picture to

Germany The image of which can be seen quite clearly on her own computer screen. A constant criticism of this picture and others is that the scenes portrayed are too 'earth-like'. But Mark Macy comments: 'My research has convinced me that people and places in the astral planes are real and they do look very like people and places here on earth. Fourteen million people die each day. They carry along with them into the spirit world their memories and expectations. Since the chief rule or law in the spirit world is 'thoughts create reality', the people arriving from earth actually create these spirit worlds and communities with their memories and expectations. They manifest astral bodies that look like the familiar physical bodies that they recently left behind. They manifest clothes in the spirit world, not because they need clothes in the spirit world but because they had grown so accustomed to wearing them on earth'.

Other evidence that the spirit world is trying to link up ITC groups worldwide, came at the beginning of 1993. On January 21, Mark Macy received a telephone call from Constantine Raudive at his home in Boulder, Colorado. The caller announced in a deep, but artificial sounding voice: 'Good morning Mark. This is Konstantin Raudive speaking. I am calling to announce the creation of a new contact bridge... This is the first contact we are able to make across this new bridge'. Six days later, three other leading ITC pioneers in North America were similarly contacted.



The image of Hanna Buschbeck as it appeared on the Harsch-Fishbachs computer screen, she was 74 when she passed away to spirit, here she looks in her late 20's.



Konstantin Raudive  
EVP Pioneer

They were Walter Uphoff from Wisconsin, Sarah Estep, president of the American EVP Association, from Maryland, and veteran researcher George Meek, based in North Carolina. Meek, the inventor of Spiritcom, had been in touch with CETL and knew of its activities. He managed to record this ensuing conversation: George: 'Good morning, this is George Meek'.

Raudive: 'This is Konstantin Raudive. George, my friend, at last we succeed in contacting you. Jeannette (Meek's wife) is beside me and she wants to give you all her love. This is Konstantin Raudive. This is the first contact you get from us. I suppose you can hear me'?

George: 'I can hear you very well, very plainly'.

Raudive: 'This is the beginning of a new story, a new chapter George. You are a good friend of ours even if we haven't met. We will continue this. This is the bridge we have succeeded to build (sic) to the States. Mark (Macy) was contacted. I must interrupt now'.

Timestream had achieved its aim by contacting ITC workers in Rivenich, Germany, and in the USA, as well as maintaining regular communication with CETL in Luxembourg.

But what next? Will anybody soon be able to switch on a computer, radio, TV and speak to the spirit world? Not yet. One suspects that the fruit of the Harsch-Fishbachs pioneering research may well not be tasted until well into the next century. But when the time is right, the widespread acceptance of life after death, through ITC or physical mediumship (or both), will surely lead to a leap in human consciousness; the like of which can barely be imagined.

Ernst Mackes reports back: On November 26, 1992, Maggy and Jules Harsch-Fishbach said farewell to Ernst Mackes, who died after a long and debilitating illness. Ernst and his wife Margret, who passed in April 1987, had enjoyed a close friendship with Maggy and Jules.

It was a friendship that so-called death could not separate, for on February 4, 1993, the Harsch-Fishbachs received the following letter from Ernst on their computer:

'At the moment, I am sitting here under a roof of exotic palm tree leaves. I am trying to focus my thoughts into a sort of typewriter, which is sitting in front of me on the glass plate of a small bamboo table. I hope you both

started the New Year well. Thank God, all is well here, too. I shall try to start my story from the beginning. As you both know, on November, 26, the body of Ernst Mackes was left in the earthly dimension and my soul was set free. During the last few years it could manifest only weakly over my sick body. Nobody who has not gone through a similar experience will know the agony of not being able to communicate with your surroundings. I was in the position of a pilot who could not control his aircraft any more, but all this is over, and now I am here I have finally found my beloved Margret again. When I arrived, I was understandably confused. Because of my illness, I could not immediately think and see clearly. With the help of my father and other friends, I soon learned to use my mental and physical powers again. Wounds and amputations take some time to heal and regenerate here. Old age reverts backwards every hour; one gradually feels a strength flow back into a body that was lost long ago. For people who are mentally disabled, this recovery happens slowly and in steps. I am now the old Ernst again . . . or, should I say, the new Ernst! Above me is the light of

our three suns. Temperatures are very moderate, and in the clear morning air numerous multi-coloured hummingbirds are buzzing around me. Butterflies of incredible beauty are flapping their wings and settling on blossoms and plants. Before me is a refreshing glass of lemonade. In the distance, the sunlight is reflecting in the river of eternity, which is visible behind a sandy beach. Margret and I often swim in the pleasant water and enjoy our newly discovered young bodies'.

One month after the above was received; Maggy and Jules were astounded to find an image of Ernst on their computer. He was pictured sitting at a desk wearing a jacket and tie. The short snatch of text that accompanied the picture said it showed him composing the previous day's letter. It had, he said, been sent to CETL on his behalf by Swejen Salter.

#### Source

We thank Mark Macy at worlditc for allowing us to print our original limited article and images in Zerdin Buzzsheet April 2005. Mark Macy can be contacted by email at [initus@worlditc.org](mailto:initus@worlditc.org). He also has a website at [www.worlditc.org](http://www.worlditc.org)

Various Websites United Kingdom Parapsychology magazines 1997,1998,1999 ■

# Introduction

We at Zerdin would ask any person or persons of a sceptical nature towards physical mediumship and our mediums to look at the eyewitness testimonial and years of investigation by men and women with perhaps far more brain power than most of us could imagine. The list of distinguished researchers compiled by Michael E. Tymn of eminent people who have taken years to investigate physical phenomena and physical mediumship in many cases from ten to forty years of investigation and have come to the conclusion there is irrefutable evidence that life continues after physical death. It is not a consideration something that is undecided these men of brilliance state it is a fact .

On behalf of Zerdin Phenomenal we thank Michael E. Tymn The Academy of Spirituality and Paranormal Studies for the dedication in compiling this information for the benefit of all who will listen.

## The Evidence Distinguished researchers found evidence for survival

Judge John W. Edmonds  
Governor Nathaniel P. Tallmadge  
Professor Augustus De Morgan  
Dr. Robert Hare  
Professor James J. Mapes  
Allan Kardec, Esq.  
Dr. Alfred Russell Wallace  
Sir William Crookes  
The Rev. William Stainton Moses  
Sir William Barrett  
Frederic W. H. Myers, Esq.  
Sir Oliver Lodge  
Sir Arthur Conan Doyle  
Dr. Richard Hodgson  
Dr. James H. Hyslop  
Dr. William James  
Professor Camille Flammarion  
Dr. Charles Richet  
Dr. Cesare Lombroso  
Baron (Dr.) Albert Von Schrenck-Notzing

Dr. Hamlin Garland  
Maurice Maeterlinck, Esq.  
Professor William R. Newbold  
Dr. Carl A. Wickland  
Edward C. Randall, Esq.  
Dr. Isaac K. Funk  
The Rev. Charles Drayton Thomas  
Dr. William McDougall  
Dr. T. Glen Hamilton  
Dr. Robert Crookall  
Dr. C. J. Ducasse  
Dr. Raynor C. Johnson  
Dr. Gardner Murphy  
Dr. Hereward Carrington  
Dr. Harry Price  
Elisabeth Kübler-Ross, M.D.  
Barbara R. Rommer, M.D.  
Gary Schwartz, Ph.D.  
Jon Klimo, Ph.D.  
David Fontana, Ph.D.

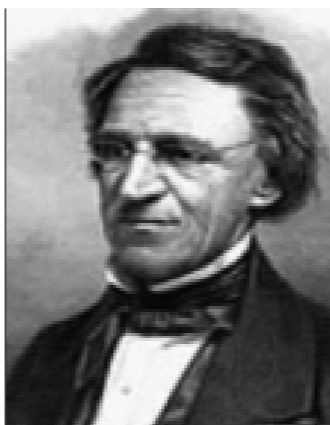
**Compiled and edited by Michael E. Tymn**

It wasn't long after the birth of modern Spiritualism in 1848 that scientists and scholars began investigating the phenomena. Many of them started out with the intent of showing that all mediums were charlatans, but one by one they came to believe in the reality of mediumship and related psychic phenomena. A few of them sat on the fence when it came to professing a belief in the spirit world, but others were more courageous.

Today, researchers such as Dr. Gary Schwartz of the University of Arizona and Dr. David Fontana, a psychology professor in England, are continuing to verify the existence of genuine mediums, and, concomitantly, of a spirit world, but considering the conclusions of the famous researchers of yesteryear, we should be able to invoke the legal doctrine of Res Judicata – it has already been decided. Consider the following testimony.

**Judge John W. Edmonds (1816-1874)**

After serving in both houses of the New York legislature, including president of the Senate, Edmonds was elevated to the New York State Supreme Court and



became its Chief Justice. He began his investigation of mediums in 1851, assuming that he would expose them as frauds.

But all this, and much, very much more of a cognate nature went to show me that there was a high order of intelligence involved in this new phenomenon – an intelligence outside of, and beyond, mere mortal agency; for there was no other hypothesis which I could devise or hear of that could at all explain that, whose reality is established by the testimony of tens of thousands, and can easily be ascertained by any one who take the trouble to inquire...

**Governor Nathaniel P. Tallmadge (1795-1864)**

Educated as a lawyer, Tallmadge served as a United States Senator from New



York and as Governor of the Territory of Wisconsin. He initially considered mediumship a "delusion," but was prompted to investigate by the testimony of Judge John W. Edmonds. He soon began communicating with the spirit of his old friend, John C. Calhoun, former vice-president of the United States. On one occasion, Calhoun asked him to bring a guitar.

I have received numerous communications from (Calhoun) from the time of my commencing this investigation. They have been received through rapping, writing, and speaking mediums, and are of the most extraordinary character...I have heard the guitar played by the most skillful and scientific hands, but I never could have conceived of that instrument being able to produce sounds of such marvellous and fascinating beauty, power, and even grandeur as this invisible performer that night executed.

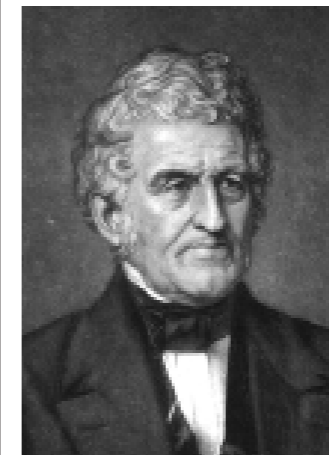
**Professor Augustus De Morgan (1806-1871)**



Considered one of the most brilliant mathematicians of the 19th Century, De Morgan became chairman of the mathematics department at University College in London at age 21. He introduced "De Morgan's Laws" and was a reformer in mathematical logic. He began sitting with mediums in 1853.

I have seen in my house frequently, various persons presenting themselves (as mediums). The answers are given mostly by the table, on which a hand or two is gently placed, tilting up at the letters...I have no theory about it, but in a year or two something may turn up. I am, however, satisfied of the reality of the phenomenon. A great many other persons are as cognizant of these phenomena in their own houses as myself. Make what you can of it if you are a philosopher.

**Dr. Robert Hare (1751-1858)**



An emeritus professor of chemistry at the University of Pennsylvania and world-renowned inventor, Hare denounced the "madness" being called "Spiritualism" and set out in 1853 to prove that the raps, taps, and table tilting purportedly bringing messages from the dead were either hallucinations or unconscious muscular actions on the part of those present.

I sincerely believe that I have communicated with the spirits of my parents, sister, brother, and dearest friends, and likewise with the spirits of the illustrious Washington and other worthies of the

spirit world; that I am by them commissioned, under their auspices, to teach truth and to expose error.

**Professor James J. Mapes (1806-1866)**

A professor of chemistry and natural philosophy at the National Academy of Design in New York and later at the American Institute, Mapes is best remembered for his inventions in sugar refining and artificial fertilizers. He set out around 1854 to rescue his friends who were "running to mental seed and imbecility" over the mediumship epidemic. After investigating many mediums, Mapes changed his views. Moreover, both his wife and daughter became mediums.

The manifestations which are pertinent to the ends required are so conclusive in their character as to establish in my mind certain cardinal points. These are: First, there is a future state of existence, which is but a continuation of our present state of being...Second, that the great aim of nature, as shown through a great variety of spiritual existences is progression, extending beyond the limits of this mundane sphere... Third, that spirits can and do communicate with mortals, and in all cases evince a desire to elevate and advance those they commune with.

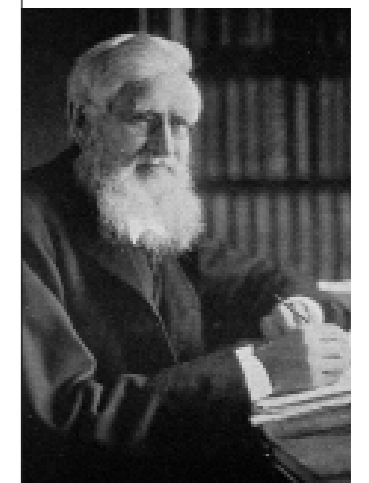
**Allan Kardec, Esq. (1804-1869)**



Educated at the Institute of Pestalozzi at Yverdum, Kardec, whose given name

was Hippolyte Léon Dénizarth Rivail, was an educator, lecturing on chemistry, physics, comparative anatomy, and astronomy. Under his given name, he authored a number of books aimed at improving education in the public schools of France. He began studying mediums in 1854. Experience gradually made known many other varieties of the mediumistic faculty, and it was found that communication could be received through speech, hearing, sight, touch, etc., and even through direct writing of the spirits themselves – that is to say without the help of the medium's hand or of the pencil.

**Dr. Alfred Russel Wallace (1823-1913)**



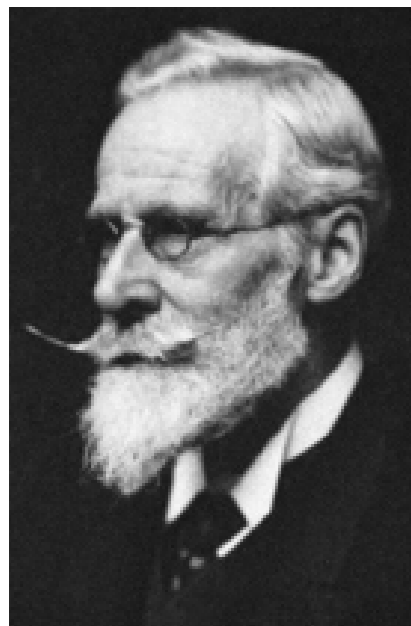
Co-originator with Charles Darwin of the natural selection theory of evolution, Wallace, a naturalist who provided Darwin with his parallel theory, including the "survival of the fittest," before Darwin went public with their two theories, was a hard-core materialist until he began investigating mediums in 1865. He soon became one of Spiritualism's greatest missionaries.

My position is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as facts are proved in other sciences.

## The Evidence

Continued...

Sir William Crookes  
(1832-1919)



A physicist and chemist, he discovered the element thallium and was a pioneer in radioactivity. He invented the radiometer, the spintharoscope, and a high-vacuum tube that contributed to the discovery of the x-ray. He was knighted in 1897 and served as president of the British Association for the Advancement of Science. He set out in 1870 to drive "the worthless residuum of spiritualism" into the "unknown limbo of magic and necromancy." However, after thorough investigations of Daniel D. Home and Florence Cook, he changed his views.

(The phenomena) point to the existence of another order of human life continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next.

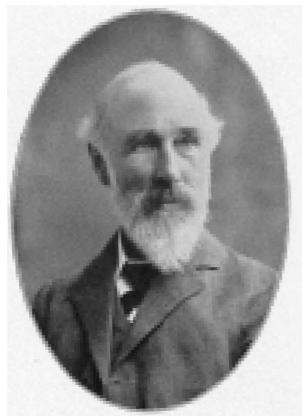
The Rev. William Stainton Moses  
(1839-1892)

While remembered primarily as a gifted medium, Moses, who received his master's



degree at Oxford before becoming an Anglican minister and English Master at University College in London, was the first vice-president of the Society for Psychical Research. He was searching for answers about his own mediumistic powers as well as those of others. Before his own powers manifested in 1872, he considered all mediumship either fraudulent or demonic. Bit by bit, here a little and there a little, the evidence came, as my mind opened to receive it. Some six months were spent in persistent daily efforts to bring home to me proof of the perpetuated existence of human spirits and their power to communicate.

Sir William Barrett  
(1844-1925)



Professor of physics at the Royal College of Science in Dublin for 37 years, he developed a silicon-iron alloy important to the development of the telephone and in construction of transformers. His research on entoptic vision contributed to the invention of the entoptoscope and a new optometer. He was knighted in 1912 for his contributions to science.

I am personally convinced that the evidence we have published decidedly demonstrates

- (1) the existence of a spiritual world,
- (2) survival after death, and
- (3) of occasional communication from those who have passed over.

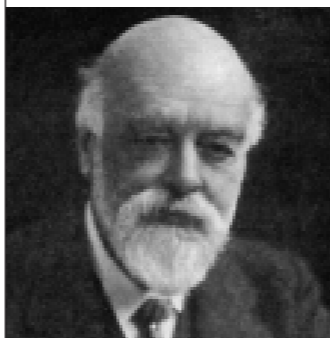
Frederic W. H. Myers, Esq.  
(1843-1901)

After graduating from Cambridge in 1864, he became a lecturer in classical literature there while also serving as inspector of schools at Cambridge. Although not educated as a psychologist, he developed, independent of Freud, a theory of the subliminal self. University of Geneva psychology professor Theodor Flournoy opined that Myers name should be joined to those of Copernicus and Darwin, completing "the triad of geniuses" who most profoundly revolutionized scientific thought. He was one of the founders of the Society for Psychical Research.

I will here briefly state what facts they are which our recorded apparitions, intimations, messages of the departing and the departed, have, to my mind actually proved: a) In the first place, they prove survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the

inalienable heritage of each several soul; b) ...they prove that between the spiritual and the material worlds an avenue of communication does in fact exist; that which we call the dispatch and the receipt of telepathic messages, or the utterance and the answer of prayer and supplication; c) ...they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth..."

Sir Oliver Lodge  
(1851-1940)



Professor of physics at University College in Liverpool, England and later principal at the University of Birmingham, Lodge achieved world fame for his pioneering work in electricity, including the radio and spark plug. Dr. Lodge was knighted in 1902 for his contributions to science. He became interested in psychical research in 1884 and sat extensively with Leonora Piper and Gladys Osborne Leonard.

I tell you with all my strength of the conviction which I can muster that we do persist, that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us...I do not say it is easy, but it is possible, and I have conversed with my friends just as I can converse with anyone in this audience now.

Sir Arthur Conan Doyle  
(1859-1930)



A physician turned writer, Doyle was knighted for his service as a historian during the Boer War, but he is best remembered as the creator of Sherlock Holmes stories. Highly sceptical, he began investigating psychic phenomena in 1886.

Healthy scepticism is the basis of all accurate observation, but there comes a time when incredulity means either culpable ignorance or else imbecility, and this time has been long past in the matter of spirit intercourse.

Dr. Richard Hodgson  
(1855-1905)

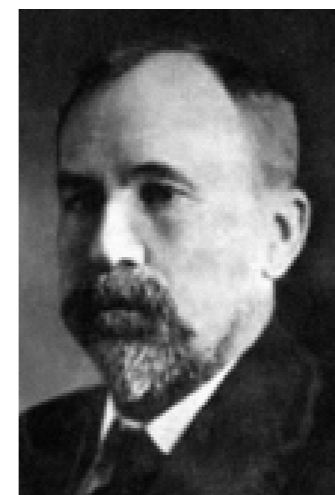


After earning his M.A. and LL.D at the University of Melbourne, Hodgson moved to England and entered the University of Cambridge as a scholar studying moral sciences. Upon graduation, he taught poetry and

philosophy at University Extension, then the philosophy of Herbert Spencer at Cambridge before becoming a full-time psychical researcher in 1887. He had hundreds of sittings with Leonora Piper over 18 years.

I had but one object, to discover fraud and trickery. Frankly, I went to Mrs. Piper with Professor James of Harvard University about twelve years ago with the object of unmasking her... I entered the house profoundly materialistic, not believing in the continuance of life after death; today I say I believe. The truth has been given to me in such a way as to remove from me the possibility of a doubt.

Dr. James H. Hyslop  
(1854-1920)

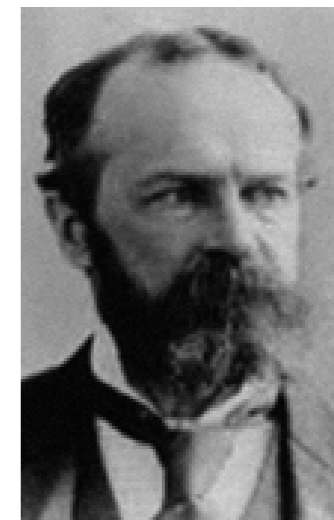


After receiving his Ph.D. from Johns Hopkins University in 1887 and his LL.D. from University of Wooster, Hyslop taught philosophy at Lake Forest University, Smith College, and Bucknell University before joining the faculty of Columbia in 1895. He authored three textbooks, Elements of Logic (1892), Elements of Ethics (1895), and Problems of Philosophy (1905) before becoming a full-time psychical researcher.

Personally, I regard the fact of survival after death as scientifically proved. I agree that this opinion is not upheld in scientific quarters. But this is neither our fault nor the fault of the facts.

Evolution was not believed until long after it was proved. The fault lay with those who were too ignorant or too stubborn to accept the facts. History shows that every intelligent man who has gone into this investigation, if he gave it adequate examination at all, has come out believing in spirits; this circumstance places the burden or proof on the shoulders of the sceptic.

Dr. William James  
(1842-1910)



Considered one of America's foremost psychologists, Professor James wrote widely in psychology, philosophy, and religion while teaching at Harvard for 35 years. His Principles of Psychology, first published in 1890, became the seminal work in the field. His Varieties of Religious Experience is also a classic. His comments below refer to sittings with the medium, Leonora Piper, whom he is credited with "discovering" in 1885.

One who takes part in a good sitting has usually a far livelier sense, both of the reality and of the importance of the communication, than one who merely reads the records... I am able, while still holding to all the lower principles of interpretation, to imagine the process as more complex, and to share the feelings with which Hodgson came at last to

regard it after his many years of familiarity, the feeling which Professor Hyslop shares, and which most of those who have good sittings are promptly inspired with.

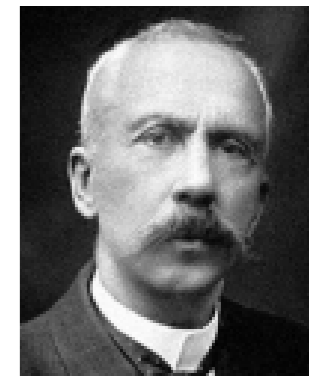
Professor Camille Flammarion  
(1842-1925)



A world renowned astronomer, Flammarion founded the French Astronomical Society and was known for his study of Mars. He was a pioneer in the use of balloon to study the stars. He investigated psychic phenomena, including mediumship, for more than 50 years.

I do not hesitate to affirm my conviction, based on personal examination of the subject, that any man who declares the phenomena to be impossible is one who speaks without knowing what he is talking about; and, also that any man accustomed to scientific observation - provided that his mind is not biased by preconceived opinions - may acquire a radical and absolute certainty of the reality of the facts alluded to.

Dr. Charles Richet  
(1850-1909)



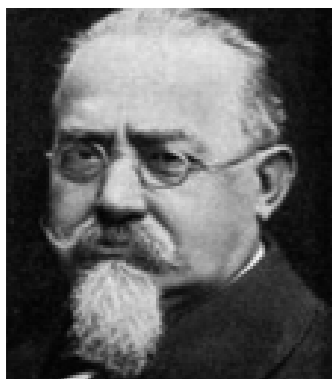
## The Evidence

Continued...

Professor of physiology at the University of Paris Medical School, Richet was considered a world authority on nutrition in health and in disease. He won the Nobel Prize in 1913 for his work on allergic reactions. While convinced of the reality of mediumship, he remained publicly agnostic toward survival. According to Sir Oliver Lodge, his good friend, Richet privately accepted survival before his death.

It seems to me the facts are undeniable. I am convinced that I have been present at realities. Certainly I cannot say in what materialization consists. I am ready to maintain that there is something profoundly mysterious in it which will change from top to bottom our ideas on nature and on life.

Dr. Cesare Lombroso (1835-1909)



Professor of psychology at the University of Turin and Inspector of Asylums for the Insane in Italy, Lombroso was a pioneering criminologist. He became known worldwide for his book, *The Criminal Man*. He began investigating psychic phenomena in 1891.

I am ashamed and grieved at having opposed with so much tenacity the possibility of psychic facts – the facts exist and I boast of being a slave to facts. There can be no doubt that genuine

psychical phenomena are produced by intelligences totally independent of the psychic and the parties present at the sittings.

Dr. Enrico Morselli (1852-1929)



An Italian neurologist, he was Director of the Clinic of Nervous and Mental Disease at the University of Genoa. If for many years academic science has depreciated the whole category of facts...so much the worse for science. And worse still for the scientists who have remained deaf and blind before affirmations, not of credulous sectarians, but of serious and worthy observers, such as Crookes, Lodge, and Richet. I, myself, as far as my modest power went, contributed to this obstinate scepticism until the day when I was enabled to break the chains in which my absolutist preconceptions had bound my judgement. I was a bitter sceptic with regard to the objective reality of the phenomena. Today, furnished with an experience, after long and mature reflections on what I have seen and touched with my hand, I have changed my belief.

Dr. Gustave Geley (1868-1924)



Professor of medicine at the University of Lyons, he gave up his practice as a teacher and physician in 1919 to become director of the Institute Metaphysique International in Paris to investigate mediumship. (The facts revealed necessitate) the complete overthrow of materialistic physiology, (and that) the materialistic conception of the universe is false and cannot be reconciled with our present biological knowledge.

Dr. Julian Ochrowicz (1850-1917)



Professor of psychology and philosophy at the University of Warsaw, he helped establish the Polish Psychological Institute in Warsaw and served as a director for the International Institute of Psychology in Paris.

I found I had done a great wrong to men who had proclaimed new truths at the risk of their positions. When I remember that I branded as a fool that fearless investigator, Crookes, the inventor of the radiometer, because he had the courage to assert the reality of psychic phenomena and to subject them to scientific tests, and when I also recollect that I used to read his articles thereon in the same stupid style, regarding him as crazy, I am ashamed,

both of myself and others, and I cry from the very bottom of my heart. 'Father, I have sinned against the Light.'

Baron (Dr.) Albert Von Schrenck-Notzing (1862-1929)



A forensic psychiatrist and member of the German aristocracy, he became interested in psychical research in 1889. He collaborated with Richet, Lombroso, Lodge, and others in many investigations for over 30 years. While he was reluctant, apparently out of scientific conservatism, to link valid mediumship with survival, he was nonetheless convinced of the reality of mediumship.

Finally, in the case of many phenomena, the nature and evanescence of their appearance, their flowing, changing and fantastic shapes and their mode of development until they reached their final form, argues against any possibility of a fraudulent production of them – even if one would assume that one of those present would have tried to deceive his fellow observers.

Dr. Hamlin Garland (1860-1940)



A Pulitzer Prize-winning author of 52 books, Garland was intimately involved with major literary, social, and artistic movements in American culture. He was one of the original members of the American Psychical Society, formed in Boston in 1891. In his 1936 book, *Forty Years of Psychic Research*, Garland states that he was an agnostic and student of Darwin and Herbert Spenser when he began his investigation of mediums.

I concede the possibility of their (spirits') persistence, especially when their voices carry, movingly, characteristic tones and their messages are startlingly intimate. At such times, they seem souls of the dead veritably reembodyed. They jest with me about their occupations. They laugh at my doubts, quite in character. They touch me with their hands.

Maurice Maeterlinck, Esq. (1862-1949)



Winner of the 1911 Nobel Prize in literature, Maeterlinck, a Belgian, was primarily a poet, author, and playwright but he was also a psychical researcher.

Of all the explanations conceivable, that one which attributes everything to imposture and trickery is unquestionably the most extraordinary and the least probable.

Professor William R. Newbold (1865-1926)

Professor of philosophy at the University of Pennsylvania when he was



appointed to the advisory council of the American Society for Psychical Research, Newbold had numerous sittings with Leonora Piper.

Until within very recent years, the scientific world has tacitly rejected a large number of important philosophical conceptions on the ground that there is absolutely no evidence in their favour whatever. Among those popular conceptions are those of the essential independence of the mind and the body, of the existence of a super sensible world, and of the possibility of occasional communication between that world and this. We have here (in Mrs. Piper), as it seems to me, evidence that is worthy of consideration for all these points.

Dr. Carl A. Wickland (1861-1945)



A member of the Chicago Medical Society, the American Association for the Advancement of Science, and director of the National Psychological Institute of Los Angeles, Wickland specialized in cases of schizophrenia, paranoia, depression, addiction, manic-depression, criminal behaviour and phobias of all kinds. His wife, Anna Wickland, was a trance medium.

Spirit obsession is a fact – a perversion of a natural law – and is amply demonstrable. This has been proven hundreds of times by

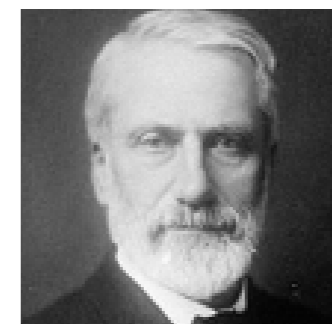
causing the supposed insanity or aberration to be temporarily transferred from the victim to a psychic sensitive who is trained for the purpose, and by this method ascertain the cause of the psychosis to be an ignorant or mischievous spirit, whose identity may frequently be verified.

Edward C. Randall, Esq. (1860-1935)

A prominent Buffalo, New York trial lawyer who served on the board of directors of a number of large corporations, Randall began studying the direct-voice mediumship of Emily S. French in 1890. He had more than 700 sittings with French over 22 years.

Hundreds, yea thousands (of spirits), have come and talked with me, and to many whom I have invited to participate in the work – thousands of different voices with different tones, different thoughts, different personalities, no two alike; and at times in different languages.

Dr. Isaac K. Funk (1839-1912)



After serving 11 years as a Lutheran minister, Funk turned to editorial work and co-founded the publishing firm of Funk and Wagnalls. He was the editor-in-chief of the *Standard Dictionary of the English Language*. Funk began investigating psychic phenomena after hearing about the mediumship of Emily French from Edward C. Randall.

About 14 years ago I became acquainted with (Emily French). I was sure her phenomena were the result of fraud and I determined to expose it.

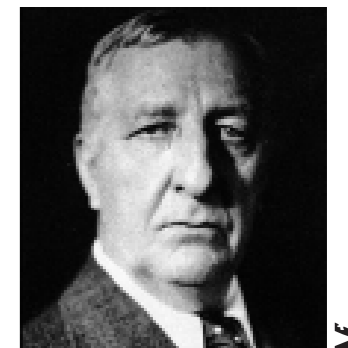
After many sittings and exacting experiments, I became convinced that they were genuine, and finally at the suggestion of the spirit intelligences, I had fitted up a séance room in my own house in which my wife, the medium, and myself held séances, and we have done this now for more than a dozen years. I have tested Mrs. French in every way I can think of, and am thoroughly convinced that the phenomena are what they claim to be.

The Rev. Charles Drayton Thomas (1868-1953)

A graduate of Richmond Theological College, Thomas was a Methodist minister who served on the Council of the Society for Psychical Research in London for 19 years. Beginning in 1917, he had more than 500 sittings with Gladys Osborne Leonard, probably England's most famous medium. The *Book Tests* and *Newspaper Tests* are Thomas' primary contribution to psychical research. Along with the *Cross-Correspondences*, they are considered the best evidence of the reality of spirit communication.

Perhaps it will be asked what benefit may be expected from a general acceptance of this evidence for survival. I think it will do for others what it has done for me. It has supplemented and reinforced my faith, both in times of bereavement and in the prospect of old age and death. Also, it has further emphasized the value of personal religion.

Dr. William McDougall (1871-1938)



## The Evidence

Continued...

Born and educated in England, McDougall taught at Cambridge, University College in London, and Oxford before moving to the United States and holding the chair of psychology at Harvard for seven years. He then headed the psychology department at Duke University for 11 years, encouraging and helping Dr. J. B. Rhine to establish the parapsychology laboratory there. He served as president of the Society for Psychical Research in England and later as president of the American Society for Psychical Research.

There seem to be overwhelming strong reasons for accepting, as the best working hypothesis of the psycho-physical relation, the animistic horn of the dilemma.

### Dr. T. Glen Hamilton (1877-1935)

A graduate of Manitoba Medical College, Hamilton had a private medical practice while also teaching clinical surgery at Winnipeg General Hospital. He became interested in psychic phenomena in 1918 and conducted extensive studies on Canadian mediums.

...we hold the survival theory to be valid in accounting for every fact known in regard to the trance personalities. It accounts for their stated opinions that they were indeed deceased (discarnate) individuals. It admits of the possibility that they, as discarnate persons, shared some manner of inter-communication, which enabled them to plan, to co-operate, and to commit themselves to organized activities in the séance room, activities which extended over a period of many years.

Dr. Robert Crookall (1890-1969) – After taking his Ph.D., Crookall lectured at Aberdeen University before joining the staff of the Geological Survey of Great Britain, specializing in coal-forming plants. He resigned from his geological work in 1952 to devote the rest of his life to psychical research. The whole of the available evidence is explicable on the hypothesis of the survival of the human soul in a Soul Body. There is no longer a 'deadlock' or 'stalemate' on the question of survival. On the contrary, survival is as well established as the theory of evolution.

### Dr. C. J. Ducasse (1881-1969)

The French-born American philosopher came to the United States as a teenager and eventually became chairman of the Department of Philosophy at Brown University. He had many sittings with mediums and lectured extensively on psychical research.

Some of the facts we have considered suggest that the belief in life after death, which so many persons have found no particular difficulty in accepting as an article in religious faith, may well be capable of empirical proof. That the occurrence of paranormal phenomena does appear to have such implications, is, I submit, sufficient reason to give them far more attention and study than they have commonly received in the past.

### Dr. Raynor C. Johnson (1901-1987)

A physicist, Johnson was educated at Oxford and received his doctorate from the University of London. He lectured in physics at King's

College, University of London, before becoming master of Queen's College at the University of Melbourne in Australia.

For myself, I can only say that my intuition, such as it is, supports (Frederic) Myers, and my attempt to evaluate the data of psychical research and form a critical judgement leads me to conclude that if survival of death is not rigorously proven, it is nevertheless established as of that high order or probability which, for practical purposes, can be taken as the same thing.

### Dr. Gardner Murphy (1895-1979)

While at Harvard, Murphy accepted the Hodgson Memorial Fund research grant. He served as president of the American Society for Psychical Research for 20 years. He taught psychology at Columbia University and served as chairman of the psychology department at City College of New York.

It is the autonomy, the purposiveness, the cogency, above all the individuality, of the sources of the messages, that cannot be by-passed. Struggle though I may as a psychologist, for forty-five years, to try to find a 'naturalistic' and 'normal' way of handling this material, I cannot do this even when using all the information we have about human chicanery and all we have about the far-flung telepathic and clairvoyant abilities of some gifted sensitives. The case looks like communication with the deceased.

### Dr. Hereward Carrington (1880-1958)

After moving to the U.S.

from Great Britain in 1899, Carrington served as assistant to Dr. James H. Hyslop at the Society for Psychical Research. His first of many books on psychical phenomena was published in 1907 and explained the fraudulent practices of physical mediums. However, Carrington came away from his investigation of Eusapia Palladino convinced of the reality of some of the phenomena. In 1921, he founded the American Psychical Institute and Laboratory.

I myself have observed materializations under perfect conditions of control, and have had the temporary hand melt within my own, as I held it firmly grasped. This hand was a perfectly formed physiological structure, warm, lifelike, and having all the attributes of the human hand – yet both the medium's hands were securely held by two controllers, and visible in the red light. Let me repeat, this hand was not pulled away, but somehow melted in my grasp as I held it.

### Elisabeth Kübler-Ross, M.D. (1926-2004)



A Swiss-born medical doctor, psychiatrist, and thanatologist, Dr. Kübler-Ross was an internationally renowned authority in the area of death and dying. She authored a number of books on the subject, and

was one of the first researchers of the near-death experience.

Many people are beginning to be aware that the physical body is only the house or the temple, or as we call it the cocoon, which we inhabit for a certain number of months or years until we make the transition called death. Then, at the time of death, we shed this cocoon and are once again as free as a butterfly to use the symbolic language that we use when talking to dying children and their siblings.

### Barbara R. Rommer, M.D. (1944-2004)

A founding member of the Holy Cross Medical Group in Fort Lauderdale, FL, Rommer practiced medicine from 1974 until her death in 2004. She was also a researcher of near-death experiences, authoring two books on the subject, including Blessings in Disguise, published in 2000. I believe that the only part of us that dies is our physical body, once referred to as our 'husk' by a Catholic priest who related his own near-death experience to me. The body is physical matter but is not our true essence. Our true essence, our soul, our spirit, our life force, and our very being, that part of us which has a personality, most probably does not die. I must admit that I have received what I consider to be confirmation of this from my husband, Salvatore (Sonny) Pepitone, who entered his spirit form on June 25, 1997.

### Gary Schwartz, Ph.D. (1944-)

After receiving his doctorate from Harvard University, Dr. Schwartz served as a professor of psychology and psychiatry at Yale University. He then became director of the University of Arizona's Human Energy Systems Laboratory, where he conducted extensive



research with mediums. His book, The Afterlife Experiments, published in 2002 detailed these experiments.

I can no longer ignore the data (on research into the survival of consciousness) and dismiss the words (coming through mediums). They are as real as the sun, the trees, and our television sets, which seem to pull pictures out of the air.

### Jon Klimo, Ph.D. (1942-)

The author of Channeling: Investigations on Receiving Information from Paranormal Sources, Dr. Klimo has been teaching on the graduate level continuously for more than 30 years, most recently at the San Francisco Bay Area campus of The American School of Professional Psychology, Argosy University. As a lifelong multi-disciplinarian, he has done extensive research, writing, teaching, and presentations in psychology, parapsychology, consciousness studies, new paradigm thought and new science, ufology, metaphysics and the transpersonal domain.

I personally choose to believe that we do meaningfully survive death and can communicate back through mediums and channels, although, as I said, perhaps only a percentage of what is thought to be genuine mediumship or channeling actually is, and right now we just do not have any kind of definitive litmus test to ascertain authenticity.

### David Fontana, Ph.D. (current)

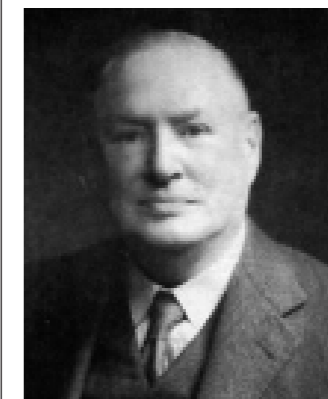


A professor of transpersonal psychology in Great Britain, Dr. Fontana is a past president of the Society for Psychical Research and a fellow of the British Psychological Society. He has done extensive survival research and is the author of many books, including Is There an Afterlife? published in 2002.

Ultimately our acceptance of the reality of survival may not come solely from the evidence but from personal experience and from some inner intuitive certainty about our real nature. We are who we are, and at some deep level within ourselves we may be the answer to our own questions. If your answer is that you are more than a biological accident whose ultimately meaningless life is bounded by the cradle and the grave, then I have to say I agree with you.

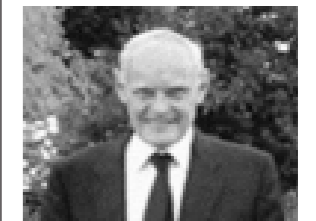
## ZERDIN PHENOMENAL ADDITIONS

### Arthur James Findlay (1883-1966)



Founder of the Glasgow College of physical research in 1925. Established The Arthur Findlay college in Stansted Hall Essex England, a world excellence for mediumship. Author of many books of world renowned recognition including 'On the edge of the etheric' the 'Rock of truth' and the 'Curse of Ignorance'.

### Ronald D Pearson



Quantum physics, scientist, university lecturer and engineer (current)

### Dr Jan W. Vandersande Ph.D.



Physicist .communication director for VIASPACE Inc. has worked at The jet propulsion laboratory, served a Professorship at Witwatersan, South Africa and Cornell University (current).

### Alexander Imich Ph. D 105 years of age (current)



## The Evidence

Continued...

Mr Alexander Imich has spent all his life investigating Parapsychology, physical phenomena and found his investigation that survival after physical death is a fact.

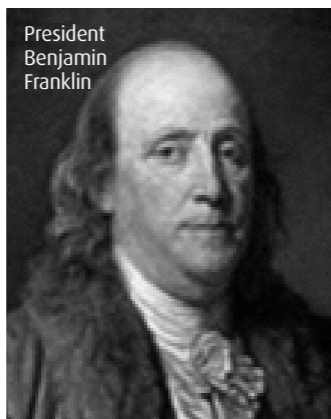
Supporters and advocates of spirit communication, physical phenomena and physical mediumship.

Queen Victoria  
Thomas Alva Edison  
Prime minister Gladstone  
Prime minister Sir Winston Churchill  
President Abraham Lincoln  
President Benjamin Franklin  
President Woodrow Wilson  
John Logie Baird  
Dr Carl Yung  
Professor Albert Einstein  
Emmanuel Swedenborg  
Professor William Denton  
Air Chief Marshall Lord Dowding  
Lord Arthur Balfour  
Earl of Dunraven  
Lord Adare  
Mark Twain

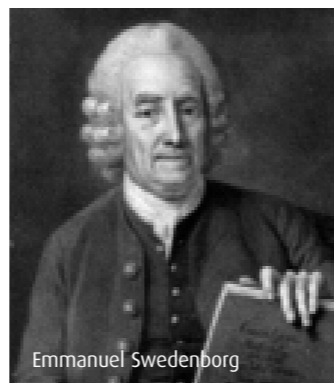
It is important to acknowledge also the thousand of men and women who witnessed physical phenomena and have spoken up for spirit rather than saying nothing thank you. ■



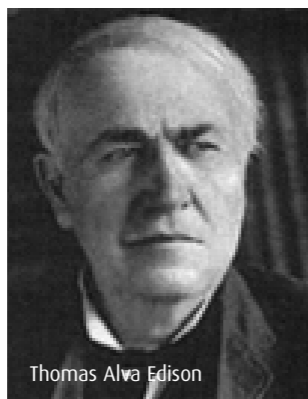
Queen Victoria



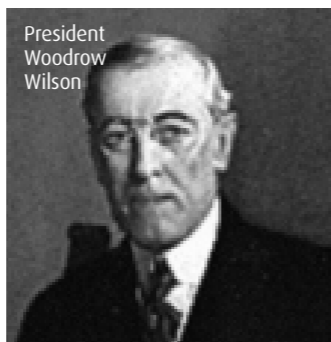
President Benjamin Franklin



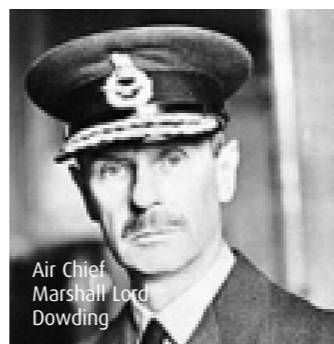
Emmanuel Swedenborg



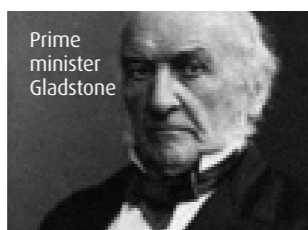
Thomas Alva Edison



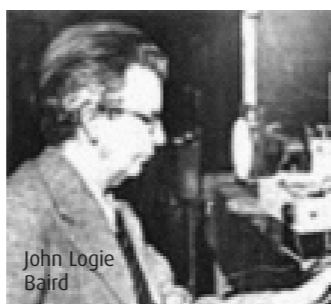
President Woodrow Wilson



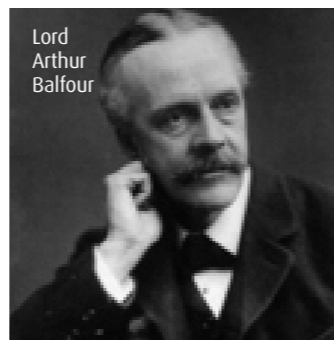
Air Chief Marshall Lord Dowding



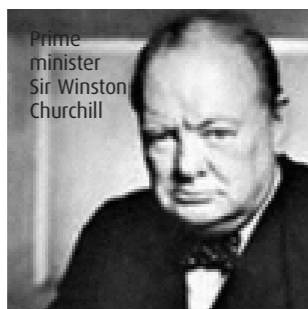
Prime minister Gladstone



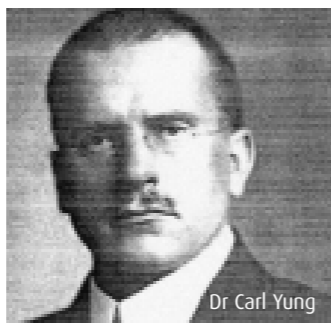
John Logie Baird



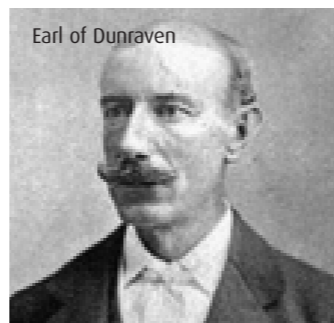
Lord Arthur Balfour



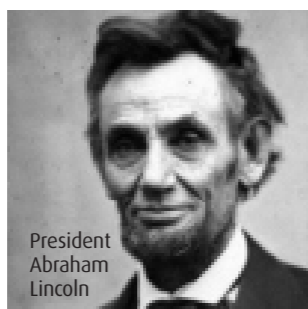
Prime minister Sir Winston Churchill



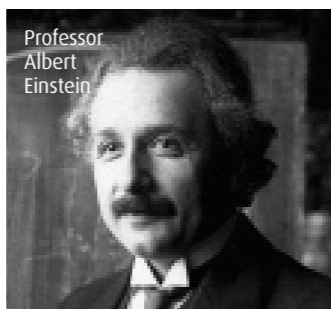
Dr Carl Yung



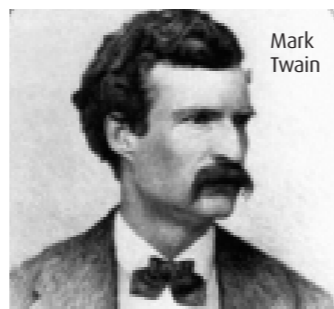
Earl of Dunraven



President Abraham Lincoln



Professor Albert Einstein



Mark Twain

# SEARCHLIGHT

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

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David medium from Stafford...  
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Howard from Barnsley, South Yorkshire...  
John & Maryse medium from Ollainville, France...  
Kathy medium from Shoreham Nr Brighton East Sussex...  
Keith medium from Essex...  
Kevin medium from Mirepoix France...  
Lawrence medium from Evesham Worcestershire...  
Maggie medium in Newton Abbot Devon...

Mary medium from Tamworth Staffordshire...  
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Caroline sitter from Essex near Ilford...  
Heather sitter from Manchester...  
Heather sitter from Coventry...  
Howie sitter from New York USA...  
Jack sitter from Maidenhead...  
James sitter from Widnes Cheshire...  
Joy sitter from Tonbridge, Kent...  
Joyce sitter from NW London...  
Karen sitter from New Forest, Southampton Hants...  
Keith sitter from Essex...  
Mary sitter from Hackney East London...  
Margaret sitter from Cannock...  
Mike sitter from South London...  
Miranda sitter from Cheltenham Glos...  
Mamah sitter from London SW2...  
Richard sitter from Cheltenham Glos...  
Stella sitter from Swindon...  
Steven sitter from Torquay, Devon...  
Keith from San Jose California USA...

If you can help in anyway, or have a request yourself please send details or email: [roz@zerdin.co.uk](mailto:roz@zerdin.co.uk) or online [www.zerdinphenomenal.com](http://www.zerdinphenomenal.com)

Or send in your request to;

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

**ZERDIN**  
phenomenal

# Book Review:

## Life Around My Father, Harry Edwards. By Felicity Joan Medland.

Paperback. 85 Pages. £7.50. Burrows Lea Country House Ltd.  
By Graham Jennings

"Lloyd George knew my father," runs the old song, "Father knew Lloyd George." In the author's case, they really did. For the man who was to become so famous as a healer, was once a Liberal candidate for Parliament with the great man's support.

His eldest daughter, Felicity Joan Medland, is also the last surviving member of physical medium Jack Webber's circle. She describes here the sheer power of the mediumship of her father's best friend and the wonderful evidence given.

Though unsuccessful as a candidate, Harry Edwards' public speaking experience, often at mass gatherings, was to prove invaluable. It was part of what Felicity describes as his destiny, his blueprint for life. When one stage was completed another began. He was born in 1893, the first of nine children. He followed his father into the printing trade, but enlisted on the outbreak of war in 1914.

Commissioned in the field, he rose to the rank of captain. He ended the war with the Mesopotamia Expeditionary Force in Baghdad, laying a railway and building bridges. Those were the days when, in the farthest reaches of Empire, a British officer and a few men still commanded the respect of civilians and militias alike. Captain Edwards was no exception.

"Forthcoming events," as Felicity says, "cast their shadows before them." He acquired a reputation among

them as "Hakim", meaning "the healer". They brought him their sick to heal. Lacking medical knowledge, with only basic equipment, he did what he could. To his surprise, the patients were indeed healed. When he left in 1921, the people cried: "You are our father and our mother. Do not leave us!"

He married Phyllis White in 1922 in Balham, South West London, England and settled there. Felicity was born a year later, followed by Tony, Megan – named after Lloyd George's daughter – and Barbara. He returned to printing and ran his own business. Then came the Great Depression, an era passing beyond living memory, but wonderfully evoked here. There are photographs of him at work. Whilst everything about his appearance is ordinary, there is always a purposeful look in the eye. It is as though he was inwardly preparing himself for some great work, even if consciously he knew not what.

Eventually, he was introduced to Spiritualism and heard of healing for the first time. Soon he was acquiring a reputation as a healer. Maurice Barbanell, the editor of "Psychic News" was a frequent visitor. Then in the late Thirties medium John (Jack) Boaden Webber and his family from Wales moved in next door. He had grown up in a Welsh mining village, been a collier at fourteen and could scarcely read or write.

Felicity describes a typical séance in detail. Jack, small, slight and sandy haired would enter the room when the sitters, about twenty, were seated. He was securely tied with rope to a sturdy Windsor chair. His jacket was stitched from top to bottom, so it could not be removed by physical means. Photographs here show it removed altogether, an impossible feat except by dematerialisation. Afterwards, it would be on Jack again with the stitching still in place.

The sittings were in red light. Jack's guide Black Cloud was in complete control. Two luminous trumpets were used for the direct voice. Although Jack was practically illiterate, Spirit communicated in many languages, even fluent Latin! Then there was Reuben, another of Jack's guides, who sang like Paul Robeson. His voice was recorded by Decca, but the records were eventually lost.

There were apports also, including an Egyptian amulet, dated by the British Museum as c.1,500 BC; and a brass Persian stork, dematerialised in Felicity's room and apported to the séance next door.

Tragically, Jack passed with spinal meningitis in 1940. Even his friend's healing could not save him. Thus the great healer learned that the wonderful healing power was indeed his to channel, but not command.

The country was now at war and the family did their bit.



Turned down for the army because of age, Harry joined the Home Guard. Mother joined the ARP and Felicity the ATS.

Eventually, bombed out of their Balham home, they moved to Stoneleigh near Epsom. Harry was by now a busy, well-known healer. An ever-increasing postbag arrived with healing requests. He also held healing demonstrations and lectures as he had throughout the war.

Bigger premises were needed and he found them at Burrows Lea near Shere in Surrey. With his brother-in-law he raised the £8,000 needed for its purchase. The Victorian mansion and cottages, set in thirteen acres of woodland, became the Harry Edwards Healing Sanctuary. He passed there in 1976, his life's work completed. It continues to this day with a dedicated team of healers, responding daily to healing requests worldwide.

A personal, very moving and can't-put-down book! ■

# Book Review:

## Your Eternal Self. By R. Craig Hogan, Ph.D., et alia

Paperback. 289 Pages. \$16.95. Greater Reality Publications.  
By Graham Jennings

The mind is not confined to the body and we are an eternal being having a physical experience. It is not just Spiritualists who say this. A growing number of philosophers, physicians, researchers, psychologists, theologians and scientists have reached the same conclusion.

Many though still think of the mind as three to five pounds of fat and protein compressed inside the skull. They were taught so at school. "But the fact is," says R. Craig Hogan, "neuroscience can't explain how people have a conscious experience, where the mind is, what memories are, or where memories are stored. That's pretty remarkable considering that the brain has been carefully mapped using CTs, MRIs, PETs and EEGs to find which part of the brain is active when a person is performing activities. In spite of all the mapping that's been done, they can't locate the mind and they can't find memories."

It is thought the brain cells somehow hold memory; but they die at the rate of 50,000 to 100,000 a day. At this rate, I should have to type very quickly before those holding the memories of this book were gone forever! Also, every second 500,000 body cells die and are replaced. I really must get a move on and finish while there is still something left I can call me!

No, memories are not in the brain cells and the brain is not the mind. The author gives

many instances where the mind can function apart from it, such as remote viewing. He can do this and does so in experiments. Of particular interest to him are Near Death and Out of Body Experiences. Some patients have recalled surgical operations in detail while the brain was inactive. Others have become detached from the body and viewed the operation from above. There are even instances of blind people being able to see perfectly during OBEs.

Many academics are listed together with their evidential experiments – more than enough to fill this review. All demonstrate that the mind is not limited to the body. Nor does it exist in isolation. It is linked to other minds, and not just to a twin or family member. All of us belong to a soul group and share a collective memory. We add to it when we return with the knowledge and experiences gained here.

The author then discusses the phenomenon of mediumship and a further meeting of minds: those on the earth plane with those on a higher one. The author lists the most tried and tested mediums, going back to the nineteenth century. They have all clearly demonstrated what science is at last coming to realize: that we are not the brain, but an eternal conscious being making temporary use of one. When we depart we discard it like a coat. He compares it to re-entering the home of loved ones. You take off your coat and re-join them. It is you they want, not your old coat!

Then there is physical mediumship, the most evidential of all. He presents eyewitness accounts of Helen Duncan séances. He also quotes from Victor Zammit's "A Lawyer Presents the Case for the Afterlife".

Zammit describes an incredible sitting in Sao Vicente in daylight with medium Mirabelli. It was witnessed by ten men all having the degree of Doctor of Science. A little girl materialised and was immediately claimed by a doctor present as his daughter. She had passed a few months earlier and was wearing the dress she was buried in. Another took her in his arms, felt her pulse and asked several questions which she answered with understanding. She then floated round the room and disappeared, having been materialised for thirty-six minutes. Then all saw the form of Bishop Jose de Camargo Barros in the full insignia of office. He had passed recently passed in a shipwreck.

Given then that we are eternal beings, what is the purpose of our sojourn here? Surely it is what the masters of old and modern spirit guides have always told us: to learn lessons from our mistakes and progress spiritually. Consider the words of the Master, Yeshua ben Yosef (the Aramaic name of Jesus), not in terms of orthodoxy, but in the light of the above.

"I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you

also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you."

This is a truly fascinating account that brings scientists and Spiritualists together where they belong. Uniquely, the author has waved copyright on this vast labour of love. We are free to use any of it if it helps us, or humankind, develop spiritually. ■

## Science Discovers the Afterlife

For the last 50 years, science has set its sights on understanding human consciousness, and what it has found has been remarkable. Study after study has demonstrated that the mind is not produced by the brain and is not confined to the body.

Those findings have validated what the mental and physical mediums had already demonstrated over the past two centuries: **our minds are not limited to the physical realm and the individual lives on after the body dies.**

*Your Eternal Self*, by R. Craig Hogan, Ph. D., contains the most compelling evidence from a broad range of studies in neuroscience, biology, physics, consciousness research, and other scientific disciplines demonstrating compellingly that the mind is not located in the brain, people's minds are linked, and the afterlife is as real as this life. All of the evidence is presented in readable, non-technical language.

"I rank this book as number one supporting the survival hypothesis in clear and concise language." – Michael Tynn, vice-president, Academy of Religion and Psychological Research  
"essential reading for anyone interested in the Afterlife" – Victor Zammit, *A Lawyer Presents the Case for the Afterlife*

"An absolute Gold Mine of empirical validation about the continuance of consciousness." – Rob Smith, EVP researcher  
"opens a door to a completely new understanding of who and what we are" – Cynthia Larson, *RealityShifters News*  
"a mountain of scientific evidence that the mind and the brain are two distinct entities" – Dr Al Botkin, *Induced After-Death Communication*

"solid information not available in similar books" – **Mindquest Review**

Greater Reality Publications, \$16.95,  
ISBN 9780980211108

Order from [www.greaterreality.com](http://www.greaterreality.com)

# Friedrich Juergenson

## returns from his own funeral

Through Claude and Ellen Thorlin Eskilstuna ITC experiments

Friedrich Juergenson, Nestor of the research on tape-recorded voices, died on 15th October 1987. During the time of his burial, friends of him, the couple Claude and Ellen Thorlin of Eskilstuna, Sweden, switched on their TV set and received on the screen the picture of Juergenson. They took a photo with a polaroid camera.

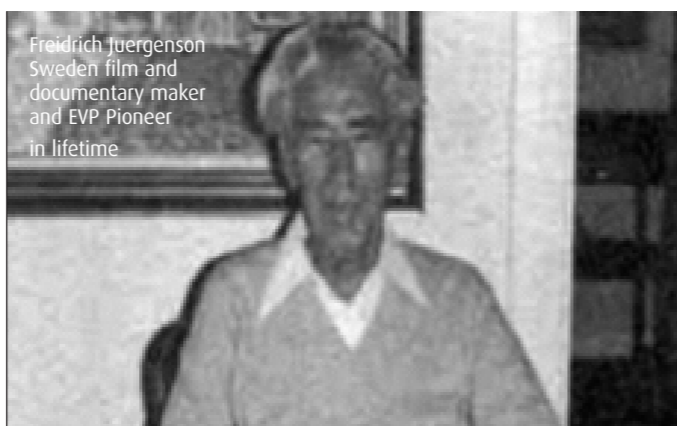
### Claude Thorlin reports on this occurrence as follows:

"In the morning of Juergenson's funeral in Hooer, his last place of residence, my wife heard a not identifiable inner voice saying "channel four".

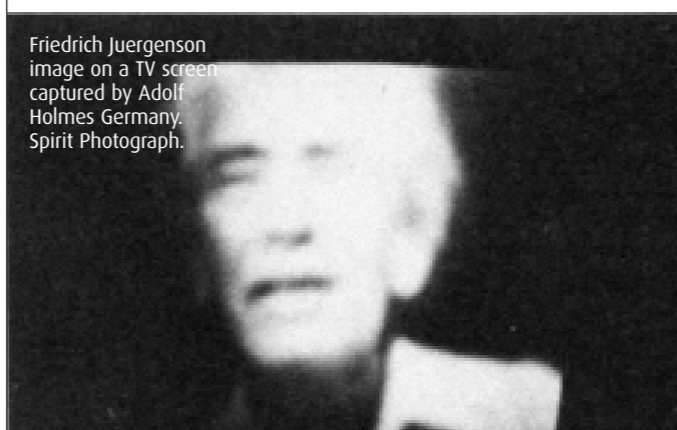
When we had breakfast, she told me about it. I did not understand it, because we have only three radio broadcasting stations and only two television stations. However, my wife had an undefinable presentiment that this hint

could have to do with Juergenson's funeral. Some time before we had already heard that researchers in Germany and in Luxembourg had succeeded in taking paranormal photos via TV screen. I therefore took my polaroid camera fitted with a black-and-white film and set my television set on channel four. So we sat about a quarter of an hour, but nothing happened. We had almost given up hope; to us it appeared to be nonsensical to remain sitting still more time in front of the flickering TV set. Suddenly the screen became black and I thought the teletube were defective. At that moment a bright point appeared on the left part of the screen, and I immediately turned my camera to this light point. During a time of about six to seven seconds the light diffused over the entire screen and then decreased. Exactly in this moment I took the photo and immediately afterwards the flickering and the noise came back. I looked on the clock: it was exactly 13 hours 22. In the course of the developing of this photo, the face of Friedrich Juergenson appeared.

My wife, who meanwhile had left the room, came back and, looking over my shoulder, watched me



Friedrich Juergenson  
Sweden film and  
documentary maker  
and EVP Pioneer  
in lifetime



Friedrich Juergenson  
image on a TV screen  
captured by Adolf  
Holmes Germany.  
Spirit Photograph.

developing the polaroid photo. Suddenly she shouted: "My God, that's Friedel!"

And it was him. He had manifested himself on the screen, exactly the hour he was buried. Already many years prior to his death Juergenson had the conviction that one day deceased will be showing via television. Over magnetic tape he had pretty often received messages from his friends in the Beyond indicating

this. Certainly, he could no more live the fulfilment on him of these predictions, but he succeeded after his decease in producing the manifestation of himself."

**Source** We thank Mark Macy at worlditc for allowing us to print our original limited article and images in Zerdin Buzzsheet April 2005. Mark Macy can be contacted by email at [initus@worlditc.org](mailto:initus@worlditc.org). He also has a website at [www.worlditc.org](http://www.worlditc.org). Various Websites United Kingdom Parapsychology magazines 1997, 1998, 1999 ■

# The return of Anne Guigne

Through Maggy and Jules Harsch-Fischbach's ITC experiments

Among the massive quantity of paranormal messages received by Maggy and Jules Harsch-Fischbach in 1993, which came across their computer and FAX machines, were several short messages by a newcomer to their group of spirit colleagues. A young woman identifying herself as Anne Guigne (pronounced 'Geen-yay') introduced herself.



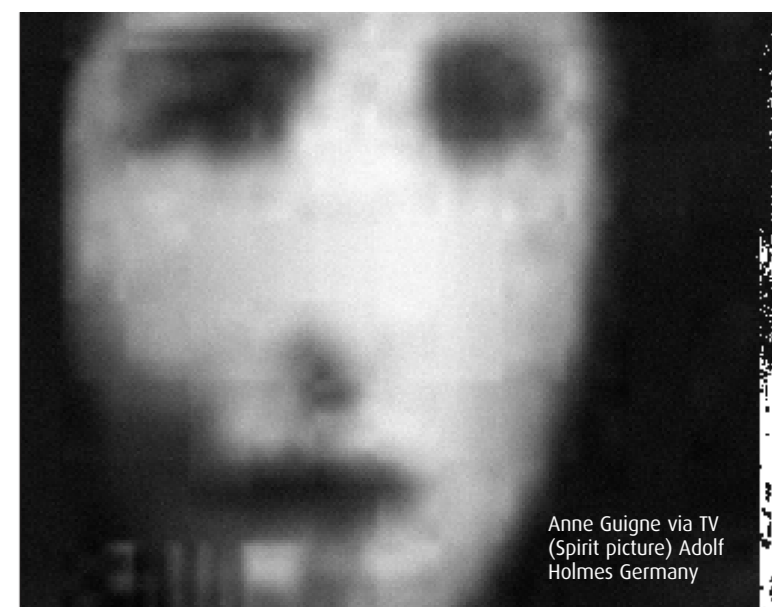
Anne Guigne  
(lifetime)

The messages continued and on 10th November 1993, two pictures of Anne Guigne were received by ITC experimenters: one through a computer owned by Maggy Harsch-Fischbach in Luxembourg. The image delivered to the computer was accompanied by the text:

'Anne Guigne. Born at Annecy. 25th April 1911. Transition to spirit made on 14th January 1922.'

Following are excerpts of a longer message received both in Luxembourg and in Germany, together with pictures. (The message to Adolf Holmes arrived on his Commodore 64 computer).

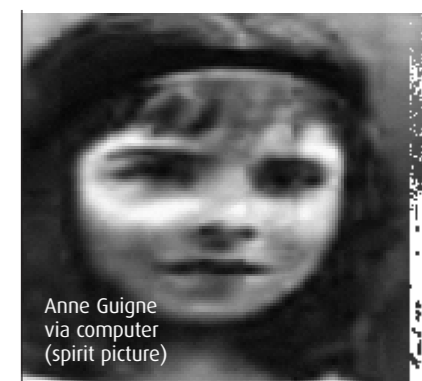
"As a little girl in France I got very ill. I was an important source of information (for higher beings monitoring her life on Earth). Through spiritual insight and prayer I learned from the Omnipotence that I was better able to understand the things I needed to know here on the third (mid-astral) level and could do more for mankind from here than on Earth."



Anne Guigne via TV  
(Spirit picture) Adolf  
Holmes Germany

(At some spiritual level) I desired the change into a multi-dimensional world and was allowed a fast passing over to a world, some memory of which was still alive in me. It is the same beautiful world you have heard about from others like me."

Anne's letter goes on to talk about her role as the leader of the Group for the Protection of All Newborn Life; a group of physicians and theologians in spirit who are concerned with people who die on earth as children. She discusses the responsibilities and retribution of the adults



Anne Guigne  
via computer  
(spirit picture)

responsible for tragic, premature deaths of children.

**Source** We thank Mark Macy at worlditc for allowing us to print our original limited article and images in Zerdin Buzzsheet April 2005. Mark Macy can be contacted by email at [initus@worlditc.org](mailto:initus@worlditc.org). He also has a website at [www.worlditc.org](http://www.worlditc.org). Various Websites United Kingdom Parapsychology magazines 1997, 1998, 1999 ■

# Claus Schreiber

## EVP ITC

### Experiments



Claus Schreiber began to receive **spirit images on his TV set** in 1985, including the faces of scientist Albert Einstein, Austrian actress Romy Schneider and various departed family members – especially his two deceased wives and daughter Karin (with whom he was particularly close).

**H**is technique, set up by his colleague Martin Wenzel, involved aiming a video camera at the television and feeding the output of the camera back into the TV, in order to achieve a feedback loop. The result was a churning mist on the screen out of which the spirit faces would slowly form over a period of many frames. Schreiber's spectacular results were the subject of a TV documentary and book by popular radio-television commentator

Rainer Holbe in nearby Luxembourg, in 1985. Claus Schreiber received the advice from his contact partner in beyond, via EVP to make experiments with video.

Claus Schreiber was a German man with very powerful psychic skills that lay dormant until the 1970s and 80s. After hearing about the phenomenon of spoon-bending, he went to the kitchen, pulled a spoon from the drawer and tried it. To his amazement,

...images of deceased family members, strangers and celebrities such as the images of physicist Albert Einstein, German movie star Romy Schneider, and his own daughter Karin...

Albert Einstein in spirit



after a few gentle strokes the spoon bent in his hands as though it had melted. Before long he had bent not only a variety of silverware, but also an old horseshoe.

He began voice experimenting with a tape recorder and immediately began receiving voices of his many deceased relatives. He was now hopelessly excited about paranormal research, especially spirit communication, so he opened up a lab in his basement for audio and

video experiments.

In the mid-1980s Mr Schreiber became the first person in history to receive direct paranormal images in an experimental setting. They came through his old black-and-white television set. He began with some rather elaborate video-feedback experiments which produced strange, misty patterns on the TV screen out of which images would form. These were images of deceased family members,

Romy Schneider famous German actress with a young black man in the spirit realm



Romy Schneider in lifetime



strangers and celebrities such as the images of physicist Albert Einstein, German movie star Romy Schneider, and his own daughter Karin who had died at a young age. Karin appeared as a female figure in a dark blouse and a white skirt with her head tilted. She soon became her dad's primary research colleague, acting as an intermediary in his contacts with other departed family members.

Claus Schreiber died in January 1988 after a second heart attack and within months began

sending pictures and messages to former friends and colleagues on Earth. These included a picture of himself and a picture of the spirit-world home where he is reported to be living along with other deceased Schreiber family members.

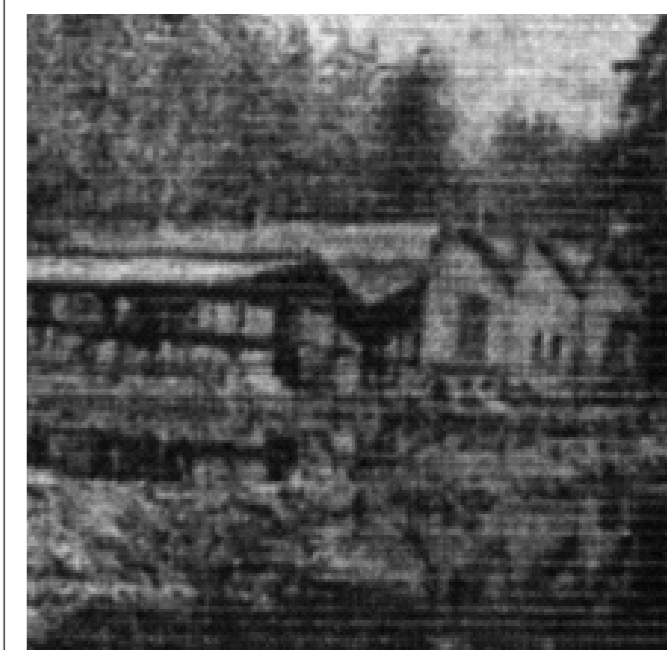
On 13th October 1994 a new picture with text arrived in Luxembourg (Harsch-Fischbach) from Claus Schreiber. It showed a photo of a young black man in the company of actress Romy Schneider. In the accompanying text Mr Schreiber described how he met the two during his discovery trips along the River of Eternity and took pictures of them.

We thank Mark Macy at worlditc for allowing us to print our original limited article and images in Zerdin Buzzsheet April 2005. Mark Macy can be contacted by email at [initus@worlditc.org](mailto:initus@worlditc.org). He also has a website at [www.worlditc.org](http://www.worlditc.org).



Above: A profile of actress Romy Schneider taken via a video camera from the screen of a television as it unfolded from a cloud of mist on the screen

Below: Claus Schreiber who died in 1989, then sent the following pictures of himself in his spirit body and his new spirit home which was received by Harsch-Fischbach in Luxembourg



Source: Various Websites United Kingdom Parapsychology magazines 1997, 1998, 1999

# Arnold Clare Materialization of Jack Webber

The awakening of the mediumship of Arnold Clare, born in 1901, can be linked to John, a monk whom he met in 1917 at Mount Athos. Arnold, serving as a member of the Navy, spent many hours listening to the wise old man; he remembered that on leaving, John simply said that the two of them would meet again. Arnold hardly realized at the time what the circumstances would be when this happened.

Later, during his naval service, he became acquainted with a Russian captain who invited him to his own home where circles were held with his wife as the medium. After attending a number of these, the medium began to speak 'with an intonation unmistakably John's and reproducing his natural inflexions'. During this occasion, the communicator reminded Arnold of what he had predicted: 'I told you, my son, we should meet again'. He continued to speak as he had done at Mount Athos, and advised

Arnold that he was being trained for work. The development of Arnold Clare's mediumship then occurred in a series of different stages. In each of these, evidence became greater and communication became of higher quality. After reading an article by Conan Doyle, Arnold was prompted to attempt receiving communications, and found that he was capable of automatic writing. However, it was only after he was diagnosed as having tuberculosis, that he began to pray and become aware of John's presence. Arnold continued with this meditation and became involved with Spiritualist churches, and joined a circle associated with the Balham Church. It was at the circle held on 31 December 1938, when the expected medium was not able to be present, that Arnold decided the seance should continue, and his own mediumship was witnessed by those present; this included the production of apports and communications from his guides. From thereon, he provided a convincing display of both phenomena and evidence.

To ensure that a reasonable amount of light was available during his seances, the plaque used was somewhat large, i.e. over two square feet; before each sitting, luminous paint

was applied. The light that it supplied made it possible to see objects four feet away; through this, sitters were able to observe the trumpets, and see the materializations.

William E. Harrison provided a detailed account of his experience of Arnold's mediumship at seances beginning in 1939. In the first of these, with the medium bound securely to a chair, there was the movement of trumpets and other objects, with apports transported into the room by means of the trumpets. Similar phenomena were witnessed during seances at a later date, and these also included Peter, one of the guides, being able to speak to the sitters through the trumpet. Shortly after this time, Peter announced that it was intended to develop the medium's abilities and attempt direct and independent voice communication. As there was little progress with this at the time, there were endeavours to develop the manifestation of ectoplasm, and these were successful. During the period, the medium would be untied by the next-world visitors, and Harrison and his wife would be secured with 'all kinds of fancy knots' that were difficult to untie. Harrison reported how this was stopped 'as the ladies thought it might be dangerous'. He also relates

how on one occasion, 'Little Peter' (a child guide, and so named to differentiate him from another guide also called Peter), spoke to a sitter and referred to her purchasing vegetables, but leaving them in a shop that day. After asking her whether she would like a marrow and her reply in the affirmative, a marrow was promptly produced through the trumpet.

At this point, materializations were participating in the seances, being some distance from the medium and speaking to the sitters; in time this was developed even further with materializations being up to eighteen feet away from the medium, and conducting lengthy and lucid conversations. It should be noted that Arnold was not a professional medium and made no financial gain from his work; when a charge was made, the proceeds were given to a charity or cause related to Spiritualism. It is remarkable that he was able to produce such marvellous phenomena in view of his employment with the Admiralty and absences from home that were required due to this work.

In June 1940, it was possible to conduct seances in a subdued ('ice-blue') light whereupon sitters could see each other, although there was a noticeable effect on the

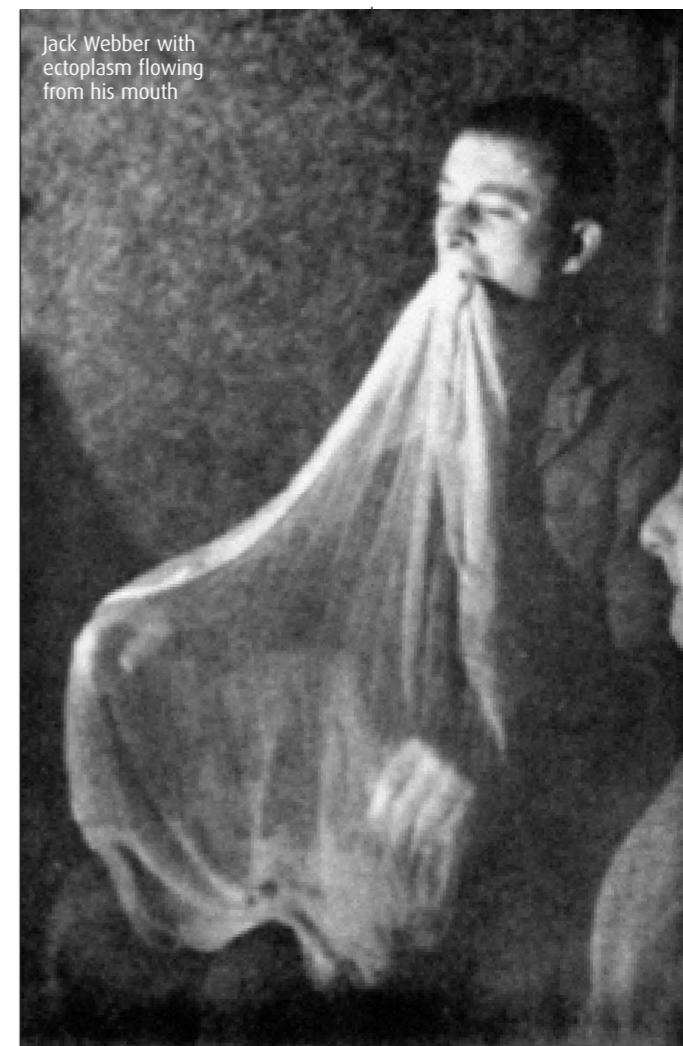
quality of the phenomena, with the trumpets having restricted movement. In July 1940, one of the more spectacular materializations took place: sitters were joined by the medium Jack Webber who had died earlier that year. The ten sitters signed a declaration about what they had witnessed. After an appearance of one of the guides, the plaque rose and Jack Webber was seen, albeit for a few seconds. This was followed by a further appearance of longer duration; of this, Harry Edwards, one of the sitters, declared, 'Jack went from our side of the circle to the opposite side and spoke a few words, with the tonal qualities of his voice being clearly recognisable'...I have seen many materialisations, but never before have I seen one so plainly'.

Following this, there were materializations of two of Arnold's guides. The seance included other phenomena; for nearly an hour, up to three trumpets moved about the room and 'they weaved intricate patterns at amazing speed... they turned, reversed, joined together three in a row' and at certain times were some eight feet away from the medium. This was accompanied by a number of apports. Due to the war, seances were not held between August and early November 1940; in fact, due to the time, many of the seances were accompanied by the noise of air-raid sirens, guns and bombing.

On recommencing, it was evident that the break had not diminished Arnold's abilities. At a seance in mid November, any doubts about whether the phenomena would return were swiftly discarded. Almost immediately after beginning, the trumpets were seen to rise close to the ceiling and move in harmony with the singing. To the sitters' delight, while

singing, the voice of Little Peter was clearly heard through one of the trumpets, joining in with them. One of the guides requested that an end of the trumpet be blocked; after this was done, Little Peter spoke through the trumpet, indicating that the source of what makes this communication possible was actually inside the trumpet.

On 30 November 1940, Colin Evans, B.A., was invited to a seance; his record is significant due to his objectively and the absence of partiality. During the seance, light was sometimes provided by a red light and the fire. His general view was that of, 'complete genuineness in respect to all the phenomena'. The seance began with noises and the trumpets beginning to move. One of the guides spoke, and Evans recorded that it was wholly unlike the medium's own voice, and he believed the accent would not be possible to falsify unless a person had specialized training. Music was played through much of the seance and when the needle on the gramophone required changing, the sitter managed to drop this and was unable to locate it on the floor. Ever helpful, Little Peter announced that he had found the needle, and a box of these was promptly levitated around the room – and rattled. Evans also noted the presence of winds, that he believed may have been caused by the rapid movement of the trumpets. He also related how Arnold's mediumship not only provided different forms of phenomena, but demonstrated survival. A number of the sitters were spoken to through the trumpets and the communicators were recognized as 'voices of friends and relatives ("dead") well known to them'. One of these sitters had not attended a seance before, and was unknown to



Jack Webber with ectoplasm flowing from his mouth

the medium. This was followed by apports: Little Peter counted aloud, as these were produced one by one. Materializations subsequently joined the circle. Evans then requested that the medium be seen while a materialization was present.

The electric fire was moved, and then switched on by the spirit agencies and in its red glow, a baby's form appeared; the luminous slate then moved across the room and illuminated the medium, still seated. The trumpets, and the ectoplasmic rods also became visible. The plug of the electric fire was then promptly pulled out of its socket 'without human intervention'.

Towards the end of this seance, the materialization of Jack Webber occurred; in response to this, Evans made the decisive

statement that: 'I knew Jack Webber very well by sight, and was under no possibility of doubt as to the features I saw in the materialisation being the same as those with which I became familiar during Webber's earth life'. This was followed by Little Peter materializing. Evans refers to a number of other materializations by the friends and relatives of other sitters, that he understood were recognized.

It is only by the reading of such records of physical mediumship that the value of this activity becomes evident. Harry Edwards notes that the number of outstanding physical mediums in the world is negligible; this form of mediumship is rare, and consequently, very precious, and is something worth reflecting upon. ■

# The Mediumship of Eusapia Palladino



Eusapia Palladino

Eusapia Palladino (1854-1918) was a medium whose name continues to be associated with both spectacular mediumship and fraud; the impact made by her activity is clearly demonstrated by the continuing debate. Some might consider the occurrence of fraudulent mediumship automatically excludes her from any attention, but as will be shown, her mediumship was of a type that actually demands serious consideration.

After being orphaned in Bari, and having received virtually no education, Eusapia moved as a young girl to Naples, and worked in a household where seances were held. It was during one when she was present, that her mediumistic abilities became evident, and in time, attracted attention. Her demonstrations received favourable reports that resulted in her being

investigated by Prof. Lombroso, an enthusiastic sceptic. On witnessing the phenomena produced by her in Naples, he was sufficiently impressed to arrange a series of seances that took place in Milan. In these, a number of academics were also present; to their amazement, there was levitation in the full light, and partial-materializations. As was recorded: 'It is impossible to count the number of times that that hand appeared and was touched by one of us; suffice it to say that doubt was no longer possible; it was, indeed, a living human hand which we saw and touched, while at the same time the bust and arms of the medium remained visible and her hands were held by those on either side of her'. The effect of Eusapia's mediumship on Lombroso was significant; he felt it necessary to write, and admit: 'I am filled with confusion and regret that I combated with so much persistence the possibility of the facts called Spiritualistic'. He continued to investigate mediumship and eventually accepted the concept of survival and that communication was possible: he published his findings in, *After Death - What?*

In view of the success, more researchers examined Eusapia's mediumship, e.g. Dr Ochorowicz's at Warsaw during 1893-94, and Prof. Richet at his island home in 1894. In the case of the tests by Ochorowicz, he and others present, were convinced of the genuineness of the phenomena. Nonetheless, some remained unconvinced, as Eusapia was undoubtedly, as Beloff says, 'a slippery customer'. Inglis's view is no less uncomplimentary: 'that given a chance to try to cheat, by distracting their attention and freeing a hand or foot, Eusapia would take it'. The problem that arose in the investigation of Eusapia's mediumship was the occurrence of phenomena that were not genuine, and the occasions when these could not have been produced through such means. Sadly, the instances when Eusapia resorted to trickery made the matter of her marvellous mediumship extremely problematic and a source of continuing controversy. Additionally, many researchers found her behaviour somewhat uncomfortable, i.e. she 'was liable on awakening from her trances to throw herself into the arms of

the nearest male sitter with unmistakable intent'. In the case of the tests at the home of Richet, these were important in view of the hypothesis that Eusapia had accomplices to assist her; in this location, the island of Ile Roubaud, the only other residence was a lighthouse, and the possibility could not arise. A number of other experienced researchers attended, e.g. Myers and Lodge of the SPR, and Ochorowicz. A record was made of the seances that were held with some light present; in one, there was levitation of the table (that had been specially made, and weighed forty-four pounds), psychic winds, loud noises and water being levitated and taken to Eusapia. Richet and Myers were both grasped by unseen hands. While there were reservations about the conditions, 'no fraud was actually discovered'.

After this, the Sidgwicks of the SPR became involved; they represented the more sceptical element of the SPR, and certainly so in the case of physical phenomena. They attended seances at another of Richet's homes, near Toulon, as did Ochorowicz and von Schrenck-Notzing. Although the phenomena were less than had been



This photograph and right: Eusapia Palladino seance showing table Phenomena



witnessed earlier, some did occur, e.g. the movement of heavy objects. Despite the sceptical Sidgwicks being satisfied with what they had seen, Hodgson of the SPR was not content and it was arranged that Eusapia come to England. She did this in the Summer of 1895 and stayed at Cambridge. The seances were attended by a number of members of the SPR, and it appears that being unable to produce the phenomena as before, Eusapia attempted to deceive those present. Naturally, the Sidgwicks were distressed and measures were taken to withdraw anything resembling a recognition of Eusapia's mediumship. Beloff refers to Dingwall's opinion concerning the atmosphere prevailing at Cambridge, i.e. the wide gulf between Eusapia, the peasant from Naples, and the academics who were there to investigate her abilities, and how the situation was anything but congenial.

An important point emerges here: Gratton-Guinness comments on

how the SPR 'has had a tendency to reject all evidence from a psychic if some of it turned out to be fraudulent, thus ignoring the argument that since repeatability is so hard to achieve in the subject, there is no reason to assume that fraud is always repeated'.

In fact, matters at Cambridge were not quite as simple as have been maintained. While there were certainly occasions of fraud by Eusapia, there were also the instances when the explanation of fraud for the phenomena is hardly tenable. As Gauld comments: 'Not all the the phenomena which occurred could be explained on any such simple hypothesis. There were, for instance, the curious protuberances from Eusapia's body which some sitters occasionally observed'. Moreover, in view of the behaviour of the SPR's Hodgson in which he deliberately 'made his own control as lax as possible', it was hardly surprising that there 'were however not a few people, especially among the continental

investigators, who felt that all the trickery had not been on Eusapia's side'.

Despite what had happened in Cambridge, Eusapia travelled to Paris in 1898 and was monitored during a number of seances by Richet again, and other researchers. Richet was satisfied with what he saw and contacted Myers and suggested that he sit with Eusapia again. On doing so, he was persuaded and openly declared that Eusapia had produced genuine phenomena.

Seances were then conducted in Italy during 1901-1902 and 1906-07, where despite the precautions taken, phenomena occurred, including materializations. One of those attending was Prof. Morselli who made a detailed record of the events; these were published in his book that was reviewed by the SPR that referred to the view that 'the great majority of the phenomena that occur...are genuine manifestations'. Although these were less than in earlier years, the seances included 'touches, grasps, movement of objects, appearances of hands...and occasionally lights', together with partial materializations that were some distance away from Eusapia. The review

includes Mrs Sidgwick's cautious stance throughout, although she agreed there were events that could not be accounted for by Eusapia simply freeing her limbs, e.g. materializations, table levitation and the movement of objects in a lighted environment; she also related how other academics had accepted the genuineness of Eusapia's mediumship. She concluded her review by saying that Eusapia had been studied by investigators in 1908 who were 'all experts in the tricks of physical mediums', and they had 'come substantially to the same conclusion as Professor Morselli'.

Before the 1908 experiments, there were further investigations, including those held at Turin and Naples during 1907-1908, details of which were supplied by Carrington. These included a further examination by Lombroso with members of the medical profession, and the results were impressive.

Following this, the 1908 series of tests to which Mrs Sidgwick referred, were conducted between 21 November and 19 December, in the Hotel Victoria, Naples. The investigators, were according to Beloff, 'all

...there was levitation of the table, psychic winds, loud noises and water being levitated and taken to Eusapia.

## The Mediumship of Eusapia Palladino

Continued...

experienced, not to say 'jaded'; in these seances, strict precautions were applied and a careful account was made of the events: 'the Feilding Report'. Beloff adds the note that this report has been 'one of the mainstays of the case for the paranormal and a stumbling-block for sceptics'. The three investigators represented a considerable amount of experience: Carrington, an amateur conjurer, who had worked for the American SPR, and carried out an extensive study of fraudulent mediumship; Baggally, also an amateur conjurer who had a keen interest in physical phenomena, and who, before meeting Eusapia, had a very sceptical view of physical mediumship; and Feilding, who was familiar with physical phenomena. The details of the conditions imposed during the seances indicate the methodical arrangements made: electric lights were installed and the curtain and table were carefully examined, with various objects brought in, e.g. tambourines, a trumpet and bell. A person to take shorthand notes concerning events during the seances was also employed.

At the beginning of the seance, one of the researchers sat on either

side of Eusapia, holding or being held by her hand, his foot on or under her foot, and his leg pressed against hers: Eusapia sat outside the cabinet, usually about a foot away, rather than inside it. When phenomena occurred, the researchers would report exactly what the contact with the medium was. During the seances, Eusapia would either be fully conscious, in a semi-trance, or a deep trance when her control, John King, was apparent. In the case of John King, as so often happens, a number of researchers viewed him as little more than a secondary personality, i.e. part of Eusapia's own mind. Nonetheless, Eusapia's account hardly coincides with this. She explained how an English woman in Naples, during her own Spiritualist activity, was advised by a communicator calling himself John King, about a medium in Naples, supplying details of where she lived. The woman then visited the address and found Eusapia there. When Eusapia next held a seance, the person who communicated was John King, who from that day remained her control. It is worth noting that as 'John King' controlled a number of different mediums, it is possible those 'prominent Spiritualists (who) came to feel that "John King" was a

pseudonym for a group of Controls', were correct. In the 1908 tests, certain actions by Eusapia that allowed her to deceive were noted and the investigators believed that she would produce phenomena by such means if provided with the opportunity; however, it was agreed that such behaviour could not account for what was witnessed during the seances. Furthermore, it is interesting to note that it was observed, 'we did not find the reduction of light, and the consequent increased facility for fraud had any effect'. It was also stated that the amount of control exerted by the researchers over Eusapia's freedom of movement did not unfavourably influence the phenomena.

In the record of the eleven seances, it is apparent that the phenomena improved; in the first, there was only object movement and noises, but by the fifth, there was complete and partial but lengthy levitations together with partial materializations. During the third, it appeared that Eusapia had substituted her hands; however, it was not viewed as an intention to deceive, apart from the fact that in previous seances, accompanied by phenomena, there was sufficient light to prevent

this happening. Shortly afterwards, Eusapia, being aware of the dissatisfaction caused, asked for her hands to be tied, and this was done; nonetheless, different phenomena continued in the seance.

The record made of the fifth seance related the incidents that occurred:- After it began, the phenomena began almost immediately; firstly, the repeated movement of the table, and raps; then, the appearance of a hand and a face; this was followed by further table movement, the materialization of a hand, and a cold psychic breeze. Throughout the seance, those present meticulously reported what they were witnessing and their control of Eusapia at the same time. At the end of the seance, Eusapia volunteered to be searched. This was also carried out after the sixth seance when Eusapia agreed to be closely searched and the sitters reported, 'nothing was concealed about her person or her clothes'. This seance was no less eventful and Baggally made the interesting note that just before any phenomena occurred, Eusapia would advise them of what was to happen; this of course is the absolute opposite of a conjurer who needs to distract the audience's attention away from what is to occur and avoid giving any warning beforehand.

Of this particular seance, Carrington reported that it 'has left on my mind an indelible impression of the reality of at least some of



Eusapia Palladino



**'it has left on my mind an indelible impression of the reality of at least some of the phenomena occurring in the presence of Eusapia'** Carrington

the phenomena occurring in the presence of Eusapia'. With regard to the production of the phenomena, he stated that, 'It is almost impossible to conceive the elaborate apparatus that would be necessary to produce all the effects observed by us'. The researchers noted that in the case of touches in the seances: 'Although the light might be sufficient to see the medium's head and hands clearly, and we might be looking in the direction from which the touch came, whatever it was that produced the touches remained unseen. In the case of faces seen: 'On the occasions when they appeared, they emerged from the side of the curtain, came right across the table... bowed two or three times with deliberation, and then retired'. Additionally, the seances were accompanied by the appearance of different-coloured lights. Of the hands that materialized during Eusapia's seances, Carrington remarked on how: 'Sometimes they

would be large, sometimes small. Sometimes they would be white, sometimes black, and sometimes invisible altogether. Yet they were solid and substantial, and had every appearance of being true physiological structures...I myself have held a hand such as this in my grasp, and had it slowly dissolve as I was holding it'.

In addition to the remarkable physical phenomena produced by Eusapia Palladino, her seances could sometimes be rather eventful, to say the least: one example was one held in 1907 in Turin for a number of academics. In this, Eusapia adopted her usual custom of sitting outside the cabinet. In an earlier seance, Dr Foa, one of those present, had seen the profile of John King and had attempted to seize it. Therefore, the events that occurred in the second seance are hardly surprising; furthermore, the sitters decided to use a photographic plate in the session to test for any radiation, to which the

next-world visitors apparently took exception. With Eusapia monitored throughout, numerous instances of phenomena occurred, e.g. complete levitations (in full light), that were followed by Dr Arullani wishing to approach the curtain; at this point, the seance table moved towards him, and pushed him away. He then felt hands forcefully pushing him away (Eusapia's own hands were held by the controllers at this time). On his second attempt, he was struck on the head. A bright light then appeared and it was decided that Dr Fo... use the plate for a test, but a hand materialized that attempted to seize it and then struck him. He made a further attempt, resulting in the hand struggling with him and making the plate fall on to the table. Dr Aggazzotti then sought, somewhat unwisely, to conduct the test and held a plate over Eusapia's head and a further struggle ensued. The table then levitated and passed over one of the sitters' head.

Once again, Dr Arullani went towards the table but it blocked his way and went behind the curtain; Dr Fo... followed it and saw it being wrecked inside whereupon it came out of the cabinet and

continued to be pulled apart in front of all the sitters. Dr Arullani asked if he could shake hands with the materialized hand and on nearing the curtain was hit by hands and the pieces of wood that were left behind from the now-disintegrated table. When Dr Arullani said that Eusapia's power appeared to be limited to only a few inches' distance, Eusapia requested that he place himself on the seance table. On doing so, he was then struck by one of the pieces of wood and the table began to forcefully move, and he fell off. Admittedly, this was hardly a typical Palladino seance but is a demonstration of what she could produce; clearly, no one ever fell asleep during one of Eusapia's seances.

Naturally, Eusapia fulfilled the purpose of mediumship and Spiritualism, i.e. to provide comfort and reassurance through evidence of survival; one such occasion was that recorded by Dr Venzano in Annals of Psychical Science (September, 1907). With someone controlling Eusapia on each side, and her being visible, Venzano recorded being aware of someone behind him weeping and kissing him; he saw and felt the face, and raps spelt out the

**She explained how an English woman in Naples, during her own Spiritualist activity, was advised by a communicator calling himself John King, about a medium in Naples, supplying details of where she lived. The woman then visited the address and found Eusapia there.**

## The Mediumship of Eusapia Palladino

Continued...

visitor's name; this being a relative who had died earlier, and was known to no one present except himself. The relative, who had been part of a family dispute, requested forgiveness for her part in this, giving relevant and personal information about the matter, this being audible to the other sitters. After Venzano accepted her apologies and began to offer his own, he stated that, 'The form then said to me, "Thank you," embraced me, kissed me, and disappeared.'

In 1909, Eusapia travelled to America and received extensive publicity; she was tested by academics and investigators, and possibly because she felt apprehensive as she had been in Cambridge, she resorted to trickery. When she left in 1910, 'she was thoroughly discredited'. Muensterberg, a Harvard psychologist, who had vociferously denounced any such thing as physical phenomena and was involved in Eusapia's downfall, made a report of his findings. It was Krebs, also a sceptic, who later pointed out that the report was unsatisfactory; and after Eusapia died, a number of those who had been associated with the report admitted they had witnessed phenomena that were inexplicable and genuine, and one admitted that he only agreed with the report begrudgingly. Despite all the problems in America, Carrington supplied details of Eusapia's mediumship there and how, during the different seances, remarkable phenomena were manifested: 'Levitation of the table... raps...the

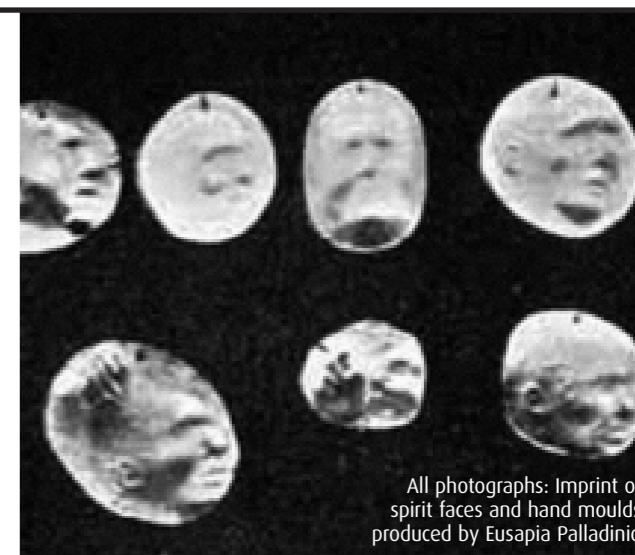
curtains of the cabinet would blow out... the bell would be rung, the tambourine played upon... "touchings" would ensue, and occasionally visible hands and faces would be seen'. Carrington also explained that in the case of when she could not produce any phenomena and resorted to fraud (that he believed was only 'occasional'): 'She felt in duty bound to produce phenomena. Here she felt was a group of sitters who had come to see her: she must not disappoint them; they must see something!'. He considered that by the time of her American visit, her powers had declined and she was not able to produce the phenomena of earlier years. In dealing with the occasions of Eusapia's trickery, he believed that it was a simple matter of the sitters showing their displeasure and on her realizing this, 'she will settle down, pass into trance, and genuine phenomena will be obtained'. When Eusapia was accused of cheating, she did not deny it. Nicol mentions how, 'On one occasion she cried out in her Neapolitan dialect, "Hold me tight or I'll cheat"'. In such instances, it appeared that she was aware that something was about to happen to her that would make this possible or likely. However this strange behaviour is interpreted, it is hardly the behaviour of someone whose sole intent is deceiving those nearby. It was the sitting by Howard Thurston, a renowned professional magician, that demonstrates an excellent example of Eusapia's

behaviour and supports Carrington's view mentioned above. Carrington took Thurston to Eusapia for a seance and as soon as it began, the two men observed Eusapia had lifted the table with her toe. Carrington shook his head and said, 'Not good, Eusapia'. Then: 'She thereupon smiled also, settled down in her chair, went into a light trance, and soon produced a series of perfectly magnificent genuine levitations, which so convinced Thurston that he came out in the papers the next day with a thousand-dollar challenge to any magician who could produce table levitations under the same conditions. The challenge was never accepted'. The reality was: 'The mischievous, impish self of the medium trying to "pull something", just for fun, and when she saw that she could not get away with it with impunity, she then produced the genuine article. Nonetheless, by this time, Eusapia's powers were clearly on the wane. The decline in her powers is illustrated by the fact that when Baggally, who witnessed her mediumship in 1908 and with the others, accepted this as genuine, saw her again in 1910, he found no sign of genuine phenomena; he recorded the 'spurious nature' of what happened and how Eusapia pleaded ill-health to explain the lack of phenomena, but drily concluded, 'She nevertheless accepted her full fee'.

An example of the continuing controversy regarding Eusapia is Wiseman's 'A Reconsideration' of the

...produced a series of perfectly magnificent genuine levitations, which so convinced Thurston that he came out in the papers the next day with a thousand-dollar challenge to any magician who could produce table levitations...

Feilding Report in 1992, in which he discusses the possibility of Eusapia having an accomplice during the seances that were held in the hotel, by which the phenomena could have been fraudulently produced, mentioning a trap door, a hidden access into the loft, and false door panels. This was answered by Barrington and Fontana; appropriately, Barrington entitled her response as 'Palladino and the Invisible Man Who Never Was'; Fontana rightly notes that Wiseman's case is essentially based on 'the ambiguities and omissions in the Report', and in view of what is suggested, we have to consider that all three investigators 'left their critical faculties (indeed their brains) behind them in Britain when they set off for the hotel in Naples'. (In fact, Wiseman actually agrees that the investigators were highly experienced, and refers to Carrington's 'extensive investigations', how Feilding had been



All photographs: Imprint of spirit faces and hand moulds produced by Eusapia Palladino

referred to as 'one of the most astute critics', and Gauld's note that the sceptical Baggally 'had sat with every notable physical medium since Home and had found them all wanting'. But challenges such as this often arise, resulting in lengthy, speculative, and invariably unproductive discussions. In fact, Wiseman actually agrees that the investigators were highly experienced, and refers to Carrington's 'extensive investigations', how Feilding had been referred to as 'one of the most astute critics', and Gauld's note that the sceptical Baggally 'had sat with every notable physical medium since Home and had found them all wanting'. But challenges such as this often arise, resulting in lengthy, speculative, and invariably unproductive discussions. Sceptics will scour through reports of many decades ago for anything that appears to be an omission of detail, sometimes very minor, and from this, construct an imaginative,

**'if all scientific work were treated this way, then science would disintegrate rather quickly into a collection of scientists rejecting all evidence except their own'** Gratton-Guinness

if not an entertaining, theory. In sum, producing an argument from silence. For example, Wiseman says that it is 'interesting' that Baggally, whose room was next to the seance room, only mentions that he locked his door, but not that he bolted it..

Many readers may, justifiably, have serious difficulty in deciding whether Wiseman is even being serious here. Nonetheless, he is clearly surpassed by Kurtz; one suggestion to explain away the events during the 1908 Naples sittings is by proposing that Carrington might have been in league with Eusapia. Better still, the researchers were taken in by Eusapia who was, after all, 'a woman, voluptuous and erotic to boot'.

In respect of researchers opting for the explanation that fraud 'could' take place in certain episodes, Gratton-Guinness makes the salient observation that, 'if all scientific work were treated this way, then science would disintegrate rather quickly into a

collection of scientists rejecting all evidence except their own'. The reality is that a unique set of rules and conditions are applied to psychical research, which are not found elsewhere, and the obvious reason is that the subject represents the ultimate challenge to most spheres of thinking. As Beloff so rightly remarks of attributing fraud to all that Eusapia produced: 'Trickery is, of course, another of those convenient open-ended and slippery concepts that...can be invoked to explain anything whatsoever'.

It is of course those who met and sat with Eusapia whose opinions carry the most weight: Carrington cites the comment of Paola Carrara, the daughter of Prof. Lombroso, that Eusapia, 'has been carried on the wing of universal renown and yet she has never cast off the swaddling clothes of illiteracy...She knows nothing of all the rivers of ink which have been spent upon her'. She continued by adding that Eusapia's face was marked by suffering, caused through the effort that was required to produce physical phenomena. Possibly relevant to her willingness to 'help things along' on occasions, Carrington remarked that after a

successful seance, Eusapia became unwell, 'shrunk together, weak, nauseated... her face deeply lined and sallow'. One only has to read a history of Eusapia's mediumship, and the lengthy list of academics who monitored her in so many seances (only some of these being detailed here), to realize the full extent of what she did, in a comparatively short period of time.

In 1918, Eusapia Palladino, the rotund, almost illiterate and coarse peasant from Naples, who delighted, confounded and disappointed so many investigators, died. She was surely the medium who was more investigated than any others during this period, and whose feats will surely continue to provoke controversy and heated debate. But the last word on the matter may be stated by Feilding, a sceptic until his encounter with Eusapia: after commenting on having to abandon his initial scepticism, he declared: 'I have seen hands and heads come forth, that from behind the curtain of an empty cabinet. I have been seized by living fingers...I have seen this extraordinary woman sitting visible outside the curtain, held hand and foot by my colleagues, immobile.' ■

# Recording Séances and other events

By Lew Sutton I.Eng MIET

## Part 6: Videoing Séances

In Part 5 we looked at videoing events from public meetings to trance circles. However, videoing physical séances is considerably more challenging.

The very low intensity light level commonly used necessitates using very sensitive cameras to produce satisfactory results. Where total darkness is demanded, infrared techniques are required. This can be achieved by infrared illumination or by using thermal imaging equipment relying on natural infrared radiation from human bodies.

It is important to point out that it is often assumed that infrared light does not affect ectoplasm. There is evidence to prove otherwise and great care must be taken when using infrared illumination to avoid damage to the medium's body. All such experiments should be performed with the full cooperation of the medium's spirit control.

### Subdued Lighting

Depending on just how subdued the lighting is will determine whether a camcorder will produce

satisfactory results or whether a much more complicated system will be required using a security type CCTV camera. Also, of course, the quality of image that is desired to be reproduced may be a major factor.

### Camcorders

For the low intensity light levels sometimes used in transfiguration work, or séances where a small red light is used, a better performance camcorder may produce a reasonable picture. Using the techniques described in Part 5 with slowing down shutter speed, and manually controlling the sensitivity of the camcorder, some models are claimed to achieve a viewable image down to 1 Lux in monochrome. Satisfactory colour images will require a higher level above 10 Lux or so.

Models like the recent Sony HDR-SR11 or -SR12 (Photo 1) are specified as producing an image down to 5 Lux using a slow shutter speed setting. I have successfully used a HDR-SR11 in a trance circle with subdued lighting but the quality of the image was not great.

For lower light levels it is necessary to consider more expensive camcorders or CCTV cameras specifically designed for very low intensity light levels down to 0.002 Lux. These are

featured in the next section and also later in this Part 6. For more information on Lux values please see Part 5 of this series in Issue 21 August 2008.

The long microphone mounted on top of the Sony HDR-SR11 camera is a 'shotgun' type. It is highly directive and ideal for picking-up sounds several feet away in front of the camera. This makes it ideal for situations such as recording the typical whispers or quiet voices when direct voice is beginning to manifest.

Be aware camcorders often have difficulty in automatically focusing at low intensity lighting levels. So it is essential to use a model that has easy-to-use manual focusing controls. Unfortunately most camcorders under £800 or so only have a rocker type switch for manual focus. This is more difficult to use compared to a rotary control, or the even better rotating lens barrel on older models (or expensive semi-professional models).

With subdued lighting, the wide open setting of the lens iris in order to get as much light in as possible means a small focus depth of field. This is alright if all phenomena occur at the same distance from the camcorder. However, if this distance varies there is likely to be insufficient light for

autofocus mechanisms to work and disappointing shots will result. Leaving the camera on manual focus setting may be inevitable.

### CCTV Cameras

The popularity of Closed Circuit Television (CCTV) for domestic and commercial security surveillance has brought down the cost of highly sensitive video cameras. Many models will automatically switch from daytime mode to infrared night mode when there is insufficient light for ordinary monochrome mode. Also, many have built-in infrared illuminators which unfortunately are usually too powerful for use in the séance room being intended to illuminate humans 5 plus metres away.

Models are available at reasonable cost achieving 0.3 Lux in colour, 0.1 Lux in monochrome and 0.002 Lux using Dynamic Noise Processing (DNR). However these are theoretical values as light losses through whatever particular lens is fitted will reduce this sensitivity. Even a good quality lens will absorb 15% of the light passing through it.

Photo 2 shows a model with the above Lux specification. It is model DNR5352 DUP, and in this photo, fitted with an infrared corrected 7.5 to 50mm F1.3 zoom lens model GL7550 IR DD. Both items

are made by Genie CCTV Ltd. The camera has produced viewable pictures without using infrared illumination with lighting so subdued that sitters could only just make out the medium's features with their own eyes.

Although DNR improves a camera's sensitivity, it also tends to give an artificial texture to the picture, faces in particular. The effect is depending on the degree of processing applied (usually adjustable). Also DNR can affect a camera's ability to follow fast movement. This is because in order to reduce picture noise, adjacent frames are compared and then modified (put simply). CCTV cameras are not nearly so user friendly as camcorders. They do not usually have auto focus ability and need additional items in order to make up an operational system. The additional equipment will need to include a stereo recording system as most quality cameras do not include sound. This will be covered more fully in Part 7.

For additional information on CCTV cameras please read the section on 'Zero Visible Light'.

### Zero Visible Light

#### Camcorders

Many camcorders have the ability to produce

monochrome images under no visible light conditions by illuminating the immediate area in front of the camcorder with an invisible infrared beam. The intensity of the fairly narrow beam, compared to the typical camcorder on wide angle setting, is usually only strong enough to produce a reasonable image up to about 2 metres away without the use of a supplementary infrared light source.

Equipment to supplement camcorder infrared built-in lighting will be covered in Part 7 together with many practical details. However, the home made infrared light shown next to the CCTV camera will enable most camcorders with infrared capability to see images 4 or more metres away. The quality of image produced using infrared light is nothing like that produced in normal mode and is in monochrome. So don't expect the wonderful clarity of outdoor videoing that modern digital camcorders can achieve with our holiday shots.

One point worth mentioning at this stage is that using a camcorder LCD viewing screen to check focussing etc will flood the séance room with light. The old fashioned viewfinder is far less light polluting, but these are becoming rare on models under £800.

### CCTV Cameras

All the comments in the 'Subdued Lighting' section on CCTV cameras also apply to this section. Top-of-the-range CCTV cameras, such as the model quoted earlier, will significantly out perform general purpose domestic type camcorders on price with respect to subdued and zero light performance. The biggest drawback is the amount of equipment that is needed to make up an operational system, all of which will be covered in Part 7.

Practically all of the cheaper CCTV cameras have a small lens and a small diameter light sensor (CCD). They just cannot produce acceptable results in the infrared mode without a powerful infrared light source which would be totally unacceptable in the séance room. The affect on the phenomena is likely to be substantial and medium's health put at serious risk (see next section). However, accounts of phenomena being produced without ectoplasm (such as the Scole Experiment) may be a different case altogether.

The Genie camera and lens mentioned earlier has certain features that are missing on cheaper models. It has:

1. A 1/3 inch CCD light sensor – which is large by camcorder and CCTV standards.
2. Automatic switching to supplement visible light with infrared light.
3. Dynamic Noise Processing, the degree of which can be adjusted to suit particular conditions.
4. An electrical output to drive a lens iris for optimising light entering the camera.
5. The particular lens fitted is infrared focus compensated, meaning that the focussing can be set up with visible light and does not have to be refocused for infrared light.

The ability of the camera to detect infrared energy at the

same time as visible monochrome light energy means that when using a low intensity red light in a séance, the camera will produce a better picture than cameras without this ability. This is due to the fact that incandescent red light bulbs produce infrared energy as well as visible red light. Thus the camera adds the infrared energy to the visible light energy to give a brighter picture.

It is common for this ability to be prevented in camcorders where light filters are switched in and out of the light path to the sensor in order to give correct colour balance when operated in the normal visible light mode.

### Camcorders or CCTV Cameras?

Being self-contained, camcorders are much more convenient to use compared to CCTV cameras which need substantial amounts of support equipment to produce a recording system. What is required will be covered in Part 7.

For subdued lighting, a better performance camcorder may produce acceptable results. In total darkness, the infrared mode may be satisfactory if the level of infrared energy needed to produce an image is not harmful to the medium or phenomena.

For seriously subdued lighting, where the medium's features are only just visible to the sitters, a quality CCTV camera is practically a necessity unless spending a lot of money on a professional type camcorder with large lens and matching CCD light sensor.

So, value for money wise, the CCTV camera wins for the more exacting conditions, be it for very subdued visible light or for the lowest levels of infrared radiation.

Unlike camcorders, most CCTV cameras have no automatic focus so need to be manually focussed.



## Recording séances and other events

Continued...

However, as camcorders are unlikely to focus satisfactory at the light levels being considered this disadvantage is not so serious as first appears.

If you want to use a camcorder and your main requirement is to video in red light without using infrared illumination, then consider trying the infrared mode (usually termed 'Night Mode' or something similar) with the infrared illuminator covered up and a better picture may result. See last two paragraphs in last section for explanation as to why.

### Infrared Dangers

It is often assumed by Spiritualists that infrared energy can be safely used during physical séances where visible light cannot be tolerated. However, there have been reports that this is not the case and warnings by Spirit workers (guides etc) are not unfounded.

Tom Harrison reported that it took several weeks of preparation by his Mother's spirit helpers before they could build up sufficient protection to allow infrared photos to be taken of ectoplasm produced in her séances.

The most conclusive evidence as to the detrimental effects of infrared energy is contained in Leslie Flint's autobiography, *Voices In The Dark*. Brigadier Firebrace described (chapter 11) how an infrared telescope together with an invisible infrared light was used to view the ectoplasmic voice box in one of Flint's independent direct voice séances. The séances started and the voices were at much reduced volume to usual.

However, part the way through the voices suddenly came up to normal volume.

It was found that the bulb in the infrared light source had suddenly burnt out thus indicating the energy had a significant affect upon the ectoplasm. As the light source emitted no visible light only the telescope observer would have been aware of why the voices had returned to normal volume.

Thus it is no wonder that we receive warnings of the use of infrared energy in the séance room. The only thing to our advantage is that modern equipment requires less infrared energy to produce visible images.

### Thermal Imaging

For some time now thermal imaging cameras have been used to detect energy in the form of heat radiating from living and nonliving sources. They are used to locate humans, animals and inanimate objects, such as heat escaping from poorly insulated buildings. No infrared light source is used. The cameras rely purely on detecting infrared energy. The intensity of the infrared radiation is proportional to the temperature of the subject/object.

Those who have watched TV programmes showing police helicopters chasing criminals at night will realise that thermal imaging techniques have advanced somewhat in recent years. However, the image quality is poor and the cost rather high. Fast movement is rather blurred as 'far infrared' is used rather than 'near infrared', as used in video cameras. This radiation is more akin to heat radiation rather than light radiation with a noticeable time interval being required to build up an image. Thus the blurred image if the living body or object radiating heat moves about.

### Detecting Ectoplasm

Whether ectoplasm can always be detected using Thermal Imaging (thermography) techniques is unknown. We don't know if there is sufficient physical heat in ectoplasm, in its many forms, to even show up on cameras. Although I have held ectoplasmic hands that feel really warm, is it genuine physical heat or "psychic heat"?

By psychic heat I mean the experience healers often have of sensing our hands feeling intensely hot when the patient feels the very opposite. The sensation can be the other way around with the healer sensing cold hands and the patient experiencing heat.

The most practical application for thermal imaging is to ascertain where the medium (or associates) is/are located in the séance room when total darkness is used and the medium is not secured to his/her chair.

There was a case of a physical medium giving public séances, who allegedly, would not be tied to her chair or wear luminous tabs. Thus it was impossible to determine conclusively the classification of the phenomena occurring, be it ectoplasm draped around the medium or a separate materialised form who had been wandering around the séance room – or yet other explanations. Thermal imaging techniques could have resolved this issue. However, there are cheaper and easier ways of doing that, such as load sensors under the chair legs to register if the chairs are vacated.

### Thermographic cameras

For those who want to

investigate thermal imaging there is plenty of information on the Web. As a starter, the handheld InfraCAM by FLIR Systems is available at £3000. This device has a small LCD type screen similar to those fitted to compact digital cameras. Similarly, it is capable of storing up 50 JPEG images. The screen would need to be blanked out so as not to illuminate the séance room. Dearer models will send live (real-time streaming) video images to a DVD recorder or computer. One of the most common usages of these handheld devices is for electricians to detect dangerous over-heating wiring.

For our application this type of device needs to be mounted on a tripod. With the screen blanked out to prevent illuminating the room, it would be difficult to point the camera in the right direction once the lights are put out. The more expensive versions with a video output are a better bet as they can output to a computer, enabling a whole séance to be checked afterwards.

The models used by emergency services to detect human (or animal) bodies are more sensitive and versatile, and as one would expect, with a price tag to match.

### IN PART SEVEN

In the next Part in this series I hope there will be enough space to cover: the practicalities of videoing séances; the equipment needed to support a CCTV camera; the precautionary measures in the use of infrared energy in the séance room; and finally, photographs reproduced from videos taken by the camcorder and CCTV camera mentioned in this article.

## 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.

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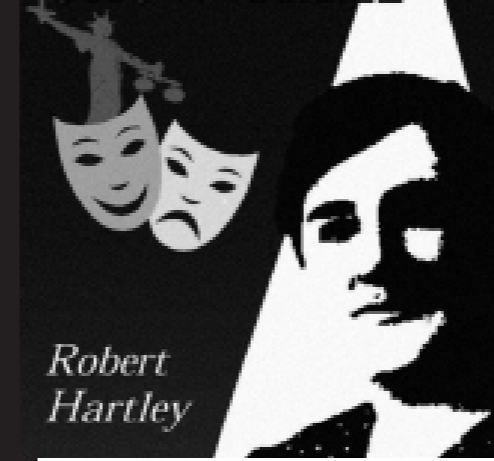
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## Johannesburg Medium

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

Ectoplasm coming out of the right nostril of the Johannesburg medium. The physical medium from Johannesburg although known to Dr Jan W. Vandersande, his identity must remain protected.



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